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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Firecrackers in China.—

Firecrackers are used in China at social, religious, and military functions, and at births and funerals. Red firecrackers are for the common people, yellow for the aristocracy, and green for the officers of the law.

Of Interest to Philatelists.—

It is said that Thomas A. Buckingham, Bradley Beach, N. J., has the most valuable collection of postage stamps in the world. It is estimated that his collection is worth considerably more than a million dollars. Not long ago a rare stamp sold in the New York market for forty thousand dollars, and Mr. Buckingham has one of these. He has, perhaps, the finest collection of postage stamps of any philatelist in the world.

Plan Great Tunnel.—

The French and Italian governments have come to an agreement as to the construction of a tunnel under Mont Blanc after examining the reports of engineering experts. The tunnel will be constructed from Chamonix, France, to Aosta, Italy. It will be 14,500 yards long, and will shorten the time of express trains from Paris to Rome by at least three hours. It is believed that the money will be raised by an European loan guaranteed by both countries. The project promises to be one of the most interesting engineering feats yet done.

Why the French are Proud.—

The French are proud of the fact that they have the Eiffel Tower, the highest structure in the world; the Garabit viaduct, the biggest metal viaduct; L'Ile de France, 42,000 tons, the biggest steamer built since the war; the Saint Pierre du Vauvray Bridge, the biggest re-enforced concrete bridge; the fastest electric train, running from Paris to Vierzon-Ville; Le Bourget, the biggest airfield; the biggest aviation hangars, at Orly; the Canal de Rove, the biggest underground canal; the billion-candle power searchlight at Mt. Valerien, and the 50,000-kilowatt alternating current generators at Gennevilliers.

Women in a Majority.—

The recent census of Turkey in Europe, the first ever taken, revealed the fact that there are half a million more women than men in that country. The abolition of polygamy and the freedom of women have led to extensive changes in labor conditions. Women are now employed in almost every line of industrial and commercial life. To make sure that every person was counted in the census, it was made compulsory by the government that every person should remain at home for the day, and a horde of census-takers covered the country in a day. It is probably the most accurate census ever taken in any country.

Not Prosperity.—

Prof. Irving Fisher, professor of economics at Yale University, says that, while there is apparently great prosperity in the United States, ninety million people, or about four-fifths of the entire population, are barely making their expenses. This means that, while apparently prosperous, the country is actually in a precarious situation. Prof. Fisher is one of the leading authorities on this matter, and his judgments are not to be lightly disregarded.

The Largest Submarine.—

The world's largest submarine is a part of the United States Navy. It was launched last month and will be commissioned next spring. The submarine is known as the V-4 and is a mine-laying type of U-boat. The V-4 is 381 feet in length and will be manned by eight officers and eighty men. It is equipped with Diesel engines of 2,800-horse power. The speed which it can develop is fifteen knots an hour on the surface and eight knots an hour submerged. Every effort has been made to furnish the new boat with comfortable quarters for the officers and men. It will be possible for the V-4 to cruise with the fleet of large ships.

The "Fox Sisters" Honored.—

In 1848 two country girls who lived near Hydesville, N. Y., heard raps and other sounds which gave a basis for the appreciation and intelligent comprehension of modern spiritualism. It was decided to honor these girls recently, and on December 4th a granite shaft was erected to their memory in the yard of the Plymouth Spiritualist Church. Katy and Margaret Fox, in whose honor the shaft has just been dedicated, toured the country as mediums and were widely known as the "Fox sisters." The shaft was erected at the suggestion of Sir Arthur Conan Doyle, famous writer of Sherlock Holmes stories and internationally known Spiritualist leader. The world congress of Spiritualists met at Plymouth in a four-day session at the time of the dedication. Sir Arthur Conan Doyle is the author of a large two-volume history of Spiritualism.

War Costs.—

Figures do not tell everything, but they are indicative of the futility and folly of war. The following figures, as recently issued, are strong arguments for peace: For a four-hour preparation at Saint Mihiel, in France, the United States paid twenty-five million dollars. Four hundred million dollars was the share of the United States in the battle of the Meuse-Argonne; and the last ten months of the late war cost the United States forty-four million dollars a day. These are peak figures, but they may seem cheap some day, if war costs continue to mount as they have in the last 150 years. Two years' participation in the last war and the natural expenses for a year following the armistice, cost the United States twenty-four billion dollars. This amount of money would have paid the costs of the American Revolution for a thousand years, as war costs were in those days.

This comparison reveals how great war costs have increased, and there is every reason to believe that they will continue to mount higher in the coming years. It is estimated that the World War cost the American people a million dollars an hour for the whole time of the participation of the United States in the struggle. To get some idea of what all the money was spent for, let us consider the items as accounted for in the battle of the Meuse-Argonne which cost America four hundred million dollars.

War Department records show that 2,417 big guns were used in the battle of the Meuse-Argonne, and the average cost of these guns was ten thousand dollars each. The peak of the artillery fire was reached at Saint Mihiel when a million rounds of ammunition was fired in four hours at a cost of twenty-five million dollars. In this same battle, 840 airplanes were used by Americans, each costing on an average of twenty-five thousand dollars. Another item of expense here was a hundred tons of "TNT" at sixteen thousand dollars a ton; 324 tanks were engaged in this battle, and a medium-sized tank costs twenty-five thousand dollars. At the Meuse-Argonne, one million two hundred thousand Americans were engaged, and this shows something of the cost of maintenance. The clothes, pack, and arms of each man cost the government seventy-five dollars per soldier, and it took thirty-six cents a day to feed each one of them. These figures do not include any expense for prisoners, and none for hospitals or other incidentals always present in battle.

During the last six months of the war the government provided each soldier with a new pair of socks once a month, new underwear every thirty-four days, new shoes every fifty-one days, and a new coat every seventy-nine days. All of which does not include the pay of the soldiers, which mounted into the hundreds of millions. At this time of the year when we are remembering that night of old when angels sang, "And on earth peace," we should take account of these things and set ourselves with a new zeal to the task of making that promise of a heavenly choir come true. He has no hands but our hands, no feet but ours, no lips but our lips, and we must do His work or it must wait for another generation, and we shall lose the high privilege that might be ours.

NOTES-PERSONALS

A Happy New Year to all THE CHRISTIAN SUN family. May 1928 be filled for each of you with those beautiful satisfactions of mind and heart and spirit which constitute real life.

Rev. W. T. Scott, who is to be graduated from the Yale Divinity School with the B. D. degree in February, spent Christmas with his relatives in Greensboro, N. C., and visited our new Church at Hopewell, Va. Bro. Scott is very much impressed with the promise of our work in that thriving new city.

President and Mrs. Alfred W. Hurst, of Palmer College, Albany, Mo., and President Hurst's parents, Rev. and Mrs. A. P. Hurst, spent the Christmas vacation in Elon College, guests of Prof. and Mrs. C. James Velie. Mrs. Velie is a sister to President Hurst. It was their first visit to Elon since the fire. They were delighted with the changes that have taken place here since their former visit in connection with the General Convention, which met in Burlington in 1922.

Dr. W. S. Alexander, pastor of the Elon College Church, and three students, Misses Graham Rowland and Jewell Truitt and Mr. Frank Alexander, attended the Detroit Student Volunteer Cnovention at Detroit, Mich., during the holidays. These conventions come once in four years and are attended by students from all parts of the United States, several thousand of them. It is fortunate for Elon that it could be represented by four delegates in this greatest of student meetings in the world.

President Harper is to attend the meeting of the Council Church Boards of Education, at Atlantic City, N. J., early in January, and as chairman of the Committee on Religious Education is to give a report on "Approaches Toward the Definition of Majors in Religious Education." He is also to give an address on "Bible and Religious Education in Colleges." On January 13th, at the Christian Unity Conference, Baltimore, Md., he is to give an address entitled "Christian Union and Christian Education."

The Burlington Township Sunday School Institute will be held in the First Baptist Church of Burlington January 11-12th. It is for all workers of all denominations in the county. The members of the faculty are D. W. Sims, Roy A. Burkhart, Rev. M. W. Buck and Rev. H. P. Wyrick. Mr. Sims is general secretary of the North Carolina Sunday School Association, and Mr. Burkhart is associate director of the department of young people's work of the International Council of Religious Education.

THE SUN'S editor spent the Christmas vacation with friends and relatives in Eastern Virginia, where he is still resting at this time. His many friends will rejoice to know he has so far recovered from his recent illness at Elon that he could make this trip and will wish for him a real vacation and a complete and speedy recovery following his rest. Meanwhile, the associate editors will carry on the work of editing the paper, and are sure that they will have the indulgence of the readers of THE SUN.

Bro. M. J. W. White, Norfolk, Va., in renewing for THE CHRISTIAN SUN, says: "This renewal for the fiftieth time, or this is fifty years I have been a continuous subscriber to THE CHRISTIAN SUN, and to me its rays shine brighter and brighter as the years come and go. I learned to read and love THE CHRISTIAN SUN first in my father's home when I was a teen-age lad. The paper was then published by Dr. W. B. Wellons, of Suffolk, Va." Here is hoping that good Bro. White may be spared many years, for he is yet a comparatively young man, to read and enjoy his Church paper, and that the paper may measure up to all the demands and delights of his increasing years. His loyalty and devotion to Church and paper are most comforting and commendable indeed.

Church members throughout the country are being asked, through the Commission on Evangelism of the Federal Council, to read a chapter a day of the gospel of Matthew during January, and of John in February. More than five hundred thousand copies of the gospels of Luke were purchased for such reading last year. Pastors, as well as the local and State Church federations and the religious press, recognizing the intensified interest which will result in the spiritual life of the Churches, are recommending this plan among their constituents. Several denominations have sent letters of endorsement to all their Churches. The American Bible Society, Astor Place, New York City, is co-operating by preparing special editions of more than a million 1-cent copies of the two gospels to be used.

THE CHRISTIAN SUN extends its sympathy to Deacon Thomas A. Jones and his family in the death of Mrs. Louise Jones Williams, wife of Col. George Williams, of the United States Army. Col. and Mrs. Williams and their three children were en route from Washington, D. C., to spend the Christmas season with Mrs. Williams' family in Norfolk. Stopping at a filling station near Quantico, Va., while attempting to cross the highway, Mrs. Williams was struck by another automobile and died that night in the Quantico Marine Hospital. One of her sons who was crossing the highway with her sustained a broken leg as a result of the accident. Mrs. Williams was buried in the Elmwood Cemetery, Norfolk, Va., both Dr. Staley and Bro. Hardcastle, of Suffolk, participating in the service. A full account of her life will appear later in THE CHRISTIAN SUN. Many Elon students will remember Mrs. Williams' brother, Mr. A. Lynton Jones, a former student of the college. Mrs. Williams is granddaughter of the late Col. Alexander Savage.

The Sunday School of First Christian Church held its anniversary service Sunday, January 1st, in its new annex. The services of the Sunday School and morning preaching hour were combined. Besides being the celebration of the organization of the Sunday School eight years ago, it was also the opening service of the new Sunday School building. The plan of the building is such as to permit of grading the school according to most approved system. Four hundred or more can be accommodated without crowding. The enrollment is now approaching two hundred, and the school has a fine orchestra of twenty pieces. The Church choir and orchestra furnished the music for the occasion. The program follows: overture, "The Poet's Dream," by the Sunday School orchestra; song, "Awaking Chorus"; song, "Bring Them In"; prayer, by Dr. Ryan; anthem, "Send Out Thy Light," by the Church choir; "Eight Years of Service," a review of the Sunday School, by Superintendent Kelley; song, "Forward"; "The Lesson," a short discussion, led by Dr. C. C. Ryan, introducing Mr. Hermon Eldredge; anthem, "Break Forth Into Joy," by the Church choir; address, "Opening Doors," Mr. Hermon Eldredge; Overture, "Magneta," by the Sunday School orchestra; song, "When Love Shines In"; Benediction; march, "Normal," by the Sunday School orchestra. The evening services of the Church were as usual. Mr. Hermon Eldredge filled the pulpit, using as his subject, "Light, Law, Love and Life." On Monday evening, Mr. Eldredge took for his subject, "Organizing for Service in the Church School." As briefly as possible the speaker outlined some of the things that should characterize the school, as spirituality, study, sociability and service. Then followed a study of the system of grading and the reasons for same. The evening's teaching was conducted as an open discussion. At this service, Dr. W. W. Staley, of Suffolk, Va., and Rev. E. B. White, of the Dendron charge, were present. Mr. Eldredge can speak with authority on the problems of the Sunday School, as he is not only the editor of Sunday School literature, but is a member of the International Sunday School Lessons Committee.

POUNDED.

The members of Union, New Lebanon, and Dendron Christian Churches met at the home of their pastor, Rev. E. B. White, this week and presented him with a large quantity of groceries, confectioneries, chickens, wood, and canned goods. The crowd was led by a member of the New Lebanon Church, dressed as a Santa Claus, and after spending some time at the parsonage left for their respective homes, wishing the pastor and his wife a Merry Christmas and a Happy New Year.

JONESBORO FIELD.

We are very much pleased with the gracious reception given us in this our new field. We arrived here on November 2nd, and from that time expressions of welcome and ready co-operation have delighted and encouraged us daily. Objectives and plans for the year's work outlined and presented by the pastor have received favor, and, by some of the Churches, were rather enthusiastically adopted. Such responses always bring joy to the heart of a pastor, and are especially encouraging to us in view of the fact that we are back in the field of our childhood and youth. Somehow, it appeals to us as a privilege to cast our lot for a season with those of our surviving relatives and others with whom we grew up. God help us to reward the confidence and esteem of these people whom I have known and loved from the days of childhood.

Not for the purpose of adding to the envy of any brother pastor, but trusting that the grateful acknowledgment may be an advertisement for whatever it is worth, I must make mention of a so-called "pounding" by the Shallow Well people. If "pounding" is an institution, these people surely represent a most harmonious blend of the modernist (I mean liberal) and fundamentalist elements. As to the first, they did not "pound" us at all; they simply "loaded" us. Pounded! They don't like pound packages unless they can put several of them together. Why, even the turkey weighed ten pounds, and the turkey was only one item of a variety that would satisfy all pantry requirements. Now, as to the fundamentalist suggestion. Why, apparently nothing could turn them or stop them. It was unquestionably one of the roughest nights of the season—cold and pouring rain—but on and in they came, about twenty strong. To watch the lordly leadership of Deacon J. Walker Kelly at the head of that company would bring any buck private or busy preacher to "attention."

We are substantially blessed. We are grateful. They know we are. God bless them.

B. J. HOWARD.

AMERICA'S AMAZING EXPERIMENT.

By Rev. S. Parkes Cadman, D. D.

President of the Federal Council of Churches in America.

Nation-wide prohibition in the United States is a matter of far-extended interest. I have traveled in nearly every State of the Union, in the Dominion of Canada, and in half a dozen countries of Europe since the eighteenth amendment was ratified. In all these widely separated regions, I found many who were indifferent to the League of Nations and the World Court; in none did I find any one who was even neutral about prohibition. For the wets of every nation, it is either a tragedy or a farce; a menace to freedom, the beginning of the end of democratic rule, an odious usurpation of personal right and liberty by a blind, bigoted, pharisaical puritanism. For the drys it is the moral triumph of the century, a bold, brave adventure registering marvelous advance in human affairs; a new era of commercial expansion, and of an accelerated moral and religious progress. Even had it done no more than wipe out that sink of non-social iniquities, the saloon, the experiment, we are told by the drys, and by not a few wets, would have been well worth while.

The enactment of all prohibition measures is based upon the right of the community to rank above the individual wherever the general welfare is at stake. As to whether social control of the drink traffic is either wise or expedient, there is much difference of opinion and an equal confusion of data. It cannot be too strongly stated that the so-called facts circulated by the wets are frequently highly colored, or only partially significant and very inconclusive. It must also be conceded that the publicity materials of the drys have often been compiled by inadequate methods, or upon questionable returns. Of course, the drys have the law upon their side. Nor can there be any serious debate about Sir William Osler's opinion that "nobody would be a whit the worse if all the liquor in the country were dumped in the Atlantic and all the tobacco in the Pacific." Many worthy citizens would probably experience some temporary discomfort, and a few might suffer actual privation. But within a couple of decades Americans as a whole would have gained beyond words in health of body, soul and circumstances. Prohibition, therefore, is lawful, sound and sensible; it forbids nothing necessary; it contradicts nothing reasonable. It is embedded in the Constitution of the republic, from which the most enthusiastic wet has not the faintest chance of dislodging it.

However, when a rumor reached London that the eighteenth amendment was doomed to failure in America, a millionaire liquor dealer at once ordered a rollicking celebration at his expense. The halls of a palatial and crowded club in the west end rang with the shouts of the gay revelers until dawn; champagne flowed in streams; and the joy of the bibulous was unconfined. I saw while journeying through England spacious posters prominently displayed which assured the native and the tourist that "Britons never, never shall be slaves" to the infamous tyrannies of prohibition. Drink's paid advocates are well aware that misleading headlines and juggled statistics are an effective means for knaves to twist the truth and make of it a trap for fools. They use them abundantly, backed by the tales of foreign travelers in America who have been horrified by the deceit and villainy of a nation cursed by enforced abstinence from liquor. The chief impression one gets from this very costly propaganda of the brewers is that prohibition here is mainly a crusade arranged by rant, cant and humbug, and engineered by a widespread organized hypocrisy.

Nevertheless, the growing conviction finds daily utterance, not only in Great Britain and Ireland, but in Germany, Sweden, Italy, France, and even Russia, that sooner or later, if not on moral, certainly on economic grounds, these nations will have to deal decisively and stringently with drink. It should also clearly be understood that the United States is conducting the most amazing experiment in the annals of legislation of this nature. For the first time in modern history our country is attempting to change the personal tastes and habits of millions of people. Let us make it unmistakably clear to lawless sellers and lawless buyers of intoxicants that the liquor traffic has been permanently outlawed in the United Stated as an enemy of the general well-being. Insist that Federal and State governments shall co-operate to end the organized resistance to the eighteenth amendment. It is demoralizing in the highest degree that law should fail through the connivance or treachery of those appointed to execute it.

I do not say that those who honestly believe this particular law interferes with the sacred rights of the citizen have no case. Nor do I insist to legalists that sumptuary legislation is in its proper place when embedded in constitutional doctrine. But I do say that here is a valiant attempt to rid this republic of a fearful menace. It has succeeded to the extent that the saloon is abolished, and assuredly no man with an antimoronic brain wants the saloon restored. For this reason, if there were no other, and there are many others, prohibition deserves a more unanimous and cordial support.

Nor is this all. The Federal Council, of which I happen to be president, while not representing all the members of its own constituent Churches upon the issue of prohibition, does represent the vast majority of them. Its administrative committee heartily and unequivocally reaffirms the commitment of these Churches to national prohibition. They do not propose to allow the results for which their devoted agencies have labored during many decades to be thrown away at the bidding of criminal bootleggers, or of corrupted officials, or of politicians in search of place and pay. But drinking is a moral problem, and especially is it requisite that we should rededicate ourselves to the religious instruction of youth and adults which lies behind moral efficiency.

Those who know the history of temperance movements are aware that some form of prohibition has existed in America for three quarters of a century, indicating that after a prolonged experimental stage, national prohibition was established by a swift, clear registration of the popular will. In the last analysis, law depends for its support upon the public opinion which sustains it and the conscience of those who live under it. There can be no greater mistake than to suppose that any legislation can relieve us of the necessity for training our youth in habits of temperate living, self-control, and the practices of disinterested citizenships. To foster such habits and to cultivate such practices is the special and peculiar responsibility of the Churches—to be ignored only at the peril of the nation.

A TRIBUTE OF RESPECT.

I am under memory's mighty dominion tonight. I am its slave, yet my master is not altogether cruel. Once again it has exercised its subtle power in banishing time and space, and brings me to places which are not present and before persons who have passed. It carries me back nearly a dozen years at once and I stand before a man whose body is slightly bowed and face gently furrowed by age, but in whose eyes the fires of faith and friendship are reflected. He is my pastor. I reverence him. He touches me on the arm and says, "Now that you are licensed to preach, I want you to begin the work. I shall expect you to preach in my stead next Sunday." The day comes. He is there with me. He explains my presence in the pulpit. He declares a hopeful interest in me. He prays for me. I stand before him and his congregation and try to represent the cause closest and dearest to his heart. My effort, soon over, is followed by the closing hymn and the benediction. He takes me by the hand and says, "It was a good talk; I enjoyed it. God bless you."

Now I am with him again, weeks after, and miles away from the meeting of a moment ago. He says, "I have a gift—a little leather satchel—for you. I know how hard it is for a young minister to get started. This will help you a little." I call at his home and receive the gift and the blessings of the giver.

On through the years memory, my master, hastens with me. Months and miles are magically banished, and I am given a few moments here and there with my former pastor (and ever my friend) for a warm handclasp and words of counsel. I am reading letters and telegrams which were destroyed long ago. We come to a last meeting in the flesh. This time I look down into the face of my friend, brother and former pastor; for he is lying where, in a few hours, he is to close his eyes in that dreamless sleep. This time I take the weak but welcome hand. In faint, but audible words, he pronounces his blessings upon me for the last time. It is so real. Only God knows how much it means to me. I am speechless. I don't want to leave the place—it is "holy ground." But I am transferred to another place three days away. It is by the open grave. Such an immense crowd of sad people! God bless them; they are company to me. The body of my former pastor is gently laid to rest. I never knew till now how much I loved him.

Jonesboro, N. C. B. J. Howard.

BIRMINGHAM LETTER.

I feel that it will be of interest to many Sun readers to know that we are now planning for a meeting of the heads of the Mission Boards of the Congregational and Christian Churches in Birmingham early in January. The purpose of this meeting is to take the situation in hand and begin a definite work toward the organization of a Church here, having as its membership the members of the Congregational and the Christian Churches in the city.

I have made the above explanation in order that I may impress upon every reader the great importance of sending to us at an early date the names and addresses of any person in Birmingham whom you know and who would probably be interested in the organization of a Church here. As I reported in my last letter, the Congregational Church has, according to a recent religious census, fifty members in Birmingham. I am sure there are more Congregationalists here from the sentiment of a letter received today from the assistant superintendent of the work of that Church. They are co-operating very admirably in the work, and I am very anxious that we show up well in interest and membership. There is one, and only one, way we can do it: every one who knows somebody who may be interested, send that name and address. Let us not put this matter off longer. You may be waiting to see what is going to happen before you take any part. The outcome will be much more pleasant and commendable if we all do our part now.

I should like to have a complete list of the members of our Church to present to the committee when it meets here in January. I can do it if you help me. Please!

J. H. Dollar.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE NEW YEAR.

"New" is an attractive word, whether it applies to something small or something great. The New Year involves all that is possible for three hundred and sixty-five days. That is the "new" that makes people say to one another "A Happy New Year." That itself is a fine introduction and implies a good feeling among people. If that spirit could be kept up the whole year through, it would improve human relations and save many a heartache. There is more in the New Year than the year itself.

It furnishes new opportunities for improvement in character and service. Life is continuous and there is no place to stop until the end. Every year should be the best unless incapacity from disease or accident puts an end to activity. Voluntary retirement from business or service is surrender to failure. The desire on the part of business men to accumulate enough to retire and live upon what has been earned is false in all of its relations. Few men live any length of time after such retirement. The hardest thing to do is to do nothing; the easiest thing in the world is regular work. Never pity the working man; always pity the idle man. When a clock stops, it is useless. The world is full of opportunities for the people of experience. The older people are, the more useful they ought to be. The new furnishes opportunities for old people as well as for young people. This is especially true in the Church and in social life. One of the most beautiful things is the Christian influence of old members of the Church. It goes without saying that the New Year opens a wide door of opportunity to the young. The year is like those circular doors that open and shut as you enter or leave the room. They never close. It is so with the years. Time has no closed door, and the New Year simply opens into new opportunities for serving God and serving mankind.

The New Year imposes new obligations upon men. The world is progressive. There is no standstill in the earth nor what is upon it. It turns on its axis and it makes its circuit. The streams continue to run, the tides to ebb and flow, and man is not an exception. The Church grows. The demands upon it increase. Christians have more to do this year than last year—to increase their attendance, their contributions, their service, their influence, their personal testimony, and their reading and prayers. Printing costs more than ever before, and this imposes a new obligation upon Church members to subscribe for their Church paper—THE CHRISTIAN SUN. There is a double need—you need THE CHRISTIAN SUN and THE CHRISTIAN SUN needs your two dollars. The New Year implies improvement in all things, and all are under this new obligation to improve self and service. The farmer who succeeds improves his farm and his crops. In the field of religion, self is the soil and service is the crop. Harvest tells the tale. All farmers are proud of a good crop: and all Christians are full of joy when they are conscious that they grow in grace and can see the fruit of their labors in the Church. Nothing is so satisfactory as success, and success always crowns obligations well fulfilled. This New Year imposes upon us the obligation to control our speech, to pay our debts, to love our neighbors, to be more liberal in our judgment of others, to be prompter and more liberal in Church contributions, and to be in our place at Sunday School and Church. W. W. S.

TAKING INVENTORY IN THE CHURCH.

If one steps into an up-to-date mercantile establishment in these days following the holiday rush, the entire force will be found busily engaged in taking an inventory. The merchant must know just what he has in stock, what he needs to purchase, and to know just what his customers have bought, that he may be in a position to anticipate their future demands. One wonders how many Churches will take an inventory at the beginning of this calendar year. Such an appraisal of the needs and resources of the Church would furnish valuable information.

How many pastors and Church officials really know their Churches? A Church roll is one of the msot interesting documents in the world to one who is vitally interested in the Church. To carefully go over a Church roll will always reveal a great many things that need to be done. Let us note some of the things that are liable to be brought to light. It will generally be found that there are a number of people on the roll who were at one time active in the work of the Church, but advancing age or sickness has forced them to drop out of active service. Many times such members are gradually forgotten. They should be receiving the definite ministrations of the Church. An occasional prayer-meeting in the home, or to have the pastor and deacons once a year to take the Communion into the home would be a service of infinite worth.

Then there are those who have become careless about attending to their obligations to the Church. Sometimes a prolonged sickness has broken into the habits of Church attendance; or a period of time has been spent in living out of the reach of the Church, but now they have moved back but the intimate ties have suffered. An effort to rekindle interest and activity is often productive of untold good. A Church worker frequently finds such people that could have been saved to the Church by a little effort put forth at the right time.

It is a mighty good plan at the beginning of the year to study the list of those who have joined the Church within the past twelve months to see just how completely they have been absorbed into the activities of the Church. Are these new members enlisted in the work of the Sunday School, and are they identified with the various auxiliaries of the Church through which they ought to be serving? To add a name to the roll is not always to add a member to the service of the Church.

There can be no intelligent planning for the future until the achievements of the past have been taken into account, and until the resources available have been carefully appraised. We have been content far too often to accept what comes to our Churches, and have failed to plan for the reaching of those who ought to be serving with us. The things we have been considering are merely suggestive. They by no means exhaust the possibilities. No two Churches are exactly alike, and there can be no ready-made plans for your Church. It is for each Church to see what needs to be done within its borders. But, by all means, let there be an adequate and systematic planning of the work. S. C. H.

OUR COLLEGE PERIOD.

One year of the benevolence program of the Southern Christian Convention closed on December 31st, and with the beginning of the new year and during the months of January and February we enter for a second time upon "Our College Period."

During these two months our Churches are to be called upon to contribute the quota of them by the Southern Christian Convention for the support of Bethlehem and Elon Colleges, the two institutions fostered and promoted by the Southern Christian Convention. Last year the offering for our colleges was disappointing, because the Churches were not accustomed to it and the campaign was conducted for both colleges from a central office.

Therefore, this year the Conferences in Georgia and Alabama will be the direct responsibility of Bethlehem College, with President Beougher in charge of the promotional work. The Conferences in North Carolina and Virginia will be under the promotional direction of President Harper, of Elon College. The offerings, however, in both sections will be apportioned to the two colleges on a basis of 20 per cent to Bethlehem and 80 per cent to Elon as voted by the Southern Christian Convention.

It is hoped that every Church of the Southern Convention will raise its full quota of the benevolence budget so that no campaign of personal solicitation after the college period will be necessary. However, in case the Churches do no ctontribute through their free-will offerings during the regular college period the amount necessary to reach the total of $47,000 for the two colleges, the colleges are authorized by action of the budget commission "to solicit from the constituencies of the local Churches of the various Conferences to secure the balance due their askings after the regular department offerings have been raised; the minimum individual solicitation to be $25."

Persons who have made pledges to Bethlehem College or to Elon College may pay these pledges to the respective institution and their payments will be credited on the budget of the Southern Convention and the quota of their local Church. This provision is also in accordance with the action of the Southern Christian Convention. Further than the payment of these pledges to the respective college, it is hoped that no Church or individual will designate gifts for a particular college. The desire is to put the entire Convention behind the educational enterprise of the Church as represented by both colleges.

During the two months' regular college period the two presidents in charge of the promotional work in their separate territories will not be ex-

pected to undertake to solicit individuals other than to collect pledges! nor will they visit Churches unless they are invited, but, whenever a Church invites the promotional agent to come and help in the raising of its quota or to send help, help will be forthcoming immediately.

It is earnestly desired that the Churches will make liberal and generous response to the call of the colleges for financial assistance during the regular college period. The colleges not only need the money, but the Churches need this opportunity to express their confidence in these institutions and the renewal of their adherence to Christian education. W. A. H.

THE BIBLE.

By Hon. E. S. W. Dameron.

An Appreciation of the Book of Books.

(An address delivered before Elon College students, December 15, 1927.)

I feel highly complimented that your committee placed me on your program this evening, but confess to some embarrassment to have assigned to me the grandest theme that ever engaged the mind and thought of mortal man. I can only wish that I had the eloquence, piety and spiritual insight to deliver to you a discussion worthy of my subject. For man there could be no more important subject than the communications and revelations made to him from his God; and such is the marvelous collection of books we call the Bible. Whether we consider its age, or its freshness, or its divine authorship, or its originality, or its instructiveness, or its literary excellence, or its influence, or its consolations—it is alike marvelous; so marvelous indeed, that it is not possible for human faculties to make a full survey of it. Even the great Apostle to the Gentiles, with all his inspired spiritual vision, found himself gazing into profundities at which he could do no more than exclaim: "Oh! the depth of the riches both of the wisdom and the knowledge of God."

I. *Its Age.*

The Bible is the oldest and at the same time the newest and freshest of books. A large part of it has come down to us from remotest antiquity and antedates all other writings of the world, containing a journal of events which transpired centuries before the pyramids rose in majestic grandeur upon the scene of the oldest civilization of secular history. Long before Cadmus introduced letters into Greece, the Book of Job existed; and the five books of Moses were read in holy assemblies and David and Solomon sang their sacred songs and uttered their prophecies many decades before Homer composed the "Illiad" or Lycurgus gave his laws to the Lacedaemonians. The last of the prophets had long since ended his message when Socrates, Plato, and Aristotle propounded their philosophies; and when the first elements of human society were but forming in the womb of time, the Bible was there; and when the mudsills and foundations of all this world's goodness and greatness were laid, the Bible was there, and there as the chief cornerstone upon which has been bottomed the best of the fabric we call civilization.

Though hoard with age, the Bible has come down to us from such remote antiquity not as a mere lifeless fossil, but as a present vital force. Age has only served to impart new life and vigor to it, and it has grown fresher and more inspiring with the lapse of the ages and has gained increased strength with every new trial. It has witnessed the births and deaths of a hundred mighty nations, seen scores of empires rise, flourish and fall; but, withal, it sitll lives victorious over the wrecks of time, with ever-increasing power and influence, in all nations and in all languages; the most precious legacy of departed ages, the most glorious hope of future generations, the choicest possession of the human race. Though the object of many a concerted scheme throughout the years to blot it from the face of the earth, "it still holds its place as the most uncorrupt and authentic of histories, the most august and controlling of records, the most universal, venerable and powerful of books," reflecting in its every page the majesty of the God whom it reveals.

II. *Its Divine Authorship.*

The sacred Scriptures are of and by themselves sufficient proof that God is their real Author. It is utterly impossible to give a reasonable account of their origin without ascribing to them the divine authorship which they claim. Strange as it may seem that the infinite God should condescend to put His great thoughts into the poor, cumbersome language of mortals, such, we may be sure, is the glorious fact. Important portions of the Bible are made up of the very words of God, "articulated by Himself in the hearing of men commissioned to declare them"; and one chapter embodying the moral essence of all the rest was engraven by the very finger of God upon the tables of rock in the alphabetic signs employed by men, and handed down to Moses upon the sacred mount. Other parts are the communications of celestial messengers sent directly from the throne of heaven to declare God's will and purposes to men; and a still larger portion was taken down as it fell from the lips of one who "spake as never man spake" and in whom the Eternal God had incarnated Himself. Even those parts of the sacred story which were written by men were produced by special "motion and illumination of the Holy Ghost." So that every leaf of it carries the impress and the sunlight of a higher sphere, and every page of it bears the imprimatur of the great God Himself. Well and truly, therefore, do we call the Bible the Word of God.

III. *Its Originality.*

The Bible is as original as it is instructive. It depends upon no discoveries of man and leans upon no other books. "It opens arcana of which no earthly power ever dreamed"; and on all the great questions of theology, life, death and futurity it speaks with a familiarity and a confident assurance that satisfy our minds and hearts as nothing else can do. What it touches, it treats with a master hand; and "in knowledge, wisdom and real value it far exceeds all human science, literature and tradition."

In spite of all the poisoned shafts of so-called higher criticism, the account of creation given by Moses is the most satisfactory ever recorded. There is nothing so magnificent and yet so simple in all the historians, philosophers and literary masters of all the ages. The books of Zoraster, the records of Phoenicia and Egypt, the dialogues of Plato and Lucian, and the annals of China, the famous works of Plutarch, the Shastras of India, the Edda of Scandinavia, and all the many other recorded schemes, theories and fables that have ever been given "in explanation of the earth's primal history" suffer fatally in comparison with our own Bible version. "Nor have all the proud discoveries of modern geology brought forward anything to convict Moses of a false casmogony." On the contrary, the truth of the Mosaic record is engraved upon the very rocks forever. Professor James Dwight Dana, whose researches into geology made both him and Yale University famous, says in this connection: "The grand old Book of God still stands; and this old earth, the more its leaves are turned and pondered, the more will it sustain and illustrate the sacred word."

During the last four hundred years the spirit of philosophic inquiry has ranged the universe, searched heaven, earth and sea, knocked at every door, peered into every recess, consulted every oracle of nature, and "gathered trophies of power and treasures of wisdom, at which the world has been amazed," but in all these scholarly investigations there has not come to light a single truth to contradict the holy Scriptures as properly interpreted.

IV. *Its Literary Excellence.*

Tested by the recognized standards of literary beauty and excellence, "the Bible is a casket of jewelry of the richest hues and the most exquisite workmanship," no matter in what department of rhetoric the test is applied. Whether it be history of prophecy, the Old Testament or the New, narrative or description, poetry or prose, the same matchless characteristics are to be seen. "Moses is as pure and simple as Adam and Eve, and yet as majestic and grand as the great creation he describes." The drama of Job is without parallel in all literature—a drama of facts in which heaven an dearth, with all their wonderful interpenetrations, are set out in their relations with a suffering saint on his couch, in a manner far more masterful and complete than even the genius of a Shakespeare could conceive. Under the magic spell of David's muse we pass through varied scenes of beauty and grandeur, verdant pastures and tranquil glens, still waters and roaring floods, dismal swamps and silent wildernesses, forests crashing with the lightnings of God, the smoke, din and fury of battle, and the shoutings of glad multitudes, by dells of lonely sorrow and along the resplendent starry archways of the sky, until finally we take our places in "a temple as high as heaven and as wide as space," with all objects of creation around us, each with its hymn of greatful joy, blending in one sublime organ-harmony and symphony of adoration and praise to the Supreme Architect of the universe. Isaiah rises upon us like some mighty orb of song, "whose rays are streaming minstrelies," destined to thrill the hearts of men while earth and time endure. Then come the evangelists with their simple, winsome story of Jesus, and St. Paul, the first and greatest missionary of Christendom, with his superb epistles and orations, and John with his loving letters and apocalyptic visions; so that, throughout the Book, from the appropriate first words, "In the beginning," on to the last "Amen," abound variety, beauty, pathos, dignity, sweetness, magnificance, and glory such as are contained in no other literary composition.

Here are the sublimest heights and the profoundest depths: "From the worm that grovels in the dust to the leviathan that wallows in the foaming deep; from the hyssop on the wall to the towering cedars of Lebanon and the healing trees which shade life's eternal river; from the pearl-drops trickling from the mountain rock to the wild waters of the deluge"; from the glow-worm under the thorn to the meridian sun in the heavens, and the supreme Father of lights, "with whom there is neither variableness nor shadow of turning"; from the lone, way-worn pilgrim to the gathering multitude which no man can number; from the deep and never-ending sorrows and blood-curdling wails of the damned to the seraphic visions and raptures of the blesst.

Some have called the Bible dull and uninteresting, and thus have they only advertised their own ginorance and lack of moral sense and taste. In real attractiveness, there is no classic in all the realms of literature equal to it—no historian or law-giver like Moses, no singer like David, no orator like Paul, no character like Jesus, and no revelation of God or nature such as it contains. It is more than a classic; it is the Word of Life.

V. *Its Influence.*

As to the influence of the Holy Scriptures, earth affords no standard by which we may measure or

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CONTRIBUTIONS

SUFFOLK LETTER.

Golden weddings are so rare and so beautiful that I will give a copy, first, of the following invitation: "1877—1927. Mr. and Mrs. Apollos B. Jarvis at home in honor of the fiftieth wedding anniversary of Mr. and Mrs. James A. Eley, on Saturday evening, December the seventeenth, from eight to eleven o'clock. 110 East Thirtieth Street, Norfolk, Va."

The letters on this invitation card were in gold, and I could not deny myself the privilege of enjoying those golden hours in that Christian home. The house was bright with electric lights. It was crowded with kinsfolk and friends. The tables in one room were loaded with presents, many of them decorated in gold. Gold coins of various denominations made the cards to which they were fastened look like generous hearts had prompted the gifts.

Mr. and Mrs. Eley, their two daughters, Hettie Jarvis and Minnie Dixon, and Mr. Jarvis (Mr. Dixon being on a business trip in the West) stood in the receiving line, while a throng of friends passed by and extended their hands and expressed congratulations. It was a happy procession and a joyful occasion.

Alvin Eley, a nephew of Mr. Eley and a noted singer, sang some appropriat peieces, accompanied by a fine pianist, whose name I did not get; and a young lady whose name, I think, was Miss Rena Moseley, gave fine violin solos, accompanied by Mrs. Alfred Bowen, of Suffolk.

Refreshments were served to all the guests and jovial conversation filled the rooms with tokens of good will and appreciation. Three persons were there who were at the marriage fifty years before. W. H. Andrews and Mrs. S. J. Carr waited on them when they were married, and Mrs. Bessie Ballard was present at that time. They enjoyed this iccasion as much as that marriage occasion. And the bride and groom did not look like they were more than fifty at this golden wedding; but the presumption is that they are more than fifty. Only one other minister was present, their pastor, Dr. L. E. Smith, of the Christian Temple. The Eley family has been so faithful and so prominent in the Christian Church for fifty years, even before the Memorial Temple was opened in Norfolk, that this golden wedding was a regular jubilee in the work of the Master. A golden wedding is a rebuke to modern looseness in marriage, and a good example for those that desire to enjoy a long married life.

There are fourteen marriage anniversaries, and I give them and the gifts that go with them: (1) cotton, (2) paper, (3) leather, (5) wooden, (7) woolen, (10) tin, (12) silk and fine linen, (15) crystal, (20) china, (25) silver, (30) pearl, (40) ruby, (50) golden, (75) diamond. The wish of that large group of friends who enjoyed this golden wedding is that the remainder of their married life will be as happy as this 17th of December, 1927. W. W. Staley.

ELON LETTER.

The "Day of Prayer" for the colleges of the Christian Church is January 15, 1928. For many years now the Christian Church and other Churches have been designating a certain Sunday in January as a "Day of Prayer" for colleges. It is a beautiful custom and a benefit and inspiration to the colleges.

Miss Lucy M. Eldredge, of our General Board of Christian Education, has prepared a special program for this day in our denomination, and copies of it may be had in any quantity by addressing her at the C. P. A. Building, Dayton, Ohio. I hope that many readers of this Elon Letter will write Miss Eldredge at once for this program. We, of the South, are particularly, on this day of prayer, concerned for our two institutions, Bethlehem and Elon. It is fortunate, I think, that this day falls during the college period for our Southern Convention, the time when our people are asked to give for the support of these two institutions. There is no surer means of securing adequate financial support for these colleges than having our Churches, in public assembly, join in prayer for their usefulness.

In this day of large attendance in colleges it is important that the spiritual resources of these institutions be conserved and harnessed to the work of the kingdom. Prayer for our colleges will work mightily in this direction. I well remember two outstanding instances of prayer for Elon that were an inspiration and led to victory.

The first of these occurred in August, 1917. We were within three weeks of the opening of the college, and we lacked more than 100 students of reaching our enrollment for that year. I felt impressed to address a letter to our ministers and a select group of praying men and women of the laity, requesting that they pray earnestly for the college, that it might have a full student body. The response was beautiful on the part of the Church. Letters came to me from dozens of our faithful ones, ministers and laymen, saying how glad they were to be able to join in this period of intercession for Elon. The result was, as the catalogue will show, that we were forced to take more than 400 students that year.

The second instance grew out of our fire on January 18, 1923. This was on Thursday. It was a dark day in the history of our institution. Telegrams poured in from various sections of the country from our alumni and friends to stouten our hearts. On Friday following I sent a telegram to every pastor in the Southern Christian Convention urging that Sunday be made the day of prayer for the college in our several pulpits. Here again the response was beautiful, and on Wednesday following (the 24th of January), when the board of trustees met in extraordinary session to meet the crisis which had been precipitated, they projected the present building program and resolved also to increase the endowment of the college in connection with the rebuilding plan.

So again I call upon our people to pray earnestly for our colleges on January 15th, that God may direct the minds and hearts of the people in such a way that the benevolence budget so essential to their life and continued service may be generously and gladly given. I call upon our people to pray for this offering, because prayer is fundamental in every spiritual undertaking.

W. A. Harper.

BETHLEHEM LETTER.

A message for the New Year.

Outwardly the standards of life are constantly changing, but basically they never change. The facts and forces which made for success in the past are just as absolutely necessary today as they have been in the past. Real success in life is not possible without real work.

The successful men in your community, who may now be men of leisure, have achieved their success and leisure through the hardest kind of work. Success in this world has never been possible without hard work, and never will be. That is a fundamental fact, and our changing outward life leaves it unchanged.

Many people seem to think that thrift and saving have been discarded. Thriving without thrift has never been possible in all history, and never will be. Success has always been founded upon thrift, and thrift ever means self-denial. To win life's greatest prizes we must deny ourselves the smaller luxuries of life. The life of the successful man is one of self-denial.

Thrift is industry, and the savings are the accumulated results of that industry. The essentials of a real successful life are based upon honesty, and that not as the best of policy, but as an eternal principle. There is too much glorification of the man who attains to sudden wealth, apparently without either effort, thrift, or ordinary honesty, but substantial wealth nad enduring success are built upon honesty.

Those who have made a real success of life have conscientiously observed at least three great cardinal rules: work, thrift, honesty. These rules combine into one great rule of life which has been proven beyond doubt, and has stood the test of the centuries.

You see the success of the merchant, lawyer, inventer, teacher, preacher, probably envy them, for the easy time they are having in their declining year. But you do not see the ceaseless days and nights of hard study, the heart-breaking grind that put him where he seems to be; or the merchant's terrific struggle gone through to enjoy his leisure, and so in like manner with all the others in their respective class. We see the rewards, but too often we do not see the work, thrift, and honesty which made those rewards possible.

Some overconfident psychologist would have us believe that success is to be pulled out of the air by some strange manner of concentration. But the old adage still rings true: "There is no royal road to success." It takes work, work, work! The measure of success is governed largely by how that work is done. If it is done efficiently—no waste motions, no backtracking—the highest success will come.

If every college would offer a course in efficiency as one of the studies in the senior year, I believe the graduates would have their chances in life increased by 50 per cent. Crowd your life full of what is worth while throughout the year, for the priceless hours are all your very own. It will mean more success, more life, more joy.

Wadley, Ala. S. L. Beougher.

CHURCH UNITY.

By Rev. L. E. Smith, D. D.

President Southern Christian Convention.

For the past decade—yea, verily, for the past century—our particular Church has been talking and preaching "Church Unity." Many of our leaders have had visions of the day when the Churches of Christ in the earth would be one—one in hope, one in faith, one in charity, and one in practice. And they have dedicated their best to the realization of this end. The question of Church unity is to the front today; to the front in a more insistent and a more vital way than it has ever been before.

Many of the present existing denominations are talking "unity." They, as we, have been talking for a long, long time, and will in all probability continue to talk; but so far as the Christian Church is concerned, we have talked about all we can, until we act. The Congregational Church has called us on our "text" and challenged us to put into practice our own sermons. Have we preached the "gospel" of Church unity? Was our preaching of God? Did we expect it to bear

fruit? When the harvest presents itself shall we, by the grace of God, enter into that harvest, or shall we by the narrow hand of strategy strive to reach back through the years and reclaim the seed that we have sown for more than a century?

On the last day of January next, the Commissions on Christian Unity, representing the Congregational and Christian Churches, will meet in New York City for the final drafting of our report to our respective denominations.

Now, when you face the question of Church unity, the question of bringing two or more religious bodies, who have worked and worshiped separately from generation to generation, into a practical spiritual and organic oneness, there are certain things that are essential and necessary.

1. An open mind. A mind ready and anxious to receive all the facts, consider them honestly, fairly and squarely, weigh them rightly and judge them discreetly.

2. A willing spirit. Willing to face the fact, that we are all different, and thank the Lord that we are. He made us so. We do not agree in matters of dress, social proprieties, business proclivities, or political expediencies, and yet we exist as a social and political solidarity and speak as one nation. Why, then, should we be expected to agree absolutely in matters of religion before we can speak to the world as a Church?

3. A sacrificial heart. Willing to pay the price. No man yet has ever found the peace of God and the fellowship of Christ by standing on what he had and what he had done; he had to pay the price of that peace and that fellowship. And, likewise, no two denominations can come into spiritual accord and unanimity without paying the price for that achievement.

Let no one deceive himself, however, for the realized blessings from such an adventure will be far in excess of the purchase price. Think, if you will, of the broadening of our sympathies, the widening of our fellowship, the increasing of our power, and the deepening of joy, both in our hearts and in the heart of God Himself.

Norfolk, Va.

OBLIGATION TO THE FEDERAL COUNCIL.

By F. G. Coffin, A. M., D. D.,

Chairman Commission of Christian Unity.

The war brought a new word into general use. What it designates has been in the world since before history was written and seen in many areas. It carries a peculiar stigma and puts the one to whom it is attached under scorn as though it did not belong in the list of ordinary faults. That word is "slacker." It represents an uncondonable evasion of what one ought to do. The obligation to do the thing is presupposed, inherent and beyond all possibility of being an elective. It is something which, in the nature of the case, one with certain relations just ought to do.

All obligations are not regulated by contracts of mutual agreement between the parties concerned and specified in papers "signed, sealed and attested." They are unavoidably implied and binding in the nature of things. This is found in the solution between parents and children. Some of these obligations exist even when one party does not care to have them fulfilled, as in the case of foreign missions or when one party is opposed to their fulfillment as in the case of the drunkard when society is trying to make him a sober man.

When we become a part of an organizatoin, the obligation for the welfare of that organization is inherently ours. When we devote ourselves to certain ideas and principles, the promotion of institutions which embrace these has an undeniable claim upon our support. It is almost always true that the work of such organizations can be made successful only when each one upon whom such an obligation rests discharges his full duty.

Christians generally need a quickened consciousness of obligation for good works. They should be alert, anxious and quick to respond to such duties. A way of evasion is easily found if it is being sought. There are always the "duties at home," "rumors by those who oppose," "inability to do much," etc. There is always a seemingly plausible justification if one prefers to "slack."

The Christian Church has obligations of a most binding character to the Federal Council. However, they may seem to a few they are morally inescapable. They are written into the nature of things. The Christian Church is a part of the kingdom of God. The whole is greater than any of its parts. The theories maintained during our whole history would be outraged if we repudiate such obligations now. We can no longer be known by our words. Our deeds alone can speak for us. These obligations come from several considerations:

1. Being an organization to make effective the will of Christ among men, there belongs to us the helping of every good possible. By the combined efforts of all, God will save the world and build everywhere a new order of society. Every good cause needs all of its friends. Men should love opportunities to do good. The larger such opportunities are, the greater delight should they awaken in those to whom they come. Their privilege is enhanced when they enable a Church to do with others what would ever have to remain an impossibility without such mutual association. It's the accomplishing of the task that counts, not the location of the credit. It is also a fact that in the interest of their own spiritual enlargement Christians should do something from which they do not expect returns to themselves or their organization. Religion must have centrifugal quality.

2. The obligation of brotherhood expressed in a common, universal task. A load which is too great for another, or one which can be better borne by our aid, is more than a challenge; it is an irresistible attraction for our efforts. Whether we have had anything to do in creating it is of no consequence. Whatever we can do to help bear it matters immensely. Common tasks are universal tasks. From them there is no exemption. They are not selected. Toward them there may be two attitudes—slacking, or doing them. From the human side, the world has no need surpassing that of brotherhood in both spirit and action.

3. The obligation for the Christian Church to render service in all fields. Without such a centralizing agency as the Federal Council, we would have to think impotently and uselessly about much that the Lord wants done and has commanded us to do. There is so much which needs to be done on a gigantic scale to make the program of Christ effective in our day of modern social complications that no one denomination can do, and if all attempted it indepnedently it would further complicate the whole situation. The Federal Council, which is twenty-nine denominations working together, can do what would have to remain undone without such an organization. With its maintenance of central offices at strategic territorial centers—New York, Washington and Chicago—and its numerous commissions and committees constantly at work, a competent program can be devised and promoted throughout this country and the world. The field which it is occupying is one which is much in need of occupancy and one which would be entirely neglected but for this co-operative agency. Its departments of research, social service, race relations, international justice and good will, relations with religious bodies in Europe, mercy and relief, relations with the Eastern Churches, financial and fiduciary matters, army and navy chaplains, council of the religious press are operating in fields almost untouched by other agencies.

There are many other aspects in which the council aids the organizations, promoting them in a most effective way. The council has shown an excellent spirit in promoting every phase of co-operative Christianity, whether under its own or other auspices. Its contribution to the enrichment of the fellowship spirit of all Christendom has been vast. It has direct contact with federated States, municipalities and many organizations. It keeps the denominations in step, strengthens morals and fuses strength. On all moral questions affecting the government at Washington, its voice has a wholesome influence and is recognized as competent to speak for Protestant Chrsitianity. It proceeds with carefulness, and yet is fearless. It does not hesitate to incur criticism when its cause is just. It awakens Christian America to dangers and responsibilities which might be overlooked. Its general meetings are held quadrennially; its executive committee meetings, annually; its administrative committee meetings, monthly, and its staff meetings as frequently as there is need.

The council now stands upon its record, and not upon its theories. Its work in reform, improvement of social, industrial, racial and international relations; its effort to awaken the conscience of the world already has such results to its credit as to make its value unquestionable.

4. The obligation because of results already attained has been implied in the preceding paragraph. Its program is commendable, but results alone speak with appeal. The Church needs a clear voice today to speak for it in industry, temperance, law enforcement, war, interracial relations, etc. This it is getting at Washington and indirectly at the courts of the world through the council. One sure evidence of the council's value is to be found in the sources of opposition to it. If it were not a formidable enemy to them, the war promoters, scofflaws, industrial tyrants, and race hatred advocates would not be opposing the council. When we compare the present with the situation of former years when there was no Federal Council, it is easily discerned that it has lent steadiness and aggressiveness to the Church, provided a concert and effectiveness of movement in education, missions, periodicals, denominational moderators and denominational agencies, evangelism, social service, moral reforms, etc. At the Stockholm conference its contribution to co-operative Christianity was evidenced by the fact that it had already instituted and was operating most of the plans which European groups were looking forward to.

5. An added obligation to respond to the support of the council just now comes from the fact that it is being overlooked and crowded out by strenuous denominational programs. Quite every denomination is having the problem of keeping up the pace established by its recent promotional program. Enlarged programs were inaugurated from forward movement results. The income from these sources stopped, but the programs were on. Tremendous overhead pressure has been necessary to maintain work so established. As a result, all co-operative work has had difficulty in securing a hearing. Many enterprises of this kind would have had to close as a result had it not been for large individual donations. Then there is among many an increasing neglect of responsibilities due to minds already filled with other concerns, many of which are secular. It is doubtful if a more destructive thing could happen to present-day Christianity than for its interde-

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MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

OUR EDUCATIONAL OFFERING.

Elon College is the child of the Southern Christian Convention, and the Convention is justly proud of her offspring. Elon is peculiarly and sacredly our own college. She was begotten by the Convention and born of the labors and sacrifices and prayers of our people, many of whom have finished their course and are now wearing their crown of righteousness beyond the "sunset and evening star" where "the toils of the road seem nothing since they have reached the end of the way." Born of love and loyalty and devotion, Elon is ours today, and inspired by the faith and sacrifice of the fathers and mothers who have made this institution possible, we will be true and loyal through the coming years.

But the Southern Christian Convention, as it is today, is quite largely the product of Elon College. The Convention is not the same now that it was when Elon College came into being, but a larger, finer and more progressive Convention. Not one star in the crown of the men and women who composed the Convention before the day of the college would we erase or even dim in making this assertion, but rather would we cause every star and every crown to shine a little brighter by what we have in mind to say here. And in making the claim to a finer and a better Convention now than before Elon College was established is not only a tribute to the worthy part this institution has played in making our Convention what it has come to be, but a tribute to those who have labored to make possible the heritage that is ours today. The Convention gave birth to the college, and the college rebirth to the Convention.

It may then be said that the Convention and the college are one. They are united. They are inseparable. The one cannot do without the other. The progress of one is the progress of the other. The failure of the one means the failure of the other. They must rise or fall together. They must grow stronger or weaker together. They must function together or they will not be able to function properly at all. "The hand cannot say to the foot, I have no need of thee."

Then, too, we must not overlook the younger child of the Convention—Bethlehem College. Although this younger and smaller college has been in existence only a short while, the fact should be recognized that in Bethlehem we have an institution that is already rendering a very helpful service, and that Bethlehem is also a very fine feeder for Elon. Thus, Bethlehem is sharing in the remaking of the Convention.

In view of these things, we should all, as pastors and laymen, keep in mind the opportunity that is ours and the responsibility that is upon us as we enter the season designated by the Convention as the schools and colleges period of our Convention year, this period being January and February. It is during this time that an offering is asked from every Church in the Convention for our colleges. And certainly every one should feel called upon not only to do something for this most worthy and needy cause, but something big and fine and Christ-like. The cause and the call are such as to make it obligatory and imperative that we do our utmost in this direction at this time. If need be, let us make a real sacrifice, that the offering shall be commensurate with the needs of the hour.

Shall the standard of Elon College be maintained in the Southern Association of Colleges, or shall she be allowed to lose her rating in this association? Shall Elon continue to prosper and her usefulness increase, or shall her prosperity and usefulness be allowed to wane? Shall Bethlehem be permitted to stand still or perhaps fail altogether? Shall we allow the cause of Christian Education, through these institutions, to suffer? Shall we make or break these institutions that we have created and which have recreated us?

The answer is with the pastors and laity of the Southern Christian Convention. The colleges cannot answer these questions for us. We must answer for them. And our offering during the schools and colleges period will either build up or pull down. By the offering we make, our colleges will be either stronger or weaker, more useful or less useful, more able to serve or less able, better fitted to fill a need in the lives of the young people of our day or less fitted for this great service; rated higher or rated lower; more efficient or less efficient; more confident or less confident of the future into which both the Convention and the colleges go with the desire and the hope to render a larger service in the kingdom.

"God of our fathers,
Be with us yet,
Lest we forget,
Lest we forget."

G. O. Lankford.

Burlington, N. C.

PORTO RICO LETTER.

(This was delayed in reaching us, but its information and fine spirit are not out of date.—Ed. Sun.)

It was very hard for me to imagine that the twenty-fourth of November was Thanksgiving Day. However, it was enjoyed in a very different way than usual. Thanksgiving is pre-eminently a family festival, but the inculcation of the rudiments of religion into each one of us is the supreme task of the home. The deep desire for all members of the family circle to be together on Thanksgiving gives the day a sublime meaning. However, some of us are not probably very fortunate to be in the circle of our family, yet God always provides for those who are separated from their loved ones.

No one will appreciate the position of one who is among the strangers at such a season till one experiences it. Well, on the morning of this great day I attended a very impressive early morning service. At 7 o'clock I joined our young people who were ready to spend the rest of the day on a picnic. The transportation is not very convenient here, therefore we had to walk about five miles to a picnic ground. Talk about fun—I surely had it that day! When we were half-way to the place we met with a man who had three donkeys, and he offered them to us to use. As I was very tired, I took the advantage to ride on one for about a mile.

It was a very funny picture to me; however, I enjoyed it to the fullest, because I had never had such a ride before. Soon every one forgot their weariness and began to have great fun observing my new type of car. It seemed as a circus was going through. The boys and girls laughed, talked, and sang happily all the way.

When we reached our destination we had a very impressive service; then we played games, laughed, talked and sang. We had rice and chicken, which is the main dish of Porto Ricans, and I like it very much. Yet, I could not help but feel a little lonely for my family circle. For an hour I stayed away from the crowd and meditated in thought with my beloved family and friends. It seemed like a dream to me to be among the strangers, but I had a great deal to be thankful for.

As we started back at 2:30 P. M. we were caught in a very heavy rainstorm, and as there were no places for us to shelter, we were compelled to keep on walking in the rain until we came to a little house. Here we stopped until the storm was over, when we again started on our journey. We reached Ponce at 5 o'clock. Personally, I enjoyed getting wet, because it was a very hot day.

I am happy to say that I am beginning to enjoy the work. People, country, also the climate seem better now, as it is getting a little cooler; of course, not very much cooler, but still better than the last two months that I have spent in Ponce. I have visited all the members of our Ponce Church now, and am starting to visit different charity institutions and hospitals. I realy enjoy the services that we hold at these different places. As I have told you in my past letters about the Bible class, I am glad to say that it is getting along nicely.

Now I have organized a training class for our young women, to train them for the different departments of our Church. I have sixteen enrolled, and we meet once a week. We call ourselves "Always Faithful." I have many courses outlined for this class, and hope some day I will be able to carry it through. We need your financial encouragement in order to carry on His work. I am sure if you were here studying, the people and their problems like I have been for the last two months you would gladly give your last cent for their advancement. Good folks, let us not have just our beloved leader, Dr. J. O. Atkinson, and a few others labor too hard for the mission, but every one to aid. I am sure most of you have done a great deal, but let us not stop giving to missions. I can assure you if you throw your money in the box which is floating on the mission river, you surely will get it back soon, with great results. Let us pray for better and brighter days for our foreign mission work.

Your little missionary,
Victoria E. Adams.

THE BIBLE.

(Continued from Page 5.)

even estimate it. True it is that the Bible has not yet conquered the world, but it has advanced further towards it than Caesar or Alexander or Napoleon ever did. It has done more to govern and renew the human heart than all the laws ever enacted by all the legislators, and all the "proverbs and maxims ever devised by all the uninspired sages of all the ages." For forty centuries it has shaped and controlled the religious opinions and services of uncounted millions of the human race, and molded the characters and inspired the hearts of those men and women who have ushered in new eras, carved the destinies of peoples and nations, and changed the course and currents of human history. It has fostered the purest virtue, the sublimest manhood, the sweetest womanhood, the noblest beneficence, the sincerest charity, the tenderest kindness, the most inspiring music, the warmest sympathy, the grandest architecture, the finest art, the most unselfish love, and the saintliest sainthood this world has ever seen.

It is to the world of letters what the sun is to the solar system, "the fountain of the purest light and highest wisdom." It is the heart-history of a simple shepherd folk, replete with song and story, dream and drama; histories that crystalize centuries into a single sentence; prophecies that peer through the cycles of years, beyond the end of time; songs that sublimate the sorrows and sac-

rifices of centuries into a single psalm; daring dreams that fly across the grave and above the shining stars; stories of unschooled fishermen that shall hallow earth's hearth-fires to the end of time. Simply as a book among books, it has "wrought wonderously upon the thoughts and productions of the most noted authors of all classes and of all ages." From its poetry Cowper, Wordsworth, Tennyson, and Browning caught the divine afflatus. From its statesmanship, Burke, Romilly, Bright and Lincoln learned how to create and redeem institutions; from its melodies Handel, Bach, Mendelssohn, and Beethoven gleaned oratorios, masses and symphonies. From it Dante drew his awful visions, Milton his matchless songs of paradise, and Bunyan his immortal dream. Shakespeare garnered his choicest gems from the same precious mine, as did also even Hobbes and Shelley, Byron, Addison, Thompson, Dryden, Coleridge, Southey, Campbell and Goethe.

That prince of modern orators, Daniel Webster, once said: "If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures"; and both John Marshall and Prince Bismark agree with him when he declares: "If we abide by the principles taught in the Bible our country will go on prospering and to prosper." Looking upon the family Bible as he was dying, Andrew Jackson said: "That Book, sir, is the rock on which the republic rests." In ninety-six the late lamented William Jennings Bryan literally captured the Chicago convention and the presidential nomination with his famous speech, "The Cross of Gold," bristling with almost as many allusions to Scripture as are to be found in Patrick Henry's immortal "Liberty or Death" oration, which has been since repeated by so many thousands of school boys in declamation contests throughout the country. Indeed, if we were to strike from the world of thought and literature all that the Bible has contributed, "not less than half the history of the race would be swept out of mind"; the noblest ideas that have ever swelled the hearts and hopes of men would be gone, and the proudest monuments of human genius buried in oblivion forever.

VI. *Its Consolations.*

But we prize the Bible most of all as a message of hope and consolation from God. It is the record of glad tidings to a perishing world; a balm from Gilead for the sick; oil for the bruises of the wounded; bread for the hungry; reprieve for the prison-bound; pardon and forgiveness for the sinner; comfort for the mourner; faith and hope for the dying; and eternal salvation for all who obey its instructions. "It goes equally to the cottage of the plain man and the palace of the king." It is the never-failing cruse of the Shunamitess; "the magic wand of Moses which swallows the serpents of life, parts the seas of trouble, and brings forth waters in the thirsty wilderness"; the lamp that kindles all other lights; the marriage ring that unites earth and heaven; the wreath into which are twisted all garlands; the tower containing the crown jewels of the universe; the inspiration of the wife's fond desires for her husband's everlasting peace; the mother's best consolation at the casket of her lifeless babe; the widow's one solace at the new-made grave; the telescope of faith through which we may see the invisible; the chariot of Elijah in which we may "ride up the starry way to immortality unhurt of death"; the ladder of Jacob on which our spirits may ascend to commune with God and the angels forever; such are the divine testimonies, the Old and the New Testaments of God to man; the world's best Book; the Book of books—the Bible.

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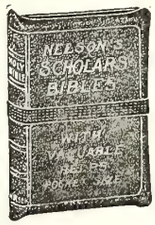

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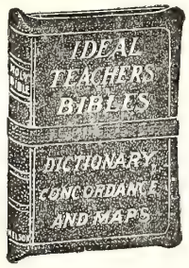

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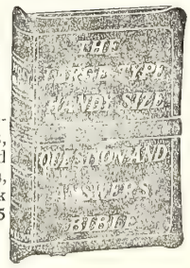

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson II—January 8, 1928.

Jesus and the Sick.

Golden Text: "He hath done all things well; He maketh even the deaf to hear and the dumb to speak."—Mark 7:37.

Lesson: Mark 1:21-45.

Devotional Reading: Psa. 103:1-8.

It was said of Jesus, "who went about doing good." After one reads of the day in Capernaum which this lesson treats of in more or less detail, one feels that the phrase is indeed a summary of Jesus' life, especially when we understand that it is a typical day out of the Master's life, and not an exceptional one. One thing is certain—we never have the fullness of the Master's spirit until we have the spirit of service that causes us to go about "doing good."

The Master-Teacher.

"And they go into Capernaum; and straightway on the Sabbath Day he entered into the synagogue and taught. And they were astonished at his teaching; for he taught them as one having authority, and not as scribes." Modern pedagogy has never gone beyond—indeed, it never can go beyond—the principles which Jesus used in teaching. He was the Master-Teacher. His naturalness, His simplicity, His plainness, His art in telling stories, His genius in talking in terms that His hearers understand—modern educators call it the "point of contact"—His power to make truth vivid, all these and other qualities made His teaching effective. But the most vital thing about Jesus' teaching was the note of authority. He spake from first-hand knowledge of the truth, and, therefore, he spake with authority. What the world always needs is teachers and preachers who, to native ability and training, add the note of authority which comes from first-hand experience of the truth they would teach. This is especially true in the realm of religion. Jesus was not original in one sense of the word, but He was original in the sense that He spake with authority born of first-hand experience.

Jesus and an Unclean Spirit.

"There was in the synagogue a man with na unclean spirit." The people of Jesus' day believed that many, if not all, forms of disease were due to the presence of evil or unclean spirits taking possession of people. What in this case is called an unclean spirit or demon was probably epilepsy, insanity, or some acute form of nervous trouble. The point in this section is that Jesus exerted His mastery over the spirit. There is in the Christ that which even today often gives a peace of mind which passeth all understanding. Many forms of disease are often manifestations of mental disorders, and a calm faith in Jesus Christ can make one whole.

"Let us alone," said the unclean spirit. Let us alone is the cry of all unclean spirits. The Master is indeed a disturber of men. He shakes men out of the self-complacency of their own selfish and self-indulgent lives. He disturbs men in their social relationships, in their industrial orders, in their religious life. "Move on up to higher levels of living," says the Master, but men do not want to move on up—it costs too much; and alas! too often we say, Let us alone."

Jesus, the Great Physician.

"Now, Simon's wife's mother lay sick of a fever." "And he came and took her by the hand, and raised her up, and the fever left her." "And at even, when the sun did set, they brought unto Him all they that were sick, and them that were possessed with demons. And He healed they that were sick, and cast out many demons." It is surprising how much is said about Jesus and the sick in the gospels. Here and there and everywhere one finds Jesus giving His attention to the sick, not only of body but of mind. He was a great Physician in a very real sense. And one of the most impressive things about Jesus' dealing with disease is the personal touch. There is something significant here, too. This activity of Jesus among the sick was no chance coincidence—it is a manifestation of a settled habit of the Divine Spirit itself. God is still the great Physician in Christ. It is true that we do not see the manifestations of His healing touch in the same way as in that other day, but we see it in just as effective a way and to a far greater degree than was possible in that day. Jesus Himself was authority for the statement that we should do greater works than He in this sphere, and modern hospitals, modern surgeons and physicians, modern nurses, modern preventative measures, modern research—in fact, every means that is used in combatting disease and in aiding health is a manifestation on a large scale of the spirit of Him who was the great Physician. It should be added, however, that Jesus was a Specialist in souls. More than any other man before or since, He knew how to deal with sick souls. Today, as always, His touch can make men whole.

Jesus, the Man of Prayer.

"And in the morning, rising up a great while before day, He went out and departed into a solitary place, and there prayed." Ah! there is the secret of the matter. If one would find the secret of the Master's power with God and over men, let him study carefully the Master's prayer-life, and then let him practice the principles which he finds to the end that his life might abound in the fruits of the Spirit and in service. In this day of numbers, of organizations, of programs, of drives, and of what-not, it might not be a bad thing to put more emphasis upon prayer, both from the standpoint of the individual and of the Church. More things are wrought by prayer than this world dreams of, said a great poet; and he never spake a greater fact. Men could never get things done if they did nothing but pray, but they can never get things done that have abiding value if they do not pray. Here, as elsewhere, the Master has given us an example. The third Sunday in January has been set aside as a day of prayer for colleges. Let the people of our Christian Church pray definitely for our colleges and their interests.

CHRISTIAN ENDEAVOR.

Sunday, January 15, 1928.

Topic: "What Difference Does Reading the Bible Make?"—Psa. 1:1-6; 2 Tim. 3:14-17.

Some Bible Hints.

The Bible read and followed keeps us out of bad company and puts us into good (v. 1).

The Bible builds up character as different from that of the godless as light is from darkness (vs. 3, 4).

If love of the Bible has made a difference in the lives of our teachers, it will do the same for us (v. 14).

The Bible, inspired itself, inspires us to do good and do right; it is a guide-post as well as motive power (v. 16).

Suggestive Thoughts.

The Bible changes our lives, cuts new channels of thought and action which we follow; turns selfishness into service.

The Bible sets before us high moral ideals which make all the difference in the world if we follow them. Think of the Sermon on the Mount.

The man without a Bible, or who never reads one, is wandering in the darkness of selfishness. The Bible gives us Christ, the Light of life.

The entire Bible story is filled with cases of people that do something for somebody else. If we catch that spirit it will make a difference in our lives. It will transform Dickens' Mr. Scrooge.

A Few Illustrations.

Compare a country where the Bible has not been known—India, for example—with one where the Bible is read and honored—England, for instance. What a difference!

It makes a difference to the ship's captain whether or not he has a compass on board. The Bible is life's compass.

It makes a difference to a starving man whether or not he has food to eat. The Bible is soul-nourishment; without it we die.

Without the Bible God is practically unknown. It is the bright light that shines on the Father and reveals Him to us in Jesus Christ.

To Think About.

What difference has the Bible made to me?

What must we do to let the Bible make a difference in our lives?

How does the Bible educate conscience?

EASTERN VIRGINIA CONVENTION.

What goes with a Sunday School and Christian Endeavor Convention from one July until the next? About the first week in July it begins to dawn upon a few busy folks that a Sunday School and Christian Endeavor Convention is going to meet in three weeks, then the recording secretary, and executive secretary, and a president, or some such official, sit together for an hour and say how it is going to be. But where has it been up until that first week in July? And where will it go four weeks later? These may seem silly questions, but as an executive secretary of a Sunday School and Christian Convention, I am intensely interested to know. Somebody is likely to respond: "The Convention goes to a dusty old letter file and hibernates for more than three hundred days, and then blossoms forth in The Christian Sun, and scores of letters and wonderful programs!"

Our Convention is divided into thirteen departments and a secretary is intrusted with the responsibility of promoting and developing the work in forty-four Sunday Schools and C. E. Societies wherever there are any, of their particular department. During the year these secretaries study the best books written relative to the work of their department; they seek to see that each teacher and leader of folks in their particular department is posted as to the great responsibility resting upon his shoulders; they seek to get the work of their department developed in each Church; and they work as thirteen servants of Jesus Christ in the great teaching world as leaders and developers of better teaching and better thinking along the lines with which they have been intrusted.

So far as our Convention is officially concerned,

the success of Christian Endeavor work in our Churches rests upon the shoulders of Rev. M. F. Allen, pastor of the Christian Church at Newport News. He is secretary of the C. E. Department and is heading up the work of his department. Are missions being taught in the Eastern Virginia Sunday School class-room? Ask Mrs. M. L. Bryant, for she is Secretary of Missions for our Convention and is posted as to just what is being done by the Convention to get missions in each Sunday School. Are we training the army of Eastern Virginia Sunday School teachers and officers and C. E. leaders? Rev. W. C. Hook is secretary of the leadership training department of the Convention, and will be glad to help every teacher get a standard course of training either through institute work, training schools, or correspondence. Whatever our Convention is doing, so far as it is officially doing anything along that line, it is doing it through its secretary. If you are wondering what sort of literature is being used in our schools, and where it is procured; or if you would like to know how many teachers and officers are reading our Church papers, ask Rev. J. F. Morgan, for Bro. Morgan knows all our Convention knows officially about such matters. He is the secretary of that department, and through him our Convention is seeking to make a record on the type, amount, and use of proper literature in our class-rooms, teachers' studies, and pupils' reading tables.

Are there forty-four cradle rolls in our Sunday Schools of Eastern Virginia? Have our pastors learned the value of keeping in touch with families through the youngest child in the home? Do our superintendents seek to use the little child as a drawing unit for the whole family? Ask Mrs. W. H. Baker, of Newport News, for the Convention is relying on her answering all such questions concerning the tiny tots of Eastern Virginia homes. Our Convention is working through her to cause each tiny one to find from the beginning that he was born into a Sunday School world! Or if yuo would know about beginners, ask Miss Hontas Rawls, of Holland, and she will answer the Convention's share of questions as to the best books for teachers of beginners to read and study, the best methods in handling them, and the number of schools which have consciously done anything definitely along the line of her department. Miss Beatrice George, of South Norfolk, is heading up the work for primaries; Mrs. C. C. Rawls, of Suffolk, is secretary of the department for juniors; Mrs. J. E. Harris, Suffolk, intermediates; Frank A. Osborne, Norfolk, seniors; Miss Lillye Holland, of Holland, young people; Mrs. E. T. Holland, of Holland, adults; and Mrs. W. H. Jones, of Franklin, will speak for the home department.

Where does a Convention go? Our Convention has gone into each of the above pairs of faithful and loving hands. Our Convention has gone into their hearts, and heads, and into their efforts. God bless them each and every one, for I feel sure that some of them will surely feel that their task is greater than they can do; and if any of them feel that way there is hope! The Convention has honored them with its most sacred and solemn tasks; it has placed its honor and effectiveness in their hands; it will have to answer the Master next July according to the way in which their secretaries handle their work during the year. If He shall come in his own way to us as a Convention and say: "My little ones, my beginners, my primaries, my juniors, my intermediates, my seniors, how have they been fed? how have they been interested? how have they been won?" What shall our answer be? He will make inquiry at the court of our Convention and our conscience concerning the young people, the adults, and those who have had to remain at home. What shall our answer be?

As executive secretary of the Convention, I want to say for each of these, my brethren and sisters, that they will need your co-operation, your response, your open minds, your willingness to be helped. To Churches and superintendents and pastors, they will come each in his own way seeking your co-operation. Please do not fail them. Why have a Convention if you are not going to co-operate with its efforts to unify, instruct, and strengthen the forces? To teachers, and pupils and leaders they will come, either by correspondence, in person, or through the printed page. You may think a response is tedium; but remember the work they are doing is manifold more so. I believe in our Sunday Schools and Christian Endeavor Societies; I believe in the loyal folks who faithfully perform their duties to make them what they are; and I believe that one will have to go far and search diligently to find a finer group of departmental secretaries than that group which makes up the official family of the Eastern Virginia Sunday School and Christian Endeavor Convention. Jesse F. West, Jr., of Waverly, is president of this Convention; W. H. Baker, first vice-president; W. E. MacClenny, second vice-president; Rev. F. C. Lester, recording secretary; the writer, executive secretary; and J. W. Folk, treasurer—a Convention that is seeking to convene its spiritual forces every day in the year.

JOHN G. TRUITT.

ROSEMONT.

The Christmas service of the Rosemont Christian Church and Sunday School was held on the evening of December 23rd, in the Church. The attendance was good, though not as large as it was on the similar occasion a year ago. The program consisted of a number of recitations, songs, and a pageant, "The King's Tribute," by the children and young people of the Sunday School. All those on the program did their part well, and showed splendid training by those who had the program in charge.

At the close of the program the children of the junior school met their teachers in the class-rooms, where they were given their Christmas treat and all went home seemingly as happy as could be.

During the service, Rev. J. N. Cutchin, chairman of the official board, presented Mrs. J. F. Morgan a substantial check from the Church as an expression of appreciation of her services in the Church and Sunday School.

An offering was taken during the service for missions which is to be used in connection with our work in the mountains of Virginia, showing that while we were happy in our Christmas joy, we were not forgetful of those less fortunate than ourselves.

No, the pastor was not forgotten either at this happy Christmas time, for he was given a lovely remembrance by Mrs. H. E. Roane's Sunday School class, which he appreciates very much indeed.

On Sunday morning—Christmas Day—at 11 o'clock, we had a most lovely service, in the form of an old-time testimony meeting, when a large number spoke of the thing about Christmas that gave them the greatest joy. It was great to be in that meeting on that Christmas morning.

BEREA.

The Berea Christian Church, Great Bridge, Norfolk County, held a most interesting Christmas service on the afternoon of Christmas Day. The program consisted of carols, a brief talk by the pastor, and the distribution of treats to the children and other members of the school. The attendance was large, and the service most highly appreciated by all present.

J. F. MORGAN.

OBLIGATION TO FEDERAL COUNCIL.

(Continued from Page 7.)

nominational agencies to be crippled.

Every member of the Christian Church should have something for the council's support. It can do much more than if the twenty-nine denominations composing it were to attempt the same things independently. To support its program is wise benevolence.

6. Our obligation is accentuated by the council's present pressing financial need. Its program has grown rapidly, and this has increased its budget. The increasing expense in everything else is in religious work also. The purchasing power of the dollar that goes to Church has decreased in like ratio with its fellows which go elsewhere. This situation has created a great deficit in the council's treasury for which provision should be made. Yet, there are no limits to the possibilities of its program. Larger tasks should be undertaken. The time is ripening for its greatest possible contribution to the kingdom. There should be enlargement, not curtailment, in its program. Its hands should not be tied, or limits placed upon its usefulness.

7. We are under obligation to the council because of the benefits which we have received from it. It brings into our life the best from all sources. It makes the material gathered at their expense and by their experts available for our denominational use. Conversely, it provides a channel by which the catholicity of the Christian Church may find entrance to many others. It places our ideals into a broader field and makes our principles known to the other denominations in a way which would never be possible by our independent action. In the council we have always had all the recognition to which we were entitled. We have been adequately represented on its commissions and committees. We have been provided a delightful fellowship and have experienced an added feeling of strength because of this association. There has been no outside contact which has meant so much to our denominational life. Then, there is no other agency moving us so certainly toward the goal of Christian unity.

To discharge this responsibility more than a mere verbal endorsement is due. We want to continue the fellowship, that we may both give and get the blessings which it confers. To continue to hold membership, we must bear our part of its financial responsibility. In honor we cannot do otherwise. Only a slacker expects some one else to do the thing which rightfully belongs to him. It is for this reason that a generous annual contribution is asked from each congregation. This contribution is desired to cover our membership responsibility in the Federal Council and the expense of the work of promotion by the commission on Christian unity of the Church.

FOLLOWING JESUS.

" 'Tis a thing I long to know,
Oft it causes anxious thought:
Do I love the Lord, or no?
Am I His, or am I not?"

Expresses a state common to many individuals in a measure conscious that saving grace has flowed into their hearts. The best way to expel such lurking doubt is to exercise and use the grace God has given by enlisting under Jesus in the work of the Church according to His plan as the Bible, through the Spirit, reveals that plan to each of us. Jesus personally taught His earliest disciples. He has given the Spirit to be our Master-teacher in this life, and the Spirit, if we give Him place, is as much a person and a presence constantly at our side as ever Jesus was

(Continued on Page 14.)

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

NEW YEAR'S WEEK.

ON THE THRESHOLD—THE MEANING OF THE NEW YEAR.

"Thou shalt remember all the way which the Lord thy God hath led thee."—Deut. 8:2.

January is the month of beginnings. The most hardened sinner cannot cross this threshold without some sense of wonder and of hope, and we cannot come to it without some stirrings in our hearts. To keep its festival is one of the most ancient customs. It is a relief to know that the old year, with its fortunes, sorrows, and disappointments, are gone, and the immortal hope of the future rises before us. Thank God for the chasm between and for the feeling of emancipation from the past.

But we cannot do well without remembering the past. Its experience should become our teacher. Its successes should be our inspiration. Its lessons are as important to us as the prospect of the future. We must not forget the way which the Lord God hath led us. Often we have been led when we could not see. Let us not forget it. Despite drought and misfortune, we still have sweet things to cherish. We have sown and reaped. The birds have sung, and the flowers have bloomed for us, and we are still found in life. Let's not forget it.

We have not lacked guidance, and our New Year is illuminated by it. It is in these things we find God, and if not there, then we shall not find Him at all. In these we often become aware of the Divine in our lives and render praise. It is in these we have found the thread of gold in our experiences, and in such of the future we expect to find its conquest and service.

Therefore, let us not forget the way He hath led us and step bravely with renewed trust in love, light, truth, heaven and God. Let us resolve to make every minute count for something in the pattern of our lives.

There is an old story of a youth who, out of fragments of glass thrown away by his master, made a beautiful cathedral window. Our minutes are fragments that spell possibilities for us. What may not be done if, through the year, we husband all the golden minutes?

The coming year will hold in its hands countless small occasions. Let us be vigilant and use each opportunity as it comes and within 1928 may bring to us; let us remember the way He hath led us, and that we can be more than conquerors in Him that loved us.

Prayer.—Thou God of our hopes, who art mighty to save us from the ills of the past and to keep us from the falls of the future, we thank Thee that Thou hath not cut us off in our sins, but hath abundantly blessed us.

We pray to be worthy of Thy goodness in the future, and to be a light to some one by our example. In the New Year may we not lose faith, but know that goodness will prevail and that virtue and kindness will save the world.

Inspire us to take account of eternal values as we go along, and give us the patience to wait for the fruit of our effort. Thou art the sunshine of our way; calm all our fears; encourage us in our ambitions; strengthen us to press toward the goal.

We repent our sins of the past, forgive us and make us as new as the New Year to live for Thee and make every day's record without a blot. *Amen.*

THOUGHTS FOR THE THOUGHTFUL.

"What is man that thou art mindful of him?" The world is not a machine. It is a living organism expressing the thought of the Creator every moment. He who can appreciate the world and interpret it in human thought and language, thinks God's thoughts after Him.

Prayer.—Our Father, out of the schooling of the past may we learn guidance for the future, and so may we go forward with greater confidence and trust. *Amen.*

"Forgetting the Things that are Behind."

When the smith's hammer falls, the sparks fly in every direction. Paul had made things fly. Before him, chains had rattled, swords had flashed, scourges had hissed, faggots had burned, disciples had fled and prisons were filled. When Christ met him, he discovered that his garments were red with blood and his crimes hung around his neck like a millstone. His early life was a sepulchre of dead men's bones and a trap that held his own soul. But in his new life he determined that not even such a past should mar his future. So he says, "Forgetting the things that are behind." He drowned his past in Christ and made his future count.

Prayer.—Dear Father, give us the gift to see Thee and count what we are or have done as nothing, but to press on for Jesus' sake. *Amen.*

In an autograph of a Swedish count is written: "I have learned this wise lesson: Forgive much, forget nothing."

The Frenchman Thiers wrote beneath it: "I have found that a little forgetting does no harm to the sincerity of forgiving"; and Bismarck wrote beneath it, "I have learned to forget much and to have much forgiven me."

Which is nearer like Christ?

Remember the strength of the Mississippi is its many rivers, rivulets, streams and brooks covering four-fifths of the territory of the United States—all crowd its waters forward to its mighty flood power.

The strength of an oak is the test of winters against its fibrous tissue.

The greatness of a man at any great moment depends upon years of thought, prayer experience and endurance of life's tests in which he is more than conqueror.

Standing between the old year and the new, remember that everything has its roots in the past, and that every day is a pain where the past pours out its treasures for the future; that each one of us is one of these points.

RESOLUTIONS.

Resolutions are made in moments of exhaltations or inspiration and forgotten when this has subsided. Remember, resolutions are not needed when we make them, but when we go down from them into the valleys of life, in weak hours, in temptations; then we need them as an armor of defense, and if we have them to fall back upon we shall not fall.

Closing Thoughts.

"Commit thy way unto the Lord, and trust also in Him and He will bring it to pass."

"The eternal God is thy refuge, and underneath are the everlasting arms."

We have been resolving all these years; now, for this year 1928, let us take heed on God. *Amen.*

FANCY GAP, VA.

It was with great pleasure that the writer spent a portion of the Christmas holidays at Fancy Gap, Va., in the communities of Rocky Ford and Elk Spur. I went up Friday, December 23rd, and had the privilege of being at Rocky Ford for the Christmas entertainment and Christmas tree, given at 2 P. M., Friday. The Raleigh Church made it possible for all the children of the Rocky Ford school and Sunday School to be remembered with presents and a packet of treat. The program was enjoyed by all that were present. Miss Alice Baldwin, of Hoffman, N. C., who is the teacher of the Rocky Ford School, is doing a splendid work with the children. The patrons of the school are very much pleased with her work and the results that are obtained. Miss Baldwin enjoys the work and is there for business. She made these remarks to me in regard to the work: "This is a great work; I love it."

Mrs. Iola Hedgepeth Meredith, teacher of the Elk Spur School, had her Christmas program on Saturday morning. Judge Bolen, of Fancy Gap, Va., made a short address to the children after they had completed their program. Mrs. Meredith is getting along well with her school. The Burlington Church took the responsibility upon themselves to see that each member of the school and Sunday School was provided with an appropriate gift. They also furnished oranges, nuts and candy. I carried these things to Fancy Gap, and it was just a bargain to carry it all on a Ford coupe. This was not all the Christmas we had at Fancy Gap, because other Churches, organizations and groups, the names of which I am unable to give here, had a part in contributing to the Christmas joy of those people through presents.

The children seemed to enjoy and appreciate the things which good old "Saint Nick" brought them for Christmas. Some of them probably would not have been remembered at the time when we all like to have Santa Claus come if the provision had not been made by those who love to share the Christmas spirit.

I wish to express thanks to all who in any way had a part in helping to bring the joy of Christmas to those people. May God bless you.

S. E. MADREN, *Pastor.*

AN APPRECIATION.

On the morning of December 20th, at about 10:30 o'clock, the parsonage of the Rosemont Christian Church was boldly entered by the chairman of the official board of the Berea Christian Church, Bro. F. N. Hall. After entering, the friendly intruder was given the "once over" by the occupants of the parsonage, and the decision was soon reached that no harm was meant by the daylight hold-up, and the chairman of the Church board was given full liberty to do as he pleased. His first move was to present the preacher with an advanced amount of his salary in order that he might not go lacking at the Christmas time. Then the preacher and his wife were invited by Mr. Hall out to the truck, which had been left standing in the yard, and there we beheld a truck well loaded with good things, which, explained Mr. Hall, was the Christmas gift to their pastor and his family from the members and friends of the Berea Christian Church.

In the truck were sugar, flour, meat, butter, meal, canned goods, two kinds of potatoes, four live chickens, and a number of other things good to eat. Bro. Hall didn't stop at that, but declared that there was a nice goose on the way that would reach the parsonage in plenty time for the Christmas dinner.

Well, Mrs. Morgan and I could only say "Thank you; and thank the other good friends for us." We are indeed grateful, and will try to prove ourselves more worthy.

REV. & MRS. J. F. MORGAN.

Christian Orphanage

Dear Friends:

Climbing toward a goal is hard work. When I was a little boy I have climbed trees, and if it was some distance to the first limb it was mighty hard climbing, and when I was almost out of breath and nearly ready to give up, if "big brother" would come to my aid and give me a push—oh, how it would help me! Thirty thousand dollars was our allotment for this year, and we have been tugging away at the task all the year and we are almost out of breath. This week's report carries us to within $1,748 of our goal. Now, if the Churches that have not sent in their Thanksgiving offering will do so at once it will give us a real push. If friends who have not had an opportunity to contribute to the offering will mail us their check, that will push us up toward the goal. Let everybody in the Christian Church feel interest enough in our reaching this goal to make some sacrifice to help us. Just a good push now in the end of the race will tell the story.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 29, 1927.

Brought forward		$27,365.07
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
New Lebanon Sunday School	$ 2.00	
New Lebanon Baraeca Class	2.00	
Mt. Bethel	8.50	
Long's Chapel	4.26	
Bethlehem	2.96	
Howard's Chapel	2.00	
		21.72
Eastern N. C. Conference:		
Liberty, Vance	$ 6.09	
Auburn	4.50	
		10.59
Eastern Virginia Conference:		
Centerville	$12.00	
Berea, Nansemond	10.00	
		22.00
Special Offerings.		
Ethel M. Holmes, for Alma Owen	$ 7.00	
Primary Class, New Lebanon	.51	
Young People's Class, Amelia	3.25	
Twiddle Bible Class, Norfolk, Va.	19.50	
Stella Johnson	5.00	
W. H. Lee	60.46	
Mr. & Mrs. Edge, Reform, Ala.	5.00	
Clifford Edge, Reform, Ala.	1.00	
Boone Bible Class, Sanford, N. C.	15.00	
R. B. Wicker, support of Edna	15.00	
R. B. Wicker, clothing for Edna	15.50	
Isle of Wight Aid Society	5.00	
C. E. Society, Isle of Wight Church	10.00	
True Blue S. S. Class, W. Iowa Con.	5.00	
Joseph Brickhouse, Norfolk, Va.	2.50	
Class No. 2, Franklinton	3.00	
Class No. 10, Burlington S. S.	5.00	
		177.72
Thanksgiving Offerings.		
N. C. & Va. Conference:		
New Lebanon	$46.60	
Mt. Bethel	15.00	
Rev. P. T. Klapp, Elon College	5.00	
Ingram	32.00	
Howard's Chapel	10.00	
Union, Va.	52.75	
Bethlehem	14.00	
		175.35
Eastern N. C. Conference:		
Auburn	$25.50	
Lebanon	50.00	
Antioch	14.12	
Lebanon Sunday School	10.30	
Christian Light	23.00	
New Elam	9.00	
Pope's Chapel	20.52	
Wake Chapel	82.17	
		234.61
Western N. C. Conference:		
Union Grove	$ 1.90	
Parks Cross Roads	17.00	
Burlington (add'l)	10.30	
		29.20
Eastern Virginia Conference:		
Centerville	$13.10	
Ivor	6.55	
Antioch	7.75	
Isle of Wight	18.60	
Antioch	21.20	
		67.20
Alabama Conference:		
Antioch		6.13
Outside Help:		
Lynn B. Williamson, Greensboro	$25.00	
R. L. Ellis, Asheville, N. C.	50.00	
Naomi Boyce, Washington, N. C.	10.00	
Peggy Sue Jones, Reidsville, N. C.	3.00	
Miss N. L. McCarthy, Birmingham	15.00	
S. M. Griffith, Reidsville, N. C.	1.00	
Boston Tailoring Co., Burlington	3.00	
Chas. A. Scott, Graham, N. C.	5.00	
Mrs. Cameron Morrison, Charlotte	25.00	
J. A. Long, Haw River, N. C.	5.00	
		142.00
Grand total		$28,251.59

A CORRESPONDENCE.

I am beginning now to try to redeem the promise I made some time previous. It seems to me like it is a very hard matter to keep a promise made to the editor, but since he has been so kindly remembered by a whole Conference, he might have overlooked my failure. But I mean to write news of two of my Churches—Forest Home and Pleasant Grove. The little Church at Forest Home gave a Thanksgiving entertainment, which event took place on Thanksgiving night. The sum of $156 was realized for the Church, which amount is being used to build a vestibule and paint the Church inside and out. The good women and girls prepared a quilt, the proceeds of which added about $100 to the treasury. The Church here is numerically weak, but they are undertaking things. They have one of the finest rural Sunday Schools in the whole country. I predict that when the Church is completed the interest every way will increase. Somehow the Church lives and grows by doing things, and this Church is surrounded by a noble citizenship, a goodly number of which are interested in the Church. We are expecting to see the Church here go forward.

The Church at Pleasant Grove is one of our older Churches and is located in a fine section. Here we have the finest crowd of young people that I have met. They are not better than other young people, but there are so many of them, and they are working with a will. They have a real Christian Endeavor Society at this place. It was my privilege to be with them in their meeting last night. It was truly a pleasure to hear their Christmas program. Miss Lala Edge was the leader. Every one rendered his or her part impressively and the music was simply fine, and with just a little practice they will have a male quartet equal to any. Both of these Churches have adopted the budget plan of raising finance, and they are well pleased.

Now, Mr. Editor, here's wishing you and your staff a Merry Christmas and a Happy New Year.

G. D. HUNT.

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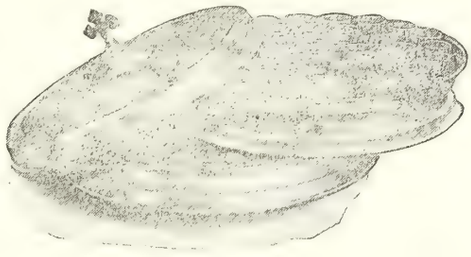
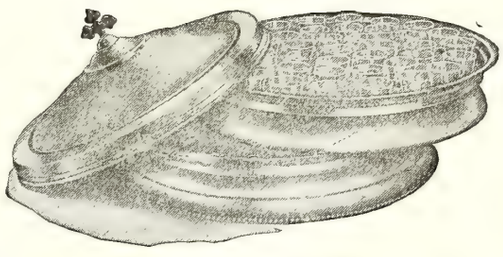


Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10 2.25
Bread Plate No. 1—Narrow rim 1.60
No. 2—Broad rim 1.60



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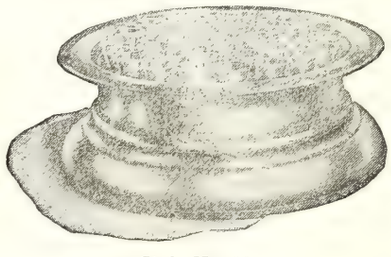
Cover No. 5—Silver-plated; fits Tray No. 85 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 33 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). $22.00
Base No. 2—Silver-plate; fits Silver Tray 90 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90 14.00

Bread Plate No. 3—Narrow rim $ 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

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FOLLOWING JESUS.

(Continued from Page 11.)

at the side of those who walked with Him in the days of His flesh.

At first, the twelve were workers and learners simply. Never has it been otherwise with the family of God than with the earthly family. The child of responsible years, by assuming and bearing a fair and just part of the household care and conduct, gives something in return for what he receives. Whether in Jesus' day or now, "occupying" whatever talent God has given, mixing a little of one's own effort with what one receives from those who lead and teach in Jesus' name, is the safest and surest antidote for lack of faith and assurance, provided the thing engaging us is a God-approved service. It should be borne in mind that much work(?), as today carried on in the name of the Church, deserves closer scrutiny than often it is given. But let not that be a stumbling-block in the way of service which God not only approves, but requires. There is plenty of assigned tasks and voluntary deeds the most nominal Christian may perform through and by which Calvary's grace is made to flow more freely and fuller and by which faith is multiplied even as the meal and the oil became more instead of less. Faith used up gains more faith, and always one learns by doing. Jesus took the twelve under his tutelage, teaching them how by associating them with Himself in work. He made it very clear to them: "My Father worketh hitherto, and I work," and "I (we, if you come with me) must work the works of Him that sent me."

God holds and keeps, and not infrequently He leads and guides those He would use into things wholly within the province of His own will and about which they have felt little, if any, concern. Take the case of Matthew. Matthew probably made his decision to follow Jesus without knowing the call he had received was divine. If one really wants to follow Jesus and to work with Him and for Him, it is not imperative that all the experience of saving grace be realized at once. Many will testify that it takes the inquiring mind and the listening ear and the willing hand to insure the wholly receptive heart. At first, Matthew probably had very little consciousness of spiritual conviction; at least no power to discern it. Or, grant he faintly sensed that Jesus was the promised Messiah, his decision to follow Him still was on a very different plane from that of her who said: "If I may but touch His garment," and, "falling down declared before all the people for what cause she had touched Him."

But for some reason and because of His own reasons, not always disclosed to His children, God wanted Matthew and needed him. The matchless marvel of it is He wants and needs you and me, unprofitable and unpromising as we have shown ourselves to be. Therefore, whatever arouses or inspires to follow Jesus, let not it be despised or neglected. The simplest acts in daily life may be made a channel for Christian usefulness, and may serve as the entering wedge into an ever-widening and enlarging privilege and place in the Master's kingdom. The thing that counts is not the rung of the ladder upon which first one steps, but the height to which one climbs. Not so much the persuasion or the influence or the method through and by which one enters the kingdom or, having entered, takes higher ground. It is the starting where we are; the "leaving all," at least for the moment, even though that fine resolution has to be many times renewed; and the keeping on. Nor does starting on the Christian road or, having lagged, restarting on it, mean that never again, like Peter, may one go a-fishing, or, like Paul, sew tents. It merely declares that from henceforth, by the grace of God, these and all natural, legitimate pursuits are to be appreciated and used for what they are, viz: sources of satisfaction and profit, the needful results of which, because essential to human happiness, a great, beneficent father, even God Himself, has promised to "add" to all who seek first His kingdom and who look for Jesus and "love His appearing" enough to work for "that day."

S. S. L.

If we dare not proclaim Christ as the Deliverer of the spirit of man from its bondage; if we dare not say that He has come actually to reveal God's righteousness to men, we had better cease to speak of Him at all. For it is such a one that men want; it is for such a one that in their inmost hearts, even when their language against the Son of man is loudest, they are crying—*T. D. Maurice.*

Jesus had the strength to wait.

Each time one gets angry, he has given the habit of bad temper a firmer hold upon his soul.

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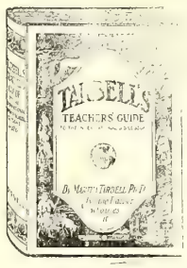

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RESOLUTIONS OF RESPECT.

Whereas, it has pleased our Heavenly Father to call from an earthly home to a heavenly home our beloved friend and member, Mr. J. S. Peel; therefore, be it resolved:

1. That we bow in humble submission to God's will, knowing that He doeth all things well and for our good.

2. That we imitate his good example by always giving our best to His cause.

3. That we offer our heartfelt sympathy to his family, pointing them to Christ, the Saviour of the world.

4. That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication, and a copy spread on the minutes of Liberty Spring Church records.

MRS. V. E. RAWLES,
MRS. Z. C. BYRD,
F. F. BRINKLEY,
C. E. BYRD,
Committee.

AVIATION ADVANCES.

Nothing illustrates better the firm base on which aviation rests in this country than insurance statistics. Here are some compiled by Drs. Lawrence G. Sykes and William B. Smith:

Fifty of the nation's leading life insurance companies, covering policyholders to the extent of $73,276,680,279, place no restriction against participation in aviation.

Fatalities on the transcontinental air-mail route, on which planes operate in all kinds of weather, decreased from three deaths in every 300,000 miles of flying in 1919 to two deaths in each 2,250,000 miles in 1926.

Leading accident insurance companies within the past six months have included clauses in their contracts covering losses caused "by any hazard of aviation." The condition is made, in line with the recommendations of aviation authorities, that responsibility is assumed only when "the insured is riding as a passenger in a licensed airplane, operated by a licensed pilot, upon a regular passenger route between established airports."

Aviation has developed, chiefly under the impetus of private capital, to a point where it now serves millions of people in this country. Drs. Sykes and Smith declare. The mail airways alone, on September 1st of this year were serving 66,677,209 people.

Evidence of the tremendous progress made by aviation is found in the establishment of new airports. By the end of this year, approximately one thousand airports and intermediate fields will be in existence in all parts of the United States. ore than fifty airports have been recently completed, while twice that number of cities have set aside funds or have begun plans for modern terminals.—Ex.

AN UNPROFITABLE ENGINE.

A man who was visiting a railroad yard saw a big engine sidetracked.

"That engine looks as if it would go," he said; "why have you switched it off here to rest?"

"Oh, it can run itself all right, I guess," said the workman, "but there's something wrong with it, and it can't pull anything. Engines are not run for the fun of running them. They've got to draw a train of cars."

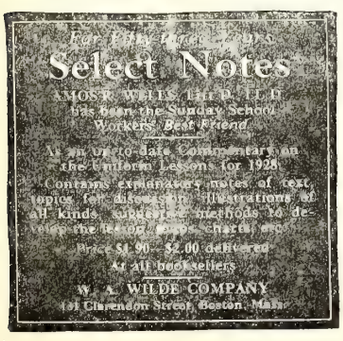
The Christian who just keeps himself going isn't much of a Christian. It's the business of a Christian to draw others after him. And it is not really himself who is the attraction at all, but it is the spirit of Christ within him that furnishes the "pull."—Sel.

Serve the Lord with gladness. Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name. For the Lord is good (Psa. 100:2-4.

ISELEY—FORBES.

Mr. R. W. Iseley and Miss Bessie Forbes were united in marriage at the home of the bride's parents, Mr. and Mrs. R. R. Forbes, McLeansville, N. C., December 25, 1927, in the presence of several relatives and friends. Mr. and Mrs. Iseley are popular young people of the Hines Chapel Church and community, and their many friends wish them much happiness. The attendants were Mr. Geo. Forbes and Miss Annie Kate Iseley, Mr. Brown Fryar and Miss Virgie Forbes, Mr. Herbert McCollum and Miss Ruby Forbes, Mr. Vance Lee Smith and Miss Myrtle Forbes. The ceremony was performed by their pastor.

T. J. GREEN.



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KIMBALL.

Mr. Lewis Norwood Kimball, of Manson, N. C., died in the hospital at Henderson, N. C., December 8th at 2 A. M. He was 69 years old on August 19, 1927.

Mr. Kimball was a member of Mt. Auburn Christian Church since childhood. He leaves a wife and four sons—Oliver L., of Oxford, N. C.; C. Hamel, of Buffalo, N. Y.; William A., of Manson, N. C., and Maurice W., of Enfield, N. C. He died as he lived, "at peace with the world and in heaven with Him."

M. W. K.

MAYNARD.

Ephriam Robert Maynard departed this life on December 26th, aged 78 years, 16 days. He connected with the Chirstian Church at Bethlehem, N. C., early in life, and so far as we know led a consistent Christian life. He was married to Sallie B. Barber January 19, 1872. The writer and Bro. Maynard were together much during our boyhood days and were good friends. He leaves to mourn their loss one sister, two daughters, one son, three grandchildren, two great-grandchildren, and a host of friends. Bro. Maynard expressed himself many times as being willing to leave this world and join those who had gone before. Funeral services were conducted by the writer, assisted by Rev. Frank Apple, pastor of the Church.

P. T. KLAPP.

WICKER.

Nancy Catherine Sutton was born on July 8, 1851, and died December 7, 1927. She was married to Wm. J. Wicker in December, 1877. She is survived by her husband and two sons, John W. and Chas. Robert; also one brother, three sisters, one half-sister, three grandchildren, and many other relatives and friends. She had been a member of Bethlehem Christian Church for more than fifty years. She was sick for several months, yet she bore her sufferings with patience to the end. May the Heavenly Father comfort the bereaved.

T. J. GREEN.

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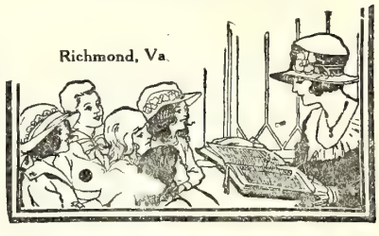

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VOLUME LXXX. RICHMOND, VA., THURSDAY, JANUARY 12, 1928. NUMBER 2.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Coveted Ring.—

The sing presented by Queen Elizabeth to her favorite, the Earl of Essex, on his departure for Cadiz, was sold recently for $2,700.

Growing Prison Population.—

According to a recent report, New York State now has one thousand more prisoners than it has cells to house them in. In four of the New York prisons there are now fifty-nine hundred prisoners. A new cell-house will soon be completed at Sing Sing Prison which will care for twelve hundred prisoners of the State. The new criminal code which makes the conviction on a fourth offense a sentence to life imprisonment is having its effect, and the prisons of the State are fast filling up.

Accidents.—

It is reported that twenty-five thousand workers are killed annually by machinery not properly safeguarded. It is also pointed out that labor accidents cost four billion dollars every year. These figures are the largest for any country in the world. It is to be remembered, however, that more machinery is used in the United States than in any other country, but even so the death rate from accidents is too high, and the cost too great. More care should be taken to guard the lives of the workers in our factories.

Economy.—

Charles M. Schwab, the great steel magnate, claims to be wearing an overcoat which has served him for fifteen winters. When asked what had given him more happiness and peace of soul than anything else, Mr. Schwab replied, "It's the satisfaction of living a life that will make you stand well in the opinion of your fellow-citizens, of having their good wishes and their love and respect." The thing which has blessed the life of this man might prove a blessing to us all, and we should strive to find happiness and peace of soul along lines of Christian living and Christian principles.

A Call for Songs.—

The President of Costa Rica, Ricardo Jimenez, has issued a call for songs. He wants them "fresh from the farms and the rivers," not withered songs from the cabarets. He wishes through two great contests to glean material which will be compiled into a book on native music, and which will defend Costa Rica from the tremendous invasion of poor songs which cross the border to spoil pleasure for the Costa Ricans. It is a pity that the good song has given place to the cheapest sort of jazz, and it is a sad comment on our music when governmental steps have to be taken to defend a nation against the invasion of poor songs.

Tips.—

Pullman porters ought to be a happy lot, according to recent estimates the American public pays them $720,000 a month in tips which amounts to $8,640,000 annually. This is a large sum to spend on tips to Pullman porters exclusive of all the other classes who must be tipped by the traveling public in the United States.

Cost of Education.—

According to reports, there are 28 million children who are attending public school in the United States. To educate this vast army of youngsters, the nation spends about two and one-half billion dollars, or about one hundred dollars per child. In many of the large cities the cost is much higher, running to about three hundred dollars per child. How great a force the public school teachers of the United States could wield is revealed in the fact that nearly one-fourth of the nation's population is attending public school this year. It is a field of great opportunity and of great promise.

Height.—

Captain Hawthorne C. Gray, famous United States Army balloonist of Scott Field, Belleville, Ill., lost his life recently in reaching the highest altitude ever attained by a human being. Captain Gray's balloon containing his dead body was found in a tree near Sparta, Tenn. It is thought that the oxygen supply gave out, and that the balloonist died at an altitude of forty-four thousand feet, more than eight miles above the earth. The last entry in the log of Captain Gray was made at a height of forty thousand feet, but the instruments showed that he reachde about forty-four thousand feet, which sets a world record for altitude.

Speed.—

While testing out a new racing aeroplane for the first time at Mitchell Field, N. Y., Lieutenant Alfred J. Williams attained a speed of 322 miles an hour for a short distance. This is the greatest speed ever attained by man. A few days before Major de Bernardi, the famous Italian aviator, who won the Schneider cup race in 1926, reached a speed of 315 miles an hour in a seaplane. Both of these records, however, are unofficial. Lieutenant Williams announced that he would set a new official record at an early date. The world's official speed record is held by the British flyer, Lieutenant S. N. Webster, who won the Schneider cup this year. In the race, Lieutenant Webster made an average speed of 281 miles an hour for a distance of 217 miles, and so set the official speed record.

Our Crime Bill.—

The National Association of Manufacturers met in Chattanooga, Tenn., recently and was told by its president that "despite the claims that we are the richest and most prosperous nation in the world, we have little to boast of so long as we stand out as the most lawless nation the world has ever known with a crime bill of more than ten billion dollars." According to John E. Edgerton, the president of the National Association of Manufacturers, we spend four times as much on crime as on education, and one-ninth of the entire income of the nation is spent on crime. These figures are alarming in their implications, and citizens of the United States ought to be more vitally concerned about the matter than now seems to be the case.

Standard of Living.—

Much is being said and written about the standard of living in the United States these days. A report recently issued by the Department of Internal Revenue places the income of the American people for 1926 at nearly ninety billion dollars. This means that every man, woman and child in the country, figuring the population at 117,000,000, had an income of $770. These figures mean that the standard of living in the United States for 1926 was higher than that of any people in the history of the world. Since 1921 the total national income has grown by leaps and bounds. In that year it amounted to about 62 billion dollars. In 1926 the average income of those gainfully employed was $2,200, while in 1921 it amounted to only $1,637. It is questionable, however, as to whether this large income is conducive to the best national life, because it is definitely undrestood that the distribution is by no means equalized.

Debts.—

European nations are getting ready to pay the United States nearly one hundred million dollars on loan curtailments. Great Britain alone pays ninety-two million of this amount. Amid the much discussion of the indebtedness of European nations to the United States it is interesting to know that thirteen nations now owe the United States. The amounts follow: Great Britain, $4,600,000,000; Finland, $9,000,000; Hungary, $1,939,000; Lithuania, $6,030,000; Poland, $178,560,000; Belgium, $417,780,000; Latvia, $5,775,000; Czecho-Slovakia, $115,000,000; Esthonia, $17,830,000; Italy, $2,042,000,000; Roumania, $44,590,000; France, $5,025,000,000; Yugoslavia, $62,850,000. When totaled, these figures amount to a very large sum, and the interest from Europe is large. It is little wonder that the European countries should be anxious to have their debts reduced, but the American people would dislike to lose so large a sum.

NOTES-PERSONALS

Miss Pattie Lee Coghill reports a fine Young People's Congress for our general Church recently held at Dayton, Ohio.

In this issue of THE SUN is a valuable find, furnished by Mr. MacClenny, our Historian, which many will read with interest.

THE SUN's editor continues to improve, and shortly expects to go to Florida for further rest. The prayers of the Church will accompany him.

January 16th is the birthday of the eighteenth amendment. We hope that our Churches will duly celebrate some time during the week that great event.

Rev. C. C. Ryan, D. D., pastor First Christian Church, Richmond, is spending this week in and about his former home in Ohio. He will return the last of the week and fill his pulpit next Sunday.

Mr. George D. Colclough, field and alumni secretary of Elon College, is doing some graduate study at the University of North Carolina this winter quarter. He has done fine work for the college.

THE CHRISTIAN SUN rejoices in the "Pastors' Conference," the first of its kind ever held in the Southern Christian Convention, scheduled at Elon College January 23-27th, as described in the Elon Letter this week. Let every pastor go.

Mr. J. W. Carlton, Richmond, Va , one of the princely and courtly gentlemen of our Church, and the father of Messrs. P. J., L. E., and H. A. Carlton and of Mrs. T. S. Parrott, we are glad to say, is improving after a continued illness.

The General Board of Christian Education has issued a very attractive "Call to Prayer" for January 15th. We are printing this elsewhere in this issue. We hope that many of our Churches will use it. We must not, on any circumstances, neglect to pray for our colleges on January 15th.

Dr. and Mrs. A. D. Woodworth write from the waters of Puget Sound that they are happily on their way back to Japan. They feel very much benefitted by their furlough and appreciate the courtesy and consideration shown them by our people and other denominations. May God bless them in their work.

Of the benevolent budget, the amount apportioned for each Church to raise for our colleges is printed opposite the name of the Church. This will make a good showing for our people. Let us join heartily in the work; it will be easy if all take part. January and February are the months set apart for this work.

Rev. Solomon S. Zulu, of Natal, South Africa, has ordered a copy of the "Principles and Government of the Christian Church." The conference of Natal, Swaziland and Transvaal is to meet in April, and he is anxious to tie his work up there with the Christian Church. He is anxious for some one to come and look the field over.

Elon College opened for the spring semester on January 3rd. Some few students failed in their studies and others were not able to return because of financial reasons or sickness. The registrar announces that about twenty new students came to take their places, so that the college enrollment happily is full. We congratulate the college upon this situation.

Mr. Hermon Eldredge, Dayton, Ohio, field secretary of our General Board of Christian Education, visited Elon on January 4th. He had just attended the opening of our new Sunday School building at Richmond, on January 1st, and visited our Sunday School building in process of erection at Suffolk. He spoke most highly of both places.

Bro. W. A. Newman, of our Henderson Church, in renewing for THE CHRISTIAN SUN, says: "THE CHRISTIAN SUN has been in our family for more than seventy-five years. My grandfather, Austin Newman, was a subscriber as long as he lived, and my father was a subscriber as far back as I can remember. We have been taking it in our own family for many years. It also goes to the homes of our children, and I hope it will continue to visit our family from generation to generation."

Rev. Luman H. Royce, of Cleveland Heights, Ohio, the national director of city work for the Congregational Church Extension Boards, was a pleasant visitor to the college on January 2nd. He preached in our Raleigh Church on the morning of January 1st, and in the Burlington Church on the evening of that day. Dr. Royce is deeply interested in the proposal to unite the Congregational and Christian Churches. He thinks that the union of these two Churches would give the united Church a national scope, since the Christian Church is strong in sections of the country where the Congregational Church is weak.

THE NEW YEAR.

Today there is behind us a closed door that no one can open. Before us there is an open door that no one can close. We have passed through the door that is now closed and locked forever. Some of us have taken advantage of the opportunities that presented themselves while we were passing through the door that is now closed. Some of us did not take advantage of those opportunities, and those opportunities are now passed and gone forever. Now, at the beginning of a new year, is an opportune time for us to realize that the old year is past and gone, and that time that is gone is gone forever and ever. Now, at the beginning of the new year, is the time for us to realize that the coming year and years will be just what we make them. Now is the time for us to resolve to make the best of the time to come. Now is the time for us to resolve that we will so live in the coming year that when it is passed and the door is locked that we can say we have made the best of our poportunities and we are willing that the door be locked forever.

Our nation is looking forward to the year 1928 as being the greatest year in all history. Our business institutions are looking forward to the year 1928 as being the greatest year known to man. Why not we look forward to this year as being the greatest year that the Church has ever known? As we go through this door, why not write history that we will be proud of when the door is closed and the records recorded? The answer is up to you and me. What shall we do with time?

C. J. STRICKLAND.

OUR HONORARY LIST—THE CHRISTIAN SUN NEW SUBSCRIPTIONS.

W. H. Freeman, Star, N. C.	5
Mrs. H. L. Wall, Littleton, N. C.	4
Mrs. B. J. Beale, Holland, Va.	2
Mrs. C. V. Dunn, Paces, Va.	1
Rev. L. L. Wyrick, Elon College, N. C.	1
J. Lee Johnson, Fuquay Springs, N. C.	2
W. A. Newman, Henderson, N. C.	7
Mrs. W. H. Floyd, Abanda, Ala.	1
Mrs. C. A. Bost, High Point, N. C.	1
Mrs. T. F. Roquemore, Lanett, Ala.	25
Rev. J. G. Truitt, Norfolk, Va.	2

HISTORICAL DATA.

Dear Editor:

Through the kindness of Dr. Garnett Ryland, of your city, I have been permitted to read "A Vindication of the Author's Apology," with reflections on the reply and a few remarks on Bishop Asbury's annotations on his "Book of Discipline," by James O'Kelly, printed at Raleigh for the author by Joseph Gales, printer to the State, 1801.

In this pamphlet, the following letter is found which throws much light on Rev. James O'Kelly's life and may be interesting to you and perhaps others. He says: "Some time past, a friend wrote to me in the following manner:

" 'Brother O'Kelly,—The first time I ever saw Francis Asbury was about the year 1780. A little after the Fluvanna conference. He informed me why he could not travel at large. It was because of the oath of fidelity; and, therefore, took shelter in the State of Delaware. He was opposed to our separating from the Church of England, etc. We are done here with human heads and human laws for the government of Christ's Church. Little did I think when Samuel Yeargin, the preacher, my mother and myself persuaded you to join in society about twenty-five years ago I should ever live to see you so stigmatized as you are, and the Scriptures so depreciated by the Methodist synod! And from all I hear, in private and public, you are thus treated because you hold by the New Testament, or the Scripture government, which was the very term of union at the first.

" 'I knew you for years before you joined the Methodists, and I never heard you were called a lying man, a tattler, a mischief maker, or a busybody in other men's matters; but, on the contrary, when unconverted, mirth and company you delighted in. Now, if a religion makes a man so much more like the devil than he was by nature, he had better have none. But you must be slandered. Do not regard it. Our Lord was treated just so. Go on in the name of the Lord, and may His cause prosper. Amen. (Signed) Osborn Pope.' "

By the U. S. Census of 1790, Osborn Pope was a resident of the Beaver Dam District of Granville County, N. C., and there were Yeargins in Mecklenburg County, Va., and as one of the Methodist historians says that Mecklenburg County, Va., was O'Kelly's home county, and in 1789 there was a house with lands known as the O'Kelly Place in the same county, and knowing from his own pen that he was a native of Virginia, it looks like Mecklenburg County, Va., which joins Granville County, N. C., was the place of his birth. Perhaps some one can give more data.

You can use this if you see fit, and next week I will try to send you a quotation from the same pamphlet, stating his belief in answer to the charge that his theology was not sound.

Yours very truly,

W. E. MACCLENNY.

THE CHRISTIAN SUN'S PULPIT

THE FACT OF GOD.

JOHN G. TRUITT, *Preacher.*

"From everlasting to everlasting Thou art God."—Psa. 90:2.

There is a god. And He is not a finished and forgotten subject. If one went to the living of the Christians in this Christian country for full proof of Him, one might have cause for despair; that is, I mean, if one took all professed followers of Christ as a whole and observed constantly like the eye of God just how they live, and think, and act, one might wonder if it really were true that Jesus Christ set forth fully and accurately God. But there are in every community men and women, and children whom to know and understand the beauty and grace of their lives is to know and love a good and true God. If we take the whole world for a test of God in folks, we may despair, but if we "consider Job," or, better still, if we consider Jesus, we will see the Father and it will suffice.

"From everlasting to everlasting Thou art God." In this day we preachers have excused ourselves of a great deal of preaching concerning God, because we have said the young people do not want theology. We have watered the common stock of the Christian's message, seeking to make it new and inviting, we say, for the young mind, until it has in many pulpits and persons lost its essential quality of everlasting supernaturalness. If God is anything, He is everything. If God is to be reckoned with at all, He is to be reckoned with altogether. He cannot be a sort of Sunday panacea for Monday's meanness, nor can He be used as a sort of correction for deliberately bad dealing. Many will say, "Lord, Lord," who will hear Him say, "Depart from me, ye workers of iniquity; I never knew you."

Such crimes as are making the reading for our great republic, such records as are filling the filing cabinets of our divorce courts, and such laxity as is rampant throughout the land is but a natural result of the forgetting of what our text says, "From everlasting to everlasting Thou art God." The fact of God has not stood everlastingly before us and said in unmistakable tones: "This is right, and that is wrong." There is not a boy in this Church but what can drive to Washington city, because he will be able to read ever and anon a sign saying, "Take this road to Washington." But is there a sign set ever before the boy who would travel to the eternal city of God, saying, "This way, and none other?" Why is it that boys raised in American homes can go out in the spirit of premeditated, youthful prankishness and perpetrate the most hideous crimes ever recorded in the annals of human history? It is not because boys are essentially bad, but it is because we have missed God.

No wonder the *Manufacturers' Record* carried an editorial a few days ago with this sentence in it: "In short, we need a revival of that soul-searching religion which will make men and women strive in every act of life to do that which, on the great judgment day, they will wish they had done, as with soul uncovered they stand before the judgment seat of the Eternal." We may think it fine to take religion lightly now, to use the Church as a mere convenience now, to think little about our actions before God now; but the time is coming when every knee will bend before Him, and every person will know the full meaning of the text: "From everlasting to everlasting Thou art God."

Consider Paul as a preacher. There was nothing palliating about Paul's message concerning God and Jesus Christ His Son. "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, and is not worshiped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, "For we are also His offspring. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised Him from the dead." It is clearly seen from this quotation from one of Paul's sermons that he preached the fact of God, and the person of His Son Jesus Christ.

Our country, yea, and our hearts are crying out for God, as is indicated by the sentence quoted from an editorial of the *Manufacturers' Record.* We dare not forget His goodness, or despise His riches, or overlook His judgments. We cannot forget Him, and be at peace with ourselves, nor the world; it is not as easy as that. Let us turn to the Scriptures again: "Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: for there is no respect of persons with God."

Can God be known? Why, knowledge of Him cannot be escaped. "When I consider the heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained," there is emblazoned in the darkness in diadems unmistakable God! In all of nature there is something that cries out to all men—savage, barbarian, civilized and cultured God! In the face of a friend, in the hope of a child, and in the moving millions all about us there is something crying out God! In the thoughts of men written in books, photographed for the screen, and making the very air alive, as we know today, is evidence of God. The home, the school, the Church, the Book tell of Him. There is no excuse for not knowing Him, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead: so that they are without excuse." "From everlasting to everlasting Thou art God."

The sentence quoted from the aforementioned editorial is not worrying over whether we can know God or not; but it is concern with the fact that we have forgotten God. It is that that should give a so-called Christian community pause; it is that forgetting and neglecting of God that should send our nation to its needs; it is that that explains to some measure at least the emptiness of our Churches all over the land, and the crowding of other places where little things are painted large, and larger things are more than often forgotten. "The wicked shall be turned into hell, and all the nations that forget God." Are we as individual Christians defaulting in our personal lives and defeating the plan of God for ourselves, then let us "return unto God, and He shall return unto us."

God is a fact; yes, and often of far more comfort to us, God is a Father. Because God is a Father, He left nothing undone to acquaint us with that fact. Because of that, Jesus came into the world an only begotten Son of God to reveal the Fatherhood of God to the individuals of the whole world and to thereby redeem the world through its reconciliation with God. For a purpose so great as this, the sufferings of Christ were not out of balance. Nothing was too much to do, if God could only get the world to know Him as Father. Taking on the form of sinful flesh, being yet without sin, was not too much; suffering the curses and abuses of His own were not too much; yea, dying on the cross like malefactor was not too much, if only the world might know that God is real, and that God is a Father. If the world will look at Christ, His Son, it will see Him; and no longer will they live at a poor dying rate, but they shall live abundantly forever. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

"From everlasting to everlasting Thou art God." Let us place that text before ourselves, and cease our sinning consciously and willfully against our Heavenly Father. Let us no more forget Hmi; let us no more turn away from Him; but rather let us make the sentiment of an old song our prayer today, "I've wandered far away from God, now I'm coming home."

AN ACKNOWLEDGMENT.

I wish to extend my sincere thanks for myself and family to our many friends who have been so loyal to us during my long affliction, not only for our needs financially, but for their prayers to our Heavenly Father for our spiritual needs, also for their kind words of sympathy to encourage us on to a higher and better life.

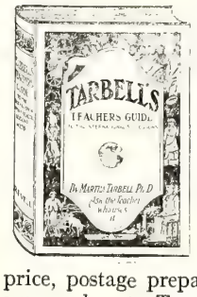
Trusting that this New Year will bring to us all joys that we have never experienced, and looking to Him that supplies all our needs, I am,

Gratefully,

Franklin, Va. J. T. CROSS.

TARBELL'S TEACHERS' GUIDE.

A commentary on the International Uniform Sunday School Lessons, 1928; the most complete and useful volume on the International Lessons ever written. It is designed for use by teachers and pupils of all grades from that above the primary up to and including Bible classes of all departments. It is nicely printed, in plain, open type, easy to read. Illustrated with diagrams, charts and paintings by celebrated artists. The price, postage prepaid, is $2.00 per copy. Send your orders to THE CHRISTIAN SUN, 1536 East Broad Street, Richmond, Va.



E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHURCH AND THE COLLEGE.

January and February are the months named by the Southern Christian Convention and approved by the Conferences to take the offering for Elon and Bethlehem Colleges to meet financial obligations. The necessity for this call is urgent, and it contains two obligations, and three reasons for every Church in the Convention to do its part in a willing spirit. The two objectives are Elon and Bethlehem. The three reasons are the credit of the Churches, the credit of the colleges, and the credit of the Convention.

Elon and Bethlehem are doing great service for the Church. The growth of the Church since these institutions were founded proves their value and makes a just claim upon the Churches for their support and improvement. They have saved the Church from decline and linked it up with other denominations and interdenominational organizations in a co-operative service helpful to the kingdom. They are increasing in usefulness all the time, and this means increase in the expense of operation. Better buildings, larger faculties, greater requirements by the Southern Association of Colleges, all spell more money to meet the necessity of this age of progress. That is in harmony with everything else in this day. Nothing is done without greater cost, and greater things have to be done. Roads are better, schools are better, dwellings are better, stores are better, wages are better, Churches are better; and thus it runs all the way of progress. There is no end to progress; when it ends, progress ends. These colleges must be maintained to carry on the good work already begun. The object of effort during these two months is to raise money for Elon and Bethlehem, the educational centers that mean so much to the Christian Church. There are three reasons for maintaining these objectives—to maintain the credit of the local Church, the credit of the colleges, and the credit of the Convention.

First, the credit of the local Church. The local Church is the foundation of all the institutions and enterprises that undertake larger work. The State rests on the citizens, and that is the reason for taxes. Churches cannot maintain their credit unless they support the enterprises and institutions of the Convention. Churches are units in the Conferences that compose the Convention. The only resource of the Convention is the contributions made by Conferences through the local Churches. Individual members in their faith, their consecration, their contributions, their love and their loyalty, are the bricks and stones that make the Convention.

The second, the credit of the colleges. Colleges stand or fall as they maintain credit with the Southern Association of Colleges. That association requires certain buildings, faculties and endowment to make the college a standard college. This is not a choice, but a demand, and the college must comply or drop out of the standard grade. To maintain the credit of our colleges, money must be raised, and these two months are the time named by the Convention in which this offering must be taken. Nothing can prosper when it loses its credit.

The third, the credit of the Convention. The Convention founded these colleges, and is responsible for their maintenance. Its credit is involved in their credit and history. They are the property of the Convention, and organizations, like men, go up or down with their possessions. If the colleges fail to meet their financial obligations, it lowers the credit of the Convention. Credit is the main thing in organized and incorporated institutions. The credit of the local Church, the colleges, and the Convention will rise or fall with the January and February offerings.

OUR APPRECIATION OFFERING.

As stated in this column last week, we are now in the midst of our college period in the benevolence program of our Church. The quotas as worked out by the budget commission of the Southern Christian Convention for Conferences and Churches are printed elsewhere in this issue.

Our educational institutions have done a great service for our Church, and the offering this year on their behalf is to be known as "our appreciation offering." Surely, we appreciate our institutions of higher learning.

Bethlehem is too young to have rendered a large service to the Church, but it has been a power for uplift and inspiration to our work in the far South, and if it is given support and financial backing, it will in the coming days render a correspondingly great service.

Elon College has been rendering a signal ministry to our brotherhood nearly forty years. There are many reasons why the Christian Church should express its appreciation for this institution at this time. We will enumerate some of them:

Because it has prepared our ministers, than whom there are none better in any Church.

It has prepared for us lay workers by the thousands, who are the backbone of our local Churches in every section.

It has faithfully taught the principles of the Christian Church and molded the thinking of our leadership in accordance with those principles.

It has won the public esteem for its work. It is safe to say that few small colleges in the United States are so well known and so highly esteemed as our college.

It has secured recognition as a standard college and is a member of the Southern Association of Colleges and Secondary Schools, the highest distinction that can come to a college in this section of the country.

It has made its motto, "Christian Character First and Always"—a motto that is influential in molding the ideals of all who come under its influence.

It heroically recovered from its disastrous fire in 1923, and now has one of the best equipped plants of any small college in the country.

It has rendered such a great work in the field of Christian education that it is known throughout the country as a leader in this field, and surely the Christian Church would rather its college lead in this field than in any other.

But we appreciate Elon more because it is our own institution. We have made it possible. We have sacrificed for it. It is ours—the child of our love and devotion, the creature of our own hearts and aspirations, and as such we appreciate it.

And now, during January and February, our people have the opportunity to express their appreciation in a very practical way. The Southern Christian Convention has adopted a benevolence budget, and in that budget an allotment has been made for our colleges which is necessary to care for them. They cannot carry on their work without this money, and we have the opportunity now to express our appreciation for these institutions and to strengthen them for a larger service in the future. There is no question but that we can raise this money, and there ought to be no question that we will do it. It is in the hands of our ministers and of our leaders in our local Churches.

Our Defiance College, in Ohio, a year ago lost its membership in the North Central Association because our people in that section of our Church did not support the institution financially. It would be a calamity if Elon would lose its membership in the Southern Association, but this very calamity threatens us, and the only way that we can avoid it is for our people to make their "appreciation offering" so liberal that the money assigned Elon in the Southern Christian Convention benevolence program will be fully raised.

It is hoped that every Church in the Southern Christian Convention will pray for our colleges on January 15th, the "Day of Prayer" set aside by our denomination for prayer for these colleges. There is nothing we can do more for our colleges than to pray for them, that God will so direct their faculties and students that Christian character may crown our efforts at Christian education.

W. A. H.

THE PSYCHOLOGY OF FAITH.

Faith fills a much larger place in the life of each of us than we realize. We eat our food by faith, believing that it will nourish our bodies instead of poisoning us. By faith we make our every business transaction, believing that those with whom we transact the business are reliable and dependable, and believing that our own judgment of values is good. By faith we love, and by faith we live.

The psychology of faith is the explanation of the causes that underlie and contribute to the experience of faith and the consequences of the experience—the explanation of why we believe, and the result of our believing.

Christian faith is of a three-fold nature—three degrees through which one must pass before he is initiated into the complete Christian experience. The first degree consists in the acceptance of the testimony of others regarding certain facts that constitute the basis of the Christian religion. The first testimony to be accepted is the testimony of the Scriptures as they tell the story of the Man of Galilee—the fact of His life, the way that He lived, and the validity of what He taught.

Then one must accept the testimony of secular and sacred history as it tells the part that Christianity has played in the world's drama of life, the influence Christianity has exerted in direct-

ing the course of human events, and the contribution Christian institutions have made to the advancement of civilization.

It is also imperative that one accept the testimony of contemporary lives as to what Christianity has effected in the lives of men and women we know. The most convincing testimony of the efficiency of Christian faith is the changed lives it produces today. A consistent Christian life cannot be doubted by any one. A group of skeptical-minded young men were arguing about religion in a place of business. The fact that a minister of the gospel was present caused them to introduce numerous "chestnut questions" that every generation for the past two thousand years has hashed and rehashed to no purpose, the young men thinking that if they could not answer their own questions, they could call on the minister for assistance. Finally, one of the young chaps who prided himself in being "hard-boiled," when in truth he was only "half-baker," defiantly asked of his companions: "Well, what does it mean to be a Christian, anyway?" Like a flash, one of the fellows standing near the window said: "There goes the answer to your question." And as he made the remark he pointed out the window at one of the noblest, one of the most consecrated Christian laymen I have ever knew; a man who every one of the young men realized lived a clean, honorable, useful life; a man who tithed his time and his income in the service of his Church; a man who was a friend to the rich and to the poor, to the high and to the low. "There goes the answer to your question." And it was! As the young men looked out the window and saw the sincere Christian man walking along the street, they knew that his life was the answer to the question, "What does it mean to be a Christian?" That man is now in heaven, but for those young men and for hundreds of others the life he lived will always be the answer to the question, "What does it mean to be a Christian?" He was always using his influence in promoting the good, always in favor of progress and everything that honored God, and always opposed to the wrong.

The testimony of such a life and the testimony of the thousands of noble Christian men and women must be accepted as evidence of the authenticity of the claims of the Christian religion by every thinking person.

To accept the testimony of Scripture, the testimony of secular and sacred history, and the testimony of contemporary lives, and to acknowledge that testimony as valid and authentic—that is the first degree in the experience of Christian faith. Too many people call themselves Christians who have gone no further "than the first degree." But the first degree in the Christian experience does not initiate one into the realities of the Christian faith.

The acceptance of Christ as one's personal Saviour is the second degree in the experience of Christian faith. To be a Christian, one must not only believe that Christ was, but one must also believe that he is. It is not enough to believe what has been said about Christ. Much that has been said about Him may be disbelieved even by a Christian, but one cannot be a Christian without believing Him. We must believe Him. To be Christians, we must trust Him. We must believe that the eternal and abiding Christ is as real today as was the earthly Jesus in the days of the disciples, and that as the Man of Galilee walked along the highways helping men in the long ago, so He walks with us along our ways in life today seeking opportunities to help us. It is ours to believe that the unseen but ever-present Christ is as real as the air we breathe, as real as the food we eat, as real as the lives we live, as real as the personalities we love. To accept Christ as our Friend, our Ideal and our Saviour is the second degree in the sublime mysteries and the divine possibilities of the Christian experience.

The third degree in the Christian experience is the practicing of "the Jesus way of living." To prove one's faith by one's manner of life and by one's works and love; to practice the teachings of Jesus, His spirit and His love; to follow Him in a filial relationship toward God, and in a brotherly relation toward men is the third degree in the experience of Christian faith. Thus, as Henry Drummond put it, "Faith is an experiment which leads to an experience."

Faith comes by hearing, but it can only be realized by doing; it can live only by doing. Not until one has taken this third degree in the Christian experience can he be initiated into the certainties of Christian knowledge. "If any man willeth to do His will, he shall know." "Ye shall know the truth and the truth shall make you free."

Faith is the spiritual sense of human life. Just as hearing, seeing, touching, tasting and the sense of smell are physical senses to acquaint us with the facts of the material world, so faith is the spiritual sense to acquaint us with the fact of God and of the spiritual realities of life.

Faith calls to its service all four factors that make personality.

It summons the physical powers—"Thou shalt love the Lord thy God with all thy strength." Physical health and physical strength contribute directly to mental health and strength and to spiritual efficiency. A strong mind has a better chance in a strong body than in a weak body. Hence, physical vitality is a great asset to religious efficiency. Physical strength may minister to spiritual needs. Physical energies may be transmuted into spiritual force. The great question, "Know ye not that your body is the temple of the Holy Spirit?" was put in the form of a question only to emphasize the fact. It is a religious duty to take care of one's health. To violate the laws of health is to sin against one's body, against one's mind, against one's soul, and against God. "Nothing should be put into one's stomach that will not nourish." Some people eat anything and everything, and then mistake their physical distress for an evidence of piety. Faith says "there is nothing nature will not do for you if you treat your body right, and there is nothing nature won't do to you if you treat your body wrong." The body is the medium of personality—the temple of the spirit of God. Christian faith recognizes the body as sacred.

Moreover, Christian faith recognizes the importance of the emotional element in religion. "Thou shalt love the Lord thy God with all thy heart." It recognizes that the emotions may be disciplined the same as can the intellect; that the heart is susceptible to training as truly as is the mind. A religion that does not have heart in it cannot minister to the whole of life. A religion that does not have heart in it soon becomes but a cold statement of ethics or a lifeless formality without soul appeal and without power. "Keep thy heart with all diligence, for out of it are the issues of life."

There is no occasion for worrying about any person who is right at heart, for the ruling motive in such a life is the motive of love. People who are in love with God, in love with the truth, with the right, with the beautiful, and "in love with love" may not be able to see eye to eye with their fellows in facing the various problems of life, but they will work heart to heart in effecting a solution of those problems.

Christian faith also recognizes the importance of the intellect in religion. "Thou shalt love the Lord thy God with all thy mind." "As a man thinketh, so is he." One's thinking determines his doings. Thought is the ruling power over conduct. "Study to show thyself approved unto God." The Christian religion has always emphasized the importance of correct thinking, of careful study, and of an understanding mind. The reason there is so much religious bigotry in the world is that so many people have substituted a second-hand religious testimony for the personal experience of thinking for themselves.

Christian faith also recognizes the importance of the volitional nature, the will. "Thou shalt love the Lord thy God with all thy soul"—you are commanded to love God with all your desires and with all your powers of choice. The will power is the soul power of a life. When the will is in harmony with God it always wills the good. It is the commandant of one's talents and one's powers. The keenest mind and the warmest heart are like idle tools upon the shelf unless they are commandeered by a strong will. We can discipline the will the same as we can discipline the intellect and the emotions. One of the greatest weaknesses in our modern educational program is that it deals too exclusively with the training of the intellect, and practically ignores the marvelous possibilities and the unsurpassed importance of training the emotions and the will. Christian faith touches the whole of life. "If any man willeth to do His will, he shall know." The desire to do must precede knowledge of how to do. And whenever a person makes up his mind that he is going to seek to do God's will in his various relationships of life, he will soon know the reality and the validity of God's promises and claims.

Faith as expressed in the fourfold loyalty to the highest and best, the consecration of one's body, one's mind, one's emotions, and one's will to God—that is the foundation of the superstructure of Christian character.

Christian faith declares that character is the supreme value of life. "What shall it profit a man if he gain the whole world and lose his own soul—his own life?" What shall it profit a man if he gain the whole world and lose his character, his honor, in doing it? Many a man who has amassed his fortune at a direct loss to others has beaten his breast in despair as he pondered over the price he paid for what he got. No matter how much wealth a man may possess, if his character is gone, his wealth may prove a curse to God and to man. No matter how much a man may know about men and about things, if he does not know God, his knowledge may be a liability instead of an asset to the world.

The life that is motivated by Christian faith brings the highest tempered values to one's life here and now, and insures one of the eternal values in the life that is to come. Faith gives us the assurance of God's presence with us today, this hour, this very minute. It enables us to appropriate His divine promises in our daily lives. We will know by personal experience that "underneath are the everlasting arms." We can know by personal experience the reality of God's promise, "I will never leave you nor forsake you." We can know by personal experience the truth of God's promise of a forgiveness that is full and complete. "As far as the East is from the West, so far has He removed our transgressions from us." "Though your sins be as scarlet, they shall be as white as snow." And as Dr. Orchard, of London, so forcefully expresses the thought of forgiveness, "Even the sins so long sorrowed over have lost their crimson stain, and lie upon the mind as white as snow; for once confessed as sin, they become beacon-lights to guide us through the night." We can know by personal experience the incomparable satisfaction of the peace which Christ gives, the peace which passeth both under-

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

"The same to you!" is a little phrase, but it has a large meaning. It is the human expression of the Golden Rule. The Golden Rule says: "Do unto others as you would have them do unto you." This says: "Do unto others as they do unto you," when they do well unto you. Both leave out wrongdoing and imply good doing. Wherever Christmas is observed, this response is given to those who say, in a friendly way: "A Merry Christmas!" If Christmas did nothing more than coin and use those two phrases it would deserve the gratitude of mankind. It has made a new world. It has created a new atmosphere. It has introduced a new language and breathed upon mankind a new spirit. That is just what the world needs. It is just what man craves. It is the spirit of Bethlehem. It is the baby sincerity. It is the Jesus heart. It is the soul of peace. It is the utterance of good will. It is the harbinger of a new day. It is the spirit of the angel message. It is the rhythm of the song of the heavenly host.

That phrase has never been uttered so many times and so heartily as it was around the last Christmas Day. That expression honors Christ, though in many cases unconsciously. But it is in the atmosphere and Christians and non-Christians use it at the Christmas time. It helps to make mankind more friendly; and the time will come when not only individuals will meet and greet one another in this Christian spirit, but when nations will say to each other: "A Merry Christmas!" and respond, "The same to you!" and the Prince of Peace will reign over the kingdoms of the world which have become the kingdom of our Lord and His Christ. The world is not drifting back, but moving forward. The toy-world is not the only thing that recognizes Jesus Christ, but the heart-world is coming more and more to honor Him on the street in friendly salutations. It is one of the remarkable things in human history that such small things as words indicate a world-progress in that which is best. Words express thoughts, feelings, aspirations, and convictions. Many of these are unconscious expressions of deep-seated truth struggling for a place in human history. But that simply, friendly greeting is a part of the honor paid to Jesus Christ in the closed school, the closed store, the family reunion, the infinite number of cards and presents, the decorated Christmas trees, the big dinners, the handsome presents, the good will, and all that makes up Christmas.

"The same to you!" is not an idle word; it is the gold of human speech, the music of human feelings, the interpretation of a divine love that gave the Babe to save the world.

W. W. Staley.

ELON LETTER.

For a long time it has been the hope of the college that we could have at Elon at a time of the year when the pastors of our Churches can most conveniently be absent from their work, a "Pastors' Conference." We have felt that some time in January would be the most appropriate time for this purpose.

At least, our dream has been realized, and this year, beginning January 23rd, at night, and closing January 27th, at night—five nights and four whole days—every active pastor in the Southern Christian Convention is to be the guest of the college and to have these glorious days to listen to addresses, to visit college classes, to conduct discussion groups or their own problems, to associate with each other in a personal way, and to allow the students to become personally acquainted with the leaders in our local Churches who are so responsible for the college and its success.

The students are anxious for this conference to be held. When the plans for it had been fully matured, the matter was presented to them to know what they thought. Their applause was spontaneous and unanimous, and they have joined with the college in extending the invitation to our pastors to be their guests as well as the guests of the college during this week.

Dr. L. E. Smith is to give five interpretative lectures on his travels in the Holy Land this summer. These addresses have been given to his own congregation at night. They have attracted large audiences and been impressively reported in the public press. Dr. Smith treats his travels in a new way and from a fresh attitude and angle. Then Dr. J. U. Newman, our veteran teacher of Bible in Elon, is to give four lectures on the Bible. Dr. Atkinson was scheduled to give four addresses, one each day, on missions. If he is unable to do this, a temporary arrangement will be made for this item.

Each afternoon there is to be a conference period in which the ministers will informally discuss any problem that occurs to them under the leadership of Dr. C. H. Rowland, Rev. Stanley C. Harrell, Dr. N. G. Newman, and Rev. Jno. G. Truitt.

Each night there will be an address, the speakers for which we are not able to announce at this time, but the thought will be to have persons address the group who will bring messages that will be worthwhile. Dean Charles R. Brown, of Yale, and Dean Edmund D. Soper, Duke University, are expected to give one of the evening lectures.

The rest of the day will be spent in visiting classes, attending chapel, visiting the faculty members and students, and getting generally acquainted with the college.

Our pastors will be entertained in the homes of the people overnight and for breakfast. Their lunches and dinners will be served them in the college dining hall, so that they may be in the closest contact with the students and that the students may come to know them and so to appreciate them.

Our pastors have never all come together at any previous time in the history of our Church. They attend the several Conferences, and those who are delegates attend the Southern Christian Convention, but it is hoped that every pastor will attend the "Pastors' Conference" at Elon.

It will be a great blessing to the college to have these spiritual leaders of our Church pay it a visit, and we hope that they will get such an insight into the college and its life as can be had only from intimate, personal acquaintance and association.

Elon is looking forward with the greatest pleasure to the coming of the pastors, and hopes and prays that God will make it possible for every one of them to come and that no accident or misfortune may interfere to prevent a full attendance, and a joyous and happy week of Christian fellowship and association.

W. A. Harper.

VALLEY LETTER.

I was not able to get into my revival meetings as early in the fall as I would have liked on account of the late busy season. However, I held revivals at Leaksville and Timber Ridge, and stayed a week at Newport trying to get started in a meeting there; but the weather and the roads were such that I could not make much headway, and I decided to postpone the meeting until spring. The meetings I held were much below the average in point of conversions and additions to the Church, there being none at Leaksville, and only two at Timber Ridge, but congregations at both places were, I think, the best I have ever had. It seemed to me also that there was more serious thought on the part of the older sinners of the congregations than I had seen before, and I am hoping that some of these men and women will yet turn to Christ as a result of the meetings. I am trying to inculcate into the minds and hearts of the Church people the necessity of an all-year-round program of evangelism, and I believe if we will keep up an active interest in souls all the time, and not drop them as soon as a meeting closes, we will reach the point where we may expect conversions at any service; and that is what ought to be. We have all too long been accustomed to make some effort in behalf of the unsaved only during a week or two of revival meetings, and then drop them until the next revival. Our evangelistic program and fervor and activity should never end while we live.

Now a few words about how some of my Church people have been treating me. On Monday night after Christmas, a few of the people from Mayland came to our home and disarranged our front hall somewhat. By the time they were through with their job, they had piled boxes and bags in reckless profusion all around. Upon examination, we found the packages all contained useful and delicious articles for the home and table. We appreciated this act of generosity more than we know how to express. Their stay of an hour or two was also greatly enjoyed in a social way.

While attending Sunday School and filling my appointment at Bethlehem on Christmas Day, the superintendent publicly presented me with a very insignificant-looking little pasteboard box. I thanked him for the little box, and when I had a convenient opportunity I peeped inside. I found therein $10.05 in good cash as an expression of appreciation. You may be sure I appreciated it.

Last Saturday and Sunday, while filling my appointments at Leaksville, I observed the vestibule of the Church presenting somewhat the appearance of a grocery store just opening for business. I always thought before that the vestibules of Churches should be kept tidy and in order. When I was informed that all those boxes, etc., were for me, I thought it was about the most orderly and attractive Church vestibule I had ever seen. Then came the difficulty of hauling an entire store at one load with a Ford coupe, but I managed to get away with it and landed it all safely home, to the great joy and delight of the entire Andes family. Right now would be a good time for some of our friends to come and take dinner with us, but don't wait too long.

Concord, Newport, and Timber Ridge have not followed such an organized plan of attack as the above-named Churches, but they have kept up a sort of unorganized but continual bombardment with good things the whole fall. I have received numerous packages of various kinds from these places. I have brought a winter's supply of apples from Timber Ridge, most of which were given to me, and other things from all these places, all useful, but too numerous to mention. All these things are very much appreciated, and most

of all the good, kind spirit of the givers back of the gifts.

Bethlehem and Concord had nice Christmas services, and in a very appropriate way celebrated the advent into the world of the Christ-Child who came to bring good things to all men.

Harrisonburg, Va. A. W. ANDES.

ARTICLES ON CHRISTIAN UNITY.

The New England Convention.

The New England Christian Convention, four years ago, put itself on record, emphatically, and so far as the representation was concerned, unanimously, in favor of organic union with the Congregational Church as soon as details of union could be worked out. It has endorsed that action at each subsequent Convention.

This stand has been taken in the interest of Christian ethics, and of Church efficiency, and of faith in the oft-expressed desire of the Congregational brethren, in private and in public, to further the cause of Christian union by every possible means, and their generous attitude, whenever, in a local or more comprehensive way, the highest necessity of the kingdom has required action.

The Christian Church, in New England, is convinced of the worse-than-futile attempt at perpetuation of two denominations, identical in approach to the truth and in ecclesiastical polity, on the competitive basis of the past. I am sure the thought of the Church in these States is not being misinterpreted in stating it wills to be loyal to present need and the clear leading of intelligence, and that it can only do that in yielding ready obedience to the compelling forces that characterize the present day.

The Church in New England would have a foremost part in the cause of Christian union in the future, as in the past, by setting its hand and seal to the new charter of religious freedom and progress which it fervently hopes those Churches that can unite now, such as the Congregational and Christian bodies, may unite.

W. G. SARGENT.

The Metropolitan Convention.

The Metropolitan Christian Convention has left no doubt as to its position on Christian unity. By adopting at its recent session, at Everett, Pa., a resolution of careful phrasing and concrete expression, it stands in accord with the action of the General Convention at Urbana and the recent Board meetings at Dayton. It is only fair to say that the resolution did not pass unanimously. However, the few who were other-minded do not constitute a dissenting minority. There appear conscientious opinions that definite steps to this end should be taken with due regard to exigencies which may be evident.

Sentiment for Christian unity is growing. The opinion is fast developing that ere long denominations of similar faith and polity will find yet more common ground and a basis for union more tangible than hitherto known. Protestant Christianity has been too long shamed by its divided state, its evangelistic emphasis necessarily made less pronounced because of its disunion. But today the religious atmosphere is electric with a better thought, vibrant with a new note of undivided accent. In this realization we find cause for hearty rejoicing, and would gladly catch step with those who move out and on toward the ideal of the Christ for His Church on earth.

JOHN M. WILLIAMS.

The Central Convention.

For one to think of speaking for so large a number of people as are found in our Churches of the Central Christian Convention, is almost out of the question.

We have within our Convention bounds the headquarters of the General Convention, with all the officials that represent and head up the different departments of our Church work. They are not all of this Convention, but the fact that they are here leads one to feel that they are a part of us. What they say and do about important steps in our Church life is inclined to eclipse other groups and individuals. At this time I shall not attempt to speak for these worthy officials, either in their official capacity or as members of our Convention, but rather for our people in the open fields of Christian labor.

We have for more than a hundred years spoken of Christian unity as one of the aims of our Church. The very foundations of our Church are laid in principles that make the unity of all Christian people possible.

It is natural that our ministers should teach the advantages of unity. At this present time we feel that the economic problems that confront the Churches, and especially our own, are problems that have been aggravated by division of interests, and that they could be greatly helped by a union of forces. Every one realizes that a great impression could be made on the unchurched world by a united front against the forces of evil that are so threatening and malicious at this time. Spiritual power would thus be multiplied to an immeasurable degree.

As for definite work along these lines, we can, as yet, only point to work along interdenominational lines, such as summer union meetings, vacation Bible schools, religious instruction in our day schools, and co-operation in civic organizations of our different communities.

As to the thought of immediate action, I firmly believe that most of our people are of the opinion that we should not leave this important matter untouched by our generation or this present day. Praying people are continually asking our Heavenly Father that one might be found who will be able to lead us into a union with Churches of similar beliefs as a beginning of a greater movement to follow.

H. H. SHORT.

The Western Convention.

One item of the program for this year's activities as adopted by the Western Convention at its last session is: "Exchanges of field with other religious bodies should be thought of for the relief and strengthening of overchurched communities." While we shall, as individual Churches, probably build the kingdom in the largest way through our denomination, yet we shall build it only to the extent that we build the kingdom rather than a denomination. This is true of all communions. The kingdom must increase while denominations decrease.

The conception of advancing the kingdom, with practical requirements for Church membership in most denominations as they are today, by building a new Church or maintaining a struggling one in an overchurched or adequately Churched community, is, to my mind, so far fetched that it can rarely if ever be justified.

Our committee on missions and the field secretary of the Western Convention compose our channel of practical approach to this vital matter. And since these are responsible for our program of practice as well as theory, the matter is where we are attempting to face and meet it in the spirit of John the Baptist, as already mentioned.

The heart and motivating element of Christian unity should be expressed in the words of President Coolidge in discussing Armistice Day: "Rivalries ought to be only in good works aimed for the general advancement." May God, through us, hasten the day when this is genuine fact.

RUE BURNELL.

MEDITATION.

"What kind of Church would my Church be
If every member was just like me?"

Here are a few answers to the above question.

1. I do not believe in foreign missions. I have been trying to show our Church that every dollar we send over there is forever gone. We never realize any value in return. Besides, we need all our money here at home. We have heathens all about us. Why not convert them first? My Church does not know that it takes ninety cents of every dollar to get it across to our foreign mission field. I am in favor of bringing all our missionaries home. God does not have to depend on us to save the heathen. He has power of these stones to raise up children. He will save the heathen in His own good time and His own way. Why should we send our money and boys and girls to a place where they are not appreciated?

2. There is too much overhead expense attached to the Church. The Church is trying to do too many things. The one great work of the Church is to preach the gospel which has the power of salvation in it. I want to see sinners saved. If the Church can get people saved, it has wonderfully fulfilled its mission. The Bible does not say anything about religious education, organized classes, graded lessons, young people's organizations, Church socials or anything of the kind, nor hospitals nor colleges nor orphanages. Money, money is all you can hear these days when you go to Church. All we have to do is "seek first the kingdom of God and His righteousness, and all these things will be added unto us." I suggest that we take the Bible for our guide and go right ahead and leave off so much unnecessary expense.

3. Style and pride have ruined my Church. We cannot have an old-time revival any more. When I was a boy, the men, including my old sainted father and many others who have long gone to rest, wore their home-made clothes and brogan shoes to Church. The women wore their home-spun dresses and home-made bonnets, and all went to Church and enjoyed their religion, because they had the old-time religion that always makes people happy. The old days are gone, and most of the pure and undefiled religion went too. The father and mother went to Church and carried all the children, and nobody was disturbed by the noise of a few babies. People actually walked to Church, but they must go on a fine car now. Every one that goes to Church now dresses fine to make a show. There is a pound of style now to every ounce of religion.

The preachers are as badly poisoned with style and pride as the laymen. God used to call men to preach, and they preached regardless of salary; but now they are made sure of a big salary before they will preach a syllable. People used to kneel down to pray when they had religion. They used to practice foot-washing, but style and pride have done away with that custom. I am so disgusted with such carrying on as they have in the Church that I will have nothing more to do with it. Oh! if the Church could only go back to the good old days of the past, we could enjoy religion again.

Examine yourself thoroughly, and then attempt to answer the above question.

G. H. VEAZEY.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE APPRECIATION OFFERING QUOTAS FOR ELON AND BETHLEHEM COLLEGES BY CONFERENCES OF THE SOUTHERN CHRISTIAN CONVENTION.

(NOTE: These quotas are not in any sense to be thought of as assessments. They have been assigned on the basis of the Conference apportionments. If you take the Conference apportionment devoted to Convention purposes and multiply it by five, and then take 40 per cent of that, the amount voted for our colleges by the Southern Christian Convention, you will get approximately the above quotas. Eighty per cent of the money raised goes to Elon and twenty per cent to Bethlehem. If these colleges are to continue, the raising of this money is absolutely necessary.)

I. Valley Virginia Central.

Antioch	$ 225.00
Bethel	55.00
Bethlehem	255.00
Christian Chapel	30.00
Concord	85.00
Dry Run	95.00
East Liberty	45.00
High Point	40.00
Island Ford	30.00
Joppa	40.00
Leaksville	280.00
Linville	230.00
Mayland	110.00
Mt. Lebanon	85.00
Mt. Olivet (G)	140.00
Mt. Olivet (R)	55.00
New Hope	175.00
Newport	190.00
Palmyra	65.00
St. Peter's	30.00
Timber Mountain	50.00
Timber Ridge	140.00
Washington	70.00
Whistler's Chapel	45.00
Winchester	280.00
Woods Chapel	65.00
Total	$2,910.00

II. Alabama.

Antioch	$ 140.00
Arab	25.00
Bethany	50.00
Beulah	105.00
Carver's Grove	20.00
Christiana	50.00
Corinth	50.00
Cragford	55.00
Dingler's Chapel	140.00
Forest Home	60.00
Liberty Grove	25.00
Lowell	85.00
Macedonia	10.00
McGuire's Chapel	75.00
Mt. Zion	115.00
New Harmony	90.00
New Home	25.00
New Hope	140.00
Noon Day	115.00
Pisgah	65.00
Pleasant Grove	85.00
Roanoke	55.00
Rock Springs	85.00
Rock Stand	90.00
Sand Hill	10.00
Shady Grove	85.00
Spring Hill	55.00
Wadley	105.00
Total	$2,010.00

III. Georgia and Alabama.

Ambrose	$ 80.00
Beulah	55.00
East LaGrange	45.00
Egan	25.00
Enigma	80.00
First, LaGrange	215.00
Hill Side	70.00
Hoganville	20.00
Kite	70.00
Lanett	215.00
Langdale	20.00
North Highlands	55.00
Oak Grove	150.00
Providence Chapel	25.00
Rose Hill	50.00
Richland	70.00
Union	25.00
Vanceville	80.00
Total	$1,350.00

IV. Eastern Virginia.

Antioch	$ 725.00
Barrett's	265.00
Berea (Nan.)	375.00
Berea (Nor.)	280.00
Bethlehem	585.00
Burton's Grove	140.00
Centerville	85.00
Christian Temple	2,255.00
Cypress Chapel	510.00
Damascus	290.00
Dendron	225.00
Elm Avenue	95.00
First, Norfolk	980.00
First, Portsmouth	250.00
First, Richmond	375.00
Franklin	655.00
Hobson	40.00
Holland	850.00
Holy Neck	750.00
Isle of Wight	160.00
Ivor	65.00
Johnson's Grove	195.00
Liberty Springs	520.00
Mt. Carmel	460.00
Mt. Zion	65.00
New Lebanon	115.00
Newport News	565.00
Ocean View	45.00
Old Zion	1,085.00
Oak Grove	90.00
Oakland	425.00
Rosemont	470.00
Suffolk	4,230.00
Salem	65.00
South Norfolk	940.00
Spring Hill	140.00
Union (Southampton)	225.00
Union (Surry)	90.00
Wakefield	160.00
Waverly	585.00
Webster	340.00
Windsor	225.00
Total	$20,990.00

V. North Carolina and Virginia Conference.

Apple's Chapel	$ 565.00
Belew Creek	265.00
Berea	235.00
Bethel	210.00
Bethlehem	565.00
Concord	105.00
Danville	265.00
Durham	920.00
Elk Spur	30.00
Elon College	920.00
Greensboro, First	920.00
Greensboro, Palm Street	235.00
Happy Home	265.00
Haw River	310.00
Hebron	340.00
Hines Chapel	480.00
Hopedale	65.00
Howard's Chapel	120.00
Ingram	400.00
Kallam Grove	65.00
Lebanon	520.00
Liberty	155.00
Long's Chapel	195.00
Lynchburg	65.00
Monticello	120.00
Mt. Bethel	210.00
Mt. Zion	125.00
New Hope	65.00
New Lebanon	290.00
Pleasant Grove	780.00
Pleasant Ridge	185.00
Reidsville	155.00
Rocky Ford	30.00
Salem Chapel	170.00
Shallow Ford	265.00
Union (N. C.)	565.00
Union (Va.)	460.00
Total	$11,645.00

VI. Eastern North Carolina.

Amelia	$ 85.00
Antioch	110.00
Auburn	150.00
Bethel	85.00
Bethlehem	65.00
Beulah	65.00
Caraleigh	35.00
Cary	55.00
Catawba Springs	255.00
Chapel Hill	135.00
Christian Chapel	205.00
Christian Light	125.00
Clayton	100.00
Damascus	125.00
Ebenezer	170.00
Franklinton	65.00
Fuller's Chapel	125.00
Good Hope	110.00
Hayes' Chapel	55.00
Henderson	180.00
Lebanon	60.00
Lee's Chapel	65.00
Liberty	455.00
Martha's Chapel	65.00
Mebane	35.00
Moore Union	100.00
Morrisville	55.00
Mt. Auburn	205.00
Mt. Carmel	100.00
Mt. Gilead	180.00
Mt. Hermon	60.00
New Elam	275.00
New Hill	55.00
New Hope	180.00
Oak Level	150.00
O'Kelly's Chapel	85.00
Piney Plains	135.00
Pleasant Hill	65.00
Pleasant Union	95.00
Plymouth	100.00
Pope's Chapel	135.00
Raleigh	305.00
Sanford	170.00
Shallow Well	255.00
Six Forks	110.00
Turner's Chapel	85.00
Wake Chapel	305.00
Wentworth	100.00
Youngsville	75.00
Total	$6,350.00

VII. Western North Carolina.

Antioch (C)	$ 125.00
Antioch (R)	100.00
Addor	60.00
Bennett	100.00
Big Oak	200.00
Biscoe	60.00
Brown's Chapel	150.00
Burlington	1,365.00
Center Grove	125.00
Christian Union	75.00
Ether	125.00
Glendon	125.00
Grace's Chapel	125.00
Graham	190.00
Graham-Providence	185.00
Hank's Chapel	310.00
High Point	125.00
Lee's Chapel	60.00
Liberty	60.00
Mount Pleasant	60.00
Needham's Grove	60.00
New Center	190.00
Park's Cross Roads	115.00
Pleasant Cross	140.00
Pleasant Grove	360.00
Pleasant Hill	265.00
Pleasant Ridge	265.00
Pleasant Union	125.00
Poplar Branch	100.00
Ramseur	200.00
Randleman	125.00
Seagrove	115.00
Shady Grove	125.00
Shiloh	200.00
Smithwood	125.00
Spoon's Chapel	60.00
Union Grove	165.00
Zion	175.00
Total	$6,635.00

Summary by Conferences.

Valley Virginia Central	$2,910.00
Alabama	2,010.00
Georgia and Alabama	1,350.00
Eastern Virginia	20,990.00
North Carolina and Virginia	11,645.00
Eastern North Carolina and Virginia	6,350.00
Western North Carolina	6,635.00
Total	$50,890.00

SHALL WE FORGET THE SCARS?

Where his memory is still revered, they tell this story of the late General John B. Gordon. Years after the Civil War, Gordon was a candidate for the United States senatorship. The day came when his name was to be put in nomination in his State Legislature. In that body was a man who had been a comrade of Gordon dur-

ing the war. But for some reason, the latter had incurred his resentment and the man had decided to vote against the general. When the time came, the roll was being called for the voting. Presently this old soldier's name was reached, and he arose to cast his vote against the man with whom he had fought all through the great struggle of four years. General Gordon was seated at the time upon the Speaker's platform, in full view of all the legislators. As the man arose, his eyes fell upon a scar upon Gordon's face, the mark of his valor and suffering for the cause to which he had literally given his lifeblood in battle. Immediately the old soldier was stricken with remorse. As he saw this token of the sacrifice and suffering of the man by whose side he had himself fought, he cried out with great emotion: "I cannot vote against him; I had forgotten the scar —I had forgotten the scar!"

Some of us have forgotten the scars. We have forgotten the sacred brow dripping crimson from under its thorny crown. We have forgotten the wounded side where the savage Roman spear drank deep of the costly libation of His blood. We have forgotten the hands and feet pierced with the nails and stretched and torn with the weight of the precious body of the suffering one. We have forgotten what a claim these scars constitute upon every life they have redeemed from death, and the tender appeal of their mute lips as they cry unto us, "I beseech you by the mercies of God, present your bodies a living sacrifice." Shall we forget the scars?—*Jas. H. McConkey.*

THE PSYCHOLOGY OF FAITH.

(Continued from Page 5.)

standing and explanation. We can know by personal experience Christ's never-failing response to those who seek rest in Him. "Come unto me all ye that labor and are heavy laden, and I will give you rest," we can know to be a promise that holds good at all times and in every situation. And with trust and confidence we can face the far-reaching future, knowing that "God will supply our every need according to His riches in glory by Christ Jesus."

All this we can know by personal experience. And we cannot know it by any other way. Anything in religion that cannot be experienced for one's self is spurious and of no purpose or meaning. There is no other way to know God but by personally experiencing God. "If any man willeth to do His will, he shall know." There is no other way to know. If any one questions whether praying is a rational experience and whether one can actually receive help in prayer, let one try praying. Let one will to pray, and in prayer one will know that prayer not only changes things, but that prayer changes one's life. If any one questions whether "It is more blessed to give than to receive," let him try giving and he will know. If any one questions whether life's supreme satisfactions come only in rendering service to others, let him try serving and he will know.

Thousands of young people, and thousands of people in middle life, and thousands in old age are asking the question today, "Is there a God?" "If there is a God, is He kind?" "Is He loving?" "Is He all-powerful?" "Can He help me?" "Can I know Him?" To all such, the words of Jesus have most vital significance, "If any man willeth to do His will, he shall know" God. Faith is an experiment which, if made earnestly, honestly and sincerely, always leads to the experiencing of God. And in this experience one finds his adoration, voiced in the words of the poet:

"Lord of all being, throned afar,
Thy glory flames from sun and star,
Center and soul of every sphere,
Yet to each loving heart, how near!"

R. C. H.

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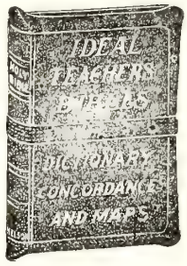

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THE CHRISTIAN SUN
1536 E. Broad St., - - - Richmond, Virginia

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson III—January 15, 1928.

Jesus and Sinners.

Golden Text: "I came not to call the righteous, but sinners."—Mark 2:17.

Lesson: Mark 2:1-17.

Devotional Reading: Psa. 32:1, 2, 5-7, 10, 11.

"It was noised that He was in the house." It was difficult to hide the Master. Even when He most carefully avoided it, He got publicity. There was something about Him that attracted attention and drew people unto Him. As one of the gospel writers says, "He could not be hid." There is a hint here of a great abiding truth. If the Master abides in a heart or in a home, sooner or later it will be "noised" that He is there. The Christ-like spirit cannot be hid. It does not need a press agent to secure publicity; indeed, it does not seek publicity at all. But when the Spirit of Christ is present in heart or home, the world sooner or later finds it out. If others do not get an impression of Christ from us it is largely due to the fact that we have little of the Christ's spirit. A man does not need to advertise the fact that he has religion; all he has to do is to live his religion in a simple, sincere, humble way, and those who come in contact with him will take knowledge of him that he has been with Jesus.

"And they come unto Him, bringing one sick of the palsy, which was borne of four, and when they could not come nigh to Him for the press, they uncovered the roof where he was . . . and they let down the bed wherein the sick of the palsy lay." This needy man had friends. He had frineds who had faith. He had friends who were not only sympathetic, they were resourceful and persistent in their efforts to get him to Christ. They tendered their personal services, carrying his bed, digging through the roof, letting him down before Jesus. And because of all this they were rewarded by having their friend restored unto them in good health. Men are never going to be saved in the mass. There must be the personal touch and the personal service. Sometimes the highest ingenuity, and usually persistence must be used in getting men into touch with the Master. We are fishers of men, and we must be as wise in our task in the fishing for men as the fisher who fishes for fish. The truth of the matter is that none of us, ministers and laymen alike, do not put enough thought and time and energy into the work of putting men in touch with the living Christ.

"Thy sins be forgiven thee." That is perhaps the best message which ever came to a man. To know that his sins have been forgiven, to have a sense of pardon and peace in his heart, to know that he has another chance with nothing held against him—there is nothing quite like it in human experience, certainly nothing that surpasses it in several implications. Ah! the indescribable pity that so many people do not fully realize that the Son of man hath power on earth to forgive sins, and that they go on carrying their unforgiven sins and their attendant burdens.

But let every one know that the forgiveness of sins is no mechanism, formal thing. It is a vital, personal thing, and its true significance and implications are to be found only in the cross of Christ. God is not only able, but willing, in Christ to forgive us our sins, *if we confess our sins and repent of our sins.* Forgiveness of sins involves two parties, and God cannot and will not because He cannot forgive sin unless there is the repentant spirit and the sincere confession.

"Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up his bed, and went forth before them all." The Physician was interested in both body and spirit, but the things of the spirit had pre-eminence in His thinking and in His ministry of healing. In this case the concrete evidence of the fact that He had the power to forgive sins was the fact that the man had been restored whole. Forgiveness of sins is usually, if indeed not always, an inner process which has no outward manifestation, as in this case.

"Jesus sat at meat with many publicans and sinners, and when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, How is it that He eateth and drinketh with publicans and sinners?" The Master had just called a man from a life of what was undoubtedly extortion and dishonesty, to personal fellowship and discipleship with Him. That man, out of a sense of gratitude, had prepared for the Master a feast and had invited other of his friends, in all probability because he wanted them to come to know the Master. How petty, how pathetic is the spirit of the scribes and Pharisees, who disdaining to come into Matthew's house lest they become contaminated, they stood by and upbraided the Master because He ate with them, because He did the unconventional in order to be with those who needed Him and who were responsive to Him. The tragedy of the thing is that the scribes and the Pharisees are not dead; we still have them with us, and ever and anon they stand off and criticize others, never lending a helping hand to those who are trying to bring to men a knowledge of the Christ's redeeming power and grace. What irony there was in Jesus' reply that they that are whole need not a physician, but they that were sick. These scribes and Pharisees, thinking themselves whole, were, of all men, most needy. There is sometimes to be found in those who are outside the Church and who are looked upon as outcastes—qualities of life that put to shame modern scribes and Pharisees who stand off and preen themselves in the thought of their own self-righteousness.

CHRISTIAN ENDEAVOR.

Sunday, January 22, 1928.

Topic: "What Difference Does it Make What We Do on Sunday?"—Mark 2:23-28; 3:1-6.

Some Bible Hints.

The Pharisees' method of regulating Sunday conduct by specific rules must fail. It is better to regulate conduct from within the heart (v. 24).

Human need, says Jesus, comes before everything. But it must be need, not pleasure (v. 26).

The Sabbath is meant to benefit man, and it must not be abused in any way (v. 27). Sometimes we benefit the physical, but destroy the soul!

There is no law against helping people; Jesus had the courage to do that in spite of tradition (v. 5).

Suggestive Thoughts.

We must not use Jesus' splendid courage to help people as a reason for us breaking the very spirit of the Sabbath.

It makes a difference to our conscience what we do on Sunday. We feel better after going to Church than we do after going fishing.

My Sunday conduct is my vote as to what I wish the community to do on Sunday; and that makes a big difference. What would Sunday be like if all did as I do?

Jesus says to this sick man, "Stand forth!" We must take our stand by Jesus' side and keep Sunday with Him in His way. Is our Sunday kept in His spirit?

A Few Illustrations.

A rock dumped into the Atlantic sends a wave clear across to England, even if we cannot see it. Every act of ours has its effect in some way.

If I take my automobile and carry old people to Church on Sunday, the effect will be different on me and on them from what it would be if I used my car for recreation.

It makes a difference whether or not we have a worshiping community. And Sunday means worship. One might as well ask if there is a difference between darkness and light.

It makes a difference whether people are in the company of Jesus on Sunday or pass Him up. It is like refusing gold for tinsel.

To Think About.

Why is the example of the individual important?

What do yuo think of the Sunday movies?

How may we make Sundays interesting?

A CALL TO PRAYER.

Throughout the Christian Church, January 15, 1928, is designated as a special day of prayer for our institutions of higher learning. Every man and woman, boy and girl is called to definite and earnest prayer to God for our colleges. At the prayer time in personal devotion, family prayers, and in Church services, you are asked to very definitely ask God's blessing upon and guidance for Defiance and Elon, Palmer, Bethlehem and Starkey. Pray for the men and women who have responsibilities of administration and instruction. Pray for the students in these institutions and the host of youth preparing to enter our college gates. Pray that the entire Christian Church may have a new vision and a keen consciousness of the contribution which our colleges are making to the development of Christian character and the training of Christian leadership for kingdom work. Pray earnestly for our colleges!

Order of Worship.

(Suggested for use in Sunday Schools, Christian Endeavor Societies, or Church Services on this day of prayer.)

"Prayer is both a privilege and a responsibility; it is not only a delightful communion, but an exalted stewardship."

Instrumental prelude (hymn or other sacred music played softly by pianist and violinist.)

Call to Worship.

Leader—Rejoice always; pray without ceasing; in everything give thanks.

Group—Let us search and try our ways, and turn again unto the Lord.

Leader—Let us lift up our hearts with our hands unto God in the heaven.

Lord's Prayer in unison.

Hymn—"Come, Thou Almighty King."

Responsive Reading.

"Wisdom Tendeth to Godliness."

Leader—Happy is the man that fineth wisdom and the man that getteth understanding.

Group—For the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold.

Leader—She is more precious than rubies; and all the things thou canst desire are not to be compared unto her.

Group—She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

Leader—Wisdom is the principal thing; therefore, get wisdom, and with all thy getting, get understanding.

Group—For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

Unison—Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart.

Prayer (by Sunday School superintendent, for God's blessing upon all who seek wisdom, and His guidance for those institutions which direct their search). Prayer hymn in response. One verse of "More About Jesus," sung softly, with announcement.

Hymn—"I Need Thee Every Hour."

Bible Reading.

The Example and Teaching of Jesus.

(Read by president of Christian Endeavor Society, or other young person.)

And in the morning a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

And Simon and they that were with him followed after Him, and they found Him and say unto Him, All are seeking Thee.

And Jesus said: "And I say unto you, Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He shall give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full."

Service or Prayer.

(Silent prayer, with the petition guided by the leader suggesting themes for prayer, or a number of short prayers by individuals asked in advance.)

Silent prayer by all for our colleges (pianist plays softly "Break Thou the Bread of Life").

Prayer of gratitude for our institutions of higher learning; for the sacrifice which has made them possible, for their glorious history and influence; for their present opportunities.

Prayer for direction in carrying on a work of Christian education through our colleges; for wisdom of leadership, for guidance of students; for blessing on teachers.

Prayer of petition that men and women of the Church may have a vision of the place of the colleges in the kingdom task, and that man power and money power may be dedicated to sharing in their work.

Prayer, very definitely, for the Christian Church college nearest to you (Defiance or Elon, or Bethlehem, or Palmer, or Starkey); for the boys and girls from your community who are there, that they, with all the students, may grow in the Jesus-way of life.

Prayer of consecration of our resources of prayer, influence, money, lives, to that high living and search for wisdom for which our colleges stand.

A moment for personal silent prayer, before the singing of the prayer response, "Break Thou the Bread of Life."

Closing hymn—"Stand Up, Stand Up for Jesus."

Note—In Church services, the sermon may follow the prayer service, when the pastor may wish to stress the influence of our Christian colleges. In Sunday School or Christian Endeavor, time may be given for a ten-minute talk on this thought. In Sunday School or Christian Endeavor, the service of worship may be at the opening or closing of the hour.

EQUIPING FOR CHRISTIAN EDUCATION.

By Dr. W. M. Jay.

Coach Yost, athletic director of the University of Michigan, in a recent interview, gave a definition of education that is both significant and comprehensive. According to his statement, he is not the only one who subscribes to this definition of education. He says: "I think I am safe in saying that 90 per cent of our teachers today recognize that education means the development of character and a healthy, physically and mentally normal citizen."

With one additional word, either stated or implied, this is just what we mean by Christian education. If by character is meant Christian character, we believe that this athletic mentor has given us a good definition of Christian education. It is the purpose of Christian education to develop Christian character and to prepare for the very highest type of citizenship, physically, mentally, socially and spiritually. Without nobleness of character, there is sure to be a weakness in citizenship. It is Christian character and Christian citizenship that jointly show the proper results of a Christian education.

If this is the aim and purpose of Christian education, then how is it to be obtained? It is clearly evident that we must equip for the task. The Christian college is the chief exponnet of Christian education, although there are several other agencies of the Church which supplement the work of the college. The Christian college should be no less thoroughly equiped for its task than the very best secular institution.

Each State takes pride in its State university and strives to meet its every need. There must be adequate provisions for buildings, equipment, nad teaching force, or the results in the product turned out will not be a credit to the institution. Surely, the Christian college can do no less in equiping for the kind of service it is to render. While adequate buildings and corresponding equipment are both very necessary in order to properly educate the youth, yet the factor that has most to do with making education Christian is the personnel of the teaching force.

A Christian college would be criticised, and justly so, if it employed non-Christian men and women on its faculty. With State-supported institutions, it is not required and not necessarily expected that an instructor should be a Christian. Yet how often do you hear it declared that such and such a teacher or professor in my college days has been the determining factor in my life career. Then how important it is that that teacher should be a teacher with some real Christian experience!

The teacher who is not a Christian will scarcely teach Christian truth nor make the truth apply to the Christian life in a sincere and effective way. He would not be consistent to do so. The Christian teacher cannot afford to ignore the moral and spiritual application, whatever the course he may be teaching. It is needless to say that every course worthy of a place in the curriculum has its moral and spiritual values, some much more than others, we grant, but how often are these values totally ignored!

As a teacher of English literature, I can testify that there is no dearth of Christian truth and teaching to be observed here. Many of the best writers of both prose and poetry, drama and novel, have given special emphasis to religious thought and feeling. The religious lyric has always been a favorite form of poetry.

What a fertile field for the teaching of Christian thought and truth in the realm of philosophy, also in the realm of science, history, mathematics, economics, etc.! There is no substantial reason why the pursuit of either one of these studies should mar a student's religious thought or belief. It is not sufficient in the Christian college for the teacher to be just nominally or passively Christian; to be merely enrolled as a member of some Church. Such example is often more misleading than that of the known non-Christian. The daily life, as well as the Sunday activities and the general attitude toward religious movements and Church problems, should all reflect a spiritual warmth and active interest.

The Christian college is preparing men and women for all walks in life. Many of the outstanding men and women of today received their college training in the Christian college, and they are proud of the fact. The Christian college must offer the same variety of courses leading to a particular degree that any other institution does. Wherein lies the difference? When a group of devcut men assemble once or twice a pear for the purpose of determining the policy of the institution; when a devout Christian teacher, as president, heads the institution, and a teaching force of men and women of approved Christian character do the teaching and molding of thought and activities—then you have reason to expect as the product of such institutions Christian character and a healthy, physically and mentally normal future citizen.

Elon College, N. C.

WHAT ELON DID FOR ME.

By Rev. J. F. Morgan.

In thinking about the blessings Elon has been to me, I number as the very first she has given me—

1. Inspiration. I was born and reared among the small hills, streams, and many rocks of North Carolina, of poor but good Christian parents, but with little to give a young man at that time much inspiration. However, I was converted, and joined the Christian Church. Christian ministers visited our home occasionally and would tell of Elon College that belonged to my own Church. I also read of Elon in The Christian Sun. The fact that my Church had a college gave birth in my heart to a desire to go to such a college, and at the same time an inspiration that finally landed on the college campus one of the most timid lads that ever entered that institution.

2. Elon trusted me. The next blessing that Elon bestowed upon me was the fact that she trusted me. In these days I did not trust myself very much, but I soon found that Elon was trusting me and expecting me to make good. I could not stop. I often experienced hard times financially, and even in these testing times my college trusted me, and on one or more occasion I was not only trusted, but the president of the college would go on my note for a few days until I could pay. It was always a great joy to me, however, to be able to always pay up, even though I was often a little slow in doing so. I spent my days at Elon and received there that training that finally enabled me to graduate; and that graduation, the receiving of my diploma, I interpreted then, and still so interpret, was simply my college.

3. Commissioning me to go out into the world and serve humanity to the best of my ability. I owe so much to Elon, and shall always be grateful for the privilege of attending her, and for the blessings that have come to me because of the days I spent there. May God's blessing ever be upon her, and may she continue to inspire, trust and commission young people to do that which is noblest and best.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

THE SECOND COMING OF CHRIST.

"Unto them that look for Him shall He appear the second time without sin unto salvation."—Heb. 9:28.

The second coming of Our Lord, we are told (and we believe), will be the same Jesus who went away. "This same Jesus shall so come." "The Son of man shall come." "He shall send Jesus," and when He comes we shall know it. "Every eye shall see Him." "They shall see the Son of man coming in the clouds of heaven," and a great noise shall accompany Him, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," attended by the hosts of heaven, by all the power which brought the world into existence, and with the shout of the Lord Himself."

Prayer.—Dear Lord God, give us and help us to live so that we may stand when He appeareth. When Thou art like refiner's fire, may we be ready for Thy blessed "Well done"; when Thou art like the fuller's shop, may we be already washed by the blood of the Lamb. *Amen.*

TUESDAY.

THE JOY OF THE REDEEMED.

"We shall be like Him, for we shall see Him as He is."—1 Jno. 3:2.

The supreme joy of the redeemed when He comes will be to meet the Lord face to face. The next, which is also supreme, is we shall be like Him. To find that our weaknesses are made strong, that we have no faults, that we are spotless, and, like Him, without the stain of pride, will be a supreme joy. Again, we shall see the fruitage of our earthly labors. "We shall reap, if we faint not." The idea that we shall still know our work below and look for its fruitage in the months and years to come will be a part of our joy in heaven. Let us ask ourselves the question, "What will my life's work look like to me when I am on the other shore looking back at it wishing for the fruit for my glory there? If we can put ourselves in that position now we shall be more diligent to leave behind a record of which we shall not be ashamed.

Idleness, as precious as it seems to be, is not a part of the divine economy for this life. We cannot think it will be then. We are not working for our own salvation. We are co-laborers with God for the accomplishment of His purposes in making the world righteous and fit to live in and to make souls spiritually fit to live with, and for heaven, why not begin now?

Prayer.—Our Father in Heaven, we are Thine, but we realize that we are very poorly. Give us Thy free gift of grace and salvation, and with a true vision of service may we be happy to know that we wish with Thee for the redemption of the world. *Amen.*

WEDNESDAY

THE WONDER-WORKING GOD.

"Many, O Lord, my God, are the wonderful works which Thou hast done."—Psa. 40:5.

Christ's life and His works for the new apostolic Church were wonderful. Is our modern Church the center of similar interest and wonder? We claim Him and a vital relation to that Church, to that power of the upper room. Does our Church manifest that power?

There are evidences of it. In every case of saving souls from sin to life eternal there is the evidence of that wonder-work. As oft as the word grips the soul and inspires to God, the wonder-work of God goes on. As oft as one realizes the presence of the Lord in him, the wonder-work goes on. As oft as we are given work to do, and we do it in His name, the wonder-work goes on. As oft as evil places are closed up, that wonder-work goes on.

Prayer.—Our Father, work in us Thy wonder-working spirit. Convince us of sin, righteousness and judgment. Reveal to Christ day by day, guide us into truth, make Thy word heavenly light, cut the moral ulcers out of our souls and out of society. Make Thy invisible life real and bring to us all the blessed transformation of eternal life. *Amen.*

THURSDAY.

A SIGN OF HIS COMING.

"Then shall appear the sign of the Son of man in heaven."—Matt. 24:30.

In the last times of this world there shall appear a sign of the Son of man in the heavens. We are wondering what this sign shall be. That it will be the cross may be satisfying. When Constantine prayed, there arose a cross before him which said, "By this sign conquer." The cross has become the emblem and the symbol of God's presence in our midst, and is the symbol of the Church and its work. It has become the sign of the power. It is the rallying point of all the nations for all these ages. Christ said, "If I be lifted up (on the cross) I will draw all men to me." It is flashed around the world. The Church feels it and prays. The life feels it and works. The slums feel it and the outcasts praise Him.

The cross is the sign of man's ascension. Life opens with hard apprenticeship, and all its achievements come by way of crucifixion, suffering and sacrifice. Wherever there is ecstasy, it is by the sign of the cross.

It is the sign of our salvation. It is the sign of Him and His love. We shall not look amiss if we look for the sign of the cross in the last day.

Prayer.—Our Father, give us Thy love, Thy spirit, Thy life today and forever. Forgive us our sins and weave into our characters Thy sign of love and life, Thine own qualities and give us strength to press on until the work is done. *Amen.*

FRIDAY.

OPEN WINDOWS.

"His windows being open in his chamber toward Jerusalem."—Dan. 6:10.

In the practice of which our text speaks, we see how Daniel demonstrates the supremacy of the spiritual. His steadfast habit was that of prayer inspiring practice. Nothing ever comes in between him and his God. His swift rise to power, his many cares, and even critical danger, are all alike unable to disturb his serenity or interrupt his practice of the presence of God.

In our busy age a sense of spiritual values is one of the greatest needs of the age. We need today, as much as ever, men of the type of Daniel. We are feverishly active, full of hustle and bustle. We have time for everything but God. People in these days are constantly expressing impatience with the Church of God, and it has its limitations, but its witness for the Eternal was never more needed. Our spiritual windows are too much closed.

In the midst of all our concerns we must make place for prayer and meditation. These tend to be lost arts. That is one reason for the small souls of men and women, for you cannot grow a soul without thought and labor. "This kind cometh not out save by prayer and fasting." We all need that prayer which has been described as "dominant desire calling God into allegiance." Keep, then, the windows of the soul open toward God.

Prayer.—Thou who art our daily Bread, feed us this day with refreshment that will make us strong to do and to be. Even as Jesus at the well told His disciples of the meat they did not know, so may we be nourished this day with heavenly food, to do our work with inward power. *Amen.*

SATURDAY.

THE TIE THAT BINDS.

"For where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:20.

There can be no greater gathering than that which has Christ in the center. The strength of the hub spells the efficiency of the wheel. The life that is in the vine gives the vitality to the branch. Christ is one in a group that expresses ministry and service. There are no lone crusaders. One good man or woman, bent on righteousness, is always a majority. Christian progress and heroic achievement are not matters of arithmetic, but personality. Wherever one or two or three—or one or two or three hundred—are gathered together in the name of Jesus Christ, there is the kingdom of God in all its beauty of transformation and redemption.

A missionary tells us concerning a group of five hundred converted persons, the mail bringing to this group a communication for each person. Before conversion, the mail averaged only one letter for the five hundred. Bishop Hughes comments on this amazing bit of history by saying Jesus Christ increases the sense of fellowship five hundred times. Paul knew this when he wrote: "The blood of Jesus Christ cleanseth us from all sin, and we have fellowship one with another."

Prayer.—We who are children of a Heavenly Father who is thinking of our welfare more than earthly parents think of the well-being of their little ones, pray Thee to remove from us all fear that we are forgotten by the Infinite. Reveal Thyself to us as better than those who love us in the flesh. In His name we ask it. *Amen.*

SUNDAY.

THE REASONABLE GOD.

"Come now, and let us reason together, saith the Lord."—Isa. 1:18.

God's way is a reasonable way, no matter how we may look at it, for God Himself is a reasonable Being, interested in His people, and desirous that the very best come to them. There are times when He commands, and it is ours to obey. He chides, cautions, directs, and points out our obvious duty; but here He calls to a council.

A man who had gone through several weeks of special religious meetings without showing the slightest interest was won for God by a simple process of reasoning. He gave his "reasons" for not becoming a Christian, and I gave him God's reasons why he should take this step. At the close of an hour's conference, he told me, with tears standing in his eyes, "Every prop is swept away, and God has answered every argument; there is nothing left but to turn to Him." He did so, and found Christ at the age of seventy.

Prayer.—As the light greets our eyes as we awake, O Father of all, so may the Light of the world shine into any darkness of our spirits. Make us sunny-tempered, life-giving, making all who meet us today glad because they see we are Thine. *Amen.*

Christian Orphanage

Dear Friends:

This letter and financial report closes our year's work for 1927.

It has been a year of real work and a joyful work. The Churches and friends have stood shoulder to shoulder with us, and it has made our journey through the year happy. We have tried to reach and help every child we possibly could. By the loyal support of loyal friends in our Churches and Sunday Schools we have been able to reach our goal for the year. And by the loyalty and generosity on the part of loyal friends in our Churches who have been so interested in our success this year, it has been psosible for us to pay off all the indebtedness owed by the Orphanage and starts us off for 1928 with no debts to burden us along the way. We want to express our heartfelt thanks to all for the beautiful co-operation you have given us during the year 1927, and want you to rejoice with us in the success of reaching our goal.

CHAS. D. JOHNSTON,
Superintendent.

The following have been sent in since our last report: Ladies' Aid Society, New Lebanon Church, N. C., 1 dress and a slip for Dahlia Ellis; Women's Missionary Society, Goshen, Ind., dresses, bloomers, shoes, stockings, one sweater, raincoat and cap; friends around Fuqua Springs and Varina, N. C., 19 hens; W. M. Goodwin, New Hill, N. C., 10 pair shoes for boys; Women's Missionary Society of Linville Church, towels, pillow cases, hose, short, bloomers, wash rags, one quilt and one cake soap; Sunbeam Class, Linville Church, 1 box towels (12); Mr. and Mrs. W. A. Newman, for Swannie Horne, bloomers, union suits, dresses, oxfords, hose, and 1 hat and coat; ladies of the Henderson Church, for Gladys Horne, hat, coat, handkerchiefs, hose, union suits, sweater, dress and oxfords; Columbia Mfg. Co., 100 yards sheeting; Mrs. Agnes V. Brice, Norfolk, Va., 1 pair pillow cases; Women's Missionary Society, N. Manchester, Ind., 1 box clothing; Berea Christian Church, 9 dozen hose; Geo. M. McCullers, McCullers, N. C., 125 song books for our chapel; Burlington Church, 1 box white gifts; H. L. Huffines, Gibsonville, N. C., apples, oranges, raisins, peanuts, and candy; Chapel Hill Church, apples, raisins, oat meal, Postum and nuts; Mr. and Mrs. W. S. Butt, Norfolk, Va., 2 boxes oranges; Miss Celestia Penny, Bailey, N. C., dresses, sweater, hose and overalls; Greensboro Church, 1 box white gifts; Mrs. J. F. Williams, Suffolk, Va., 1 bag peanuts; Suffolk Christian Church & S. S., 1 box gifts for children; Philathea Class, Berea Church, N. C., 7 cakes; First Church, Norfolk, Va., 2 footballs; Philathea Class, Ramseur Church, 21 pkgs. tooth paste; Class 5, Burlington Church, for Lillie Mae Hunter, fruits nuts, candy and slicker; Mrs. Susan B. Martin, Elkhart, Ind., 9 pair stockings; Mrs. J. M. Richards, Abanda, Ala., 2 dresses and 1 shirt, 1 towel, pillow cases and 1 pair hose; Franklin Christian Church, Va., 1 box presents for children; Mr. and Mrs. R. S. Cook, Mebane, N. C., 3 boxes apples; Fred Cates, 2 boxes apples; Vitus Holt's S. S. Class, Burlington, 3 1-2 barrels flour; C. E. Society, Burlington, N. C., presents for children; H. A. Carlton, farm in South Carolina: 1,006 bushels corn, 15 bushels sweet potatoes, 35 bushels beans, 76 gallons syrup; Waverly Church, 1 box white gifts.

REPORT FOR DEC. 29, 1927 (Continued).

Brought forward	$28,251.59	
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Pleasant Ridge	1.25	
Western N. C. Conference:		
Ether	3.73	
Eastern N. C. Conference:		
Henderson	$ 8.81	
New Elam	1.75	
Damascus	2.00	
Shady Grove	2.00	
Morrisville	2.00	
		16.56
Eastern Virginia Conference:		
Holy Neck	$10.00	
Dendron	23.55	
Waverly, six months	27.87	
Cypress Chapel	5.69	
		67.11
Valley Virginia Conference:		
Linville	$ 3.46	
New Hope	6.00	
Bethlehem	2.47	
Winchester	5.71	
Antioch	4.00	
		21.64
Special Offerings.		
E. M. Davenport, for children	$37.50	
Oakland Church, Chuckatuck, Va.	15.18	
R. W. Malone, Renigar children	420.00	
W. A. Rascoe, support of Lois	15.00	
		487.68
New Building Fund.		
Mrs. Cora J. Zeider, Mansfield, Ill.		5.00
Thanksgiving Offerings.		
N. C. & Va. Conference:		
Apples Chapel	$ 8.20	
Hines Chapel	16.40	
Reidsville	9.50	
Elk Spur	4.10	
Rocky Ford Sunday School	3.30	
Rocky Ford Church	3.70	
Berea	21.00	
Union Church & S. S., Va.	15.00	
		81.20
Western N. C. Conference:		
New Center	$ 9.00	
Liberty	19.40	
Burlington (additional)	5.00	
		33.40
Eastern N. C. Conference:		
Raleigh, First	$17.43	
New Hope	28.00	
Moore's Union	5.00	
Fuller's Chapel	8.62	
		59.05
Eastern Va. Conference:		
Suffolk Church	$400.00	
Suffolk Sunday School	50.00	
Suffolk, 20th Century Bible Class	50.00	
Dendron	34.00	
Pleasant Grove	17.58	
Berea, Nansemond	26.45	
Union, Southampton	1.13	
Christian Temple	305.00	
		884.16
Valley Virginia Conference:		
Antioch	$48.00	
Bethlehem	7.25	
Mt. Olivet	1.58	
		56.83
Alabama Conference:		
New Hope Church & S. S.	$14.23	
Beulah	2.25	
Noon Day	2.70	
		19.18
Georgia and Alabama Conference:		
Ambrose		10.64
Outside help:		
Geo. M. McCullers, N. C.	$ 5.27	
New Hope Special Christmas off'g.	4.60	
Malvern H. Hayes, Wise, N. C.	10.00	
A Friend, Siler City, N. C.	5.00	
Gibsonville Hosiery Mills	10.00	
Mr. & Mrs. J. L. Hatch, Salisbury	12.50	
Mrs. J. L. Barksdale, Southerlin, Va.	2.00	
		49.37
Grand total		$30,048.39

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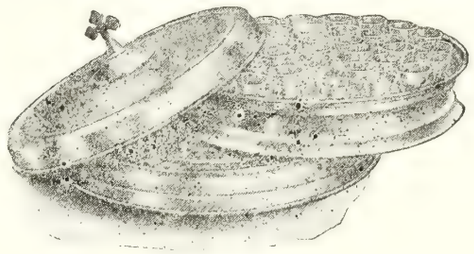
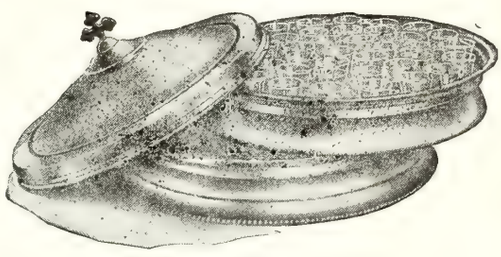


Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10 ..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10 ..... 2.25
Bread Plate No. 1—Narrow rim 1.60
No. 2—Broad rim 1.60



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Tray No. 90—Interlocking, with 30 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) **$22.00**
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Cover No. 4—Silver-plate; fits Silver Tray 90 .. 14.00

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Here's a nice New Year's letter from a small Kiddie. What about a lot of letters from you every one during this New Year? Write plainly, with pen and ink, and only use one side of the paper.

Here are some games to play, dears, and oh! some time when you are making pretty toys and animals at school, send your very prettiest one to a little sick playmate. When I make something I like, I always want to make one for some one else to enjoy. Don't you?

Yours editor,

High Point, N. C., Box 592.

MRS. MADGE MOFFITT WHITESELL.

Walters, Va., Dec. 6, 1927.

Dear Mrs. Whitesell:

I received your nice letter last week. It sure was a nice letter. I want to tell all the Kiddies I sure did enjoy playing the Pollyanna game.

Listen, Kiddies, I have a riddle to ask you: If Mr. Brown was going along the road with a chicken under his arm, and met another man, and Mr. Brown asked him did he want to buy the chicken. The first question the man asked about the chicken was the name of an automobile. What was it? I am going to tell Mrs. Whitesell the answer and let you guess until next week. Well, it's most bedtime. I guess I better close. All you Kiddies write to me.

ALICE BRADSHAW.

A GAME TO PLAY.

Witch in the Jar.

Some one is chosen to be witch. The witch marks off circles on the ground to represent jars. When any child comes near her, she tries to catch him. If she catches one she puts him in a jar, and he has to stay until all are caught. As each one is caught, he is put into a jar, and the game goes on until all are caught.

Come With Me.

Children join hands and stand in a circle. The one who is "it" runs around the circle and touches some one on the back, saying: "Come with me." The two run in opposite directions. When they meet, they take hold of hands, swing once around, and then race for the vacant place. The one who gets left is "it."

Gypsy.

The one who is "it" is the gypsy. The other children are her daughters. The gypsy tells her daughters to stay at home and be good. While she is away the daughters run and hide. The gypsy must find them all. The first one found and caught must be the gypsy next time.

A teacher in the fourth grade asked the class in geography, "What is the use of the sun?" A little boy, whose mother did the washing for her large family, impatiently waved his arm. The teacher, noting his anxiety to answer, said, "George, what is it?" "To dry clothes," was the reply.—*Sel.*

BURLINGTON.

During the month of December, as far as can be ascertained, each organization of the First Christian Church of Burlington had its regular monthly meeting, with a helpful program. The Martha Stacy Missionary Society has had charge of THE CHRISTIAN SUN subscription campaign in this Church. It is a working society, and a good report is expected of them.

Due to the use of the Christmas season and the uncertainty of the weather, the attendance at the Young People's Congress of the Western North Carolina Conference, which was held at Seagrove, December 10-11th, was very small. Quite a number of delegates from Burlington attended the conference on Sunday and were favorably impressed with the messages of the day.

A Christmas pageant, "The Prince of Peace," with nearly a hundred persons taking part, was given on the night of December 18th. The program was declared a great success. The amiable characteristic of the pageant seemed to be the worshipful theme that penetrated the entire performance. Each character taking a part seemed to feel that his bit would either make or mar the pageant, and each character worked hard to do his very best. Co-operation was the keynote to the entire situation.

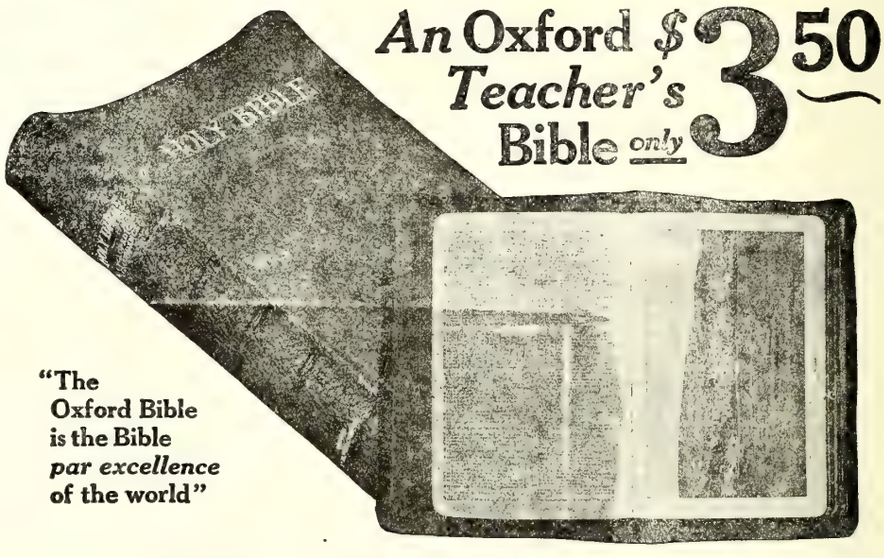
The orchestra, choir, and all participants in the pageant were fittingly costumed for the occasion. The Church was impressively decorated with holly and cedar. The glistening star, the manger scene and the lighted cross and candles, under the soft colored lights especially arranged for the service, made an impression that will not soon be forgotten.

During the exercises of the evening, a generous offering for the Christian Orphanage and for missions was received. A great array of gifts, all wrapped in white, for the Orphanage and for our mountain work in Carroll County, Va., were brought forward and placed at the foot of the illuminated cross. Besides the gifts that were brought forward, one Sunday School class had made a donation to the Orphanage of three and one-half barrels of flour, and other classes gave oranges and other fruit. A large audience was present for the evening exercises, and some were turned away for lack of space.

On the night of December 27th, a Christmas tree program was held at the Church, at which time gifts were given to each member of the Sunday School through the intermediate department, and a generous treat of fruit and nuts were served the entire Sunday School. A short program was rendered before the presentation of gifts.

ESSIE MAE COTTEN.

OXFORD BIBLES



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Specimen of Type

6 And Ā-hī'-shär *was* over the household: and ᵉĀd-ō-nī'-răm the son of Ăb'-dă *was* over the ᵗtri-

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McCURDY.

William A. McCurdy was called to his reward on December 28, 1927, in his 69th year. He was a member of the First Christian Church, Winchester, Va., and was faithful. He was a quiet, modest Christian gentleman and beloved by all. He leaves a widow, Mrs. Birdella McCurdy, and one daughter, Mrs. R. A. Larrick. He had been declining in health for a year and died from a stroke of paralysis. The body was laid to rest in Mt. Hebron Cemetery, Winchester, Va., the service being conducted by his pastor. Jesus says: "I will not leave you comfortless; I will come to you."

B. J. EARP.

SILVEUS.

Mrs. Barbara Silveus, wife of Perry Silveus, fell asleep in Jesus on December 24, 1927, at the age of 58 years. She was a member of Whistler's Chapel Christian Church, and had been living in Winchester, Va., with her daughter, Mrs. Annie McDonald, 670 North Cameron Street. The end came as a result of cancer. The service was conducted by the writer. "But now is Christ risen from the dead, and become the first fruits of them that slept."

B. J. EARP.

BATEMAN.

Mrs. Melinda A. Bateman was born on August 5, 1860, and died December 31, 1927. Her age was 67 years, 4 months, and 26 days. Sister Bateman was a member of Antioch Christian Church. She and her husband lived for a number of years in Radford, Va., and because of the distance was not in position to attend her Church, but she remained true to it to the end. The body was brought to the home of her brother, Samuel Hinton, at Massanetta Springs, and funeral services were conducted at Mt. Pleasan Cthurch, near there, on January 2, 1928.

A. W. ANDES.

SHORT.

Mrs. Annie E. Short, wife of I. N. Short, died December 7, 1927. She was born December 27, 1880, making her age, therefore, at the time of her death 46 years, 11 months, and 10 days. Surviving to mourn her untimely death are her husband and nine children. She was a member and faithful attendant of the Leaksville Christian Church, going to Church sometimes even when she was not physically able. Her death leaves the home very much broken up. May the Lord guide and comfort the bereaved. Funeral services at Leaksville on December 9, 1927.

A. W. ANDES.

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LOUDERBACK.

Mrs. Mary A. Louderback was born September 4, 1842, and departed this life December 29, 1927, at the age of 55 years, 3 months, and 25 days. Sister Louderback was twice married, her first husband being a Cubbage. To this union ten children were born, six of whom survive to mourn her death. She is also survived by forty-one grandchildren and thirty great-grandchildren.

Sister Louderback was a member of Newport Christian Church, and although not able to go to Church during her latter years, she remained true to it and was willing and even anxious to go from this world to be happy in her eternal home. Funeral services were conducted December 31st at Leak's Chapel Church, near her home, and the remains were laid to rest in the family cemetery.

A. W. ANDES.

HOME AND SCHOOL EDUCATION.

According to Dr. Augustus O Thomas, State Commissioner of Education for Maine, the home is the principal source of education for the child. His words are:

"It is fundamentally the home's chief concern to bring up the children in the way they should go. To this end the home seeks help of the school and the Church as the chief co-operating agencies. The parents and the teacher should be the best kind of friends. Their efforts must supplement each other—it is seldom that a teacher has trouble with a child from a well-ordered home. If parents and teachers occasionally will talk over their common problems, it will help both sides."

If we could be assured of good homes, where the highest principles of honor, truth, duty and endeavor are faithfully taught, we could be sure that most of our troubles would pass away. In life, it is the first few years which count for most.

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JOYNER.

Resolutions in memory of our deceased class-mate, Jason Joyner:

Whereas, our dear brother suddenly passed away to the other world, and as we come together this beautiful Christmas morning to commemorate the birth of our dear Lord, to learn of His life and to try to be enabled to follow Him, our minds run back and remember those who followed the Christ. Since knowing Bro. Jason Joyner, as a faithful Christian character in service, both in his class and community, we, the members of the Wesley Bible Class of the Courtland M. E. Church, have, with bowed heads and loving hearts, kept him in silent memory during these months. He was one of the best attendants of his class, and always carried with him a sign of Christian fellowship and brotherly greeting. We, therefore, resolve:

1. That we, the members of the Wesley Bible Class of the Courtland M. E. Church, will ever hold in memory his faithfulness and true Christian character.

2. To the members of his family we hereby express our deepest sympathy in their bereavement and commend them to the care of our Heavenly Father.

3. That a copy of these resolutions be sent to his family, to The Christian Sun, his Church paper, and a copy recorded in the minutes of our class-book.

DR. W. T. McLEMORE.
F. G. BARKER.
C. C. JONES.

JONES.

Paul P. Jones was born June 16, 1857, and died December 26, 1927, age 70 years, 6 months and 10 days. He was a member of Pleasant Grove Church for about fifty years, and a most faithful deacon for about fifteen years.

He leaves waidow, Ellen Styers Jones; a son, Jesse Jones; a daughter, Fannie Jones, and an adopted child, Freddie Carpenter. Funeral services were conducted by the writer, assisted by Dr. T. S. Wilson, of the Presbyterian Church.

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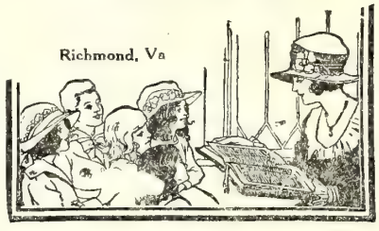

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Life's Pandora.—

Out of the bitter which the disciples tasted when their Lord and Master spoke of His departure they were soon to taste the sweet. The cross was not far distant; neither was the resurrection. The sorrow that crushed them was but for a brief season of days. The joy that followed when they saw their risen Lord made the sorrow resplendent as does the sun the clouds which it illumines with its golden glory.

Back to the Devotional Spirit.—

Bishop Charles Fiske, of the New York Central Diocese of the Episcopal Church, laments the passing of the devotional spirit. He declares that men are not to be won to God by social proclamations and Church efficiency. He thinks that we need to return to the devotional spirit, and he regrets that efficiency has become the cardinal virtue, and that the Church has become little better than sanctified commercialism. He says, "I conceive of the ministry as something other than glorified 'Y' work." In the bishop's lament there is food for thought. After all, in our efforts to achieve efficiency and social uplift, may we not have lost a more valuable thing so far as true religion is concerned? We need these things, but we need, too, the devotional spirit that brings us into close and intimate contact with God.

Government Liquor Control.—

A year ago the province of Ontario voted to have the government enter the liquor business, and in June of this last year government liquor stores were opened throughout the province. It is interesting to note that in Toronto, a city of nearly six hundred thousand exclusive of suburbs, convictions for drunkenness have increased more than 26 per cent in the first six months of the L. C. A. over the last six months of the Ontario temperance act. Taking the figures of the police court up item by item and month by month, the records show that conditions have been worse under government control than under the previous condition. The Ontario temperance act was only a partial measure, because it permitted the manufacture of liquor, but forbade its sale. This meant that much liquor at best leaked through to the public, who consumed it. However, partial prohibition proved better than the system now in effect in the province. The situation in Ontario is only indicative of what may be expected in the United States should the prohibition amendment be repealed or any measures inaugurated which would permit the sale of liquor to the American people. Every effort should be made to prevent this step from being taken. It is a task for the Church, and we should not wait too long to go about performing our work as did the Churches of Ontario.

An Ambassador of Good Will.—

Col. Charles A. Lindbergh flew from Washington, D. C., to Mexico City recently. In the flight, Col. Lindbergh lost his route and made several hundred miles out of the way, and so it is thought added to his laurels the longest nonstop overland flight. His reception in Mexico was as warm as those Southern neighbors know how to make it, which is a delightful welcome. From Mexico City, the famous flyer extended his tour to include the Central American countries, and in all the capitals visited he has been heartily received. In Nicaragua he had a most delightful welcome in spite of the fears expressed that he might find the people hostile to the United States. Col. Lindbergh feels that the Nicaraguans are inclined to be friendly to the Americans. The colonel, however, is not dealing in political matters, and for that reason he may be able to render a matchless service to the country along lines of peace. No diplomacy is so productive of good will as is a friendly spirit, and the splendid young aviator-ambassador of the American people is manifesting such a spirit to the people of Mexico and Central America. The people of the continent need a better understanding of each other, and Col. Lindbergh is doing much to build it up.

King Ben Purnell Dies.—

King Ben Purnell died on December 16th, but the outside world did not become aware of his passing until the 19th. King Ben Purnell, head of the House of David colony, Benton Harbor, Mich., had told his followers that he would never die. He held that he was the seventh messenger of Christ, and his deathless life was to be a proof of the promised immortality of the members. In the three days during which King Ben lay dead in the colony his devoted followers waited in vain for his resurrection, which did not come. The daily press has fully dealt with the alleged immoralities of this head of the House of David and with the long trial in which the State of Michigan sued for a dissolution of the colony on the grounds that it was a public nuisance, and Judge Lewis F. Fead denied the dissolution, but commanded that King Ben and his consort queen, Mary Purnell, be banished from the colony and a receiver be appointed to carry on until the members were ready for dissolution. Thinks may take a different turn now since the sudden death of the leader. It is intimated that Mr. H. T. Dewhirst, one-time superior court judge, may succeed as head of the colony. Mr. Dewhirst appeared as counsel for King Ben in the recent trial. When the members of the colony came in, all their worldly goods were turned over to King Ben, and he has been accused of gigantic financial frauds. It is certain that vast properties passed into his hands from the members.

Anti-War Treaties Urged.—

Following the presentation to President Coolidge and Secretary of State Kellogg, on November 3rd, of a memorial urging the acceptance of the Briand proposal and the renunciation of war, signed by 700 Church leaders of nearly all communions, further action was taken by the administrative committee of the Churches at its regular meeting on November 25th.

The resolution adopted by the administrative committee urges the United States to enter into treaties with other nations to "renounce war as an instrument of national policy" and to submit disputes to "suitable international tribunals for lows:

"Congress declared (August 29, 1916) it 'to be the policy of the United States to adjust and settle international disputes through mediation, to the end that war may be honorably avoided.'

"On April 6, 1927, M. Briand proposed to the people of the United States the adoption of an agreement between France and the United States for the renunciation of war as an instrument of national policy.

"On November 4th, President Coolidge is reported to have said that 'the time will soon be ripe for further discussion of the proposed treaty to outlaw war between France and the United States.'

"During the last few days it has been announced that resolutions will be introduced into the Senate and the House of Representatives giving practical effect to the Briand proposal, and to the arbitration policy adopted by Congress in 1916.

"Therefore, be it resolved, by the Administrative Committee of the Federal Council of the Churches of Christ in America, That, in its judgment, the United States should enter into treaties with France, Great Britain, and other nations—

(a) "To renounce war between the signatories as an instrument of national policy and to regard it henceforth as an illegitimate method of attempting to secure national objectives, it being expressly understood that this agreement does not prevent them from self-defense in case of attack.

(b) "To submit to suitable international tribunals for peaceful settlement, just so far as possible, every dispute between such signatories which cannot be solved by the usual methods of diplomacy, it being clearly understood that, even in regard to disputes which they may not be willing to submit to international tribunals, they will, nevertheless, not resort to war."

NOTES-PERSONALS

Rev. J. W. Patton preached at the Fall Creek Baptist Church on Sunday, the 15th of January.

Many of our Churches on January 15th celebrated the "Day of Prayer" for our colleges. This is as it should be. Pray for our colleges.

Rev. W. N. Hayes, of Seagrove, writes that he is in poor health. He has been a faithful worker for us in the Western North Carolina Conference. We hope he may soon be entirely well.

The Institute on Parental Education, of North Carolina, is to hold a conference for three days, February 14-16th, in Raleigh. It is hoped that many of our people will be able to attend this conference.

Rev. D. M. Spence, pastor at Henderson, N. C., was ordained Sunday, January 8th, at 7:30 P. M., in the Church of which he is pastor. Dr. W. C. Wicker and Rev. J. W. Patton had part in the services.

Did you notice in last week's SUN that Mrs. T. F. Roquemore, Lanett, Ala., had sent in twenty-five new subscriptions for THE CHRISTIAN SUN? That's fine! Our goal is 500. Let us push hard for it.

THE SUN's readers will be delighted to know that Dr. Atkinson continues to regain his strength and vitality, and ere long we shall have him back at his posts of duty and enjoy his editorials again and his superb editorship of THE CHRISTIAN SUN.

Dr. L. F. Johnson is serving as pastor of the First Congregational Church, of Rutherford, N. J., during the absence of Dr. Pendleton, the pastor, in California. It is needless to say that the congregation is having some good Christian preaching.

Dr. W. P. Minton, Foreign Mission Secretary, and Mrs. M. T. Merrill, member of the General Board of Missions, attended the thirty-fifth annual session of the Foreign Mission Conference of North America, held in Atlantic City, N. J., January 10-13th.

Rev. C. E. Gerringer, pastor of the Wakefield pastorate, writes that he is using January for educational purposes in his Church, with refernece to the college offering, and will raise the offering itself in each Church in February. Many other ministers write the same.

Dr. Albert G. Caris, president of Defiance College, and President Harper, of Elon, represented the Christian Church at the recent meeting of the Council of Church Boards of Education and of the Association of American Colleges, which met in Atlantic City, January 8-14th.

The first American conference of the Christian Unity League assembled in Baltimore, Md., at the First Presbyterian Church, January 12th and 13th. Dr. Roy C. Helfenstein, of Dover, Del., and President W. A. Harper, of Elon College, were the representatives of the Christian Church at this meeting. Dr. Helfenstein will report the conferencee for THE SUN.

Mrs. S. A. Hattman, of Seagrove, in renewing for THE CHRISTIAN SUN, says that she and her husband, who are shut-ins and unable to attend Church, find THE SUN's pulpit a great comfort. Many another report the same thing. We are grateful for every evidence of appreciation from our people for THE CHRISTIAN SUN.

The Barrett's Christian Church, of which Uncle Wellons was first a member and where for generations his people have been active in the life of the Church, has decided to place a bronze marker to his memory in the rotunda of the Alamance Building of Elon College. Other Churches are likely to assist the Barrett's people in this most worthy undertaking. Rev. C. E. Gerringer, the pastor, has this matter in charge.

We are sorry to learn through Bro. T. J. Holland, Ambrose, Ga., that Rev. H. W. Elder has suffered another stroke of paralysis, this time in his left limb, and that he is now confined to his bed and unable to walk. The prayers of our brotherhood will go out for Bro. Elder, who is one of our most capable and devoted ministers, a man who has done more to plant our work in the far South than any minister we have produced.

The ministers of our various Churches are appointing a layman and a woman to assist in raising the offering in each Church. It is recommended by the Educational Committee of the Eastern North Carolina Conference, and appears to be a first-class idea. However, in a democracy such as the Christian Church, we should have multiplicity of plans with reference to any project. We certainly ought not to standardize our work in any particular. The free outworking of the Spirit is what we need in our Church.

The Young People's Congress for Alamance County was held in the Burlington Christian Church Thursday and Friday. One hundred and eighty-nine young people attended throughout the two days' session, and attended the banquet which was given on Friday night in our Church. This was a great event and one that will mean much for the spiritual uplift of the Church life of this section. We are expecting Miss Cotten or Dr. Lankford, or both, to give us full report for THE SUN.

The prospect for a fine attendance at the first pastors' conference to be held at Elon College January 23-27th is most encouraging. Each day there will be an address each by Rev. Stanley C. Harrell, Rev. L. E. Smith, and Dr. J. U. Newman. Each night there will be a lecture by a different person, among whom will be Dr. Beougher, of Bethlehem; Dean Soper, of Duke University, and Prof. Bennett, of the Elon College faculty. Each afternoon there will be an informal conference period in which pastors will discuss their problems, and all the time there will be good-fellowship and personal visitation among students and faculty. A fine idea, we call it!

The first merger number of *The Herald of Gospel Liberty,* combining with that ancient and honorable periodical *The Christian Missionary* and *The Journal of Christian Education,* appeared on January 5th. This issue is volume 120 of *The Herald of Gospel Liberty.* It would have been volume 6 of *The Journal of Christian Education,* and it would have been volume 34 of *The Christian Missionary.* It is always difficult in beginning a new publication to take care of every interest in the ideal way, but it seems to us that the new merger magazine number has come pretty near to doing this. We wish for the new publication every good success, and feel that it will have it. We hope that our people will support the new magazine heartily.

The Christian Temple Church program for Sunday, January 15th, contains the following: "Nine years ago today, Dr. L. E. Smith and family arrived from Huntington, Ind., to assume the pastorate of our Church. The work has grown rapidly under his direction and the progressive leadership of the Church. The following figures will indicate something of its growth: Membership—1919, 236; 1928, 1,398 Sunday School enrollment—1919, 160; 1928, 816; budget, benevolent and current expense—1919, $2,800; 1928, $16,500; value of Church property—1919, $14,000; 1928, $350,000. We are beginning today our tenth year under the leadership of our pastor and are asking the active co-operation of every member, that our tenth year may be the very best we have yet known. (Signed) A. T. West, Chairman, Official Board." Also the following note: "We are glad to welcome to our pulpit today the Rev. Jason Noble Pierce, D. D., pastor of the First Congregational Church, Washington, D. C. Dr. Pierce is President Coolidge's pastor and sustains a national reputation as a minister of the gospel and a religious leader. It is a great privilege to welcome him to our city and Church. Dr. Pierce will speak at both morning and evening services. I want to express to the membership my most sincere appreciation for your help and co-operation through the years of our service together. We have had our days of disappointment, our moments of anxiety and of heartaches, but we have also had our days of triumph, our experiences of happiness and of joy. The years have given to us achievements and a record of which no one need be ashamed. You have made these things possible by your friendship, your love, your co-operation, and your sacrifices. May God bless you and richly reward you with His most choice graces, according as your needs may be, is my prayer. (Signed) Your pastor, L. E. Smith."

BEREA.

We have had nothing to say through the columns of THE SUN for some time, not because we had nothing to say, for many things have happened in our field that have been of interest. First of all, our Churches closed up their 1927 year's work in fine order. None of them failed to reach their goals set to for each, and all are making a fine start on the new year. Belew's Creek put on a program and a tree through Christmas that was of a very high order. The work here seems to be going nicely and the members are all working hard to make the Church program go. Besides the Christmas program, the good folks at Belew's Creek remembered the pastor and his family with many nice things for the pantry. A real pounding it was! May God richly bless these good people.

Berea has been equally as active. They also rendered a Christmas program and had a tree. These folks seem to have the giving spirit, for as they remember the Sunday School pupils with a treat, they never forget our Orphanage, and an offering was taken which amounted to around ten dollars. Besides this they gave seven nice cakes.

Some time ago they decided to build a Sunday School room, and now have it all paid for except about one hundred dollars. Now they are talking in terms of a heating plant for the Church and rooms. The work at Berea can't help from going forward, for no Church has a more loyal and harder working membership than this one. May God bless these good and loyal folks.

J. C. CRUTCHFIELD.

THE CHRISTIAN SUN'S PULPIT

A BAND OF ROBBERS.

JOHN G. TRUITT, *Preacher.*

"Will a man rob God?"—Mal. 3:8.

I am beginning a series of sermons on stewardship. I make no apology for preaching on the material things of life as well as on the spiritual things, for I know we are efficient in spiritual in keeping with our efficiency in material things. The Scriptures themselves make our attitude toward the earthly a measure of our attitude toward the earthly a measure of our attitude toward the heavenly. In 1 John, we have, "He that sayeth I love God and hateth his brother is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" We must have a heaven on earth before we are entitled to a heaven above the stars. All too long have we waxed eloquent on our convention platforms about stewardship, and been as mute as a lamb in our pulpits regarding that same subject. It is there that we wonder why our Church is not powerful as a denomination while our consciences showed lash us because we do not teach our people honestly at home their noble and God-given privilege concerning their earnings.

In the very outset I wish it distinctly understood that I have an unshaken faith in our Church. I wish you to know now that I am with you to the last and least man or woman on this roll. In fact, with me there must be no last nor least. Patience, time, and the Spirit of our Lord Christ will work wonders in our midst.

Last year 197 members contributed something to our Church. There were more than this, I have no doubt, but so far as our records show this is the number. But 100 members carried almost the entire budget, and 200 members contributed nothing. Am I justified in bringing to the attention of this Church what the Bible, which is our creed, says concerning the making an offering of a part of our means to the kingdom. My answer is obviously "Yes." Because, as I say, I believe in the membership of this Church. I believe that when these things are called to the attention of our people a wave of prosperity will strike our Church the like of which we have never known. I believe our people are really and truly hungering and thirsting for God, and when they know that one of the ways to find Him is to bring an offering and come into His court, they will bring that offering and come. If Jesus Christ and His words be held up to our people, I believe with all my soul He will draw all men unto Him.

I do not believe it is at all necessary for me to make any personal defense of myself in coming to you as a teacher of the whole Bible—stewardship included. No one will doubt that a living enters into my mind as I choose a life work, but you will at least learn to know me before you let it enter your mind that I have any personal designs in preaching on stewardship of our means. I know what joy you miss if you do not have a real part, whether big or little, in supporting the work which Jesus began to do while on earth. And I am not asking the consistent givers of this Church to increase your gifts, save as your own consciences shall dictate, but I do wish to see all have a part in the work, and I wish to teach the Scriptures in such manner as that I shall be a workman that needeth not be ashamed, rightly dividing the word of truth.

My subject for this morning service is "A Band of Robbers" (and I do not think you are they). My subject for this evening will be "A Rich Roman who Met and Loved Jesus." My subject for next Sunday evening will be "A Rich Jew who Met and Loved Jesus."

You will find the text for the remainder of my talk this morning in Mal. 3:8. "Will a man rob God?" This whole earth is the Lord's, and the fullness thereof, the world, and they that dwell therein. It has ever been so; it will ever be so. He is the same God yesterday, today, and forever. In the very beginning, before there was a distinctive Jewish race, when we were all at home with God in one big family with no lines between us, God provided work for us to do, and the principle of a portion for Himself both of time and material. Man should dress and keep God's garden, but one tree was to bear its fruit for God only. It was to be dressed and kept by man just as the others were, but its fruit he should not touch on the grave penalty of death. It was to be a silent but ever-present reminder that God and man were doing business together. It was to be a silent reminder that the earth is the Lord's and the fullness thereof. This rule He has never revoked, His title He has never relinquished, and in the eternal courts of heaven remains God's deed to all the earth. Will a man rob God?

Also God set apart a seventh of time as hallowed and holy to Him. This day is holy and sacred to Him. Shall man try to change the order of Jehovah of Hosts? Destruction follows in the wake of that community or nation that forgets God and His sacred day. Shall I take no time to turn my face upward? Shall I never meditate upon my Maker? Shall I never be still and know that Jehovah is God? Will a man rob God?

So before man's disobedience in Eden, there was the principle of a portion for God. When He began to formulate in the minds of men His great redemptive scheme, He called Abram out of Ur of the Chaldees. He called him out of pagan obscurity into an almost unbounded prosperity in material things and into an entirely unbounded prosperity in spiritual things. It has ever been so, both with nations and individuals. The richest nations on earth are Christian nations. The richest people are Christian people, or are benefitting directly upon Christian civilization. One thing, and one only, demoralizes wealth and turns the blessing of wealth into a curse: that is, the forgetting of God from whose hands every good and perfect gift comes.

Four hundred years before God established the law of Moses, He established the principle of the tithe. In the 14th chapter of Genesis we find that Abraham gave tithes of all he possessed to Melchisedec. Let us read what it says in Leviticus, the book of laws, 27:30: "And all the tithes of the land, whether of the seed of the land or the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai."

"It is the Lord's"—it is nobody's else. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Bring all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, and see if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Let us see what our Lord Jesus has to say on the subject of the tithe. In Luke 11:42, "Ye tithe . . . all . . . this you ought to have done." In the sermon on the mount, He says, "I come not to condemn the law, but to make it more full." "It is more blessed to give than to receive," says our Christ. Let us see what Paul says, "The Lord loves a cheerful giver." Upon the first day of the week, let each one of you lay by himself in store, as he may prosper, that there be no gatherings when I come" (1 Cor. 16:2).

Will a man rob God? Jesus had preached a sermon, and they all were calling Him Lord, and He said, "Why call ye me Lord, Lord, and do not the things I command you?"

On the road to Jericho there was a band of robbers. They found a person with money; they robbed him and beat him and left him for dead. On the road of life there is a band of robbers; they have found a person with wealth untold in his hand. "The silver is mine and the gold is mine, saith the Lord of Hosts" (Hag. 2:8). They are beating him and leaving him for dead. Many priests and Levites are passing by on the other side of the road and saying not a word. A Samaritan, a despised stranger, found him and bound up his wounds, carried him to the hospital, paid his bill, and ordered his full treatment at his expense. The Jews have turned Christ down. The despised Gentiles have championed His cause. Oh, Christ! help us to serve the bleeding, needy world; help us to stay by until the night is over; help us to give back to Thee the portion that is ever Thine.

Will a man rob God? Will he rob himself of the great joy of working together with God? Will he rob the kingdom within his soul? My brethren and sisters, I am talking to honest men and women, and when you see your duty to our Saviour I know you will do it, in order that His redeemed shall never be a band of robbers on the road to Jericho.

WINCHESTER, VA.

Two very fine programs have been conducted in our Church at Winchester, Va., since my last letter to THE SUN. Each program attracted the attention of the public sufficient to fill the auditorium of the Church, which means more in Winchester than some other places because our city is well Churched. The first of these programs was a thankoffering pageant, put on by the three missionary societies, while the second was directed by a special committee from the Sunday School, leading us in the observance of a Christmas program, bringing white gifts, with ourselves, in consecration to the King. The offering went to the Christian Orphanage at Elon College.

About 10 o'clock, Wednesday, December 21st, the members of the Church here visited the parsonage in a body, making an impression on the minister and his family which will not soon be forgotten. Yes, it was a good, old-fashioned Shenandoah Valley pounding, done in that graceful way and manner that only the members of the Winchester Church can do. We are thankful for their kindness, and wish we could prove more worthy of their esteem. The Saviour says: "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily, I say unto you, he shall not lose his reward" (Mark 9:41).

B. J. EARP.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RELIGION AND BUSINESS.

The two greatest things in the world are religion and business. Both are personal and social. The primary element in society is the individual, and the sum total of individual service is social service. "No man lives to himself and no man dies to himself." A man left to himself would be of no use to the world, and society could not exist without the individual. His thought, his faith, his love, and his service make up his life; and the aggregate of such individuals compose society. Society may be broken up into groups that compose Churches and nations. The religious element dominates nations more than business. In history, nations are known more by their religion than by their business. India, China, Greece, Palestine, Turkey, and Rome are all known by their religion more than by their business. Religion is the greatest force in the world. It reaches more hearts, determines more conduct, controls more nations, and satisfies more aspirations than any other claim upon mankind. Religion is universal. The Indian's happy hunting ground, the Christian's heaven, and all the hopes between, tell the story of faith and hope in the hearts of men. Religion appeals to men because they are made in the image of God. They may fashion their gods out of marble or mold them out of brass, worship the sun or the Nile, but it all points to the inherent longing of the soul after God. All peoples worship their idea of God. The chief book among all peoples is their religious book. The Koran and the Bible are good examples—the one controls the Mohammedan empire, the other Christendom. Christian civilization is the fruit of the Bible, which reveals Jesus Christ to mankind. Religion grows like light. The tallow candle, the oil lamp, the gas, and finally the electric light. Mankind groped after God in ideal worship, images, sacrifices, and pilgrimages till Jesus came as the Light of the world. Electircity is without definition, and unknown except in its reality and use. Jesus is beyond our comprehension, but He lights the hearts and homes of all who open the door to let Him in.

Business is another great thing among men. It is universal and touches every phase of human employment and is at the heart of living in the home. Food and clothing, fuel and books, necessities and luxuries, are all produced by business, whether on the farm, in the store, the office, or the factory. This is a busy world, and it is a business world. Some lines of business are very large and some seem small; but all work together to make up the whole. There is one great thing in business—it must work with God to succeed. The farmer must work with the seasons, and God instituted "seed-time and harvest." This is a mechanical age and every machine from a steam engine to a watch must be constructed in harmony with God's laws in nature to be of use. Leave out God's laws in the machinery of the world and industry would cease. The airship is fashioned in harmony with the air, the steamer by the laws of water, and the automobile to travel by land. The more we know and obey the laws of God, the richer and more useful we become. The law of mechanics is the law of God. All parts of a machine must work together, and the world has reached the point when men know that all business must co-operate and that we are "members one of another." Competition is giving way to co-operation. Fighting is giving way to helping one another. The less friction in machinery, the better it runs; the less friction in business, the greater prosperity is enjoyed. Religion and business must harmonize to get the best results. Religion needs more business in its work, and business needs more religion among its workers.

TWO WAYS OF VIEWING IT.

There are two ways of looking at the quotas assigned a Church in the benevolence program of our denomination. Recently I have been brought face to face with these two attitudes in a most impressive way. It makes all the difference in the world the way we look at things.

A certain Church had been assigned a quota by its Conference, which was a considerable increase over the former year. When the announcement was made to the Church of this fact, it was stated that the Church had always tried to do its full duty and that every time it succeeded in reaching its full goal the Conference placed an additional assessment upon it. The whole atmosphere of the presentation was a sort of regretful and rebellious one. As a consequence, the Church did not raise the increased quota and actually raised less than it had the year before.

The other instance is exhilarating and inspiring to think upon. When the increased quota was reported to the Church, the speaker was all smiles. He said, "Brothers and sisters of the congregation, I feel proud of our Church. We are weak and small, we know, but we have done so well that our Conference has asked us to raise an additional amount next year and has actually put us in the class of Churches more able than we are to do. I know it will entail some burden upon us to raise this money, but if I understand the Christian life, it is a matter of sacrifice, and the more we give the happier we are. We have divided up our Church into sixteen different groups and assigned two canvassers to each group. These canvassers are to wait upon our people during the coming week, and we feel sure that we will subscribe every penny, and more, that is required to meet our local expenses and this increased benevolence program. I have never felt prouder of our Church than I do this morning, but I am going to feel prouder of it next Sunday than I do today because we are going to respond in a most liberal manner to this program. The institutions of our Church need the money, and really we need to give it as an expression of our love for Christ."

The next Sunday the canvassers made their report, and the chairman who reported for them was all smiles. The budget, including the increased benevolence appropriation, had been more than subscribed.

It makes all the difference in the world how you look at it. A Church can regard an increased asking for the colleges of our Church as a burden, or it can regard it as an opportunity for larger service to the kingdom.

Which would Jesus do? W. A. H.

THE CALL OF THE MASTER.

No one can pay too high a tribute to the importance of better curricula materials in Sunday School work. No one can lay too much emphasis upon the demand of our day for efficient organization in the work of religious education. No one can lay too much stress upon the need of well-trained teachers and adequate equipment. However, we must always keep in mind the salient fact that these are not ends, but means to an end.

The ultimate objective of religious education is to win the boys and girls to the Jesus way of living, to win their allegiance to Him and to His Church. Without this objective clearly in the foreground and in the background of our consciousness, our program of organization, training and equipment would resolve itself into "much-ado about nothing."

Educational evangelism is the call of the Master. It is also the call of the hour. The times in which we live seem especially to demand that the Church recruit its membership from the ranks of those whose entire life shall be dedicated to the proposition of right living and Christian service. The Sunday School has always been the best recruiting station for the Church and for the kingdom. But this fact is more appreciated today than ever before.

Christ's words to His disciples: "Suffer the children to come unto me and forbid them not, for of such is the kingdom of heaven." Those words that fell from the Divine lips of our Divine Lord constitute His call and His challenge to the Churches of every denomination. "Suffer the children to come unto me." "Encourage the children to come unto me." "Help the children to come unto me." "Enlist the children in the work of the kingdom." That oft-repeated quotation, "The kingdom of God moves forward on the feet of little children," can have meaning only to the extent that the children individually and personally pledge their allegiance to Jesus Christ and His Church.

People used to think that a child needed first to experience sin before it was qualified to experience religion. But today, thanks to the contribution of religious education, the Churches recognize that it is not necessary for the child to wander into the far country of sin in order to be able later to appreciate the joys of companionship in the Father's house. We believe today that a child of seven years or even younger can experience religion just as definitely as its parent of forty years or its grandparents of seventy years. Religious experience is not conditional upon age, but upon knowledge, opportunity and response. If the child is given a proper knowledge of God's love, its heart will open to Him as naturally as the flower opens its petals to the sun. The call of the Master is that every Sunday School and every Church recognize this fact. "To win an adult to Christ, you save a soul. But to win a

child to Christ you save a life plus a soul."

The call of Jesus Christ today lies in an adequate program of religious education that has a definite evangelistic objective. Religious educationists used to speak of religious education as being one method of kingdom service—the normal method—and evangelism was considered by these religious educationists as being altogether distinct from religious education, evangelism being considered an abnormal method of kingdom service. One such educationist has spoken of evangelism as being "the mopping work of the Church." Such notions only come from a wrong understanding of the meaning of evangelism—confusing the term "evangelism" with "revivalism." Evangelism is the initial work of the Church—the winning of the personal allegiance of boys and girls and men and women to Jesus Christ and His Church. The winning may be done by religious education as well as by the revival meeting. If the educationist just referred to had spoken of "revivalism" as being "the mopping-up work of the Church," his metaphor might have been within the bounds of fact. The revival often, to say the most for it, is the cleaning up work of the Church—a task that would not have been necessary if the Church and the home had lived up to their high privilege of giving Christian nurture all through the years. If adults had been truly won to Christ when they were children, it would not be necessary to win them again when they reached maturity.

Think, if you will, of the men and women who, because their religious training was neglected in youth, had to struggle against odds all through life to overcome the handicaps of evil habits and wrong adjustments. Having no background of religious training, many such had to be reclaimed for Christ each year at the annual revival. How different is the experience of youth who are won to Christ! One girl of ten years of age was asked by a revivalist if she did not want to find Jesus. She replied, "Why, sir, I have never lost Him."

The call of the Master is that we win the boys and girls to Christ in their tender years of innocence, so that they will never be able to know the bitter experience of "losing Him." Educational evangelism is the call of the Master to every forward-looking and forward-moving Church of our day. Would that we might raise up a generation of Christians who would not be able to tell the day nor the hour when they yielded their lives to God any more than they could tell the day or the hour when they began consciously to love their parents. Oh, for a generation of Christians who from childhood began to walk in the fellowship of Jesus Christ, and who never knew from personal experience the wages of sin!

That should be the goal of the modern Church and the modern Sunday School—the winning of the boys and girls to personal allegiance to Jesus Christ before they leave the junior department. We would not discount for one moment the importance of winning adults to Christ. But we would insist on the supreme importance of winning the children. That objective alone gives meannig to the modern program of religious education. That objective alone justifies the emphasis now being laid on religious education. "Religious education is the heart of evangelism. And evangelism is the heart of religious education."

Why should not Christians who are won to Christ and the Church in childhood make the best Christians? Who make the best baseball players? Certainly not those who never played ball until they were twenty-five years of age. No man could even hope to make his town team, much less a major league, if he had received no training in playing ball until after he was twenty-five years old. Who make the best musicians? Certainly not those whose musical training was neglected in childhood and youth. The masters in music became masters in their art because they began in childhood to study and practice music. The Master in religion, Jesus Christ Himself, began to study religion as a child, and at the age of twelve felt qualified to be about His Heavenly Father's business. And down through the years the master Christians have been those who in childhood committed their lives to the Master Christ.

But in the past we have not given educational evangelism a real chance. We have laid our major emphasis upon adult evangelism, or inspirational evangelism. The Church is now demanding first things first. The child has again been "set in the midst." And the most hopeful outlook for the Church of Jesus Christ today is the fact that everywhere the evangelism of youth, or educational evangelism, is coming into greater favor, and that in the future it will receive the major emphasis, and adult evangelism will be given secondary consideration.

For more than four hundred years Protestantism has been depending largely upon adult evangelism for recruiting the Church membership. The Church has been looked upon as a wrecking-crew instead of a track inspection and track repair crew. It has labored too much under the impression that its business was to clean up the wrecks that sin had caused—to save people after they had first gone to the devil. But educational evangelism insists that the business of the Church is to inspect the track of modern life and keep it in such a state of repair, with guards at the switches and signals at all danger points so as to prevent moral wrecks. In other words, educational evangelism demands that the child shall be saved to God and for His service before it goes to the devil. Educational evangelism believes in the work of the good Samaritan who renders due service to the man who has fallen in a life of sin and shame. But it believes more in the better Samaritan who clears and lights the road of life from Jerusalem down to Jericho so as to make traveling safe, and, if need be, to police the road of life with moral influences so that the character of every boy and girl will be safe. The better Samaritan is the need of the hour. And the Church with a vision of the possibliities in educational evangelism is the better Samaritan in modern life.

Notwithstanding that Protestant Churches are taking in more members each year than in any previous year, still we must face the stubborn and unpleasant fact that this increase has not kept pace with the increase of population. There may be more Church members in the United States in this good year of our Lord 1928 than there were in 1927. But there are also more unbelievers, more non-Christians than there were last year, and the percentage of increase tips the balance in favor of the unbelievers, as unpleasant and as uninviting as that fact may be. The percentage of increase in Church membership has not been equal to the increase in population. We dare not play the part of the foolish ostrich and blind ourselves to this danger, which is nothing less than perilous unless we change our tactics and policies of warfare against sin and unbelief.

If the world is to be won for Christ, it can only be done by winning the youth. For more than four hundred years, Protestantism has tried to recruit the kingdom forces largely by adult evangelism, and while the membership of the Churches has increased, the army of unbelievers has increased at even a more rapid rate. Something must be done to give the Church the advantage; to turn the tide of increase in favor of righteousness and in favor of our God. We will need to continue our adult evangelism, perhaps always. But we will positively have to lay our major emphasis upon the evangelism of youth and win the boys and girls individually for Christ and the Church, if the kingdoms of this world are to become the kingdom of our Lord Christ.

R. C. H.

ELON'S WORTH TO OUR CHURCH.

To endeavor to answer fully the question as to what Elon College has meant to the Christian Church would be a hopeless task.

It has, however, been my good fortune to have been closely identified with the college from the very beginning down to the present time; and hence I am in position to speak of at least a few of the outstanding things that Elon has done for the Church.

1. It has revolutionized educational ideas and aspirations in both the ministry and the laity of the Church.

An increase from two to fifty-eight college graduates in the active ministry, and from a half-dozen to five hundred or more college graduates in the laity of the Christian Church, South, besides the twenty or twenty-five other ministers and the four or five thousand other laymen who had some college training, is a record of which the Christian Church may justly feel proud. And in bringing about this wonderful transformation, Elon College has been the impelling factor.

What Elon has meant to the Church in the lives of these trained men and women can be estimated only in terms of the progress and development that the Church has experienced during the past thirty-seven years. The records of our several Conferences during these years will give some idea of what has been accomplished, but, inspiring as these may be, they tell only a small part of what these men and women have meant not only to the Church, but also to the communities in which they live—in business, in society, in county, State and national life.

2. Elon College has done more to increase the loyalty and liberality of our people than any other factor in our Church. And this, not only because of the influence of the men and women who have been students and teachers there, but also because of its constant appeal to our people by reason of what it has meant and will ever increasingly continue to mean to every department of our Church work.

As the friends of the college and the Church have come more and more to realize what Elon means to every phase of our Church work, they have increased their love, their loyalty and their benevolences to the college, not only because of the college itself, but because of what it is doing for the Church and the kingdom. To those of us who have followed the history of the college from the beginning, it is an inspiration to see the increasing liberality of our people. I doubt if any institution in this country has had a more wonderful experience than our own Elon in this respect.

Ten years ago I doubt if any one in the Christian Church even dreamed that we had a Carlton, a Darden, or an Orban in our own denomination who would make such princely gifts as to make three modern college buildings and equipments possible. Yet, the college has made its appeal to these and other successful business men in and out of the Church, because they realized that a great and lasting work is being done there, and that, by reason of its success, not only our Church but all humanity become their beneficiaries.

3. Elon has trained and will continue to train leaders for our home mission and foreign mission fields, for our Sunday Schools and day schools, for our Church papers and other literature, for our Orphanage work; in short, for every movement in Church and in State. And this is what

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Most people have what is known as every-day clothes and Sunday clothes. There is also every-day life and Sunday life, every-day religion and Sunday religion. Every-day clothes can stand more hardship than Sunday clothes. They are subject to greater strain and exposed to rougher use. The man behind the plow needs different shoes from those he wears in the Church. The woman in the kitchen at the stove or the wash-tub needs, and wears, different clothes from those at Sunday School. This is natural and as it should be. Even the harness on the horse in the field differs from the harness on the road. When one is "dressed up" in the field or the mill you know he is not doing his best work; and if one goes to Church in his week-day garb, you doubt his respect for God's house and God's worship. There is something in clothes. There is something in the fitness of things. Working-clothes are put to greater strain and must be stronger in fiber and coarser material.

There is Sunday religion and week-day religion. The best religion is that which endures through the week. It takes more religion in the home, the shop, the school, the mill, the store, the field than it does on Sunday. All the Sunday conditions suggest religion. The silent whistles; the quiet machinery; the closed stores; the house of prayer; the atmosphere of worship; the songs of praise; the Church bells all call us together in a friendly mood. The Sabbath ought to prepare men to live through the week. The great strain of religion is during the week, when work goes wrong, when teams are contrary, when people are cross, when business goes bad, when strength gives way. People who do not attend Church cannot keep up their religion for six days in all weather and all conditions that crowd into the six days of toil. Religion that is strong during the week, rejoices on Sunday in the house of prayer.

There are some people who do not change their clothes on Sunday: but Sunday is a dull day to such men. The bath and the Sunday clothes release the worker from the labor of the week and give him rest. The best rest on Sunday is the Church, where one not only changes his clothes, but his thoughts and his feelings. Work is the easiest thing in the week, and worship is the most restful thing on Sunday. A Christian should put off the cares and anxieties of the week when Sunday comes and "enter into His gates with thanksgiving and into His courts with praise." It is restful to the body to change position, to the mind to change thought, and to the soul to commune with God through Christ. There are two kinds of religion that are dependent upon each other—Sunday religion and week-day religion. You cannot have the one without the other. Sunday needs the week, and the week needs Sunday. Religion in the kitchen is as good as religion in the Church. Religion in the store is as useful as in the prayer-meeting. Religion at its best is a whole week, a whole year, a whole life religion. "Be thou faithful unto death, and I will givee thee a crown of life." Religion behind the counter is as good as behind the desk. Religion at the organ is as necessary as religion at the pulpit; and it is just as useful in the pew as in the choir. Brogan religion for the week, and patent-leather for Sunday. The finer feelings in worship, the stronger feelings in toil; but both spiritual in their effect upon the soul. Religion, like life, is good anywhere. But saving religion is not half-hearted. Best religious life requires both work and worship—the week and Sunday.

W. W. Staley.

ELON LETTER.

Wonder Call, the international magazine for the Disciples of Christ, for January, 1928, contains statements from two distinguished laymen in regard to Christian education.

The first of these is Harry H. Rogers, known throughout the world as past president of Rotary international. Mr. Rogers is one of the most prominent business men of the Southern States. He lives at San Antonio, Texas. He has been a large giver to his Church colleges, and gives three reasons why he has contributed so liberally to these institutions. Here is what he says:

"First: My observation has been that our Churches are more numerous and are in a healthier condition in the territory adjacent to our colleges. This is especially true of the two with which I am most familiar—Phillips University, at Enid, Okla., and Texas Christian University, at Fort Worth, Texas.

"Second: The Churches in the best condition and the mission fields responding most satisfactorily are those having the most cultured and enthusiastic leaders. These leaders are, in most instances, the products of our Christian colleges.

"Third: There are literally thousands of churchless or pastorless communities, and mission fields almost without number, all crying for leaders. The Church college must furnish a great percentage of this leadership. It is the source of supply, and must be continually strengthened and enlarged. Vast sums of money are needed, and those who are contributing are finding great joy in the service rendered. If the Church colleges do the work intended, and if we support them as we should, the whole program of the Church will succeed. Adequate leadership of the right kind will enable us to fulfill our purpose."

The second person quoted is the Assistant Attorney-General of the United States, John Marshall. Mr. Marshall tells why he sent his son to a Church college. He says, "I loved the place and had set my heart on sending my sons there. I had kept in touch with the college, knew its president and admired him, and had happy memories of my own life as a student at Bethany. For these reasons and for others which have to do with my religious convictions, I laid great stress upon my desire and carried out my intention to send my son to that institution of my Church."

Men of wealth and fathers of sons and daughters in the Christian Church would do well to consider the investment that Mr. Rogers has made in providing facilities for Christian education in his denomination, and what Mr. Marshall has said about patronizing his Church college.

Mr. Rogers should be an inspiration to men of affairs and of means to make similar large investments in Christian education, but his example should also prove equally convincing to all Church members. The man who can give only $5.00 should be just as careful to put it where it will count most for the kingdom as the man who, like Mr. Rogers, can give his hundred thousands. It is doubtful if it is possible to make an investment for the kingdom that will bear as splendid dividend in character and in progress for that kingdom as investment in Christian education.

But the best investment which any man can make in Christian education is to invest his own children as raw material in these institutions. So the example of Mr. Marshall should be an encouragement and an inspiration in this direction.

W. A. Harper.

BETHLEHEM LETTER.

Why Bethlehem College should have the loyal support of the Southern Christian Convention:

1. Because its founders were inspired by a desire for a higher Christian education for the constituency of the Church.

2. Because it is a junior college which is indispensable to our extreme Southern work.

3. Because it is an institution where opportunity awaits the student of very limited means.

4. Because it is a training school for Christian workers.

5. Because it is the means which leads to and guarantees leadership.

6. Because it makes a vast difference whether we educate our boys and girls in our won Christian educational institutions.

7. Because it is a school of wide fellowship, of high religious character, yet not sectarian. Its influence is strong for interdenominational fellowship.

8. Because the graduates rank high in other institutions of learning, and none have failed, although some institutions have required them to take entrance examinations.

9. Because it is a growing institution—it is no longer an experiment.

10. Because Bethlehem gives free tuition to all sons and daughters under legal age of ministers, and to all others who are preparing for the work of the ministry, missionary, or exclusive Christian work and for all others the expenses are less than one-half what they would be in other institutions.

11. Because it offers the regular college curriculum for the first two years of college work, given by the higher institutions, such as English, foreign language, Bible, religious education, history, education, mathematics, science and music.

12. Because the social regulations are of high class, and athletics are encouraged to the extent that they will not interfere with college work.

13. Because it is a school of the open mind, conserving the old, and charitable to the new. It emphasizes the essentials in Christian truth, life and character.

14. Because it offers opportunity for the investment of life and money. Its field for service is the neediest and best in America.

15. Because Bethlehem College is destined to fail unless it can have the royal friendship and financial support of the membership of the Southern Christian Convention in this drive for funds for the colleges.

16. Because it is the Convention's own child. Elon and Bethlehem Colleges are your institutions—build and support them.

S. L. Beougher.

Wadley, Ala.

MORE VIEWS ON CHRISTIAN UNITY.

DEFIANCE COLLEGE.

It is rather difficult to try to say just what the students of Defiance College believe in regard to Christian unity. In summing up the viewpoints that have come to my knowledge, I would say that the majority of our students here are in favor of Christian unity and want to achieve it. We see the folly of having so many denominational units in our country, and we see that some denominations are coming closer together in the realization that more constructive work can be accomplished by Christians if they work together in a greater spirit of oneness.

Some of the students feel that we do not want

simply one large denomination, but rather a few sympathetic denominations which would give more room for variety and breadth of thinking. We feel that denominational creeds are not the ultimately important thing in religion and that by understanding each other better we can see that we all have a common purpose. Realizing the existence of this common purpose of Christian living, we feel that we should all unite more closely in our efforts to work out this purpose. We feel the need for greater Christian unity, and we feel that it will come. LU EMMA BENNETT.

ELON COLLEGE.

Can Christians unite? Why not? Was Christ's prayer in John 17:20-21 prayed in vain? Did it mean unity in this world? Can Christians help bring an answer to it? When Christ prayed for the oneness of that little band who passed away almost two thousand years ago, He was praying for "all those that believe on Him through their word." He was simply praying for the oneness of believers. Why do we stand so far apart? Why not take the word of God as our guide, and not so much man-made theory, and unite our efforts for the one great task of bringing the world to Christ? The heathens have taught us that a divided Christianity will never win the world for Christ. There is much time and money wasted at present in the way we are trying to carry on the Lord's work; for instance, I know a little village of about 700 inhabitants that is poorly supporting four Churches, and as many Sunday Schools, when if the believers in that village would unite their efforts they could adequately support one Church and one Sunday School. But such a movement would put so many preachers out of a job. If they can do more for the upbuilding of Christ's kingdom as laymen, then they should be willing to take that place.

There was a time when you could tell a man's denomination by hearing him preach on any occasion. Not so true today. People are beginning to see bigger things and striving for nobler ideals. If Christian unity is ever brought about, it will be through our denominational schools and colleges. You cannot visit a college campus today and discover who's who from a denominational standpoint. College pupils have higher ideals than the spread of denominationalism. They are studying how they may better serve humanity. Take our own Elon, for instance. With a student body of 400, we have thirteen different denominations represented, all working together in the Sunday School, the Christian Endeavor, the Y. M. and Y. W. C. A., all united in the one task of making this world a better place in which to live. We have also twenty-five ministerial students representing no less than six different denominations, all working together in perfect harmony.

What hinders us from uniting in this world? We believe we will be united over yonder. Why not begin the thing here that we expect to do there throughout all eternity? G. H. VEAZEY.

PALMER COLLEGE.

Among the students of Palmer College who express themselves, Christian unity is regarded as one of the great issues of the day which the present student generation must do much to settle satisfactorily.

They are in favor of Christian unity, and anxious to make it a reality. Among the reasons advanced are these: The inconsistency of a great religious group, composed of the people who recognize the same teacher, Jesus; who pray to the same God; who read the same book; who have the same hope of eternal life; and who are prompted by the same great commission, unable to unite in their ministry to mankind is apparent to all. To convert non-Christians into a united Christian movement seems an impossibility when we are not able to unite our Christian brethren in the same movement.

Another reason for unity is in the lack of efficiency of detached small groups attempting the task of converting the world by their separate efforts. The smaller towns would better concentrate their effort in one work than in several minor efforts. One organization could provide a pastor of better qualifications and secure efficient specialists to assist him in specialized efforts. Our present system does not seem to measure up to the demands of the time, therefore we need something more efficient and consistent to replace it.

We believe that Christian unity is certain to come, and are willing to do what we can to bring it about. We are praying, thinking and working to this end. EARL SCHWYHART.

UNIVERSITY OF CHICAGO.

A majority of the students evince no vital interest in Christian unity. The matter occasions no serious thought, if one may judge from their attitude. However, there is a considerable minority for whom unity is not only an ideal to be desired but a goal to be attained.

This minority is alert, outspoken, intelligently facing the unpleasant facts resulting from a divided Church. It would do something besides talk. It would come to grips with the task of so unifying the forms of Christianity that they will have greater correspondence with the spirit and purposes of Christian people.

No unanimity, as to method of procedure, has been arrived at. There is a tendency to fight shy of a radical break with the present order, but at the same time an insistent endeavor to assist in finding ways and means of conforming Church organizations to the larger unity of spirit and purpose which they as Christians experience.

C. S. BENNETT.

YALE DIVINITY SCHOOL.

The idea of organic unity of all the Churches was not unanimously adopted by all the students at Yale Divinity School, but there were strong movements on foot to minimize the differences between the different denominations.

Several instances of this might be cited. At Communion time, only a very few of the ultra-conservatives refused to take part. Men belonging to one denomination were very frequently placed with another on graduating. I have never seen a better spirit of fellowship than existed there. Things common to all were emphasized rather than things separate. One man was heartily ashamed of some divisive action taken by his denomination. A standing joke among the fellows was that they did not know why they differed from others.

While these things might be said for a working unity among the students, the sentiment for organic unity was either not strong or not expressed. Every denomination of any size at all was thought to have its place.

One exception or modification might be made to this last statement. There was a sentiment for the union of denominations already closely related. For instance, our men could not see the reason for our existence apart from the Congregationals. Men of the different branches of Methodism seemed willing to get together. But to make all the Churches as one was not favorably received.

FRANK THOMAS.

FROM GEORGIA.

I have planned several times to write an article for THE SUN since I came to South Georgia, but have been too pressed, it seems, for time. The fact that I am trying to serve as principal of the consolidated school and pastor of three Churches possibly explains. We arrived here in the night of September 9th. There being no house available at the time, we were comfortably housed in the home of Sister C. D. Boggan, Sr., until we moved into the handsome new parsonage adjoining the Church lot on November 28th. This is a stone veneer structure, complete in every detail. Every finishing touch has been given. We give most credit to the big-hearted layman and deacon of our Ambrose Church, Mr. T. J. Holland, without whose assistance, no doubt, the parsonage would not have been possible. Aside from a little less than $200, Bro. Holland has supplied all the funds necessary for the work. We are endeavoring to pay Bro. Holland as fast as possible. The house, lot and garage cost more than $1,700. When I tell you that our present membership is only forty-four, and mostly poor people, you can see what an undertaking it is for this little Church. Any kind reader who might give us a little help just now would be helping a most worthy and appreciative people.

Shortly after we began our work here, a Christian Endeavor Society was organized, which is doing good work. The literary teachers here are rendering a good help in this work. The society has purchased a stereopticon machine, which adds to the interest and the pictures shown each Sunday evening are educational.

The week after the fourth Sunday in September we held a union meeting at Enigma. The local pastors of the three Churches of the town did most of the preaching. A fine spirit prevailed. Pastors Buchannan, of the Methodist Church, and Hammond, of the Baptist Church, I learned to love and appreciate from the first. They are wide awake, hard-working men who place the interest of the kingdom far above denominational interests. It is a great pleasure to work with such men. There were no additions to either Church, nor was there much effort in this direction. The main idea was to deepen the spirituality of the present membreship. When this is done sufficiently, evangelism will naturally follow, we feel. We enjoyed a great spiritual feast, and so gratifying were the results that the great crowd on the last night of the meeting voted unanimously to make it an annual thing and announced it for "the next hundred years." A committee composed of pastor and laymen from each Church was elected to arrange for the meeting. It was suggested to boycott any Church that attempted to hold a separate revival, such action being looked upon as sectarian. The union Sunday School and the Young People's Society are doing good work.

At Vanceville we found a wide-awake and consecrated little band. We have a live Sunday School, and the interest, which was good to begin with, is constantly growing. Here the older people go to Church, which is getting to be a little unusual. The fervent prayers and hearty amens from our older brethren here are a source of great inspiration. Oh! that I could, everywhere I go, point the young people to the older ones and encourage them to emulate their example. But, honestly, in the face of the facts, would this be the wise thing to do? Are we losing one of our strongest appeals—the appeal to father's and mother's interest? One of our strongest appeals to prodigals once was that mother was losing sleep, bathing her pillow in tears, and father was praying and agonizing for the children. Dear mothers and fathers, if you do not do this you thus sever the strongest life line the world has ever had. Many children can't understand the Bible and the preachers, but they do understand father and mother. The saddest thing in the world today—a thing that should bring tears to the eyes of every reader and fervent prayer from the whole Church—is the teeming millions of boys and girls in the

(Continued on Page 14.)

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

RECRUITING FOR C. M. A.

At the recent annual meeting of the Christian Missionary Association of the North Carolina Conference, the writer was elected secretary-treasurer, with instructions "to make an effort to secure dues from all former members and to secure new members as soon as possible."

Now, this would be a delightful task if all former members would readily respond to the gentle reminder and appeal that has already gone out. And who will dare to say that they will not respond? We have the confidence that they will, and, further than this, that they will continue to give the C. M. A. their hearty good will and support.

We are all aware of the fact that this association is composed of persons holding a paid-up membership. Of course, the meetings are open to all, but the voting privilege resides in paid memberships. Here, every member, whether present at the annual meeting, or by proxy, can vote just how he wants the funds to be spent.

The present membership is less than 100, but what a splendid nucleus this will be to build upon for a bigger and better C. M. A. if only all will keep their memberships alive by paying the fee, which is $10 for men and organizations, and $5 for women.

Every Church of the three North Carolina Conferences or of the North Carolina Conference under which the C. M. A. still functions, should heartily endorse and support this home mission enterprise. The best way to show this endorsement is for every Church to become a member of the association for 1928. Then in many instances there are Churches where the Sunday School, Christian Endeavor, Ladies' Aid, missionary socities, Sunday School classes, etc., will want to take out a membership; and finally there are numerous individuals, both men and women, who will count it a privilege to be identified with an organization such as this, which is seeking to strengthen existing Churches and giving worthwhile aid to the establishment of new work in strategic centers.

I did say, "finally," didn't I? But I did not mean to overlook that very important group, the pastors, without whose help and support this cause cannot hope to succeed. With the earnest help and co-operation from the sources which I have mentioned, the C. M. A. can become a very potent force for home mission work in this State. Which Church will be the first to take a 1928 membership in the C. M. A.? If desired, you may have the whole year in which to pay for it. As the list grows we will advise you through The Sun.

Happy greetings of the year to one and all.

Elon College, N. C. W. M. Jay.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR DECEMBER.

Newport News, Va.	$ 11.25
Pleasant Grove, News Ferry, Va.	4.29
Holland, Va.	9.00
First Christian, Berkley, Norfolk, Va.	8.23
Auburn, Garner, N. C.	6.00
Mt. Auburn, Manson, N. C.	2.72
Sanford, N. C.	3.96
Parks Cross Roads, Ramseur, N. C.	2.35
Pleasant Ridge, Guilford College, N. C.	.56
First Church, Greensboro, N. C.	14.21
Holy Neck, Holland, Va.	8.00
Wake Chapel, Fuquay Springs, N. C.	5.00
Linville, Va.	1.26
Monticello, Brown Summit, N. C.	4.72
Suffolk, Va.	12.50
High Point, N. C.	2.87
Morrisville, N. C.	3.91
Liberty, N. C.	1.32
First Christian, Winchester, Va.	4.94
Vanceville, Brookfield, Ga.	1.70
Raleigh, N. C.	2.00
South Norfolk, Va.	9.26
Liberty (Vance), Henderson, N. C.	1.20
Lawrence Memorial Bible Class, Elon Col.	1.05
Oakland, Suffolk, Va.	5.00
Leaksville, Luray, Va.	3.14
Reidsville, N. C.	20.00
Pleasant Hill, Liberty, N. C.	4.50
Berea (Nans.), Driver, Va.	7.00
Bethlehem, Broadway, Va.	2.71
Mayland, Broadway, Va.	2.75
North Highland, Columbus, Ga.	1.25
New Salem, New Hill, N. C.	2.25
Ether, N. C.	3.15
Wentworth, McCullers, N. C.	3.20
Randleman, N. C.	3.00
Wakefield, Va.	6.22
First Church, Portsmouth, Va.	8.26
Bethlehem, Suffolk, Va.	3.00
Palm Street, Greensboro, N. C.	4.22
Holy Neck, Holland, Va.	8.00
Dry Run, Seven Fountains, Va.	1.15
Timber Ridge, High View, W. Va.	1.51
Parks Cross Roads, Ramseur, N. C.	3.00
New Hope, Abanda, Ala.	1.18
Beulah, Wadley, Ala.	2.10
Lebanon, Semora, N. C.	1.00
Old Zion, Norfolk, Va.	27.74
Total	$ 247.63
Burlington, N. C.	67.89
Rev. J. Lee Johnson, Fuquay Springs, N. C.	25.00

SELF-DENIAL OFFERINGS.

Previously acknowledged	$4,190.99
Mrs. J. P. Bradshaw, Suffolk, Va.	1.00
W. M. Goodwin, New Hill, N. C.	10.00
Woman's Missionary Socy, Wake Chapel.	10.00
Roxie B. Farmer, News Ferry, Va.	5.00
K. C. Rountree, Bosley, N. C.	2.00
K. C. Rountree, Bosley, N. C.	2.00
Total to January 1, 1928	$4,220.99

SUMMARY.

Sunday School regular	$ 247.63
Specials	92.89
Self-denial offering for December	30.00
Mountain work	11.62
Woman's Board	73.30
Loan	250.00
Conference collections	5,373.23
Total	$6,078.67
Check to R. W. Malone, Treas.	6,078.67

J. O. Atkinson,
Mission Secretary.

LARGE GAINS IN MEMBERSHIP.

The rightfulness of any organization to a place in the community is determined by its program and achievement. The community not only wants to know what it proposes to do, but actually what it does.

The Church is no exception to the rule. The Church is here to represent Christ; to save men. If it fails in these essentials its rightfulness to a place in the community may justly be questioned.

The Christian Church, as a distinctive denomination, has been operative in and near Norfolk for more than 100 years. Its origin in this immediate section dates back to 1804, when Old Providence Church, in Norfolk County, was organized by Rev. Nathaniel P. Tatum.

The oldest organization of the Christian denomination within the city is the First Christian Church of Norfolk, located at 505 South Main Street. The more recent organization is the Church at Ocean View.

There are nine individual Churches of the Christian denomination in Norfolk, Portsmouth and vicinity, with a combined membership of 3,774, and a property valuation of $667,000.

The growth of the Christian Church in this immediate section is indicated by its record for the past five years. During this period it has made a net gain in membership of 1,554 and added to its property value $551,300.

During the past year, these Churches made a net gain of 345 in membership and raised for all Church purposes $81,150, or more than $21 per member.

All these Churches have good pastors, good organizations, and are well equipped for the most successful year of the denomination's history, and are located as follows: First, 505 South Main Street, Rev. J. G. Truitt, pastor; Christian Temple, Thirty-fourth Street and Llewellyn Avenue, Rev. L. E. Smith, pastor; Old Zion, Bowden's Ferry Road, Rev. W. H. Garman, pastor; First, Portsmouth, Washington Street, Rev. H. C. Caviness, pastor; Elm Avenue, Rev. T. N. Lowe, pastor; Ocean View, Chesapeake Avenue, Rev. W. H. Fentress, pastor; South Norfolk, Rev. O. D. Poythress, pastor; Berea, Rosemont, Rev. J. F. Morgan, pastor; Great Bridge, Rev. J. F. Morgan, pastor.—*Rev. L. E. Smith, D. D.*, in *Ledger-Dispatch* (Norfolk).

NOT WORKING AT CAPACITY.

Very few religionists are working up to the limit of their possible power. The Holy Spirit either imparts power from cosmic energy of the Divine immanence, or taps sources of latent power which resides in the nature of man. It is said of Leonardo de Vinci that he was the star and leader of all those who honored their working limit. The historians, ancient and modern, agree that he did more different things and accomplished more than any man who has ever lived on earth.

Copernicus, the astute person who tossed off the Copernican theory during a rainy week, was a teacher, priest, painter, mathematician, astronomer, engineer, author of a book on coinage, builder of a sewerage system for his native city, and the inventor of trigonometry. Miss Harriet Mortineau, though burdened with deafness and illness, knew seven languages and four sciences when she was nineteen years old.

For eight years, or, to be more illuminating, for ninety-six months unbroken by vacation, lay-off, or recess—eight years after Henry Ford had invented the automobile which now infests the highroads and bridle-paths of all nations—he labored twelve hours a day earning a living for himself and his family, and then spent half of each night evolving, testing, discarding and improving new features of his car.

Thomas A. Edison, the world's champion inventor, has taken out more than a thousand patents. In one single year the Patent Office recorded him as feeding a hundred inventions into the hopper of human endeavor. In one day, after working a little less than twenty-four hours without intermission of any sort, he prepared the plans to the smallest detail for a cement plant half a mile long—a feat regarded by experts as the most stupendous ever performed by human brain in one day.

Within a period of twelve years, James A. Farrell ran the value of the foreign sales of the United States Steel Corporation from thirty-one million dollars a year to more than two hundred millions a year, and, while doing the job, cut the cost of the sales from 11 per cent to less than 1 per cent.

The prime and pivotal feature of these creative minds and their fellows of the higher attitudes were that they labored with fiery intensity, that they gave the matter in hand all they had, that they could drive themselves at full speed for incredibly long uninterrupted stretches of time, and that, when obstacles confronted them, they always had something in reserve to throw into the breach.

For purposes of present and practical religious application, this means: To work to the full limit of one's capacity, one has to keep both nerves and muscles in perfect condition; have an ambition that gives play to all the enthusiasm, energy and idealism in one's make up; in all times and conditions make attainment of the big goal the prime and commanding thing of life; and realize that an imperial will-power marshaling and organizing all the fundamental emotional instincts can gear the wearied brain and the exhausted body to renewed and conquering exertion.

The average religious worker in the vineyard honestly believes, unless he is inspired by the Divine Spirit, that when he has done his usual stint he is too fagged out to do more. But the same fagged-out worker, though his very bones ached with languor and though his very muscles felt like shredded beef, could leap nimbly to his feet and run a mile if, in that exhausted condition, he beheld a raving lion in hot pursuit of him, simply because the fundamental emotional instincts of fear and self-preservation are aroused to stimulate the superrenal glands to secrete a drenetin fluid and throw it into the blood and give almost supernatural energy for the flight to safety.

Most people are only half-way efficient because of their incentive and emotional enthusiasm for their undertakings. They fail to work at full capacity because they sense neither the glory of the chase nor the thrill of the achievement.

W. C. WICKER.

NORFOLK, VA.

The officers and membership of Christian Temple observed the ninth anniversary of their pastor, Dr. L. E. Smith, with a most attractive program, Sunday. There was a special program of music by the Temple chorus choir, under the direction of Walter Greenwood.

Dr. Jason Noble Pierce, pastor of the First Congregational Church, Washington, D. C., spoke at both services. Dr. Pierce is President Coolidge's pastor and has one of the largest congregations in Washington.

The Christian Temple has had unusual growth under the leadership of Dr. Smith. The membership of the Church is more than five times as large as it was nine years ago.

The Sunday School enrollment has been more than quadrupled, and the annual financial budget is more than seven times as large as it was nine years ago. The value of the Church property is twenty-five times what it was then.

OUR HONORARY LIST—THE CHRISTIAN SUN NEW SUBSCRIPTIONS.

(Our official goal is 500. Please report promptly and help us reach it.—Ed.)

Previously acknowledged	73
C. J. Strickland, Charlotte, N. C.	1
J. Lee Johnson, Fuquay Springs, N. C.	2
A. W. Andes, Harrisonburg, Va.	1
Total	77

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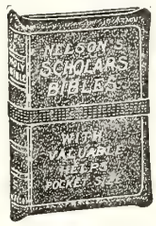

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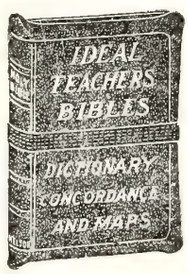

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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IV—January 22, 1928.

Jesus and the Law.

Golden Text: "Think not that I am come to destroy the law or the prophets: I come not to destroy, but to fulfill."—Matt. 5:17.

Lesson: Mark 2:18-22; 3:1-6.

Devotional Reading: Psa. 119:33-40.

Jesus did not come to destroy the law or the prophets—He came to fulfill and to "fill full" the law and the prophets. In other wrods, He took law and made it a matter of spirit rather than of mere letter, a matter of great principle rather than a matter of mere details. This is seen in two typical instances given as today's lesson.

Jesus and the Law of Fasting.

There was a written law of fasting—to fast one day in the year, on the Day of Atonement—but there was also an unwritten law of fasting, which designated Mondays and Thursdays as days of fasting. The Pharisees and the disciples of John observed this law, although from different motives and in a different spirit. Jesus and His disciples did not fast, and thereby hangs a tale. Here was one who claimed to be righteous; one who had associated with Him a group which He was training to send out for Him; one who, on His own confession, had come not to destroy the law, but to fulfill it, and yet He did not fast and He did not compel, or even ask His followers to fast. It was too much for the Pharisees and John's disciples, and they came to Jesus and asked Him to give an account of His unorthodox position. Jesus' answer about a specific practice is eternal because it deals with an abiding principle.

It is to be noted that Jesus did not say that fasting was wrong. Neither did He say that it was not without its value, and that it did not have a religious value. What He did say, however, was that fasting was not so much a matter of law and of rule as a matter of spirit and of heart. It should not depend upon an external law or mere custom, but it should be an expression of an inner experience and condition. Fasting just to be fasting had little if any religious value. Fasting that reflected or expressed a spirit of sorrow or penitence or humility or need had great value. In other words, Jesus was pleading for reality. He made fasting a matter, not of law, but of spirit. If men felt like fasting thay should fast, but as he says in another instance, even then they need not do it in such a way that men should know that they were fasting. But there was no compulsion and no common sense from the religious point in fasting just because it was a custom.

There is an interesting sidelight in Jesus' answer to His questioners, "Can the sons of the bride-chamber fast while the bridegroom is with them?" There was joy in the Master's religion, a joy which He compared to what was a most joyful occasion in Hebrew life, a marriage and the wedding celebration. The Christian who knows the Christ intimately has a joy which the world cannot give and cannot take away. We do the Master an injustice when we go about unhappy and when we interpret religion in terms of gloom and austerity, and fail to reflect the spirit of joyfulness and cheer.

Jesus and the Law of the Sabbath.

In no part of their conduct were Jesus and His disciples more frequently found fault with than in respect to their mode of observing the Sabbath. Six distinct instances of offense given or taken on this score are recorded in the gospel history. Mark 3:1-6, a part of today's lesson, is one of them. In this case a man with a withered or crippled hand was healed on the Sabbath Day in the synagogue. The critical scribes and Pharisees stood by, watching Him, that they might accuse Him. Their spirit, rather than their action, aroused the righteous indignation of the Master, and He told them in plain language that there was a law of the Sabbath Day higher than their law of negation and slavery to detailed and petty laws. Some of the laws, unwritten laws, in regard to the Sabbath were so detailed and so farfetched that they were ridiculous. A man could be so absorbed in observing all these details that he would lose the real meaning and significance of the Sabbath.

In this case, Jesus goes back of the mere law of the Sabbath Day as they proclaimed it, and set forth and asserted the larger principle. "What, after all," He said in so many words, "is the purpose of the Sabbath, anyway?" "The Sabbath was made for man, and not man for the Sabbath." In other words, the Sabbath is a boon and not a burden. It is designed to minister to man's physical and spiritual life. The needs of humanity take precedence over any formal Sabbath observance. Furthermore, the Sabbath is not only a day of rest, of cessation of activities; it is a day for works of mercy and helpfulness. It should minister to the physical, the mental, the social, the domestic, the moral and spiritual man, and it should be governed always by the highest well-being of man.

Our modern life needs to study again the truth about the Sabbath. In our desire to get away from the strict Sabbath, as exemplified by the Puritans, we have swung to the other extreme, until we are in danger as a nation, certainly in some places, of losing the Sabbath altogether. Let us not forget that Jesus said the Sabbath was made for man, and He also said that man cannot live by bread alone. That Sabbath which has no worship, no renewal of the spirit life of man has not ministered to that which is best and essential in man. Jesus did not come to destroy the Sabbath, but He did come to fill it with new meaning and to make it contribute to all that was best in human nature. Remember the Sabbath Day to keep it holy.

CHRISTIAN ENDEAVOR.

Sunday, January 29, 1928.

Topic: "How Our Church Does its Work."—Eph. 4:7-16. (Denominational Day. Beginning Christian Endeavor Week.)

Some Bible Hints.

Each Church member has his own particular gift and none can be dispensed with. All are necessary (v. 7).

Christ has measured out our gifts and given us them. It is ours to use them for Him, fill the places He has placed us in (v. 7).

The Church is meant to be a place of mutual ministry. One can visit the sick, one can preach, one can teach, and so on (v. 11).

Consider the Church as a body. Does every part function? What if one part (perhaps ourselves) is diseased? (v. 16).

Suggestive Thoughts.

A denomination is organized just as a local Church is organized. Without organization, which means responsibility for doing definite work, little progress would be made.

The apostolic Church was organized largely after the pattern of the synagogue. That suited the need of the times and proved efficient. Organization is not master, but servant. Does it work well?

As needs rise, the Church, which is a living body, must organize to meet them. The principal aim is to help the Church to serve in the largest and best way.

If there were no missionary societies, would missions be conducted as vigorously and extensively as they are? Hardly. Such societies help some Church members to exercise their missionary gift.

A Few Illustrations.

The home mission society is a pioneer always looking for new fields, needy places, where good may be done and men helped.

If we could cut out of the Church the work that women do, the machinery would stop. Women are probably the best Church workers, giving more time, thought, prayer, and effort than men to it.

The Church has small means at its disposal, as Christ had when He used the five loaves and two fishes to feed the multitude. It is only through His blessing, now as then, that anything can be done.

The Church lays its hand upon all of us and asks us to teach the young. To do this we must study, prepare, give time and thought and love. We are building a new world.

To Think About.

What work could the Church do if no one did more than I do?

What departments has our denomination?

What do you know about your Church organization?

GREENSBORO.

Today has been designated by the General Board of the Christian Church as a "Day of Prayer" for our colleges. Our colleges not only need money, but the prayers of all of our people.

Our colleges are rendering service to our young people, to the Church, and to the kingdom of God. Never have our colleges done a greater work than now. They are preparing and inspiring our leadership for the Church.

Every man and woman, boy and gril is called to definite and earnest prayer to God for our colleges. At the prayer time in personal devotion, family prayers and in Church services, you are asked to very definitely ask God's blessing upon and guidance for Defiance and Elon, Palmer, Bethlehem and Starky. Pray for the men and women who have responsibilities of administration and instruction. Pray for the students in these institutions and the host of youth preparing to enter our colleges. Pray earnestly for our colleges!

"Have faith in God, for He who reigns on high
Hath borne thy grief, and hears the suppliant's sigh;
Still to His arms, thine only refuge, fly—
Have faith in God!

"Go, tell Him all! The sigh thy bosom heaves
Is heard in heaven: strength and peace He gives,
Who gave Himself for thee, our Jesus lives—
Have faith in God!"

—*Bulletin, First Christian Church.*

THE GREATEST NEED JUST NOW.

By Rev. E. B. White.

On New Year's Day it will be well to remember that we stand, as a people, in the presence of a commanding history. Our past is a halo of glory, a veritable blessing to all mankind.

Our American progenators were statesmen and not politicians. They were builders of Christian civilization, who knew privation and suffering, and were proud to be worthy of it all. They had strong characters, deep convictions, and unyielding courage. They were moved by a deep purpose and held forth lofty ideals. These courageous men did not hesitate to march into the "red throat of battle" and dare the worst for you and me. They never set material advance above the higher qualities of heart and mind. They strove to do their best on earth and make it, so far as they could, a better place for their fellow-men. It was the love of liberty, inspired by the blessings of Christian institutions that led them to American independence.

I need not dwell upon the history of the Revolutionary struggle. From its beginning to its end —from Lexington to Yorktown—it was the grandest, noblest struggle a nation ever made. Every true patriot rejoices in a praiseworthy national history; such a history is our legacy. We can say as the Hebrew poet said, "God hath not dealt so with any nation." His guiding hand was, without doubt, in the early history of our country. He raised up and illuminated those noble patriots who laid the deep, broad foundations upon which the superstructure of this republic was built. This is, indeed, a land which the Lord hath blessed. Praised be His name!

As loyal American citizens, we love our great country, our glorious flag, "Old Glory," and our institutions that have made the nation great; but, dear friends, we are facing perilous times. To deny that we are in perilous times is self-stultification. I am confident that our national prosperity (the development and progress of the American people have far surpassed anything in the history of the human race) came from the reverence paid the Bible, the sacred observance of the Lord's Day, family religion and respect for law and order. Yes, influences distinctly moral and religious have characterized the founders of our grand republic from the beginning. No honest, intelligent man will dispute this. It is sad but true that these fundamental principles are being discarded nearly everywhere.

Here, then, is our first great danger, viz: in becoming practically a godless nation.

In these perilous, challenging days we seem to forget that riotous living, sensuality, skepticism, political corruption, bitterness, rampant lawlessness, and forgetfulness of Almighty God produce their legitimate fruit—disintegration. Will any one dispute that?

Before we shut our eyes to the desperate situation and refuse to consider it lest we be called "pessimistic," it is well to look the facts squarely in the face.

Are not the American people moving in the same downward grade over which the mighty Roman commonwealth ran to its ruin? It does seem to me that our civilization is in danger from devotion to wealth, pleasure, sensuality and ostentation, from its want of reverence and its want of sobriety. Yes, dear friends, America leads the world in irreverence for God's law and the sanctity of marriage and the sacredness of the home. Somehow we seem to have forgotten that even God's chosen and favored kingdom, whom His favor exalted to heaven and made it the glory of all lands, He peeled and wasted and whelmed in hopeless ruin, because of sin. Yes, Israel lost her glory and her greatness by forsaking the old-fashioned things of Jehovah. Can any one deny this who is intelligent and honest?

Unless the finer ideals of American and Christian family life can be maintained in this great nation, we are almost certain to see a reduplication of that ancient and oft-repeated story of "downfall."

There is not, upon this round world, a republic hoary with honored age. Many have risen, thrived, crumbled and perished. They live only in the history of the past. Like stricken hulks, they are strewn upon the shores of time. Their warning voice and the book of Divine wisdom have said, "Righteousness exalteth a nation; but sin is a reproach to any people." Let us not forget that early in the centuries the Ruler of the universe solemnly warned us when He said, "The nation and the kingdom that will not serve me shall perish."

We Christians are to love all that is good and wholesome and beautiful in life. We are to have our good times and enjoy to the full our sports and pleasures and amusements of all sorts. But we are to judge clearly between the true and the false, between that which is clean and pure, and that which is vulgar and degrading. If our government shall endure and our nation remain strong and respected, this will be secured and perpetuated by integrity and righteousness.

Our Bible, American Sabbath, Christian homes and civil institutions are the corner-stones on which our government is established; and so long as they remain the corner-stones, so long will our government flourish. "Blessed is the nation whose God is the Lord; and the people whom He has chosen for His own inheritance."

The Christianity of our fathers and mothers was vitalized by the Divine Christ. In this modern age there are those who seek to take the blood out of the atonement, the virous out of sin, the fire out of hell, the miracles out of the Old Testament, the infallibility out of inspiration, prediction out of prophecy, the deity from Christ, the authority out of the New Testament, and the supernatural out of religion. But as for me, I believe that to give up these vital truths of a personal God, of the pre-existent, virgin-born (the denial of the virgin birth is a virtual denial of the Deity of Christ) atoning Christ, regeneration, sanctifying power and righteous living through saving faith in Jesus, the Divine Son of God, and the personal power of the Holy Ghost, is to give up everything, is to tear the foundation from beneath the Church and Christian civilization.

I venture to suggest that men want to see the personal Christ rather than hear our philosophies, theories and speculations about Him. If I could only so preach Christ that men everywhere should see His blessed face and hear His matchless voice, and feel the power and glory of His personality! Oh, if I could make Him so real that He should be no more a dim figure in the pathway of Palestine, but a blessed living presence and mighty dominating power in the streets and societies and souls of today—not only a Jesus that was, but a Christ that is. Yes, our time wants and needs a Saviour as real and as personal as its sorrows and its sins.

The only genuine religion of humanity—a religion that regenerates the soul and lifts man up to fellowship with God and companionship with angels—is the religion taught by Jesus, the Man of Galilee, in wonderful words, in His still more wonderful life, and in His awful death on the cross. The people of this generation need to be brought back to Christ, the Divine Son of God, for salvation. The secret of right living is to have the indwelling of the Spirit of Him who knew no sin, neither was guile found in His mouth.

The Amreican nation has gained an enviable position among the nations because it was founded by men with faith in God, but United States citizens must now be careful that, having riches, they do not turn to worship material things at the expense of spiritual power.

Christianity is Christ-likeness, or it isn't Christianity.

The greatest need just now is another "mighty awakening"; another heaven-sent, Spirit-born revival of old-fashioned religion. It is the only remedy for the rampant skpeticism and widespread lawlessness and awful wickedness about us everywhere. Oh, that God would send us such an "awakening!"

Oh, that you knew Jesus. The world is a bleak house, a chill and empty corridor, without God; and men are orphans, and life is hopeless, and death is a starless night, if Jesus is not known and loved.

We need a mighty conviction of our supreme need of God.

Unless we get back to an inspired book, a supernatural Christ, and call a halt to the giddy gait by which we are rushing into paganism, Western civilization must reel into inevitable dissolution.

It is Christianity or chaos.

May the dear Lord, in mercy, help us to do our best toward these great ends and eternal issues.

Dendron, Va.

SOME OBSERVATIONS.

For the past two years I have been working in the field for Elon. A portion of my time has been among the Churches, and the other among the alumni. Among both groups my work has been as a whole very pleasant. It is interesting to work for a cause among people that are interested in the same cause, and I am glad to say, from my observation, that the Christian Church and Elon's alumni are interested in the welfare of their college. However, there is one thing that I wish the older people (former students, etc.) could realize, and that is that Elon is not the place it was ten, fifteen, or twenty or more years ago. It seems hard for them to realize that time has brought about a change in the physical plant and that the administrative force is completely reorganized. It is nothing strange to find an alumnus that wants to know what the work of the business manager is. Another will want to know what the registrar does—one gentleman wanted to know if that was another name for the president's private secretary. The older ones cannot, seemingly grasp the difference in a college during their school days and a standard college of today. I wish that every member of the Christian Church and every member of the alumni would visit Elon for a few days. Elon is doing a great work, and justly deserves the most loyal support of the Church and its alumni.

Not long ago I came in contact with a graduate of Duke (Trinity) College who is now principal of a school system in this State. As soon as he learned of my connection with Elon, he immediately informed me that he wanted several teachers from our alumni next year. He said he had not been privileged to use any Elon teachers, but had heard of their success. Elon has less trouble, no doubt, placing its teachers than any other school in the State. The personal contact on the campus gives them the opportunity of building up a personality that will make them leaders in the communities to which they go.

My observation in the field during the past two years has led me to many conclusions, and of these I shall tell you later. Judging from the interest on the part of the Church and alumni, one must conclude that Elon has a bright future, but it cannot accomplish its mission in full without the support of every one.

Geo. D. Colclough.

Elon College, N. C.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

OUR NEEDS.

"Teaching them to observe all things whatsoever I have commanded you."—Matt. 28:20.

We all need full instruction covering every phase of the Christian religion with the idea of raising up a generation thoroughly grounded in the teachings of Jesus, in the Scripture of the two Testaments, in Christian principles, and the history of the Church. There is such a woeful lack of a knowledge of these things that one wonders if the Church is failing in its mission. We meet hundreds and hundreds of young men from Christian homes who have but the faintest knowledge of these things. We need to know these things thoroughly ourselves, and we need to see that our particular Church is doing its part, that nobody passes without knowing.

Prayer.—Our Father in heaven, the world falls upon us to be taught of Thee. Give us the inexhaustible riches of the faith until we shall know it in its fullness; and give us the power to teach it until all others shall know. *Amen.*

TUESDAY.

REVELATION OF THE MYSTERY OF THE MISSION OF THE CHURCH.

"The word was made flesh and dwelt among us."—John 1:14.

"God . . . hath . . . spoken unto us by His son."—Heb. 1:1-2.

"To justify in the spirit, or (in the original) to make and declare right."—1 Tim. 3:16.

"This is my beloved Son, in whom I am well pleased; hear ye Him."—Matt. 17:5.

This Scripture is an outline of truth of the mystery of godliness. It would be hard to get a more complete sentence expressing the life of Jesus. First, we have the divinity of Christ; second, His ministry in the world to set things right by fulfilling the law of righteousness, and that no longer should we listen to Moses and Elijah, but listen to Jesus. His word is to be the law of the world. In this, Jesus lived a matchless life among men, revealed the great heart of the Father, whom to believe and follow means that we shall be like Him and He shall receive us unto Himself where we may be forever.

Prayer.—Our Father, keep before us angels of life to point us heavenward, and to urge us to be prepared for Him when He comes. *Amen.*

WEDNESDAY.

CURING SOULS.

"Bear ye one another's burdens."—Col. 6:2.

"We ought to bear the infirmities of the weak."—Rom. 15:1.

There is something great in the work of healing up and curing souls and setting them right. Christians have a ministry to the morally weak, spiritually infirm, and a consolation to give to those pierced with sorrows. Much of life is designedly bright, artificial and superficial, and it is no easy matter to face facts and be accessible to folks, and care for their souls in a way to really make our experience prescribe to their ills. But in this very service lies the supreme trial and the supreme opportunity to do service and make folks glad and happy.

This simply can't be done unless we force ourselves in the quiet of our own room with God and us and seek the power in prayer. To talk about living a Christian, growing in grace and the knowledge of the Lord, and we ourselves never kneeling in the "holy of holies" is to fall into the very danger from which we seek to be delivered. Such is like manna which cannot be kept. They must be new every morning and every evening. Only in this way can we realize that He still owns us and that His peace for the world is in us.

Prayer.—Our Father, give to us the good news of the gospel for all whom we meet. May this gospel and our Christian experience make us more than conquerors in Christ. Forgive us of every evil thought and our bad temper. Forgive us of our sadness and fill our lives with the joy of Christian living. *Amen.*

THURSDAY.

YOUR PART IN LIVING.

"Little children love one another."—1 John 3:23.

A Christian man or woman who cares for the highest type of well-being of those around him has nothing but love for folks. The old idea that a man or a woman who accepts Christianity as an escape from the torments of hell or to secure an admission to heaven has vanished; and we are learning that life is a more serious thing than that. No longer do we rely upon the comforting thought that no matter how wicked one may be right up to the last minute before death, if at that moment he accepts Christ all will be well with Him hereafter; but we are learning that salvation consists in everybody knowing God and having His blessings; that we are responsible for one another to bring life and hope to men and women around us and in every clime, bringing them to the life more abundant, seeing the beauty of it, and feeling the sacredness of it, and in this we come to know that salvation is of little worth unless it is accompanied by the salvation of one's fellow-men and women.

This means to believe in a God of love, to accept love as the greatest factor in life, and to translate into deeds that belief. This teaching we must follow if we would be saved. We have got to recognize life as a unity and how dependent we are upon one another, and that the sewerman is as much a part of that unit as a doctor.

Prayer.—Dear Lord, make us Thy ambassadors to life and to all around us in life. *Amen.*

FRIDAY.

THE AVERAGE MAN.

"And unto one he gave five talents, to another two."—Matt. 25:15.

This two-talent man is the average man, the business man, the lawyer, the doctor, the farmer, the preacher. The five-talent man is above the average, the extraordinary man. The one-talent man is below the average.

The brilliant man is prone to think that his gifts are so many that there is no need to add to them. When you were a lad in school, was there not some boy who did not seem to be put to the necessity of doing much studying? But many like that have not fulfilled in manhood what boyhood seemed to promise.

On the other hand, the dull, one-talent man faces the temptation of thinking that his talent is so small and insignificant that there is no use to try to increase it. And the two-talent man, the average man, faces danger of losing himself in the crowd. Since his gifts are so much like the common lot, what difference will it make if he does neglect to trade with his talents?

But we all need to remember that our talents can be increased. The five-talent man became a ten-talent man; and the two-talent man became a four-talent man. So at the end of the story he was almost as well equipped as the five-talent man was at the beginning. We need always to remember that if we are to grow, we must trade with our talents.

Prayer.—Father of all, we pray to be more than the average man. We pray for all, we would not yield to passion, nor disgrace our heaven-born heritage of life to grow in grace and the love of God. *Amen.*

SATURDAY.

WISE STEWARDSHIP.

"Thine alms are come up for a memorial before God."—Acts 10:4.

In the last great day when the secrets of all hearts shall be revealed and we shall all stand before the judgment seat, you and I will not get any credit for the money we have hoarded up, nor the money we have spent upon ourselves. But we doubtless shall get credit for the money we have given away for Christ's sake; for the dollar that put a meal into somebody's hungry mouth, for the dollar that put a coat on somebody's ragged back, for the dollar that put a pair of shoes on somebody's naked feet, for the dollar that carried the gospel of peace across the sea, for He hath said: "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

Making money doesn't make people better. Merely saving money doesn't make people better. Spending money upon ourselves doesn't make us better. About the only way you can deal with money is to do good with it.

"All you can hold in your cold, dead hand is what you have given away."

Prayer.—Our Father, bless us this day with the blessing that carries with it a benediction, so that when we come to the day's close, we may feel that Thy gracious approval has crowned our acts and we shall not have to be sorry for failing in Thy wishes for our welfare. *Amen.*

SUNDAY.

THE STRONG HEART INVINCIBLE.

"Keep thy heart."—Prov. 4:23.

A heart weakly kept in a defensive war is a heart already surrendered. What says the Book? "Whatsoever things are pure—think on these things." Look not back at evils and defects, but saturate yourself with the good by always looking at it. "Exercise thyself unto godliness." Practice the right, the perfect, and the evil will wither and die from neglect and starvation. "Fight the good fight." These words are a trumpet call, not to defense, but to fearless, aggressive warfare. If all of God's soldiers were occupied with defense, how Satan would laugh at the despondent army and the failing kingdom!

"Our wrestling is against principalities and powers." It is not they that are fighting us. No! We are fighting them. "I can do all things in Him that strengtheneth me." That is the tone of triumph before the contest is begun. With loyalty and such reserves, the victory is in sight, no matter how many or how great the adversaries. "Keep thy heart."

Prayer.—Our Father, if we have filled our lives with the things that perish, speak to us again the words of the Master when He said: "A man's life does not consist in the superfluity of the things that he possesses." Strengthen the inner life, turn the current of our ambitions into the stream of Thy holy will and direct our energies to meet Thine. *Amen.*

Christian Orphanage

Dear Friends:

Our friends were so good to us last year that we start off this the beginning of the new year with bright hopes, and expecting, under the blessings of the Master, to help more little fatherless children this year than we did last year. Our first week's report for this year is very encouraging. Our good old friend, Mr. J. H. Massey, started us off with a check for $500 on endowment, which is a fine suggestion to many of our other friends to do the same thing. Brother Massey and his good companion have been very warm friends to the Orphanage for a number of years, and their loyalty and sympathy has been an inspiration to us. I only wish we had a thousand more like them.

A number of Sunday Schools joined our list of monthly contributors last year. We hope to get all on the list during 1928. We want to ask your hearty co-operation this year, and we feel sure we will have it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 19, 1928.

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
New Lebanon Sunday School	$ 2.00	
New Lebanon Baracca Class	2.00	
Durham Sunday School	17.69	
Elon College	6.25	
Happy Home	2.25	
Hebron	2.50	
Liberty	4.50	
Greensboro, First	10.83	
United Church, Lynchburg	1.96	
Greensboro, Palm Street	7.80	
		$ 57.78
Western N. C. Conference:		
Ramseur	$ 5.84	
Randleman	5.81	
Mt. Pleasant	2.72	
Big Oak	5.00	
Smithwood	1.16	
Pleasant Hill	3.91	
Shiloh	4.57	
Liberty	2.00	
Seagrove	1.66	
Providence Memorial	5.81	
		38.48
Eastern N. C. Conference:		
Piney Plain	$ 8.76	
Pleasant Union	3.11	
Damascus	3.00	
Lebanon	1.56	
Turner's Chapel	1.25	
Wentworth	10.50	
Pope's Chapel	1.65	
		29.83
Eastern Virginia Conference:		
Suffolk	$25.00	
Mt. Carmel Sunday School	3.77	
Mt. Carmel S. S. Class 6	.80	
Oakland	5.00	
Holland	9.00	
Ocean View	5.85	
Union, Southampton	1.25	
Winchester	13.14	
Bethlehem, Dec. & Jan.	6.00	
Wakefield	3.63	
Franklin	10.00	
		83.44
Valley Virginia Conference:		
Leaksville	$ 1.68	
Bethlehem	2.22	
Linville	2.25	
Palmyra	4.00	
Timber Ridge	1.07	
Dry Run	11.50	
		22.72
Alabama Conference:		
Noon Day		.45

Special Offerings.

Y. P. Socy., Hebron Church	$ 2.50	
Rock Stand, Roanoke, Ala.	5.00	
Waverly, white gift col.	22.66	
Palmyra Valley Va., Xmas offering	3.75	
Mrs. W. W. Jones, Norfolk, Va.	10.00	
Chapel Hill Church, Xmas offering.	11.36	
Mrs. H. B. Guilford, Aurora, N. C.	2.00	
		57.27
Mollie Churchill estate		189.68
Mr. & Mrs. J. H. Massey, Durham, N. C.		500.00

New Building Fund.

N. C. & Va. Conference:		
United Church, Lynchburg	$20.35	
Liberty Church	8.55	
Liberty Sunday School	6.15	
P. P. Jones and family	4.00	
Third Avenue, Danville	17.26	
		56.31
Eastern N. C. Conference:		
Hayes Chapel	$ 9.35	
Catawba Springs	15.00	
		24.35
Western N. C. Conference:		
Providence Memorial		12.83
Eastern Virginia Conference:		
New Lebanon	$15.00	
Ocean View	6.15	
South Norfolk	93.85	
R. C. Etheridge	10.00	
		125.00
Valley Virginia Conference:		
Christian Chapel	$ 3.25	
Leaksville	18.75	
Palmyra	1.25	
Newport	9.45	
		32.70
Georgia and Alabama Conference:		
Beulah		14.95
Northern Sunday School:		
Washington Grove, N. Illinois Conference.		5.30
Total		$1,337.34

ELON'S WORTH TO OUR CHURCH.

(Continued from Page 5.)

makes Elon's appeal so distinctly unselfish—it gives out to every department of our work so much more than it ever receives. Eternity alone can measure the good that has been and will continue to be done through the lives of the men and women who have been trained for leadership there. By withholding our love, our loyalty and our benefactions, we might close the doors of the college, but the seeds sown in the hearts of Elon men and women will continue to produce ever-increasing harvests as the days and years lengthen into eternity.

And what has been done in and through Elon has, in a smaller way, been done at Bethlehem, our junior college, and will continue to be done there in proportion to what of love and loyalty and benevolence we put into it.

Realizing, then, what our colleges have meant to us in the past, and visioning something of what the future may hold for us if we but do our part, can any one of us afford to withhold his hearty co-operation when the call comes to help by giving of our time or means?

Asheboro, N. C. E. L. MOFFITT.

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Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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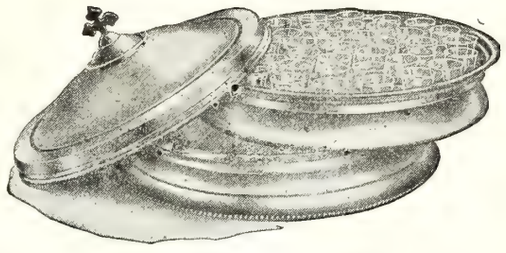
Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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Tray No. 85—Interlocking only, with 36 glasses.	$22.00
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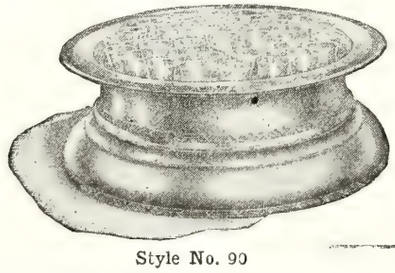
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
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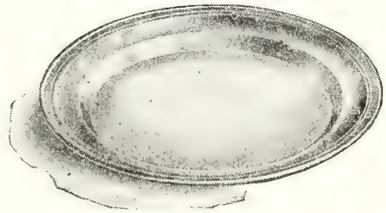

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Answer to riddle: "She-ever-lay."

Verses this week for small Kiddies to learn:

"It is very nice to think
The world is full of
Meat and drink,
With little children
Saying grace
In every Christian
Kind of place."

"Apples red, apples red,
Milk and bread, milk and bread,
Such good food, we children know,
Makes us grow and grow and grow."

"In snow-time, in rain-time,
In hot or cold weather;
At bed-time and tired-time
We're all home together."

How about some letters from each of you this week? Please hurry.

YOUR EDITOR.

THE ELVES OF GOOD CHEER AND THE HORSESHOE.

By Alice Cary Dunn.

The Elves of Good Cheer were delighted when they found it in a deserted corner of the pasture field. They knelt down by it and looked at it closely. "It's a rusty old thing, isn't it?" said one little elf at last. "I wonder if it really brings good luck!"

"Of course it does!" cried the others, decidedly. "It always brings good luck. It never fails!"

"But what can we do with it?" asked the doubtful elf. "It can't do much good lying here almost hidden in the tall grass."

"We'll carry it to a tree and hang it up," said the others. "Then it will be all right."

With a great tugging and lifting, they managed to carry the old horseshoe to a walnut tree that stood in the pasture field, and there they hung it on a broken limb. Then they flew happily away on one of their numerous errands of good cheer.

That night the old turkey hen with her little brood came to the walnut tree to roost. They usually spent their days in the pasture field and the nearby meadow, and at night they all slept in the old tree.

Once the turkeys had been tiny, darting like quail among the weeds and clover, but now they were large, almost half-grown, with glossy bronze feathers like thier mother. When they were small they had slept at night cuddled under their mother's wing, safe and warm; but now they roosted in a row on a branch of the walnut tree and felt very grown-up and dignified.

However, the walnut tree's limbs were close to the ground, and the night before a fox had come from the forest and discovered the sleeping turkeys. He had put his forepaws against the tree trunk, and, stretching himself up as far as possible, he had seized a young turkey, quick as a wink, and ran away with it.

Even now while the turkeys were moving slowly toward the tree, the sly fox was hiding in a clump of tall grass, waiting for them to settle down for the night. Nearer and nearer came the feeding turkeys, and lower and lower sank the sun.

"O dear!" said the fox, "I wish the darkness would soon come. I'm almost starved to death," and he licked his lips with his long red tongue.

When night fell, the turkeys were all perched in their usual places on the walnut tree branch, ready for a good long sleep. They talked to each other sleepily for a time, and then all was still. Slowly the wicked fox began creeping toward the walnut tree.

Poor mother turkey hen! If she had known the danger she could have given the signal and they might have spread their wings and flown to safety. But the Elves of Good Cheer were far away, and there was no one to tell her.

One young turkey moved restlessly on the branch, and the fox paused and waited. Then he moved softly on again to the foot of the tree. "Now," he said to himself, "I'll soon have a good meal," and with a spring he leaped against the tree trunk ready to snatch a turkey from the roost.

Then there was such a yipping and yelping as you never heard, and the sound of something limping away through the grass; for when the fox leaped against the tree trunk he knocked down the heavy horseshoe, and it hit him whack! on one of his paws. There were nails in the horseshoe, too, and they scratched the robber's side.

"Those turkeys must have been armed," he gasped to himself as he lay down to rest a long way from the walnut tree. "I don't know what they threw at me, but it was something awful. I'll never go back there again"—and he never did.

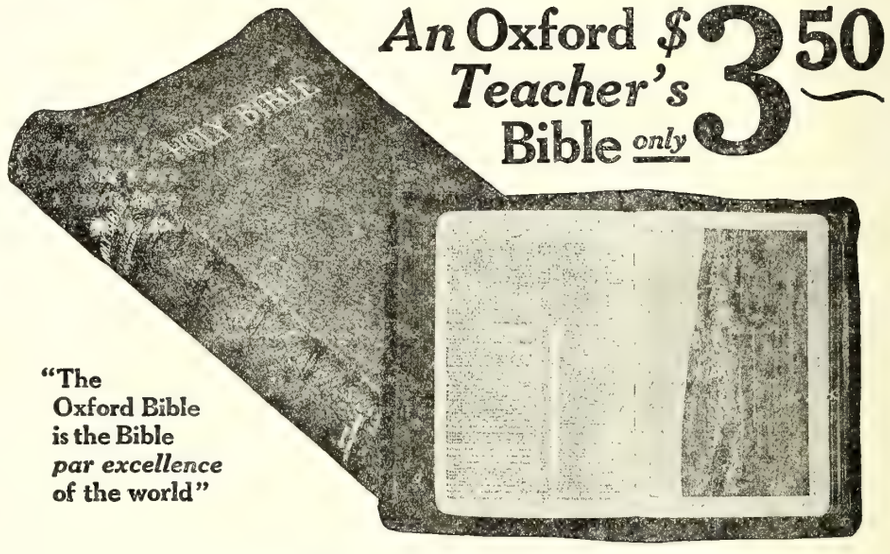
(Continued from Page 7.)

United States whose knowledge of father and mother gives them no knowledge of Jesus Christ. "The consistent conduct of my father," was the only argument that a would-be infidel could not refute. God give us more of this kind of argument. Can your children see Jesus through you? As I see it, brethren, parents, and not children, have locked the wheels of Zion. Oh, that we could awake to the need of a consecrated parenthood!

Our work in this field at every point has been making steady progress since we came. The responsibility of the work falls very heavily on us, and we covet the prayers of the brotherhood.

Ambrose, Ga. W. C. CARPENTER.

OXFORD BIBLES



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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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FERGUSON—FULLER.

Robert Ferguson and Virginia Anne Fuller, of Newsoms, Southampton County, Va., were united in marriage by the writer at the Holy Neck parsonage, Holland, Va., December 30, 1927. The groom is a son of Richard and Alice Ferguson, and the bride is a daughter of C. W., Jr., and Annie R. Fuller, of Boykins, Va. May success and happiness attend them through life.

N. G. NEWMAN.

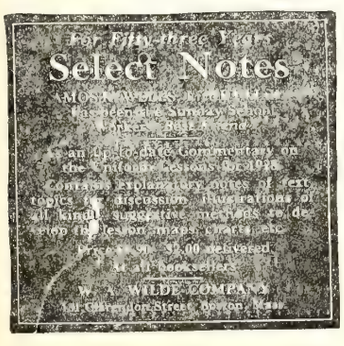
HOLLAND—GRIFFIN.

Herbert H. Holland and Bessie May Griffin were united in marriage by the writer, at the Holy Neck parsonage, Holland, Va., January 31, 1927. The groom is the son of the late Jim Richard Holland, of Nansemond County, Va., and the bride the daughter of the late Jerry Pierce, of Isle of Wight County. They will make their home in Isle of Wight County, Windsor, R. F. D. 2. May their wedded life be happy and useful.

N. G. NEWMAN.

COLLAPSE OF SOVIET MARRIAGES.

Many of us who cannot interpret the political platform or program of Russia find in its attitude toward marriage an illustration of its assault upon all ancient features of civilization that have distinguished cultured races from barbarians. Their effort to destroy the very instinct which groups families and sets them apart as related to each other and responsible for each other, has left them with an army of orphans on their hands, that is but the first sheaves of a harvest of tares. It is estimated that already there are 4,000,000 of these destitute little folks. The government is alarmed and is attempting to care for some small percentage of these street wanderers. In the effort to uproot religion and the sanctity of marriage and to make the support of the home an optional act, they violated several of those great established principles of human conduct that are at the very basis of life. However, it seems necessary for the preservation of civilization that at certain intervals there must be attempted great radical changes in our ethics, sufficiently revolutionary to show the world that when men break the Ten Commandments they destroy every possibility of progress as well as goodness. The peasants of Russia are the last to surrender their convictions about the necessity of religion and the sanctity of the home. In that great counrty the peasants predominate. In that great country there will be a return to Christian standards in another revolution.—Presbyterian.



STEWARDSHIP.

The financing of the kingdom will never be accomplished by the wealthy alone; it will take the multiplied and continuous giving of the millions of moderate means and the tear-stained mite of the widow to make up an offering acceptable to our King and adequate to His stupendous plan for the redemption of the world. It is not so much a question of the size of our incomes; it involves a reckoning and a consecration of every resource, a budgeting of time, strength, influence, and of all our earning and spending, and a setting aside of the full portion which should be assigned to the direct work of the kingdom. If every one of us is ultimately to give an account of himself to God, we had better learn to keep accounts here and now.—Ex.

THE BOOK THAT PROVES THE BIBLE INSPIRED.

The trouble today is that thousands of people try to live a Christian life who depend for their knowledge of the Word of God on the man who preaches in the pulpit. You have no business to depend upon any man for your knowledge of the Word of God. You and I must read the Word for ourselves. Read your Bible regularly; read it consecutively, not anywhere you happen to open. Where are you to begin? In Genesis. Are you troubled about the inspiration of the Bible and do you want to know a good book on the subject? I know a splendid book that settles the question—the Bible! I come to this Book on my knees, and I am ashamed of how little I know of it; but what I do know enables me to realize that it is a precious Book.—G. Campbell Morgan.

A man cannot possibly be a gentleman if he lacks courtesy.

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CLEMENTS.

Mrs. Nancy Polk Clements, daughter of the late Mr. and Mrs. Josiah P. Gay, of Isle of Wight County, Va., quietly passed at the home of her daughter, Mrs. W. H. Dick, in Macon, Ga., January 3, 1928. She was born November 7, 1845, and had been a member of Antioch Christian Church for seventy years, and was a recognized leader in this community.

Her husband, Thomas J. Clements, preceded her to the grave many years. Two daughters and two sons survive—W. R. Clements, of Nashville, Tenn; F. M., of Greensboro, N. C.; Mrs. W. H. Dick and Miss Ruth Clements, Macon, Ga. Her body was brought to old Antioch to rest. Services were conducted by Dr. W. W. Staley and the writer. May her spirit fall upon her children.

C. H. ROWLAND.

COX.

Inasmuch as our Heavenly Father, in His great wisdom, has seen fit to remove from our midst our beloved friend and charter member of the Ladies' Aid Society, Mrs. Mary Jane Cox; and

Whereas, in her death, the Ladies' Aid Society of the Waverly Christian Church has lost one of its loyal and devoted members; be it resolved:

1. That, while we mourn the loss of our friend, we bow in humble submission to the will of Him that doeth all things well.

2. That her life and influence has been a blessing to us and to the community. That the Christian fortitude and patience with which she bore her suffering be an inspiration to us to live closer and do more for the Saviour whom she loved and trusted.

3. That we extend to the family our sympathy and ask our Heavenly Father's blessings upon them in their loss, and that a copy of these resolutions be sent to the family, to The Christian Sun, and be recorded in the minutes of the Ladies' Aid Society.

MRS. B. E. WHITE.
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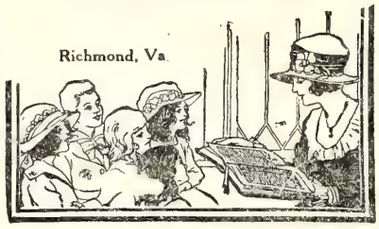

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VOLUME LXXX. RICHMOND, VA., THURSDAY, JANUARY 26, 1928. NUMBER 4.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Think Back a Little.—

Do you remember the first time you drove an automobile, and how exhausted you were at the end of an hour, and how good the solid old earth felt when you stepped out of the driver's seat?

A New Attack.—

The Salvation Army has set some new goals in the New York district, and they are specific. It will push them vigorously, as the Salvation Army knows how to press causes. Among these is a planned attack on the artistic paganism of Greenwich Village. This will be a new line for the army, and the battle cry is "Do Your Best!" It is a much-needed task they undertake, and in all probability a most difficult one.

A Union Church.—

The People's Church of Michigan State College, East Lansing, Mich., has a laboratory of human relations provided at a cost of half a million dollars. It manitains a school of religion with an enrollment of 223 and a teaching staff of six. It has an extension division which will require the services of a hundred students in attendance at the college. In this union Church, twenty-five denominations are represented. It is doing a splendid piece of work and is demonstrating what can be done when Christians forget denominationalism and work together toward a common end

Thomas Hardy Dead.—

Thomas Hardy, the last of the great Victorian novelists, died recently at the age of eighty-seven. His novels hold a high place in English letters, and Mr. Hardy had done some splendid work even in his last years. His philosophy of life was not one which would appeal, but his pessimism and fatalism furnished him with some stories of unforgetable characters. The remains of the novelist were cremated, and his ashes taken to London for burial in the Poets' Corner of Westminster Abbey. Sir James M. Barrie was one of the few mourners for the departed writer. No religious service was held for him.

Praises the Jesus Way.—

G. Bernard Shaw recently wrote in praise of the Jesus way of life. He is a well-known critic and writer of plays, and his praise is to be respected as the praise of a man whose philosophy of life has had weight in the world, and it comes, too, after sixty years of experience. Mr. Shaw says: "I am not a Christian any more than Pilate was or than you are, gentle reader. But I am ready to admit, after studying the world of human misery for sixty years, that I see no way out of the world's troubles but the way which Jesus would have found had He undertaken the work of a modern, practical statesman."

Tokyo Wants Parley.—

Unofficially the Japanese have expressed themselves as in full accord with the note containing a peace proposal sent by Secretary of State Frank B. Kellog to the French government. Japan, it is stated, is ready to enter a pact for the perpetuation of peace, and it is expected that when the invitation to participate arrives in Tokyo, the government will request that the peace parley be held in the capital of Japan. Apparently the discussion of peace is becoming a matter of grave importance, and after all the talk of nations along lines of peace may help to bring the world into closer contact and a more harmonious fellowship.

Maude Royden Arrives.—

Agnes Maude Royden arrived in the United States recently to cover the country on a lecture tour. Because of rumors that Miss Royden smoked cigarettes and favored companionate marriage, three of her lecture engagemenst were canceled in Boston, Chicago, and Philadelphia. They were promptly replaced by eighteen others, and her manager was forced to turn down four hundred requests for lectures. Miss Royden is an evangelist who appeals to the intellect as much as to the emotions. She is head of the famous Guild House, London, England. When told of the canceled engagements, Miss Royden said that she didn't think that God had the time or the inclination to worry much whether she smoked a cigarette or not, and she declared her opposition to companionate marriage or anything but a permanent monogamy. "Of course, when a marriage has failed, divorce is the only solution," she told the reporters in substance. Miss Royden is fifty-one years old. Her father, Sir Thomas Royden, was created a baronet, and the title has passed to her brother, Sir Thomas Royden, head of the Cunard Line, to which the Acquitania belongs. After her lectures she will have a month's holiday in the United States, and then will tour the world studying youth and feminine Christianity.

Rabbi and Minister Exchange.—

On the first Sunday in February, Rabbi Ferdinand W. Isserman, of Holy Blossom Synagogue, Toronto, and Rev. E. Grossley Hunter, of the Garlton Street United Church, of the same city, will exchange pulpits. In a city where the feeling between Jew and Gentile is so profoundly marked as in Toronto, this is a brave and splendid thing for these two religious leaders to do. It is significant, too, that Rabbi Isserman is better known perhaps for his stand in a case demanding that Jewish nurses and young physicians be given a fair chance in Toronto hospitals than for any other thing among the Canadians of the city, and among his own people the Rabbi is a representative of liberal Judaism, and has begun the Sunday service for his people. Rev. Mr. Hunter is a man outstanding in the work of the United Church of Canada, and he has built up in a most remarkable manner the work at the Church of which he is now pastor. This exchange of pulpits offers an opportunity for these two leaders of religious thought to bear a message of good will and mutual understanding to each of these congregations, which are among the largest in the city. It would be futile should they content themselves with compliments, but we feel confident that both the rabbi and the minister will bear a message of worth and power.

The United Church Reports.—

The reports from all parts of the United Church of Canada are now coming in, and they show a vast saving in men and money, and some of the facts as given out from headquarters show something of what has been accomplished since the union in June, 1925, and of what the United Church is now doing. Throughout the Dominion 410 congregations have amalgamated, and thus have been lessened the home mission grants, and a more effective service given. Six hundred new preaching points have been reachd, and the giving has increased. The spiritual health of the Church is reported as in splendid condition, and the reports are generally hopeful. The United Church of Canada now has a membership of six hundred and fifty thousand. There are nine thousand preaching places, 3,198 pastoral charges, and 3,900 ministers at work in the Church. There is now no surplus of ministers, and five hundred young men are preparing to enter the ministry of the Church. More than four and a quarter million dollars have been spent in repairing buildings and equipping Churches and parsonages. The Church owns more than twenty million dollars' worth of general and college property. During the last year pastors in the Church received four and a half million dollars in salary, and for all purposes more than fifteen million dollars was raised. It is interesting to note that the United Church of Canada is preaching the gospel in twenty languages in Canada, and that it has a Church for the deaf. The Church is moving forward magnificently, and is giving a service of unparalleled efficiency. Instead of the former competing congregations in small centers, there are now harmoniously united Churches, self-supporting and carrying forward a splendid work.

NOTES-PERSONALS

Mrs. B. W. Fields, Reidsville, N. C., is working faithfully in THE CHRISTIAN SUN campaign. She hopes to secure a number of new subscribers.

Rev. R. A. Whitten, Reidsville, N. C., has been on the sick list, but he has resolved to get well, he says, and attend the "Pastors' Conference." That's the right spirit!

The executive committee of the Federal Council of Churches meets in Cleveland, Ohio, January 23-24th. Dr. W. W. Staley is to attend this session of the council, representing the Southern Christian Convention.

Mr. and Mrs. Sam Leonard Davis, of Norfolk, Va., will give a musical and song service at the Christian Church, Burlington, N. C., of which Dr. G. O. Lankford is pastor, on Sunday night, January 29th. Friends are invited to attend.

Prof. S. A. Holleman, known to a host of Elon former students, and whose residence is High Point, is recuperating from sciatica at Miami Beach, Fla. His address there is 850 Commerce Street. His many friends will be glad to know that he is improving.

Delegates who expect to attend the tenth convention of the World's Sunday School Association, which meets in Los Angeles, Calif., January, 18th, should apply to W. A. Harper, Elon College, N. C., for credentials, sending $5.00 with their application.

Mrs. Herbert A. Carlton and mother, Mrs. Wooten, and Mrs. Carlton's two daughters were appreciated visitors to the college last week. It was Mrs. Wooton's first visit to Elon. She was charmed with the entire layout here, and it was a pleasure to have her inspect thoroughly the Carlton Library Building.

Dr. Lewis H. Keller, president of the Atlanta Seminary, Atlanta, Ga., the seminary of the Congregational Church in the South, was a happy visitor to Elon on January 17-18th. Dr. Keller feels that some of the young men who are now ministerial students in Elon will attend the seminary in Atlanta after their graduation here.

The Fellowship of Prayer for 1928 has just issued a very attractive pamphlet entitled "The Fruits of Religion." The Fellowship of Prayer begins on February 22nd and concludes with Easter Sunday. The pamphlet may be ordered in quantities at three cents each by addressing Dr. Jay T. Stocking, 105 East Twenty-second Street, New York City.

Dr. F. P. Ensminger, who is general superintendent of the Congregational Church in the Southern States, is very much interested in having fifty members of the Christian Church subscribe for the *Southern Congregationalist*. He is also working to secure fifty subscribers for THE SUN among the Congregationalists. Dr. Ensminger says: "THE SUN'S "Observatory" on the front page is one of the best things I see anywhere." Dr. Ensminger is not alone in his appreciation of Bro. Lynam's fine work.

We suppose that all the ministers and members of the Christian Church have repented of their sins in not being members of the Catholic Church, and in sackcloth and ashes have decided to return and kiss the Pope's toe, receive his forgiveness, and be truly saved. The Pope evidently is distressed by the growing spirit of the union of Christ's followers throughout the world and has decided to do his bit to head it off. Poor, deluded brother! Jesus prayed for the oneness of His followers, and even the Pope of Rome cannot ultimately prevent the answer to that prayer.

Mrs. Oma Utley Johnson, 312 East Edenton Street, Raleigh, N. C., is deeply interested in organizing an alumni association in Raleigh. The organization will take place on Friday evening, February 3rd, at 6:30 o'clock. A banquet will be served in honor of the organization at the United Christian Church, Raleigh. Mrs. Johnson has done her best to get in touch with all Elon graduates and former students living in Raleigh and the towns near there, but any student or graduate living in Wake County is entitled to go, and Mrs. Johnson desires that all such will let her hear from them at once.

Judge O. W. Whitelock is rejoicing in the fact that *The Herald of Gospel Liberty*, in its merged form, will pass the 1,000 goal for charter members as subscribers. THE CHRISTIAN SUN congratulates *The Herald* on this success, and we urge that our Sunday Schools subscribe for the magazine number, at least for each officer and teacher. If the magazine number, which is the first issue of each month, is sent to one address and more than five copies are ordered, the price is 75 cents a year. Sent to individual persons, it is $1.00 a year. There is no question that the magazine number is worth several times the price.

Many of our Churches observed the Day of Prayer for the colleges on Sunday, the 15th. In connection with this celebration at the First Christian Church, Greensboro, Dr. C. H. Rowland, pastor, a call to earnest prayer was issued by the pastor. A part of this call says: "Our colleges are rendering service to our young people, to the Church and to the kingdom of God. Never have our colleges done a greater work than now. They are preparing and inspiring our leadership for the Church. . . . Pray for the men and women who have responsibilities of administration and instruction in these colleges. Pray for the students in these colleges and for the host of youth preparing to enter our colleges. Pray earnestly for our colleges."

A host of friends will be deeply grieved to learn of the death of Bro. C. A. Shoop, Suffolk, Va., on the morning of January 17th. Bro. Shoop has been in failing health for some months, but it was hoped that he was improving. He was a power in the Suffolk Christian Church, having served as Sunday School superintendent for many years, and being at the time of his death chairman of the finance committee and a member of the building committee for the new Sunday School plant. Bro. Shoop was a faithful and valued trustee of Elon College. He always backed up his suggestions with cash. Being a man of rare energy, he could not be satisfied to see the work of the kingdom languish, and he gave himself tirelessly for its progress and advancement. His wife and daughters will have the deep sympathy of the entire Church in their loss.

Rev. M. F. Allen, pastor of our Church at Newport News, Va., has resigned his work there, to take effect about April 1st or as soon as the Church can make rarangements for his release. Bro. Allen has always felt that he should give himself to evangelistic service, and this is why he has given up his work at Newport News. Bro. Allen says: "I have always felt that my work was in the field, which I now seek to enter. If I may pass judgment upon my own work, I would say that my greatest successes have been through the revival campaigns which I have conducted while on vacations from my pastorates." The pastoral committee of the Newport News Church has as its chairman Mr. W. H. Baker, 1028 Twenty-fourth Street, and as its secretary Mr. W. L. Rilee, 1028 Twenty-third Street. There is no doubt that Bro. Allen will succeed excellently as an evangelist, and our Newport News Church will furnish a fine field of opportunity for one of our ministers.

PALM STREET CHURCH.

The Willing Workers' Sunday School Class of Palm Street Christian Church held its regular monthly meeting Wednesday evening, January 4th, in the hospitable home of Miss Violet Montgomery. The meeting was opened with Scripture reading by the President, Miss Havanah Earls. The Lord's Prayer in unison. Roll called and reading of minutes of last meeting by the secretary, Miss Violet Montgomery. New officers were elected, as follows: president, Miss Pauline Ray; vice-president, Miss Gladys Montgomery; secretary, Miss Vera Montgomery; assistant secretary, Miss Havanah Earls; treasurer, Miss Swannie McNeil.

The Bible questions and answers were then taken up, which all are enjoying in our class meetings. The meeting closed with prayer by the teacher, Mrs. Anna Smith. The hostess served delicious refreshments, which were enjoyed by all.

MRS. ANNA SMITH.

Greensboro, N. C.

SOUTH NORFOLK LETTER.

Rev. O. D. Poythress, pastor of the South Norfolk Christian Church, stated that the quarterly conference held recently in the Church was one of the most successful in a long time. There was a spirit of co-operation and work among the congregation that foretold great successes during the last year, and the Church debt has been reduced from its original figure of $104,000 to $35,000, and it is planned to pay off $1,000 each month during this year.

Plans for the entire year were discussed at the conference, and it was decided to hold revival services, beginning Easter Sunday, to run jointly with the revivals in other Churches. It is hoped that Rev. H. C. Caviness, of Portsmouth, will accept the invitation to conduct these services again this year. He was very successful with them last spring. Plans were also laid for the second anniversary service for the new Church building which will be held on the first Sunday in June.

FROM GEORGIA.

Among his other engagements, Rev. A. R. Flowers is to speak before the Ministers' Conference, to be held in Jacksonville, Fla., from January 27-30th. Bro. Flowers is a firm believer in the fellowship of all Christians, and he does not preach it only, but he lives it, and his lectures and his life have gone a long way toward bringing a greater spirit of Christian fellowship among all denominations in many sections of Georgia and Florida. The young people have learned to think of Prof. Flowers as their true and tried friend, for he has helped dozens of poor boys and poor girls to find a way to improve their time and to do things that will benefit them intellectually, spiritually and financially. He thinks things through, and then, in his quiet, unassuming way, he proceeds to put them across.

MISS ZOLA B. BAXTER.

Glenville, Ga.

UNITY—"THY KINGDOM COME."

By Dr. J. E. Rawles.

"In the beginning was God." The world began as a unit with the Creator. This unifying Spirit has been on a conquering mission since creation. This eternal Unit will go on conquering until the end of creation, regardless of the devil and his hosts. Where did we come from? Why are we here? And where are we going? These questions have puzzled the minds of men for all time—agitation at times to the extent of madness and insanity. The answer is that the human race is on a circling journey, from Unity to Unity; yes, from God to God.

History emphasizes this truth. This unifying spirit is an instinct of the human race, whether in savagery or in civilization. In primeval savagery we find the family unit, and held together by physical force. In the most recent civilization we find myriads of families as a unit and held together by the spirit of unity and love in a state of united democracy. Later with the savages we find tribe units with their chiefs held together by physical force. As the human race becomes less savage, we had monarchical units with their kings and held together by main and muscle.

In modern times, as the human race begins to see, she views life from a different angle; she is beginning to have a vision of this above unity as applied to all mankind in a world democracy, governed and held together by a spirit of brotherly love—for God is love. So today our newspapers are full of the League of Nations, Association of Nations, World Courts and disarmaments, which are but echoes of the conquering spirit of Unity that began with creation. Remember, from Unity to Unity—from God to God. This conquering spirit of Unity has had no easy journey.

The great libraries of the world will tell you of the red and rugged way. "Wars and rumors of wars" is the story, but still triumphant on the trail. History, on all of her pages, only bespeaks of two forces at work, namely: a unifying or centralizing force and a non-unifying or disintegrating force. These two forces have characterized all wars and human conflicts of the past. In our national history we see this truth emphasized. The Civil War was a war of what? A conflict between this unifying force to unite the States and the force of disintegration to maintain independent States. The united effort won because it was a step further in the right direction in the progress of the human race. Our thought was then governed by the Declaration of Independence."

Again, what did we find in the World War? Only the same two forces at work. We find a conflict between this spirit of unification or centralization in the form of the allies, and the spirit of disorganization or of disintegration in the form of Hunism. But we have advanced as a nation from the head thought of independence to the heart thought of the Declaration of Independence.

One receives many interesting impressions while traveling in Europe. There is no one truth that stands out more prominently than universal brotherhood of mankind. It is true that we differ from the European nations, and they differ from each other, but this difference is artificially brought about by environment or circumstances and is only on the surface. Beneath this superficial variance one could see a common cord of universal brotherhood connecting the European nations and binding them with ours. The great disturbances between people and nations are apparent on the surface, while beneath the surface the great undercurrent of brotherly love moves onward toward universal peace and happiness.

You cannot separate the European nations from each other or from our nation. We, as a nation, attempt to protect ourselves by immigration and tariff laws. This protection is greatly in name only. In the year 1925 there were 800,000,000 dollars spent by tourists in Europe. During this same time, foreigners in this country sent to their respective countries $400,000,000, making a grand total of one billion, two hundred million dollars, and the immigrants continue to pour into our country. Only 24,000 from the European nations are allowed to enter our country annually. There is a waiting list now that it would take sixty-seven years for all of them to come over at the present rate of admission, if none of them died. This bespeaks the truth that we are one people and time is gradually breaking down the barriers, bringing about unity—for "ye are one."

Unity has a basic foundation of co-operation. The spirit of non-unity has a basic foundation of competition. The former bespeaks progress, service and life, while the latter bespeaks retrogression, injury and suicide. The co-operation or living spirit has been grasped not only by the nation as basis of government, but by the commercial world. At first the people could not understand this in the commercial sphere, and thus the newspapers and magazines were filled with long discussions on trusts, monopolies, and combines. The newspapers howled for awhile, and legislatures got busy, but the true co-operative business enterprises marched on in progress, serving the human race—giving better goods for less money. I will not mention the success of htese large corporations (or better co-operations), but will let your mind recall and enumerate. At first the majority of the business world had not advanced to the stage of a few, and this majority thought these few were enemies, and they were. Enemies not to the individuals as such, but to their method of business, namely: competition. In other words, it was a conflict between co-operation or unity, and competition or non-unity. Their records and results, so far as success in the business world, stand for themselves.

This unifying or co-operative spirit has been caught here and there by all lines of human endeavor. In the Church we see it shining out in the so-called "Federation of Churches" and other efforts at Church unification. This unification, or co-operative spirit, is characterized by God. The disorganizing or competitive spirit by the devil. Regardless of sin, competition and diverstiy, the world is marching triumphantly to Zion —to "thy kingdom come."

Church or Sunday School unity does not mean denominational unity. Some are inclined to believe that Episcopalians must become Presbyterians, Methodists emerge into Baptists, Christians into Congregationalists, and the Friends into some other belief in order that unity may be brought about, but not so. Denominationalism is but a means or method to a common end and purpose. We have no more right and reason to believe that denominations will become one in name than to look for the time when all merchants will use the same methods in business, or farmers till the soil in the same manner. Denominationalism represents the mental process of the Church, and there will be denominations as long as the mind of man is human.

By denominations, we have a mental and individualistic working basis that we may reach, in spirit, the great united Church behind all creeds. Here we are one in Christ, who is Lord of all. Here I am reminded of an imaginary story of Evangelist Sam P. Jones that I heard him relate over thirty-five years ago. He said, on resurrection morn, when old Gabriel blows his trumpet, Christ, the great and good old Steam Engine of time, will roll out of the round-house and start for New Jerusalem. To Him will be coupled Episcopalian cars, Friend cars, Christian cars, and many others on their glorious journey to the great city. He blows for the station and rolls under the shed and comes to a stop. The passengers begin to get out and greet each other in a glorious meeting. At this moment, they hear the rushing of waters and a "chugger, chugger, chugger" sound, and they will look over to the right and behold a boat had landed and Baptists were coming ashoree in the city by the river Jordan. They got there on time, but by water. This tells a wonderful truth that can be easily remembered. All true creeds or denominations are together at heart, purpose and aim. There is a heart or spiritual unity.

The mission of the Church is quite comprehensive, and must meet the needs and necessities of the human race. Well do we remember when a Church building was constructed with four walls to accommodate preaching. Here they preached, prayed, sang, moaned and shouted once or twice per month, which seemed to meet the needs of the time. Later, instrumental music was added, which some thought was the devil's handiwork. Later the Sunday School became a factor, and the architecture of the Church had to change to meet the requirements. Thus Sunday School rooms set apart to accommodate the different grades, where each can get the proper Bible and religious training. We have advanced a step farther, and now provide in our Church architectural plans for social and recreational quarters.

Social provision in our Church life, to our mind, is essential. Still there are some good people who class it with the instrumental Church music of old, as the cunning handiwork of the devil. A true deacon of a Church said to me some time ago that he had as much patience with social and recreational quarters connected with a Church as the devil had with holy water. He was honest in his statement, and we honor him for his honesty and frankness. Biological life is fundamental, and has to be taken care of in the proper development of an all-round individual. If the Church does not provide for the social and recreational life, youths of our Churches will look elsewhere to meet the requirements. "Thou shalt not" will not be accepted as a substitute. Their life demands it, and the Church must respond.

The Church must be made attractive. The graveyard air that shrouds the average Church must be relegated to the middle ages. I don't recall but one funeral service that God conducted wholly Himself. This funeral was that of Moses, one of the greatest characters of the Bible. He was buried not on a hill and adorned with a monument, but in the valley of Moab, and unto this day man has not known the place of his grave. Both grave and place were buried. This suggests a wonderful lesson in the disposition of the dead. The Church is no place for her lawns to be deadened by graveyards and ghosts, nor her front roofs built tomb-like. All this emphasizes fear, gloom and death. Of all the buildings in the world that should bespeak life, and not death, would be a Church with her mission of light and life. A Church thus shrouded defeats herself. Like begets like. Such Church environment is probably a source of comfort to the old or near dead, but Churches are not built primarily for the old, but for the young.

"I come not that ye might have death and have it more abundantly, but I come that ye might have life and have it more abundantly." Thus the Church representing Christ is not to prepare people to die, but to prepare the human race to live; not primarily to live hereafter, but now, here in this life. If the life is well lived here, it will take care of the life to come; for "the dwelling-place of God is among men."

So the Church must meet all the proper development of womanhood and manhood. Christ possessed all-round development. "Jesus increased

(Continued on page 14.)

E-D-I-T-O-R-I-A-L

EDITO

J. O. ATKINSON, Elon College, N. C.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRISTIAN UNITY.

One thing may be said in truth: that Protestant denominations are getting in speaking distance of one another. That points to fraternity and Christian fellowship. Jesus prayed "that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me" (John 17:21). It may be assumed that His prayer will be answered, and it is being answered in the various comity conferences and co-operations among the people of God at home and on mission fields. Any attitude that cultivates a more friendly spirit among Christian leaders deserves mention and approval. One of the great questions in this day is how to reduce the friction between denominations. Exchange of pulpits, ministerial contact, Golden Rule behavior, any method of bringing ministers together in conferences for discussion, will help on in the direction of unity.

The third Sunday in this month was an example of Christian courtesy and fellowship in the gospel at the Christian Temple, Norfolk, Va. It was the celebration of the ninth anniversary of Rev. Dr. Leon Edgar Smith as pastor of the Temple. Some interesting and valuable facts were printed in the program:

Membership—1919, 236; 1928, 1,398.

Sunday School enrollment—1919, 160; 1928, 816.

Budget, benevolent and current expenses—1919, $2,800; 1928, $16,500.

Value of Church property—1919, $14,000; 1928, $350,000.

This record itself shows not only progress, but real work on the part of pastor and people. What the Church needs above all else is faith in God and work on the part of men and women who profess to be followers of Jesus Christ. It was a great day at the Christian Temple.

Dr. Jason Noble Pierce, pastor of the First Congregational Church, Washington, D. C., had been invited and had accepted the invitation to be the guest of the Temple pastor and preach at both services. Calvin Coolidge, President of the United States, is a member and regular attendant of Dr. Pierce's Church. The fact of the President's regular attendance at Church is a good lesson for every American citizen. The congregation at the morning service was large, and at night very large. The sermons were surcharged with the Word and Spirit of the gospel—real preaching! Plain, simple, sincere gospel messages reached the hearts of the great congregations. Here was a fine lesson for preachers to "preach the Word." The finest thing on this great day was the fraternal spirit in this visit and messages of this great man of God of another denomination. If these two great pastors of the Congregational Church and the Christian Church could thus worship and minister together in "the unity of the Spirit in the bond of peace," why may not the denominations do this on a larger and more permanent scale?

Dr. Pierce not only preached at the Temple, both morning and night, but at the First Congregational Church in Portsmouth at 3 o'clock in the afternoon to a large and appreciative congregation. Four Christian ministers attended this service—Dr. L. E. Smith, Revs. Lowe, Caviness, and Staley. Dr. Pierce attended the Ministerial Association of the Eastern Virginia Christian Conference at the Central Y. M. C. A. on Monday, and delivered a fine address, and twenty ministers were present, and Mrs. Fix graced the occasion with her presence. After lunch together, Rev. H. E. Caviness carried Dr. Pierce, Dr. Smith, Rev. H. S. Hardcastle and me around by Cape Henry and Virginia Beach, after which Dr. Pierce left by steamer for Washington. His visit was an inspiration to all who heard him, and the idea of Christian unity seemed nearer. He is an outstanding minister in the Congregational denomination, and he is as brotherly as we can be to those of our own household.

Christian unity is in the air; Christian unity is in the Church's prayers, and every spiritual and personal contact brings the prayer of Jesus nearer to the answer which His own life craved. The third Sunday in January was a great day at the Temple, and Dr. Smith and his splendid congregation deserves praise for their work for Christ. W. W. S.

MOLDING A TYPE.

Some months ago a gentleman, who is a keen observer of men and institutions, asked me why it was that the ministers of the Southern Christian Convention appear to be of one mind and one spirit, and why they exhibit such a beautiful attitude of fraternity and brotherhood for other people. I knew that he had a reason of his own in explanation of this "happy situation," as he described it, and so I inquired of him to outline to me his own opinion touching this matter.

He then reminded me that several times he had been a visitor to our campus and that he became acquainted with the life and program of the college, and particularly with the professors, who have to do with teaching our courses in Bible and religious education. He very frankly said that he ascribed the unanimity and like-mnidedness of the ministers of our Church to their having studied in the same institution and under the same instructors.

He then complimented Elon for being faithful and true to the ideals and principles of the Christian Church. In his judgment, no denominational college more faithfully reflects the ideals and purposes of its supporting Church than Elon does, and he is a much-traveled man and acquainted with many institutions of higher learning in many States.

I consider this the finest compliment that could be paid our college. The Christian Church founded Elon for a definite purpose—the purpose of molding its leadership in terms of the ideals, principles, purposes and programs of our Church. That a brother looking on from the outside should have discovered that Elon has faithfully discharged its stewardship in this regard is to me one of the most inspiring facts that I know.

Is this brother not right? Has Elon not molded the thought and spiritual patterns of our leaders? And does this fact not account for the fine spirit of fellowship and fraternity and brotherhood and love which characterizes our ministers in their relations with one another? And does this fact also not account for the lack of schism, theologically or otherwise, among our brethren?

There is no question that the ministers of our Church appreciate Elon, and they appreciate it for its molding influence over their own spiritual attitudes. W. A. H.

ENLISTING YOUTH FOR CHRIST.

The future of the Church depends upon winning the children and the youth of today for Christ. Who will tell us the exact age a child should be before it should be encouraged to make the "good confession"? Who would presume to stand between a child and God? Who would presume to deny any child the privilege of enlisting its life for Christ?

For many of us, the time has come when we are ready to say: "Any child of any age that wants to pledge its allegiance to Jesus Christ and the Church will be received into the Church without restriction and without reservation."

In the past many have thought that the child might be qualified to make other important choices in life, but that choosing Christ and His way of life demanded more mature judgment, and that therefore it was wrong to encourage or to try to persuade children to decide for Christ and the Church. How many of us have heard parents actually oppose their children making the Christian decision and uniting with the Church! Such parents insist that a boy or girl of ten or twelve years of age does not realize all that accepting Christ and joining the Church means. But neither does an adult understand all that proposition involves.

The child does not have to be able to explain all the mysteries of religion in order to be religious. If such a test were demanded of adults, not one could meet the test. No man or woman living knows all the mysteries of religion. But even the child of eight years can know enough to experience religion. How inconsistent such parents are to oppose their children in becoming Christians on the ground the child does not understand all it means! The child does not understand the mystery of sleep. Will the parent, therefore, keep the child awake until it learns the mystery of sleep? The child does not understand the mystery of the process of digestion. Will the parent, therefore, refuse to let the child eat until it learns all about the process of digestion and assimilation? The child does not understand the mystery of thought, the law of the association of ideas. Will the parent, therefore, forbid the child to think until it learns the mystery of thought? The child does not understand the mystery of love. Will the parent, therefore, forbid the child to exercise love for home and parents until it is able to comprehend the meaning of it all? Why, then, should a parent refuse to let a child profess

religion until he can fully understand the meaning of religion?

The children themselves and the kingdom of God have had to suffer because of the inconsistent attitude of parents who failed to appreciate the naturalness of religion and the capacity of the child for religious experience.

Ten years ago the psychologists told us that the age from twelve to sixteen was th peeriod in which the child is most responsive to religious stimuli. But actual experience in the laboratory of life has revealed that those early deductions of Starbuck, Ames, Hall and others were wrong. During the years between seven and ten the child is in the most impressionable period of its life. That is the time of all times when the current of the child's thoughts and life can most easily be turned God-ward. Educationists recognize that this is the best time in the child's life for it to learn music, art, and the language. They should also recognize that this is the best time in the child's life for it to learn God and the way of right living.

Occasionally, you will find parents who, though somewhat advanced beyond the position of those that oppose their children making religious decisions, still fall short of God's expectation of every believing parent. This class of parents might be called the "middle-of-the-roaders." They do not oppose their children making confession of Christ and uniting with the Church, but neither do they encourage it. When approached on the question, they reply, "Yes, I want my child to be a Christian, and I shall be glad when it makes up its mind of its own accord. But I do not think it is right to try to influence a child in such a decision. I want my child to decide for itself." God in heaven, have mercy upon us if we parents feel that we should not try to influence our children for Christ and the Church from their very earliest childhood! There are plenty of forces in the world trying to influence them away from Christ and the Church. And if the parents fail to influence their children for Christ and the Church, who, pray, can ever atone for this neglect?

One of the primary duties of every Christian mother is to teach her child to pray. One of the happiest times in a mother's and father's life is the experience of teaching their child to pray. And yet there are hundreds of professing Christian parents who absolutely fall down in this responsibility—Christian parents who are neglecting to teach their children to pray. Recently a boy, eight years old, and from a home where the father and mother were professing Christians and active in Church work, and yet this boy, eight years old, told his Sunday School teacher that he had never been taught even the simple prayer, "Now I lay me down to sleep." Pathetic, you say. It's a crime! Before God, such parents are guilty of soul-negligence, and the Church of the future will lay the responsibility for Christian nurture largely at the door of the home. The home cannot shift all this responsibility to the Sunday School. If the youth are to be won to Christ and the Church, Christian parents absolutely must accept their responsibility and create a wholesome religious atmosphere in the home. Religion should be a topic of conversation in the family circle the same as education, industry, politics, play, etc. But, above all, it must be practiced in all the family relationships and in the various relationships of life—for religion may be caught as well as taught. However, religion is not apt to be "caught" by any one to whom it has not first been "taught" in some way or other.

Knowledge about God absolutely must precede love for and faith in God. To this end, every Sunday School teacher should realize that the ultimate objective in the task of religious education is to win the child for Christ and the Church. Religious education is definite evangelistic propaganda of the highest type. The idea prevailing a generation ago that the objective in religious education was merely to impart the facts of the lesson was not sufficient to meet the needs. Religious education must deal with ideals as well as with ideas. The other extreme which was common a generation ago among some Sunday School teachers was to ignore the importance of the subject matter in the lesson, and because of want of information the teacher spent the lesson period in exhortation. This extreme of merely exhorting the children to "come to Jesus" is equally as unworthy of the Sunday School teacher as the other extreme of merely presenting the bare facts of the lesson, giving no life issue, and having no definite objective that touches the child's life in its relation to God.

The fundamental principle of pedagogy is that the teacher shall have a definite objective in mind, and shall know in detail every step that must be taken in order to realize the objective. Thus the definite objective in the work of every Sunday School teacher should be to win the pupils for Christ, and then to equip them with knowledge and inspiration for service. Both the direct method and the indirect method of approach should be used in winning the youth to life allegiance to Christ. A knowledge of child psychology will help the teacher, but it is not absolutely essential. A knowledge of boys and girls is even more important, and a sincere love for the youth is the most important of all.

The Church at one time looked upon the youth as a problem. Later the youth was considered a field of opportunity. But the Church in the future will look upon the youth as a force. The Church of the future will make greater and ever greater use of this force, this enthusiasm, this life-momentum. The child is the hope of the Church and of the world. And because we are coming to appreciate this fact, the future of the Church of our Lord was never brighter, never more hopeful. The fact that the Church has failed in the past to recognize its evangelistic opportunity among the youth accounts for the appalling failure of the Church in winning the boys and girls for Christ.

Statistics reveal the important fact which is familiar to all that 83 per cent of the members of the Church come through the Sunday School. And yet statistics also reveal the perfectly alarming fact that 70 per cent of those in the Sunday School are lost to the Church. Three out of every four boys in our Sunday Schools are lost from the senior and young people's divisions. Something has been radically wrong with the system that has permitted such losses. If a business concern lost three out of every four dollars invested it would be considered a complete failure.

The trouble has been that the Churches have not recognized the children as being an asset to the kingdom, but have thought of them as being a liability. In looking after the spiritual interests of the adults, the spiritual interests of the child have been overlooked. Busy here and there in seeking to win the adults to Christ and the Church, the youth have been allowed to slip away from the influence of the Church, and altogether too often have been lost to the kingdom for years, if not for all time. Think of it—70 per cent of the boys and girls who enter the Sunday School are lost to the Church somewhere along the line, all because of one of three or of all three reasons: First, the home has not given its sympathetic co-operation by sustaining a wholesome religious environment and by personal instruction in religion and morals; or second, because the Sunday School has not had a definite evangelistic objective in its program of religious education; or third, because neither the home or the Sunday School has had a "sympathetic appreciation of the child's life in its moral and religious development." In many instances, the failure has been due to the fact that the need of the child has not been the recognized law of the kingdom, but instead the whims and fancies of the adults have determined the program of the Church. Educational evangelism demands that the need of the child shall always be the law of the Church and of the Sunday School.

A child can be taught religion in such a way that he will want to experience it. You can train the child so that the choice of the Christian life will be perfectly natural for him. Life itself is a series of choices. These choices by the child may be a progression of choices for the good, and by proper religious training in the home and in the Sunday School the child can make the supreme choice of life, the choice of its Saviour and its God, without any revolutionary experience in its life. The child does not have first to decide for the bad in order later to decide for the good.

Religious education is not a substitute for definite religious experience, but is rather an aid not only to the realization of a definite religious experience, but also to a deeper religious experience. Religious education makes it easier for the child to decide for the good, for God, and for a life of loving service to humanity in the name of the Lord Christ. Call this decision what you will—the experience is the same; the experiencing of religion. Some call it conversion, some call it the religious unfoldment, some call it a spiritual birth. It is not the name, but the experience, that is of vital importance, namely: for the child to pledge allegiance to Christ's way of living.

By example and by precept, by instruction and by devotion, the home and the Church can so magnify and exalt the Lord Christ that every normal youth will experience a resistless longing to be an avowed follower of Jesus Christ. And following Jesus is the sum total of Christianity.

The call of the Master to parents and Sunday School teachers is to hold His life up before the boys and girls in such a winsome and wholesome way that they will naturally decide for a life of purity, of goodness, and of usefulness.

Deciding for Christ should be thought of as a normal experience, and not as an abnormal experience. And if the life and character of Jesus is held up before the youth consistently, they will want Him.

A boy of ten years, while playing upon the street, was accidentally run over by an auto. When they took him to the hospital, the physicians and nurses despaired of his life. The little fellow kept calling, "I want the man." The nurse sent for his father. The father came and stood by the boy's side, but the lad shook his head, saying, "I want the man." They sent for the lad's Sunday School teacher, a young man of fine character, who had always exalted the life of Christ before the boys in his class. The Sunday School teacher quickly came and tried to bring cheer to the little fellow. The lad shook his head again and said, "I want the man." They then sent for the doctor, who came and simply stood by the boy's side, as there was nothing more he could do. The lad looked at him, and then faintly shook his head, saying: "No, I want the man; the man with the crown of thorns on his head."

The character of Jesus had been held up before the boy in his home and in his Sunday School class in such beauty and simplicity that when the crisis came to his young life it was only natural for him to want "the man with the crown of thorns on his head."

The evangelism of the youth, or educational evangelism, challneges the mothers and fathers, the Sunday School teachers and pastors so to hold

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Eudora Kilby, relict of Abel Upshur Kilby, was found dead in her bed by her daughter, Miss Eudora Kilby, on the morning of December 9, 1927. She had passed away while asleep as quietly as she had gone to sleep when she retired. Her maiden name was Eudora Lydia Ballard Eley, daughter of Col. William and Lydia Eley, among the prominent residents of Nansemond County, Va. She was the last of twelve children, three of whom died during 1927. Mrs. Kilby was born October 9, 1848, and was 79 years and 2 months old when she passed over the river into the rest that remains to the people of God. Her father was for a long time treasurer of Nansemond County and a leader in Bethlehem Christian Church. Mrs. Kilby was herself a faithful member of the Suffolk Christian Church and will be greatly missed by her many friends; but memory will supply her presence in their hearts.

Mrs. Kilby was a charter member of the Ladies' Benevolent and Social Union and of the Woman's Missionary Society of the Church and loyal to all the obligations that Church membership and these societies involved. Her devotion to the Church and its enterprises was an index to her real Christian life. With her, Christ was first, Church was second, and all other relations harmonized with these two traits of her character. In her social relations she maintained all the essentials of refinement and friendliness without any of the faults of superiority or pride. Her home and her social contact were Christian through and through. She grew into the new day without any loss of the best that was in her youth.

Mrs. Kilby is survived by two daughters, Mrs. Claude J. Dennis and Miss Eudora Upshur Kilby, both of Suffolk; two grandsons, Claude J. Dennis, Jr., and William Hill Kilby, and many collateral relatives. Her son-in-law, Claude J. Dennis, and his family reside in Suffolk.

Mrs. Kilby not only came of distinguished parentage, but her husband, Upshur Kilby, was also a member of a prominent Suffolk family. The Kilby family has been prominent in this section for a hundred years, socially, religiously and politically. When these three elements can be combined on the basis of true character, it makes a human force that is sustained by divine approval. This family history runs back to the Wellons period, in this part of Virginia, and leaves its impress on the Church and society. No greater man and no greater religious force has ever chastened the atmosphere of this community than the combined influence of the name Wellons, Eley, and Kilby. Great characters pass out, but the influence of their lives lingers in succeeding generations. Mrs. Kilby shared generously in this inheritance and profited by its possession.

The funeral services for Mrs. Kilby were conducted from her home, on West Washington Street, on Sunday afternoon, December 12th, by Rev. W. W. Staley and Rev. H. S. Hardcastle. The songs by friends were sweet, the flowers were beautiful, the sympathy was deep, and the occasion impressed all present with the value of Christian trust and the hope of reward. No one could feel that her passing had been sad, but sweet—going to sleep in her own home and waking up in heaven. There is one time in human experience when religion comes to the front and claims the respect of all—that time is at the grave—but the grave of a Christian is the gateway to glory. "Blessed are the dead who die in the Lord." Her grave is a suggestion of the door to heaven. "Her children rise up and call her blessed," and who knew her respond, Amen!

W. W. STALEY.

ELON LETTER.

This Elon Letter is being written on the morning of January 18, 1928, just five years following the fire which destroyed the original administration building and made possible the new Elon plant which now graces our campus.

I have not been able today to forget the dark experiences of that cold, bleak January morning five years ago, nor at the same time the messages of hope and inspiration that came over the wires on that day from friends and alumni in all parts of the country, pledging their support and insisting that a new day had dawned for Elon.

At the very hour that I write, the student body and faculty were, five years ago, in session in the alumni building, in the gymnasium of that building, and were singing the college song. That was their answer to the calamity which had overtaken us—

"So here's to dear old Elon, faithful and bold,
Here's to her banner of Maroon and Gold."

As the strains of that college song died away that eventful morning, to be followed by speeches from alumni who had hastened to their alma mater, by faculty members and by students and sympathetic citizens who had come in, a new purpose was born in the mind and heart of all, and the assurance of a greater Elon was undeniable and likewise undefeatable.

And now five years have passed, and I am seated in one of the finest offices for its purpose imaginable, furnished completely by the generous kindness of friends who were anxious that the office of the board of trustees and of president should be adequate and representative of their affection for the college. This office is in one of the finest administration buildings on any small college campus in the world. And jutting out from its four corners, arrayed in all their splendor, are four great companionate buildings constituting with it an administrative group of college structures, unsurpassed in their adequacy and in their beauty and in their serviceableness by any similar group of college buildings known to the writer, a judgment which has been confirmed by more than half-dozen of the nation's outstanding educators who know college plants and know them thoroughly.

These five beautiful and impressive buildings house the administrative functions of our college most acceptably, and they are themselves situated in the heart of a campus beautified by lawns, driveways, concrete walks and shrubbery, the whole surrounded by an impressive wall, graced at appropriate places by beautiful entrances.

The plant now is valued at $1,202,851.04, whereas five years ago it was only valued at $364,110. Surely, the Christian Church should give thanks to God and to the great-hearted men and women in our own and other Churches who have made the new Elon possible.

In addition to this, by wise planning and foresight, the Christian Church has made it possible for Elon to become a member of the Southern Association of Colleges and Secondary Schools—the greatest honor and distinction that can come to a college in this section of the country. And, added to all this, the Churches have written Elon into their hearts indelibly, and they are rising up in their generosity to give her the support, and with her likewise to Bethlehem College, that is necessary to insure continued progress and growth.

My heart today is filled with gratitude, and I am rejoicing in spirit beyond measure for the good things that have come to Elon during these past five years.

But I feel one particular lack in my life today. I miss Uncle Wellons as I have not missed him before. On the morning of the fire in 1923, it was he who spoke the first encouraging word to me as I met him in the corridor of the west dormitory. I said to him, upon greeting him: "Well, Uncle Wellons, what do you think of the future?" Immediately he replied: "I have seen much less here than is here now, and I expect to see much more." He did more in praying for Elon during the trying period of rebuilding than any of the rest of us did by soliciting, planning or giving, and in a very real sense this new plant is a tribute to his prayer-life and to his ability to command the resources of God Himself.

W. A. HARPER.

BETHLEHEM LETTER.

Our colleges—Elon and Bethlehem.

Faith, hope and charity—these three qualities of the mind and heart are the fundamentals of all successful psychological dealing with individual and college problems, and when analyzed and applied, become dynamic factors in demonstration.

Every thinker has intelligent faith; the rest of the people have little or no faith at all. We should be educated into our faith, not by it; and this education should be the result of investigative thought on our part. Faith is based on knowledge; in this way it becomes understanding, and if faith is understanding, then it must be substance, for it is the practical working hypothesis by which is created the structure of all our successful activities. Our colleges are achievements of our faith—past, present, and future. The degree of our faith will be manifested in the manner we support our Church schools at this time.

Hope is desire, but desire without faith is impotent. Desire forms a mental picture which faith and love cause to become manifest in the material world. Our faith in God is in exact proportion to our faith in man and his institutions, which are the outgrowth of His Church.

The fundamental principle of charity is love. To the unthinking, charity has ever meant that quality of giving which always tends toward pauperization, but that type has always been prompted from a desire to discharge one's obligations or a desire for approbation. Real charity is love and sincere friendship, and this spirit not only inspires the recipient of the gift to a better attainment, but raises the donor to a higher plane of thought and service.

To develop our natures, we must give; to accomplish intelligently, we must give: for all life in its perfect expression is a scientific manifestation of the law of expansion and attraction, or giving and receiving. Life becomes disorganized on any other basis of operation. Every cause must have a related effect; hence, the more you give, the more you receive. The instant you begin to hoard what comes to you or keep it for yourself alone, a congestion takes place and becomes manifest in your life. To give without letting go in mind produces the same result as though you had not given at all, for it is the thought-action which operates.

It is not what you sell to the world, but what you give to the world that builds your lasting success. In giving you should never try to impress the individual or institution with the importance of your gift, nor the greatness of its value. It should be given, not as a bounty of your generosity, but rather as a gift it is your pleasure to bestow with no favor in return. Your gift should

be the result of an inward impulse to express love, for no one can express true love until it is felt within the secret recesses of the soul.

To accept more than we give, without the desire to render loving service in return, is to create an uneven balance which must be finally adjusted by us, and this fact is usually the cause of so many disagreeable changes in life. A perfect balance is gained by giving more than we receive, for by so doing a capacity for receiving more is created, and this capacity must be filled. We receive only in proportion to the quality of our giving or serving.

Love is the greatest thing in the world. It was the moving cause of our redemption and the gift of God's Son was the procuring cause. Our love for Elon and Bethlehem Colleges will be made manifest in the contribution we make for these institutions during this financial campaign for schools and colleges and the loyal support we give these schools in the future. The offering we make for the colleges will be our gift to God for the benefit we have received through His Church, for the colleges are the achievements of the Church. We have not had the right conception of Elon and Bethlehem if we have not viewed them as Christ's schools for the preparation of His leadership for humanity's highest service. We only ask that you treat Christ right in the offering you make for Elon and Bethlehem during this campaign. S. L. Beougher.

Wadley, Ala.

ELON AND THE CHRISTIAN CHURCH.

The two great agencies of the Church are evangelism and education. No Church has ever gone forward without both. Christ was right when He said to Nicodemus: "Ye must be born again." Paul was equally right when he said to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Our forefathers were led of God when they built a Church. They were also in His keeping when they built a college. No one should question that we are responsible for and should support our Church. No one should question our responsibility for our colleges or our obligation to support it and support it adequately. There should be no camouflaging or side-tracking this matter. Elon College is ours, our responsibility, and every member of the Christian Church should assume and bear his proportionate part of this responsibility.

We should remind ourselves occasionally what the college has done for the Church.

It has given to us an opportunity to put a part of our money on the altar of education, for the good of humanity and the glory of God.

It has given to the youth of our Church an opportunity for higher education, under Christian leadership and wholesome conditions.

It has given to us an increasing number of trained laymen in our local Churches entirely capable of helping to handle the perplexing problems of the present day and to steer the Church rightly, that its future and efficiency may be secured.

It has given to us a trained ministry, a ministry fearless and with a passion, a ministry with a vision and with great faith. With but few exceptions, every pulpit in the entire Southern Convention is filled by ministers who received part or all of their training at Elon College.

It gives to us today an increasing opportunity to continue to build with our prayers, our sympathy, our money, and our co-operation an institution that will continue to serve humanity and the Church long years after we are dead.

It gives to us at this time an opportunity to express our appreciation unto God for what Elon has done for us and for the Church; and further, our continued faith in its possibilities and its achievements.

This is the time for our educational offering; the college needs your support. I am, therefore, as President of the Convention, appealing to the entire membership of the Church—ministry and laity ailke—to please give heed to your educational committee's appeals, make your offerings liberal, that our college may not be hindered in its program of training for the Church.

L. E. Smith, *President,*
Norfolk, Va. *Southern Christian Convention.*

WHAT ELON COLLEGE DID FOR ME.

By Miss Ruth Johnson.

This topic is as intangible as "what is fragrance to a rose?" or what is mother? or what is home? All are, in a sense, abstract and indefinable.

We think of life and its three great relations in the terms of God, country, home; but the Christian college is a savor that vitalizes our lives and quickens our perceptions to these three great factors. Yet there are influences which we may name that Elon impresses us with that live forever. The three outstanding, perhaps, are: influence in religion, friendship, and faculty inspiration.

Religion and education are as inseparable as hydrogen and oxygen. No learning except that of truth is of any value. We cannot look out without looking up to the great mind that created and orders all life. Religion is natural and spontaneous, and all knowledge must bring around the eternal attributes of life.

The deeper knowledge of God can come only through the exercise of the emotions in worship and the influence that is brought to bear in seeking the revelations of His infinite love. The atmosphere and program at Elon seek to constantly give opportunity to such inspiration and development of the youthful unfolding life.

The second influence that I would mention is the possibility for a wide circle of friends—and what is so valuable in life as friendship? Poets have sung of it, orators have lauded it, and even God has exalted it when He says, "I call you not servants, but friends." And Christian friends are the most valuable of all. As some one has said, "Christian friendship is not only a precious memory, but an abiding heritage that remains with us and always will." The finest type of people that I have ever known have been Elon friends.

In contrast to the undenominational or State school, the congeniality on Elon campus is pretty general, and every student comes to claim Elon as a second home, for there he finds understanding, appreciation, and unselfish devotion.

The greatest of her sons is happy to reminisce on Elon friends and Elon days. Her memory is wholesome.

The third thing is the faculty inspiration—the close contact that comes with small numbers and the personal understanding are outstanding influences at Elon. There is clear evidence that the purpose of the faculty is not to get but to give; they are men and women who have learned that "He who would be greatest must be servant"—they would be great, therefore, that serve. The lessons are lived before they are taught, thus enlisting the allegiance and enthusiasm of the students for the ideals presented. They help to learn and help to live.

Many are the times the students are admonished to learn from the Book of books, and from the open pages of life, even at the sacrifice of the text-books. "As the twig is bent, so is the tree inclined," and many of her sons and daughters stand with limbs and branches towering toward the heavens with foliage enough to shelter the twittering birds that rest in its shade.

The faculty give a surprising amount of intellectual stimulus, even in connection with youthful predicaments and surplus energy which they must constrain. Under their guidance we explore life and courage is greatly heightened with which to face life.

Dayton, Ohio.

THE NEED OF ELON COLLEGE.

As my thoughts turned toward Elon College, I felt inclined to write a few lines on "The Need of Elon College." As I thought beak in 1888, when the Southern Christian Convention met at Graham, N. C., I recalled that there were only two college graduate ministers in the Southern Convention at that time. I do not mean to cast any reflection on the non-graduated ministers, for I think ministers that are educated on their knees, with the Bible in their hands, have the best education of all; but as the country at large is placing more stress on education then it was up to the Church to cope with them by having a Christian college, so that our boys and girls can go, that they may be better equipped to teach the Word of God in all its purity and saving power. As we read from St. John 1st chap. 6th verse, there was a man sent from God whose name was John. So as God calls our boys and girls to be ambassadors for Him, they can go to Elon College where they are thrown in Christian atmosphere and taught Christianity.

Today we have in our Southern Christian Convention, fifty-eight college graduates that have gone out from Elon to preach the Word of God. I believe when a man is called to preach, he can preach and be instrumental in saving souls, but to be called of God and then equipped with Elon College education he will be able to expound the Word of God, whereby he can influence more to accept Christ as their personal Saviour. As I see it, this is our biggest mission on earth—that of saving souls. The Christian Church may hear the call to "Go ye into all the world and preach my gospel," and not have the knowledge that Elon College can give. Can the Church fill the balance of the command—"to every creature?" I can think of no place where the Church can be better qualified for this mission unless it be at the foot of the cross.

Henderson, N. C. W. A. Newman.

DENDRON, VA.

Greetings in our dear Lord's name!

God is still blessing the Churches of the Dendron charge. I am happy to say that unity prevails among the members, and a sweet fellowship between pastor and people. Yes, the co-operation has been wonderful. It is indeed a pleasure and an honor to serve suce loyal, consecrated folks. They are second to none in the Conference.

Notwithstanding the fact that the mills at Dendron have closed down, and some of our members are out of employment, yet they haven't neglected their obligation to our Church. We have just paid the last note on the parsonage. The Ladies' Aid Society of the Dendron Church gave half of the amount and members contributed the balance. The Dendron Church is out of debt. Why should I not feel proud to serve such people?

They say, "We are having glorious, soul-feasting days." I do try to feed them from God's own wonderful storehouse. May the dear Lord bless them and our great Church, and may it continue a great blessing to our great republic; yea, to the whole wide world!

E. B. White.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

The Christian Annual.

Please do not fail to order your "Christian Annual" for 1928 before you lay this paper down. It is brimful of just the data, history, records, board actions, boiled-down information, all ready for reference, which you as a Christian worker will need every few days. It is ready. Do not delay. It is just off the press. Every pastor, Conference officer, and progressive Church officer needs it.

Stewardship Secretaries.

I do not know of any persons in the Churches and Conferences who have greater opportunities and responsibilities before them right now than all stewardship secretaries. Early in 1928 the Sunday School Lessons will have numerous definite stewardship lessons, practically for the first time. Thousands of our teachers have never had any stewardship instruction. They do not know what stewardship is. They have not read a recent book on the subject. They think of it indistinctly as a method of raising money, or as a matter of giving more money. They have not studied it in its relation to all of life. The whole matter of its spiritual power and relation is new to them. They do not know it as a character-builder. Consequently, our stewardship secretaries have the opportunity of their lives for real Christian service in that they see that those teachers get stewardship training for their task. It is a serious responsibility, new and fresh. Delay will mean that hundreds of teachers will fail to get the real stewardship message to their pupils. So important is the matter that Secretaries Hermon Eldredge and Warren H. Denison sent special letters to all pastors and superintendents, urging this stewardship preparation. There is no time for delay.

The Early Convention Offerings.

Early remittances are coming in. We cannot yet get much of an idea what the trend will be, but this we do know: that unless there is a marked increase in the offerings over last year, and unless all the Churches and Sunday Schools respond generously, and unless many individuals give large personal gifts, the work our people have laid on the Convention office will be seriously crippled. We, therefore, count on every loyal pastor (and we have as loyal as any have), our strong laymen, our generous women, our fine young people, to put the January offering to the General Convention in the place where it ought to be, so that our actual needs may be met. We believe our people will do it when the matter is fully understood by them.

Letters and literature have been sent to all pastors, Church clerks, and superintendents, urging their hearty co-operation in the teaching and practice of Christian unity. We hope that this period of study and teaching will be widely observed, and will mean real progress in the cause of a more complete unity.

QUARTERLY REPORT.

The quarterly financial report of the North Carolina Woman's Missionary Conference to the treasurer of the Woman's Home and Foreign Mission Board, S. C. C.

Women's Societies.

Amount of dues	$332.00	
Home special, mountain work	15.75	
Foreign special, Bible women, Jap.	25.00	
Kitamura Home, Japan	236.42	
		$ 609.17
Young People's Societies.		
Santa Isabel	$ 17.38	
Mountain work in Virginia	27.37	
		44.75
Willing Workers' Societies.		
Santa Isabel	$ 3.75	
Mountain work in Virginia	3.75	
		7.50
Cradle Roll.		
Baby home, Elon Orphanage	$ 1.28	
Kindergarten	1.27	
		2.55
Total amount of check		$ 663.97

REPORT FOR QUARTER ENDING DEC. 31, 1927.

Women's Societies.

Burlington	$170.82	
Durham	38.30	
Elon College	87.20	
Greensboro	97.35	
Haw River	20.00	
Hines Chapel	21.75	
Howard's Chapel	10.00	
Liberty, Va.	13.50	
Mt. Auburn	20.00	
Piney Plains	3.00	
Pleasant Grove	3.60	
Pleasant Ridge	24.00	
Raleigh	45.00	
Sanford	31.25	
Union Ridge	23.40	
		$ 609.17
Young People's Societies.		
Burlington	$ 40.00	
Greensboro, Jr.	1.00	
Sanford	3.75	
		44.75
Willing Workers' Societies.		
Durham		7.50
Cradle Roll.		
Mt. Auburn		2.55
Total		$ 663.97

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

PORTO RICO LETTER.

Dear Folks:

I am happy to say that we had very impressive and successful Christmas programs and exercises in our Ponce Church. On Monday, December 26th, our big Christmas program was given. From the remarks of the public, it was one of the best programs ever given in our Church. We feel happy that our hard work was not a failure.

On Tuesday morning, at 9 o'clock, we gave a Christmas tree to our Sunday School children. Each child received a little bag of candy and a small gift. I could assure you good folks that your gifts that were sent to us were greatly appreciated by our little folks and made their Christmas a happy and real one. Probably to some of you little things do not mean very much, but very little articles are appreciated by us Porto Ricans.

On Friday, our Christian Endeavor young folks enjoyed a very good Christmas social at our mission home. Each member received a little present and enjoyed the songs, games and the Porto Rican refreshments. On Saturday, which was the last day of 1927, we had a very impressive midnight service. It was like a dream to me to be surrounded by the strange people and be greeted in a strange language for a new year. But I enjoyed it to the fullest, and I am learning to love these people.

Probably some of you would be interested to know how I spent my Christmas Day. I am thankful, also happy, to say that I have had one of the best and happiest of Christmases while being away from home. My Christmas started in the middle of November. The cheerful greetings and thoughtful gifts from you dear folks at home brought cheer and joy to my life daily. I wish to thank every one who remembered me by their Christmas greetings and gifts of love. I have received over two hundred greetings. All these thoughtful greetings have made me become like a new person, with more love, courage and strength for His service.

On Christmas Day I was invited to spend the day with the three young girls who are also missionaries for the United Brethren and the Baptist Churches. We had a real Christmas turkey dinner, and in the afternoon we were invited for afternoon tea at Miss Miller's, where we sang Christmas carols and enjoyed a real American Christmas gathering.

When the month of December came to an end, I found myself very tired and weak from the constant work of the month. Therefore, Misses Clengam and Shaw, the Baptist missionaries; Miss O'Kruey, the United Brethren missionary, and her dear mother, who is visiting her and I, stole away from Ponce and landed in the United Brethren rest home, which is located among the marvelous mountains that are covered with the tropical fruits, to rest and live a simple camp life just for four days. The wonderful fresh air and the beauty of the nature have given us the strength and new vision for our work.

I am writing this letter while sitting under a beautiful orange tree, and thinking of you good folks, and wishing that you were with me to enjoy this simple country life with me. I pray and hope that God will give me strength, so that I may continue my work for His kingdom. Please do not forget me in your prayers.

VICTORIA E. ADAMS.

PRAYER FOR CHRISTIAN COLLEGES.

BY DR. C. C. RYAN.

Our most blessed Heavenly Father, we adore Thee, we magnify Thee, we rejoice in Thee, we praise Thy holy name. We thank Thee that everything Thou hast permitted to come into our lives shall work together for good, for we love Thee. Our Father, we realize that to begin life's action is to step on holy ground; it has a commencement, but no termination. On such an unending career, the full-orbed light of the past should shine. To the end that we may become disciples of Christ, grant that we may know the laws of our own nature, for the laws of our own nature are to us the revelation of God. May we know Jesus Christ and the laws by which He worked, that we may take the principles and temper of Him and apply them in a great variety of circumstances in which Jesus Himself was not placed.

May our right thinking and our right acting set up Thy glorious gospel through all this land, and make it Emanuel's land; and as Thou wast our Father's God, be Thou our God and the God of our seed afterward, from generation to generation, through successive men and institutions of fidelity, usefulness and honor, that the kingdoms of the world may become the kingdom of the Lord and His Christ.

At the time of this call to prayer in behalf of our Christian colleges, we beseech Thee that the wisdom of all the past may be imparted to the young life of today through the medium of in-

telligent Christian teachers, to the end that the laws of God may be known and the will of the Lord be done among men in this twentieth century and all succeeding ages.

May the worth of cultured life be so known that men and women with great material wealth shall be willing to support our institutions of learning, knowing that an investment in Christian education will bring forth a fruitage for time and eternity.

Oh, God! for the sake of generations now living and the generations yet unborn, bless our schools and colleges, each student and teacher, and all men and women who cast their offering into the treasury. In Christ's name. Amen.

Richmond, Va.

FIFTY-FOUR YEARS.

I have finished up the fifty-fourth year of pastoral service, and still have vigor and strength left for more service. During the past year I served the Morrisville Christian Church and assisted Dr. J. O. Atkinson, our Mission Secretary, for four months in the mission campaign, speaking from two to four hours every Sunday; cultivated two acres of land in cotton, five in corn, and a crop of vegetables, cut one hundred shocks of wheat in a day with sythe in old-time way, and felt fine the next day.

During my ministerial life I have received in Church membership more than two thousand, organized more than a dozen Churches, and had about the same number of Church houses erected; and now, with all the willingness of my soul and vigor of my body, I am superannuated, and now I am out in the field to graze. One word I want to say just here. I never asked a Church to consider or call me as their pastor. I thank God for all the gospel privileges that He has permitted me to have and enjoy, and for all the good that He has accomplished in the use He has made of me; and if I have in any way done or said anything that has hindered the kingdom, I do implore His forgiveness. I have made no compromise with the world or the devil. During these years I have fought many hard battles, and I thank God for victory in my soul today and am now willing to be offered up. May God's grace, mercy and peace be upon the brotherhood in Christ Jesus. I am His and yours till death. In His service saved to serve. P. T. KLAPP.

VISITS PETERSBURG.

Bro. Sam Davis and his charming wife were with us at Washington Street Church on last Sunday. Bro. Davis played for our Men's Bible Class and also spoke, to the delight of those present. At night, a large congregation assembled and were sympathetically responsive both to the music and the singing, and the addresses given by both Bro. Davis and his wife. The influence of the service was decidedly spiritual, and their coming was a benefaction to our people.

J. W. MOORE.

ENLISTING YOUTH FOR CHRIST.

(Continued from Page 5.)

up the life of Jesus before the child in example and in teaching from the kindergarten on up through the beginners, the primary and the junior departments so that by the time or before the time the child comes to the intermediate department he will have voiced the desire of his heart by pledging allegiance for life to "the Man with the crown of thorns upon His head."

Thus, to win the boys and girls for Christ and the Church is the triumph supreme—the triumph of religious education. This is the task of the Church of the Living God, and the only satisfying answer to the call of the master: "Suffer the children to come unto me." R. C. H.

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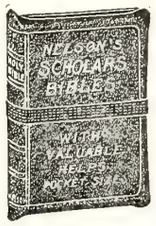

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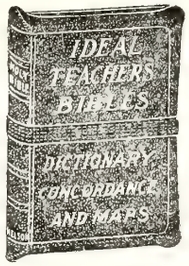

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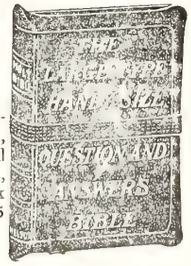

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson V—January 29, 1928.

The Growing Fame of Jesus.

Golden Text: "The common people heard Him gladly."—Mark 12:37.

Lesson: Mark 3:7-12, 6:53-56.

Devotional Reading: Isa. 60:1-5, 8, 9.

We can start out with one great fact—great crowds followed the Master. At this particular period of the Master's ministry, all that one had to do to find the Master was to "follow the crowd." People came from near and far, and the crowd became so large at one time that Jesus had to get into a boat and push off from shore a few feet in order to avoid being "thronged" or crushed by those eager to get to Him and touch Him, as well as to hear Him. The common people not only heard Him gladly, as the golden text states, but they followed Him in great numbers.

Why? To say that great crowds followed the Master is simply stating a fact. To tell why they followed Him is quite another thing. Several answers may be given. First of all, it might be said that many people, and perhaps a great many people, followed the Master simply out of curiosity. Here was a man who was doing mighty works. Here was a man who was being talked about more than any other man in that part of the world. It is no reflection on the people of Jesus' day to say that many people went after Him simply because of curiosity. There was something about the man and about his work that appealed to the instinctive curiosity in human nature. It is so today. There are people who go to Church, especially to special services, and above all to evangelistic services in which the evangelist is eccentric or sensational, simply, or at least in large part, out of curiosity. Many ministers capitalize this instinct of curiosity, and by announcing sensational topics or doing unusual things, they attract—usually for a while—many people who otherwise would not attend Church and who do not attend Church when the sensational factor is missing. It goes without saying, however, that Jesus did not adopt sensational methods or practice sensational things in order to get a crowd. As a matter of fact, He studiously avoided doing just that, and tried to keep away from the things that would mark Him simply as a worker of miracles.

Again, it might be said that people followed Jesus because they hoped to be healed. "They pressed upon Him that they might touch Him, and in some cases they aspired even to touch only the hem of His garment, for they believed that they would thereby be made whole. It is perhaps not unfair that their main interests was not in the Master at all, but in the fact that they could get relief from whatever afflicted them. This, too, was only human, for those who suffer are, and have a right to be, concerned in anything that will give them relief. But, alas! this group of people represents all too large a number of people who follow the Christ, or who belong to the Church for what they can get out rather than for what they can give.

Furthermore, this group represents that large number of people who are more concerned about physical health, relief from affliction of body more than spiritual health, relief from affliction of spirit through sin. There are men and women who are more concerned over a pain in their sides than they are over an unforgiving spirit or willful disobedience of God's laws. There are multitudes who spend hours in looking after their physical appearance and physical comfort who spend little or no time on the things of the spirit and health of soul. Thousands fear weak hearts more than they fear unclean hearts; hardened arteries more than hardened hearts—that is, hearts hardened against human sympathy and divine love.

Then there were those who followed Jesus because of gratitude. "For He had healed many." The Master Physician had ministered unto many, and they, out of a great gratitude, followed Him. Thank God, this is true of a great company whom no man can number today. There are millions who follow the Master, not only because He healed them of some physical disease—there are many who feel that the Master Himself gave them health and even brought them back from the brink of death—but because He has healed their diseases of the spirit; because He has ministered unto them through His grace, and they follow Him gladly and loyally out of a heart of gratitude and appreciation. When Paul said, "The love of Christ constraineth us," he was putting in simple terms the secret of the life of loyalty and service which characterizes so many of the followers of Christ.

Finally, there were those who followed the Master, not from idle curiosity, not because they hoped to get some material or physical benefit, not because He had healed them, but because of the sheer beauty and the attractiveness of His person and His personality. Jesus Christ is by far the world's most attractive person. There is something—ah! there are so many things—about Him that draw men to Him. And today, as then, there are millions who love Him and follow Him because of the beauty of His moral character and the fullness of His spirit. Now, as then, where the Master is held up so that men can see Him, He has the power to draw all men unto Him. What a challenge to minister and teacher and parents—to reveal the Christ so that others may be drawn unto Him!

One thing in conclusion: "As many as touched Him were made whole." The Master's ministry was a wayside ministry, with the personal touch. He went about doing good, and His doing good was characterized by that warm, personal touch which reached the hearts of men and made them whole. Whatever else may characterize our service, let us keep the personal touch, which is the heart and life of real service.

CHRISTIAN ENDEAVOR.

February 5, 1928.

Topic: "What are the Values of Young People's Societies?"—Rom. 12:3-11.

Suggestions.

Every effort should be made to make the meeting as fine as possible, as it is the celebration of Christian Endeavor's birthday (February 2, 1881, when first started). There are so many kinds of young people's societies now—Epworth League, B. Y. P. U., Luther League, etc.—but Christian Endeavor is mother of them all. The discussions of the values of Christian Endeavor should be entered into seriously because these discussions, entered into by hundreds of societies and thousands of young people at this time, should mean better Christian Endeavor work everywhere. Such a study should make C. E. mean more to the individual members, too.

The consecration meeting once each month, if properly conducted, will mean better members and a better society. It may be conducted differently many times, but should carry the note of deeper consecration to Christ and His work, and a society should never get away from the fact that this is its chief purpose.

February offers so many opportunities for socials—Valentine, Lincoln's Birthday, Washington's Birthday. It is mighty fine to bring the young people of the community together for a social during these long winter nights. An active C. E. is active the year around.

Since January and February are the months in which we are to stress the value of Elon and Bethlehem Colleges to our Church and to ourselves, and since college means so much to young people, every Christian Endeavor Society should co-operate with the Church in talking about our colleges and receiving the offering for them. If your Church has not put on a "College Day" program or observed the "Day of Prayer" for the colleges, your society could easily co-operate with the pastor in doing this some time during the month of February. Programs for the "Day of Prayer" have been prepared. Use old Elon and Bethlehem students on your program, or some one who is planning to go to one of these colleges. If it is impossible for you to make this program Church-wide, let the society plan and put on the program and invite the Church folks to attend. Don't forget the offering. Your colleges need your help.

Leader's Talk.

Christian Endeavor's motto of "For Christ and the Church" is so broad and far-reaching that it has given young people vision of service as well as what might be accomplished by working together. The broadness of this motto has meant renewed interest in spreading the gospel, both in the local Church and community and in the world at large.

Christian Endeavor has given young people a place in the Church—an opportunity for definite service and growth in the kingdom. Young people's workers date all active interest in organized young people's work from 1881, when Dr. Francis E. Clark called his young people together to do active work in his local Church—Portland, Me. Out of this movement have grown numerous organizations for young people, as well as methods for work and consideration of young people themselves.

What C. E. Has Meant to Young People.

There are hundreds of active Christians in this and other lands who say that they got their start in Christian work through the C. E. Society. Many of our ministers say this same thing. Mr. Hermon Eldredge, so active in Christian education in our Church, says he started in a C. E. Society. More than that, Miss Lucy Eldredge, his daughter and our young people's worker, says that her first work was done in a Christian Endeavor Society. There are hundreds of people who say the same thing.

It offers young people an opportunity to work together, which is most essential in Christian service. This is one of the big bessons Christians need to learn.

It affords young people a larger opportunity for service as the organized group can do more in study, service, along social lines and in every way than any one individual can do alone.

Training in speaking and leading meetings does not come with one attempt, nor even the second, but from working eternally at it. Christian Endeavor gives one the chance to think little by little, until it comes easy and natural.

Christian Endeavor has helped so many young

people, through its pledge, to read the Bible more and to enjoy reading it more; to pray more earnestly, to study the life of Christ more, and to try to live Him in their daily lives—in other words, it has helped many to be better Christians. The Tithers' League has helped many to give more thoughtfully to the work of the Church.

In the Local Church.

Young people's societies have led the way to more active work in many local Churches. Some less active Churches have been rejuvenated by the work of young people in organized work. The young people active in C. E. most always become active in the Sunday School and other branches of the Church work.

In the Larger World.

Christian Endeavor has brought the young people of the various denominations together in such a friendly way that they are learning more about each other and find that they can work together. It is strengthening the spirit of unity among the Churches. The World C. E. Convention, in London in 1925, brought young people from many countries together as well as many denominations. The same thing happened in the World C. E. Convention, in Cleveland, in 1927.

It is impossible to estimate just what a large share in missions Christian Endeavor Societies and Christian Endeavorers are having. They are helping in numerous ways in every mission field, and at the same time many C. E. Societies are being organized in other lands.

PATTIE COGHILL.

NEED OF CHRISTIAN EDUCATION.

BY REV. F. C. LESTER.

We need Christian education because we are born ignorant. At birth I knew as much as Socrates, and was as wise as Solomon; but they learned faster in later years. Those who know things have to learn them. All babies are equally ignorant, and all need education.

They need education so they may survive among their fellows and be of use in the world. There is certainly something to the idea of "the survival of the fittest," for the weaklings are always getting crowded out. The big car takes the road and the little one gets pushed to the side. The wise get their say, while the simple simply talk. We all listen to the one further ahead, and count ourselves happy to be in front of some to whom we can speak with authority. If we are to lead, yes truly, if we are to travel along life's highway, we must be educated, trained, prepared.

We need Christian education because we are not born Christian. At birth, a Hickman is just as good as a Wesley. The one may be born into a Christian home and heritage, while the other is not; but neither of them is Christian. Either may become Christian through the process of education, or either may become a fiendish murderer through the same process.

But all must become Christian in order to survive in God's universe. The good and the bad grow together in earth's field, but soon the sickle is put in and the evil are cut down—sometimes in youth and young manhood. A separation is inevitable. Character counts; and character is the outgrowth of Christianity. Only those survive finally who have learned to be Christian or Christlike. There is no other way. Christian is the only kind of character that is worth preserving throughout eternity.

Christian education is education with Christ at the center. And this is as it should be, for He is at the center of everything. "In the beginning was the Word (Christ), the Word was with God, and the Word was God. By Him was all things made." Jesus has always been at the center of the universe. To know Him is life, because He is the center of all life. Without Him we can do nothing. And yet we sometimes try to educate ourselves and our friends without Him. But it can't be done. All science leads to truth, and He is the Truth. Education that leaves Christ out is untrue to the best, and is injurious to those who get it. Every course offered in our colleges and universities simply point the way to Him who is the Truth, the Life and the Way. But not all teachers have realized it. That is why we must have Church colleges with select facultise, men and women who know not only the processes of life, but the ultimate goal as well.

And "we" are the ones who need Christian education. You need it, and I need it. The ignorant and the wise, the churched and the unchurched, the rich and the poor, the high and the low, all kinds and classes of people need Christian education. We need to learn how to live so we will get the most happiness and give the most service in this world and will be worth saving to a better realm in the future. The real reason for getting a college education is not that one may earn more money, but that one may live a better life. The same rule applies to the study of books and magazines after college days are done. We need to keep company with the Miltons, Shakespeares, Brownings, Pauls, and others who have learned the secrets of life so that we may the better live. We, the members of the Churches scattered throughout the land, are the ones who need Christian education and who should set ourselves to the task of getting it.

In order to do this we need Christian colleges—colleges owned and controlled by the Church. The State does not officially recognize Christ. Education for the State centers in the earth, the sky, the past, the present, the future, mathematics, language, or literature, according to the whim of the teacher and the pupil. The Church college will study all the subjects offered in other schools, but it will center everything in Him who is at the center of everything.

And we are dependent upon our Christian colleges to discover truth and pass it on to us. They owe it to the Churches to give an education along Christian lines. They can see where we cannot. Our ignorance is their opportunity. Our minds are their laboratories. And our spirits are their gifts from God to be fitted for that "house not made with hands." These colleges of ours must take us—the ministers in the pulpits, the officials and the laiety, the young and the old—and out of us try to make intelligent citizens of the kingdom of God.

It is no little task for the colleges. And we may not like the medicine. But we must pay the doctor. It may be a bitter pill for many of us, but we must take the medicine or else suffer the pangs of death. And we must pay the doctor.

January and February are the months in which to pay up, so the colleges can continue. That is all—except the pay!

Waverly, Va.

CONGREGATIONAL EXECUTIVES MEET.

The chief executive officers and boards of the Congregational Churches will hold their annual national conference at the Cooper-Carleton Hotel, Chicago, Sunday to Thursday, January 15-19, 1928. The deliberations will focus on the adoption of a plan for promotion of larger interest during 1928 on the part of individual Church members in the Church extension, educational, medical and social work of the denomination in this country and abroad.

Rev. Charles C. Merrill, D. D., of Chicago, secretary of promotion for the denomination's commission on missions and formerly superintendent of the Illinois Congregational Conference, will lead the discussions on the plan of promotion.

Rev. Charles Emerson Burton, D. D., of New York City, general secretary of the National Council of the Congregational Churches, will preach Sunday afternoon at the opening service of worship of the conference. The service will be conducted by Rev. E. R. Stearns, superintendent of the New Hampshire Congregational Conference.

The chaplain for daily devotional services will be Rev. Harley H. Gill, pastor of First Congregational Church, Sacramento, Calif., and a director of the home boards.

The officers who will attend the conference will include national secretaries and treasurers, superintendents of State conferences and secretaries of city mission societies.

A third of both the officers and the members of the boards will be women. The principal boards will be the directors of the Congregational home boards, the prudential committee of the American Board of Commissioners for Foreign Missions, and the executive committee of the National Congregational Council. The home boards' directors and the prudential committee of the American board, together with a few others, will meet as the commission on missions.

WINDSOR, VA.

May I have space in THE SUN to tell how good the people of Bethlehem Church were to us Christmas? We were invited to an entertainment given in the Church the night of December 26th, which we accepted. I don't think I ever saw a better Christmas program. There is certainly an urgent need there for some one to help the young people to train their talents in the right direction. After the program was over, several packages were brought and placed on the rostrum. It was perfectly natural for them to be there at such a time, since the children were to each get a little package. But later I was informed that these packages were gifts from the people of the Church and friends who desired to pass on a little of the Christmas joy that filled their hearts to ours. Although I was taken off my guard, I was expected to make a speech. I could not make a speech, so I wish to thank these good people again. We have been feasting ever since, and we have most of two hams, seventeen cans of fruit, pickles, etc., and several pounds of sugar, some lard, etc., left, but the sausage was so good we were afraid it might ruin, so we ate it at once.

Grandfather told the story of how, in the Civil War, some of the men went without food so long that when they reached the place where they had free access to food, some of them ate so much of it that it actually killed them. However, I am not wise enough to tell which is worse, to have to pay a hospital bill or to be pounded until one's clothes shrink so much that it becomes necessary that he buy larger clothes. Both are expensive.

G. A. PEARCE.

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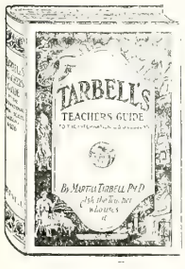

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

ASKING IN HIS NAME.

"Whatsoever ye shall ask in my name, that will I do."—John 14:13.

To ask in the name of any one is to use his name as a plea. It is to sink personal claims and to advance the claims and merits of another. Christ lends us His name, all His personal influence with the Father. But in order to use this name we must be identified ourselves with the spirit and interests of Christ. We must depart from all that grieves His heart or hinders His purpose, and must be as sensitive as Christ Himself to all that affects the honor of His name. We may ask all that is in Him. We may with full assurance ask God to give us Christ's purity, meekness, sympathy, faith, victory over the world. But God has not promised everything that we choose to ask. If Christ be the measure of prayer, can we pray to be relieved from what He had to bear, or to be endowed with possessions and comforts which were never His portion? If only Christ Himself were to become the burden of our prayers, then we should have all that we can receive or God can bestow.

Prayer.—Met as we are in Thy name, O Master, it is in vain unless we are also together with Thy Spirit. Move upon our hearts with Thy unifying power, that we may not be divided in our sins, our ambitions, or our desires. Grant us a unity of feeling to bind our common life together with sympathy. *Amen.*

TUESDAY.

IS THE WORLD GROWING BETTER.

Note how much folks are learning to obey the law, willingly and cheerfully. Note how much we acknowledge the fact that the law has the right to say "thou shalt not," or "thou shalt," concerning every common-place affair.

Note again how the people of the U. S. A. has responded to the Mississippi flood. They have poured out their hoarded money by the millions. Money is the servant of God and the servant of man, and in this we are laying it on the altar of God and humanity. It never disputes such a throne. Never in all the world has there been a charity comparable to it.

Note again how nations fraternize one another, how folks travel all over the world and back again in a few days. This means the opening of the doors of opportunity, some of them having been closed for ages by prejudices. Never before could these things be. What a wide, deep current it has wrought in the spirit of the world. With these and hundreds of other facts bespeaking a growing sense of brotherhood of man will come a new appreciation of the Fatherhood of God.

Prayer.—Our Father, we thank Thee that there are signs abroad of the growing brotherhood of man. Give us spiritual vision of these things and give us the grace and power to do our part for Thee. *Amen.*

WEDNESDAY.

GOD'S CHALLENGE TO US.

"Choose ye this day whom ye shall serve."—Josh. 24:15.

Every one comes to the time when many roads of life are before him and he is going to choose one. Which will he take?

They who wish to make their lives tell for something in life will face the question of life's choice in a fine mood and choose according to the finest things offered them. The way of wisdom, the way of love, the way of superior leadership and opportunities. God is wisdom, and He has said, "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not."

God is love. He cares for you. He will make each what he ought to be. And Jesus is our Leader, who commands all the forces of the universe, who summons us to the great life of Christian brotherhood.

That is what the Church is for. It is the spring that feeds the soul and keeps ideals alive, and through it Jesus is waiting to give heaven's power to all who will choose His highway. Look not upon those who are false to the faith and turn the other way. There is more that is false in the other way. The great and good are found in the Church, and they are doing the work of the great and the good. Choose this way and be as great and as good as God will make you.

Prayer.—Our Father, help us all every day to choose right and Thee. Help us solve our problems, make right decisions and achieve grace and power in Christ. *Amen.*

THURSDAY.

MAKING GOOD.

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength."—Mark 12:30.

The first duty of Christ in His country was to establish Himself in the kingdom of God, and this He did by acknowledging the kingdom of God, declaring it and working for it. Apparently His second duty was to tell the people how to get on well and how that in so doing they too were like Him and of the kingdom of God. From then on, even to the last message of the ascension, He was blessing and showing the people how to get on well. His first message was to "seek ye first the kingdom of God"; and His last one reminded them of the first in which He spoke the message of the text. In this form, things are primary and paramount, viz: heart, soul, mind and body.

The heart is our passions and emotional nature, and we are to love with all our heart. With it we are to have the courage of resolute and undaunted fortitude, for He is our Helper. We are to have the perseverance of a strong man who is never utterly cast down and who forsaketh not the way.

The soul is that vital self that is principle expressed in kindness, goodness, nobleness, generosity, love, joy, peace, meekness; the spiritual side of man and with patience win these things.

With the mind we are to be intellect, have understanding and so get these that in thoughts, opinions, words, inclinations, desires, dispositions, will, purposes, may be disciplined to untiring characteristics that charms heaven and earth.

The strength is the body plus the influence of the heart, soul and mind, which is the greatest power of the world, and summed up in a person represents the ability of that one. It is with all the power of these that the Lord says we are to love Him. That is what we so much fail to do.

Prayer.—Our Father, teach us by the daily discipline of Thy own laws to love Thee and Thy way with the same passion and whole-heartedness that we love the things of the world. We desire and pray Thee that we may be among those that say Lord and mean it by doing Thy bidding. Forgive us, we pray Thee, and so bless us. *Amen.*

FRIDAY.

DO YOU MEAN IT?

"Why call me Lord, and do not what I say?"

During the war a man was singing at a banquet. At the close of the song he saluted the flag, and in his patriotic enthusiasm said: "Dear old flag, I would die for you." Three weeks later that man was convicted of an attempt to bribe some members of the city fathers. He was using his voice and his strength for his country, but the country was void of his heart and soul.

What we do is effective only as we put heart and soul to our mind and strength. A true patriot will love his flag with heart, soul, mind and strength. A true Christian does the same thing.

Prayer.—Our Father, we come to Thee seeking the kingdom of God and His righteousness, seeking to tune the fullness of all our being for Thee. Add to us what we lack. *Amen.*

SATURDAY.

THE BROTHERHOOD SPIRIT.

"Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them . . . Thou shalt bring it unto thine own house . . ."—Deut. 22:1-2.

If the spirit of these words were carried out in our every-day life, the greatest revolution of time would be carried out, and the world would be better for it. One of the greatest curses the world has ever known is that of ignoring the rights of others. The great World War which has set the world back half a century or more was the outcome of this spirit which is satisfied with a negative attitude. Some men reason that if they refrain from doing things forbidden by the law, their fellow-citizens should thank them for their goodness. A book appeared a couple of years ago which claimed to be an exposition of the Golden Rule. Throughout its three hundred pages the writer set forth the idea that we should "not do unto the other man the things we would not wish to have done to us." This may sound good as far as it goes; but the Golden Rule of the Nazarene was positive in its nature, "Whatsoever ye would that men should do to you, do ye even so to them."

If the very highest form of Christian life and activity is "but our reasonable service," what about those who skimp and strain themselves to get clear of being just plainly honest? We may talk of our boasted civilization and our legislators may enact laws to make the world better; but if we could get back to the simplicity of these verses it would become apparent that men had hearts of flesh instead of stone.

Prayer.—God of the pure in heart, reveal Thyself to us in the midst of the day's work, because what we do is honest and good. Let all fear of Thee depart, and all love for Thee take possession of us. So shall the work of our hands and the thought of our hearts be satisfying when evening comes. *Amen.*

SUNDAY.

THE UNFATHOMABLE LOVE.

"For God is love."—1 John 4:6.

The question, "Why did God create the universe and man?" persisted all the morning. It was still there when eyes grew heavy and sleep blurred the mind. But the query must have remained during the short doze in the chair. Waking, hands reached for a book and lo, opening, finger-tip fell upon the sentence, "For God is love!"

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

During the year 1927, the Christian Orphanage cared for one hundred children during the entire year. Of course, we have children going out and some coming in all through the year, but the general average was one hundred.

The calls have been so urgent and irresistible that nine fine little fellows have come to make their home with us recently. This now makes our number actually in the Orphanage at this writing one hundred and eight.

We have many touching appeals, and worthy, too, and it is hard to say no to them. We sometimes wish we had plenty of money. We would get so much joy out of it by helping the unfortunate.

Just last week we had an appeal to take three children from one of our Church communities where our Church has been as regular as the months come and go in sending in their monthly offerings. The mother of the children is in the hospital probably for the remainder of her life. The father died a few weeks ago. These bright little children were left without a father's protecting care and a mother to tenderly administer to their needs. Friends appealed to us to take them. Could you say no to them? We could not. They are happy and cheerful in the care of the Christian Orphanage today, and we hope some day to see them go out into the world to be useful citizens.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 26, 1928.

Brought forward		$1,337.34
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Union, N. C.	$ 2.55	
Hines Chapel	8.00	
		10.55
Eastern N. C. Conference:		
Wake Chapel	$ 5.84	
Christian Light	4.22	
Shallow Well	2.42	
Pleasant Hill (J)	2.65	
United Christian, Raleigh	3.11	
Sanford	3.83	
Mebane	1.25	
Mt. Auburn	8.49	
		31.81
Western N. C. Conference:		
Zion	$ 2.40	
Burlington	45.90	
Parks Cross Roads	1.22	
		49.52
Eastern Virginia Conference:		
Berea, Nansemond	$10.00	
Cypress Chapel	6.94	
		16.94
Valley Virginia Conference:		
Mt. Olivet (G)		1.52
Georgia and Alabama Conference:		
North Highlands	$ 1.00	
Vanceville	1.52	
		2.52
Special Offerings.		
M. Y. Wilson, support children	$20.00	
Vanceville S. S., Ga.	2.26	
C. D. Johnston, guardian	60.00	
Mrs. Margaret Wilkins, McLeansville, N. C.	3.00	
		85.26
L. S. Holt endowment fund		150.00
Hines Chapel, add'l Thanksgiving off'g		6.60
Grand total		$1,692.06

HOPEWELL, VA.

For this God is our God forever and ever. He will be our Guide even unto death."—Psa. 48:14.

As we write this letter on the 18th day of January we recall that just one year ago tonight the first steps in the organization of the Christian Church at Hopewell were taken. We praise God that He has so richly blessed us in our endeavor to advance His kingdom in Hopewell.

The holiday season was observed by the Church in a Thanksgiving sermon on our national Thanksgiving Day, and during Christmas week a delightful Christmas program was rendered by the children of the Sunday School under the efficient direction of the superintendent of junior work, Miss Nina Black. Santa Claus presided over the Christmas tree and everybody was made happy.

The year of 1927 closed with a watch-night service in the temporary Church building and the New Year welcomed with prayer. It was a blessed service of praise, thanksgivnig and consecration. We face the new year with a great faith in God that the coming year will find us doing a greater work for the kingdom in Hopewell. Our new Church building is the main consideration just now, as we are outgrowing our present quarters and we expect soon to see the building started.

Our Sunday School has had a total attendance of one hundred a number of times, and the present quarters are very inadequate for such a number. Besides the Sunday School, the other organizations of the Church are going forward with renewed zeal and an onward look for the coming year. The officers of the organizations have been re-elected in most instances. Our acting pastor, Rev. D. D. Nash, continues to bring us the soul-stirring messages we need, and we thank God that we have such a man among our members.

We have had many visitors from other fields since our last letter who have encouraged and blessed us with their messages. May God bless each and every one of them. Don't forget to pray for us, that we may let God have His way with us.

R. H. W.

(Continued from Page 12.)

And that is the answer. God shaped the world for man and made man because God would have children to love.

With the Scripture came also the remembrance of an incident that illustrates the verse. Nurses in Rittenhouse Square clustered in a group, talking. Their little charges were for the most part in baby carriages, but several were old enough to toddle on the grass. While the nurses talked, a woman passing through the square stopped and chatted with one of the children. What excitement there was when that child was missed!

Almost an hour later, just when the distraught nurse was reciting her story to a policeman, the woman returned carrying the baby. Trembling, her soul overawed by what she had done, the woman tearfully explained: "I am alone in the world. I was lonesome. I saw the little one and I felt that I must have some one to love just for a moment. I—I—I could not help it!" She hurried away, eyes suffused with tears, and yet glowing, for she had had opportunity for the outpouring of her love.

It is a faltering illustration. But God was lonesome. That will help us understand the why of many things.

Prayer.—Thy presence, O Divine Companion, we desire with heart and mind. Without it we are lonely, even when surrounded by the multitude. As we walk the busy streets, may we feel Thy friendship surrounding us, more real than any visible thing. And we will rejoice in that unseen but eternal Friend. *Amen.*

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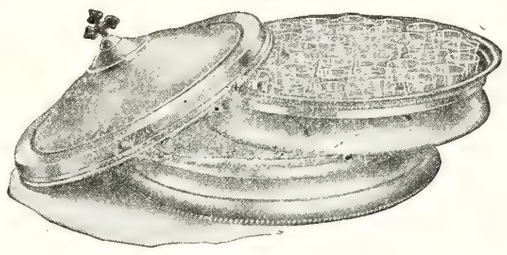
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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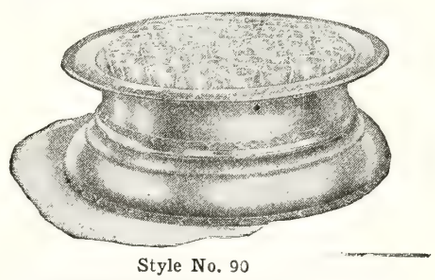
(For Silver Bread Plates, see under No. 90.)



Style No. 90

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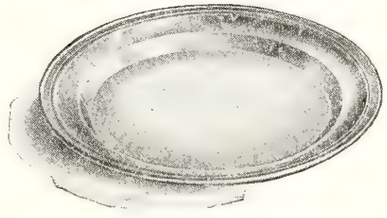
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



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No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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UNITY—"THY KINGDOM COME."

(Continued from page 3.)

in wisdom and in stature and favor with God and man."

For the Churches to become more efficient in the proper development of the youths of our country, they will necessarily be less in number. This is true with our schools and other lines of endeavor. Centralization is the tendency of the time. We have one public school now, where we used to have six or a dozen, but the one is doing more efficient work. The spirit of unity brings about efficiency. Distance used to separate people, but now highways and means of conveyance have brought people together, so that one efficient Church can serve many people to help them Godward. Notwithstanding the many changes that have been wrought in all lines and are being wrought, we believe that the world is growing better. History and experience of the human race give no place for the pessimist—the individual who claims the world is growing worse. To claim this is to deny God's supreme power over the devil.

It is true that current events as recorded in our daily newspapers would persuade us to believe at times that the human race is retrograding. But we must remember that the big red-head lines in our daily newspapers announcing divorces, assasins, suicides and wars are but daily reports of the death and funeral march of sin. The funeral procession creates more passing comment and attention than the marching of life. The former represents death and the latter life.

So do not be discouraged at the apparent evil world. Billions of dollars and millions of human lives were apparently sacrificed in the World War, but from this debris of chaotic misery sprang freedom and liberty, robed in garments more secure and more glorious.

The inheritance of the glories of the past places greater obligations upon each of us; obligations which are as binding and essential as life itself. The Master we serve will determine our efficiency in bringing about universal unity—"Thy kingdom come." First, we must not forget that each of us is serving a Master; second, that the life and efficiency of each individual is determined by the Master served. "Choose ye this day whom ye will serve." This decision is the A B C of the true Christian life. It is primary and fundamental.

In the choosing, we must remember that we only have a choice of one of two masters. We cannot serve two—"Ye cannot serve God and mammon." This would indicate that the human race is divided into two classes of servants—those that serve God and those that serve the devil. This is greatly true. "Wherefore, by their fruits ye shall know them." These two types of individuals are met with and recognized daily

The greatest asset to human progress is the character that portrays in a man's life the principles and truths taught and lived by the great Nazarean Master. Such a character stands out as a great beacon-light among sin-tossed humanity, giving light and hope on the way. Contrasting this character with his opposite, namely: the individual who serves the evil one, and is so steeped in sin that his body, manner and mind bespeak misery and degradation, we would perhaps come to the conclusion that such a sin-dyed character would be one of the greatest stumbling-blocks in Christian progress. But not so. He is true to his master. He wears his master's colors. He is seen and recognized undisguised. He hangs his flag of deadly disease outside the door and is greatly quarantined. In this he should be complimented.

We are about to describe a third character: the character so beautifully and vividly described in the Bible—"Woe unto you scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Such a character, to our mind, is the greatest hindrance to the progress of humanity. He is a deceiver. He spreads deadly poison in all relations of life. Humanity becomes contaminated by his presence unawares, and he, in his hellish disguise, sows seed of the inferno in his wake. He is a mongrel; he is a cur! May each of us be true to the master we serve. If for God, hang out the color; if for the devil, come across.

In the first instance, you will be a mighty force in bringing about "Thy kingdom come"—thus universal unity. In the second instance, you are not so liable to be a stumbling-block in her progress. Since our Master governs our lives and our efficiency for Christian progress, we should consider well whom we serve. Our masters not only govern our individual lives, but determine the progress of a nation. This truth was vividly portrayed in the rise and fall of the Northern Kingdom of Israel. Millions have studied the rise and fall of the Northern Kingdom of Israel, and mostly in terms of individual men and women. Some of these were noble characters and served the true God; others were disreputable characters and served false gods. When they worshiped false idols, their nation would ebb to the very edge of torment and destruction, but when they would turn their hearts and life to the true God, their nation would rise and flourish with prosperity, happiness and love.

"Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them." Still, with this command, some bowed to false masters, and as result we have a sad story of "the downfall of Israel." "Righteousness exalteth a nation; but sin is a reproach to any people. Are we not choosing false gods,

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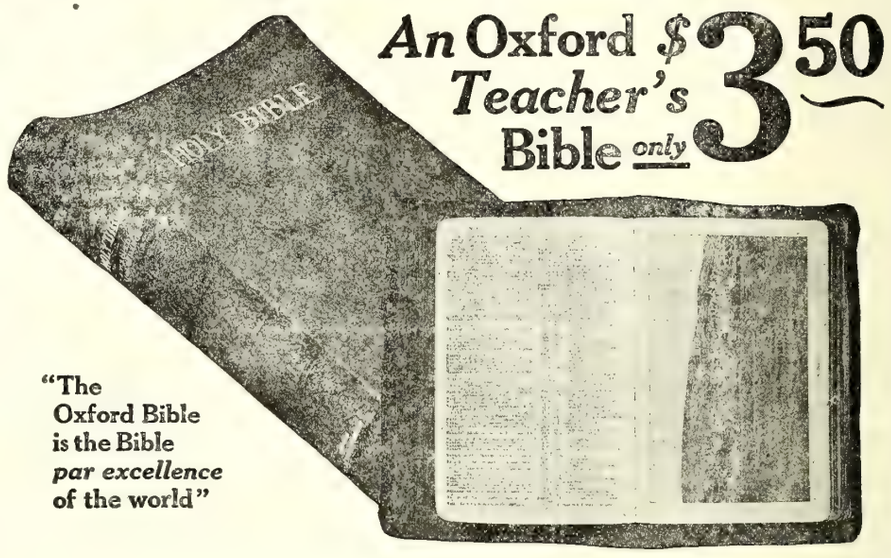

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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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or masters, as of old? If so, woe unto us individually, and as a Church and as a nation! Perhaps some of us are slaves to our physical appetites and desires. The physical masters are many and numerous.

There is nothing more destructive to the human body and to Christian progress than being a slave to one's self. As a result of physical indulgence, we see slaves suffering with all manner of diseases, both mental and physical. I was traveling one morning alone on the sidewalk in Holy Head, Wales. Just across the street I observed a commotion—men, women and children were gathering on the sidewalk. I hastened across to see why the disturbance. I elbowed my way through the excited crowd and found a well-dressed young girl on the sidewalk in a fit of epilepsy, unconscious, with her body convulsed, her face almost black, chewing her tongue, and bloody, frothy material escaping from her puffy lips. Just at this time I observed an excited and anxious woman bending over her. The woman looked up—the story was told—her eyes were deformed from past inherited poisons; and this woman was the mother of the poor epileptic girl. One could see "the sins of the fathers visiting the children unto the third and fourth generation."

May each of us search ourselves for hidden masters. Let us ask ourselves what do we like best; what governs our thought. Such an object is our Master—is our God. "As a man thinketh in his heart, so is he." There is only one worthy Master—the true God. The others are false—are counterfeits. In the service of the former you find life—your true self; in the service of the latter you find disappointment and death.

Since this is true, may we renew our efforts to serve the true Master and hasten universal unity —"Thy kingdom come?" It is true that the progress of Christianity is at times apparently slow, but each of our Christian efforts will be stepping-stones that will lead us individually as a Church, as a community, and as a nation to God's kingdom on earth, and each of us will be as the shining light of old, "that will shine more and more unto the perfect day." And in the ending was God.

YOUNG PEOPLE'S RALLY.

Among the delegates sent to the Student Volunteer Movement convention, held during Christmas holidays, were some members of the Christian Church. Dr. W. P. Minton, our Foreign Mission Secretary, arranged for these delegates to have a banquet together on Friday evening, December 30th. Before going to the banquet table, the Christian Church folks met together and discussed how our Church work should fit into the task of the greater Church. During this meeting we became better acquainted with each other and learned each other's views and ideals.

The banquet was held in the Fort Wayne Hotel. Beside the delegates from Palmer, Defiance, and Elon, Dr. Minton and Dr. Morrow, of Detroit, enjoyed this, one of the many treats of Detroit days, with us.

JEWEL TRUITT.

Elon College, N. C.

POUNDED.

At an appointment at Apple's Chapel prior to Thanksgiving Day we were surprised to find our "Tin Lizzie" loaded with many good things, too numerous to mention. Some dollars were pinned on the steering-wheel and several others were handed to us as we were trying to escape. A like occurrence took place with us at Hines Chapel at a Thanksgiving service, altogether amounting to more than seventy-five dollars.

We are indeed thankful for these tokens of appreciation, and sincerely hope we may be able to render better service in the future than heretofore, praying the Lord's blessings upon each of these good people who gave us these pleasant surprises.

T. J. GREEN.

NEWPORT NEWS, VA.

The Men's Bible Class of the Newport News Christian Church has challenged the Men's Bible Class of the Beale Heights Presbyterian Church, of Lawton, Okla., for a five-week contest. Each class, while endeavoring to outnumber the other, will also strive to set a new record for Bible class attendance in their respective States. The Staley Class being the young people's class of the Newport News Church, plans to enter a similar contest with a young people's class of Takoma, Wash. Further developments of the contest will be published in THE CHRISTIAN SUN.

M. F. ALLEN.

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Rev. W. C. Carpenter, Ambrose, Ga.	5
Rev. J. F. Apple, Elon College, N. C.	1
Total	86

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SMITH—ELLINGTON.

Mr. Julian Smith and Miss Annie Ellington were united in marriage in the Henderson Christian Church on December 21, 1927, in the presence of a few relatives and friends. Mr. and Mrs. Smith are popular young people of the Babbitt community, and they have the best wishes of their many friends. The ceremony was performed by the writer.

H. E. CRUTCHFIELD.

BUSICK—HUFFINES.

On New Year's Day Mr. Cecil Busick and Miss Zula Huffines were united in marriage at the home of the bride's parents, Mr. and Mrs. J. S. Huffines, Altomahaw, N. C., in the presence of a company of friends and relatives. Both are members of Apple's Chapel Church, and are popular in their Church and community. After the ceremony, the guests were invited to the dining-room, where a sumptuous dinner was served. Many friends wish them happiness.

T. J. GREEN.

TATE—ALLRED.

On December 25, 1927, Miss Maggie M. Allred became the bride of Mr. John Allen Tate. Mr. Tate is the son of Mrs. Sallie Tate, and Mrs. Maggie M. Tate is the accomplished daughter of Mr. W. B. Allred, both of Caswell County. These young people are popular and highly esteemed by their neighbors and friends.

Mr. and Mrs. Tate are loyal, active and influential members of Concord Christian Church. Only a few intimate friends witnessed the ceremony. Immediately following the wedding they motored to the bridegroom's mother, where a sumptuous supper awaited them. They will make their future home in their native community. Their many friends wish them well. May a long, happy and peaceful life be theirs, attended with blessings of our Heavenly Father.

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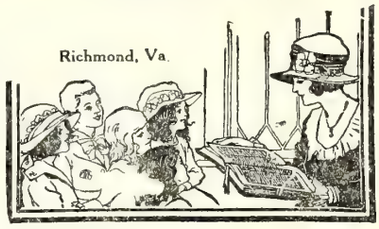

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A Long Job.—

William Patterson, Belfast, Ireland, has just retired from a position in the yarn mills of that city. Mr. Patterson had worked for sixty-three years in the mills, and during that long period of time he did not miss a single working day. This is a most remarkable achievement, and Mr. Patterson deserves a rest for the old age.

Costs.—

According to reports, it cost one billion and eighty million dollars to run the city of New York. This is an increase of ninety-seven million dollars over the previous year, and the total is more than the entire cost of running the Italian government. This latter statement conveys some idea of the vast cost involved in the running of the city.

Disease.—

It is always interesting to read vital statistics and to know those diseases which are claiming most victims. During 1926, heart disease killed more Americans than any other disease, and pneumonia ranks second in fatalities. Every precaution should be taken to reduce deaths from heart disease, and with proper care pneumonia could be relegated to the negligible troubles of humankind.

Happy Christmas for Somebody.—

It is interesting to note that within ten days before Christmas 234 thousand money-orders reached Ireland from the United States. These money-orders involved about two and one-half million dollars. Most of this amount was undoubtedly gifts from Irish friends in America, and with that much money passing into a small country like Ireland within ten days must have meant a happy Christmas for somebody in the Emerald Isle.

In Ten Years.—

The Census Department of the United States has recently been studying the crime statistics of 250 leading American cities. Among other things that were learned was that in 1916 the maintenance of police forces and criminal courts cost about three dollars per capita, while in 1926 the cost had mounted to nearly six dollars per capita. The total cost of maintenance, the study reveals, was 238 million dollars.

Baptists and Methodists.—

For a number of years the Baptists and the Methodists have been running neck and neck in the race for numbers. A few weeks ago the Baptists claimed that the first place had been definitely won by themselves. They have about 11,000,000 members, taken the world around, but the latest report shows that the Methodists have sprinted ahead of the Baptists, with a total membership of 11,789,185. But *The Baptist,* Chicago, is not the least bit jealous about this and wishes the Methodists a Happy New Year.

Height.—

An Italian aviator, Renato Donati, has just set a new world's altitude record for aeroplanes. He flew his plane to the height of 38,802 feet, which is more than seven miles, and is more than 328 feet higher than the next record made by an American flyer, Lieutenant C. C. Champion. About forty-four thousand feet is the highest altitude ever recorded by human instruments, and the balloonist who was in the balloon at the time died before the height was reached.

Honesty.—

Twenty years ago, Reuben H. Donnelly, a publisher, failed in business, and his firm paid 27 cents on the dollar. This sort of thing is done frequently, and it is considered legally honest. Not long ago, Mr. Donnelly, who had become a most successful business man, looked up all his creditors and paid them in full with interest. The sum he gave them amounted to more than six hundred thousand dollars. Mr. Donnelly typifies a fine quality of honesty so much needed.

Tax Reports.—

According to reports issued by the United States government, 228 people in the United States had incomes of a million dollars or more during 1927. The total incomes of these 228 Americans was 490 million dollars. This is a vast sum of money to flow into the hands of 228 men and women, and meditation upon such things by the man or woman whose life is hedged about by poverty and want, and who knows what it means to be hungry and see those he loves hungry, makes Communists and Socialists. Such thinking makes men desperate, and unbalances them in their relations to others.

A Peace Prize.—

The Noble peace prize has been awarded jointly to a German and a Frenchman. This brings together two nations which are none too friendly, and should unite them in thinking of world peace. The award was made to Prof. Ludwig Quidde, of the University of Munich, Germany, and to Prof. Ferdinand Buisson, of France. Both these men have spent the larger part of their lives studying and working for world peace. Prof. Quidde is seventy years old, and Prof. Buisson is eighty-seven. The world needs more men in every land who will devote themselves to the propagation of the thought of universal peace until it comes to permeate the minds of all men.

Music for Christmas.—

The radio has done many splendid things for the general public. It makes available much of the best in music for those in remote places where to hear it would be impossible. Last Christmas the broadcasting stations all over the country sent out the old familiar Christmas carols to the world sung by some of the best choirs in the country. Away up in Labrador the MacMillan party heard the carols. And there, amid the ice and snow of the far, frozen North, those explorers were permitted to share in the Christmas gladness and praise of the folk at home. They need not now be cut off from the world, as were those first men who ventured into the vast white spaces of the cold North.

Secretary's Estimates.—

The total crop values in cash for crops grown in the United States during 1927, estimates Secretary of Agriculture William M. Jardine, is $9,114,485,000, which is $676,388,000 more than the total crop values for 1926. The values of the various crops grown in the United States is not given, but the States are listed in their ranking in the cash value of their crops. Texas leads, and is followed by Iowa, California, Nebraska, Kansas, North Carolina, and Minnesota, in the order named. In spite of the fact that there is a continual flow of the population from rural to urban centers, the value of the farm products continues to mount at a rapid rate, which might indicate that not so many people are needed to do the work of the farm as formerly, and this fact may account for the changes taking place rather than those unworthy promptings attributed so frequently to the younger generation of the country.

Lending to Latin-America.—

For the last two years the offerings of Latin-America securities to the United States public have been large and increasing. With the floating of the fifty million dollar loan to Peru, the total loans to Latin-American governments for 1927 amount to a par value of $335,360,300, which was a high record mark. In 1926 the offerings of such securities also made a record. It amounted to $317,208,200. It is interesting to recall that in 1914 the loans to all the Latin-American governments amounted to less than fifteen million, and during the next six years when Europe was borrowing so heavily here, those countries borrowed in the six years, 1915 to 1920, inclusive, only $125,000,000, or a little more than one-third of the amount borrowed this year. With these borrowed funds, the Latin-American countries are making vast strides forward, and with their steady advance the Latin-American market will be a most valuable outlet for American goods.

NOTES-PERSONALS

Rev. F. C. Lester preached at Elon College on Sunday morning, the 29th. He delivered an excellent message.

Dean E. D. Roper, Duke University, and Dr. Thos. F. Opie, Burlington, brought helpful messages on "Christian Union" to the Ministers' Conference.

Mrs. W. D. Harward, Windsor, Va.; Mrs. J. W. Fix, Franklin, Va.; Mrs. G. A. Pearce, Windsor, Va., were pleasant visitors to the college during the past week.

Elsewhere in this issue will be found an account of the Ministers' Conference by Rev. H. S. Hardcastle, and two resolutions that were adopted by the Ministers' Conference.

Prof. L. L. Vaughan, of Raleigh, and Miss Chase, director of religious education in the United Church of Raleigh, and Miss Pattie Coghill were visitors to the Pastors' Conference.

It is a pleasure to print elsewhere the address that Bro. J. M. Darden gave to the Pastors' Conference. This consecrated layman was talking straight from the shoulder. We have no man more devoted to our Church than Bro. Darden, and what he says always comes from the heart.

Dr. I. W. Johnson had fully intended to be present at the Ministers' Conference, but had two weddings which prevented his coming. Our "marrying parson" is no doubt serving the kingdom in his efforts at tying knots. It would have been a real pleasure to his brethren to have had the advice and counsel of Dr. Johnson.

Deacon John H. Harris, of our Wakefield Church, has been a patron of Elon College for many years, and throughout his life a liberal supporter. He came up to the Ministers' Conference with his pastor, Rev. C. E. Gerringer, who lives here. It was Bro. Harris' first visit to Elon. He was delighted, he said, with what he saw.

Rev. M. F. Allen, Rev. J. S. Garden, Rev. R. H. Coble, Rev. W. N. Hayes, Rev. H. V. Cox, Rev. J. D. Dollar and Rev. A. H. Sheppard were prevented by illness personally or in their families from attending the Ministers' Conference. These brethren had fully intended to be present at the Ministers' Conference. It is a real sorrow to have missed them.

The friends of Col. and Mrs. M. L. Gray, of Margarettsville, N. C., will sympathize with them deeply in the loss of their little son from diphtheria on Sunday evening, January 22nd. The little fellow was given every attention known to medical science, but passed away in the hospital at Roanoke Rapids, N. C. His little form was laid to rest in the cemetery at Waverly, Va.

The Virginia Sunday School Association, on January 18th, was reorganized according to the new plan into the Virginia Council of Religious Education. The Christian Church in Virginia has two members on this council—Mr. J. F. West, Jr., Waverly, Va., our elective representative, and Dr. L. E. Smith, Nrofolk, Va., territorial representative. We wish the new council every success.

Dr. J. Edward Kirbye, pastor of the United Church of Raleigh, was a pleasant visitor to the Ministers' Conference. He said he had attended many conferences of ministers in the Congregational Church, but had nveer met a group of men who measured up so well as a whole in any Church as the group of ministers who assembled at Elon the past week. Dr. Kirbye said, "This is not a compliment, but a fact."

The brotherhood will deeply sympathize with Prof. S. A. Bennett in the death of his father, Rev. S. D. Bennett, Jeffersonville, Ohio. Prof. Bennett reached his father's bedside just before his death, and was recognized. Rev. S. D. Bennett was a faithful, consecrated servant of the Church and the kingdom. He preached on Sunday prior to his death on Friday. A great and good man has gone to his reward.

The readers of THE SUN will be glad to know that Dr. Atkinson has so far improved that on February 1st he and Dr. Staley started on a journey to Florida, where Dr. Atkinson will rest and recuperate for some time. His physician assures us that he has no organic trouble and that rest in the warm climate of Florida will restore him speedily to complete health and strength. The brotherhood will join in prayer that Dr. Atkinson may soon return to his post.

Rev. H. W. Elder is in the hospital at Plains, Ga. He is comfortably cared for in the hospital, but is in need of funds to pay expenses there. Bro. Elder has done a great work in the Christian Church, and those who have in mind to do good with their funds could certainly do no better than to send this afflicted servant of our Master a check at this time. This suggestion is made without any suggestion from Bro. Elder, who is too sick to write.

The Chautauqua and Summer School of Christian Methods, according to present plans, will be held at the college this summer, beginning July 23rd and closing on the 30th. It will begin on Saturday night and close on Friday following. At least, this is the date that has been tentatively fixed upon. Dr. C. H. Rowland is chairman of the committee of the Board of Religious Education, and Miss Pattie Coghill is field secretary. They are planning for a great meeting.

Mr. and Mrs. Sam Davis delighted the Ministers' Conference with a sacred concert. Bro. J. M. Darden is in charge of their engagements. They are anxious to serve our Churches, either with special sacred concerts or in revival services, and certainly any Church would do well to make use of the services of these two consecrated people. On Sunday, January 29th, Mr. and Mrs. Davis gave a concert in the morning at the Graham Providence Memorial Church, and at night at the First Christian Church of Burlington.

The Elon College Church Bulletin of January 29th carried the following notice, expressing the appreciation of the local Church of the Ministers' Conference held at the college the past week: "Elon College has probably never enjoyed a more helpful experience than that through which she has just passed. The Pastors' Conference has been a very decided success. It cannot but prove helpful to the whole Church. A veritable week of feasting has been enjoyed. Spiritual feasting, a social good time together, rare entertainment privileges made most delightful by thorough co-operation, physical needs abundantly satisfied. It has been a real family reunion, made the more enjoyable by the presence of most appreciative intimate friends. The heart of Mother Elon was made happy by the presence of those whose visitations have been regular and whose attentions have been constant and peculiarly so by the visitation of these dearly loved whom she has rarely had the pleasure of seeing. The joy was not complete. The attendance was only representative. Many whom she loves and by whom she is loved were prevented from coming. A few consecrated laymen were with us. A most helpful and practical message was brought to our conference by the one who made possible the beautiful auditorium in which we met, Bro. Jack Darden. Our college, our Church, our Orphanage, our homes, and, we trust, our ministers have had a privilege so rare, so beneficial, so inspirational that it cannot soon be forgotten. A going forward will be experienced all along the line. The command of Christ, 'Follow me,' will be heard more clearly and obeyed more faithfully."

A PRAYER FOR OUR COLLEGES.

By Rev. G. O. Lankford.

O God, we recognize Thee as our Father and ourselves as Thy children. Upon us is the evidence of Thy goodness and the crown of Thy glory. Thou hast so made us and art so ruling over our lives that we may find our highest self-realization, and come to our highest self-expression in Thee.

Thou art the God of all knowledge, and in Thee the fullness of wisdom is found. From Thee issues the streams of light and truth for our guidance in life's way. As an agency for the promotion of Thy kingdom, Thou hast given us Christian colleges that are dedicated to the service of preparing a worthy Christian leadership in the Church and for the Church. For every gift of Thine, and especially for the gift of Christian education and Christian colleges, we express sincere gratitude and humble, earnest praise.

We earnestly offer our prayer for our colleges because of their need of Thee for Divine guidance, and because of their need of us for human support. May our colleges ever serve the interests of the kingdom in the largest possible way. Through these institutions may Thy will be more fully wrought, and Thy kingdom more fully brought into the life of the world. Let Divine wisdom come increasingly upon the trustees and administrative officers, that their leadership at all times shall be far-sighted, thoroughly constructive and enthusiastically Christ-like. May Thy vision be their vision, and Thy plan their plan. May the faculty members, one and all, find in the Great Teacher their source of truth, their ideals of character, and their way of life. And more and more, as the years hasten on, grant the young people who shall attend our colleges that touch and preparation that shall send them out to fulfill Thy program of life. May our young people discover Thee in themselves and themselves in Thee.

And as we pray, our Father, we make earnest petition to Thee for our Churches to which the colleges must look for encouragement and support, that our people throughout the Convention may be awakened and aroused to a sense of the need that is before us and the responsibility that is upon us, as never before. Grant to Thy servants, the pastors of our Churches, that breadth of vision, depth of interest, degree of loyalty, measure of courage and type of approach that will enable them so to present the call that is now upon us that the laity of the Church may be moved to a full sense of the reality of its stewardship toward our educational institutions. May the response to the call for funds at this time be such that our colleges shall be enabled to go forward unhindered in their most worthy work. May it please Thee, more and more, to release Thyself and Thy message of truth through the colleges for which we now offer the prayer of our hearts, in Jesus' name. Amen.

Burlington, N. C.

THE CHRISTIAN SUN'S PULPIT

CONSIDERING ONE ANOTHER.

REV. JOHN G. TRUITT, *Preacher.*

"And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."—Heb. 10:24, 25.

You have invested a week of your pastor's time and efforts in the recent Pastors' Conference at Elon College, and you have a right to know something about it. Since it was distinctly the business of the Church and of Christ in which we were engaged, I feel that it is altogether fitting that we take this opportunity to observe its scriptural and spiritual application. By the time our text from Hebrews was written, a number of Churches had been established, many were being established, and many individuals had embarked upon the exacting business of preaching the cross of Christ. They had been given the assurance of the abiding presence of Jesus; they were now being commanded to seek also at regular intervals the presence of one another. Without Christ they could do nothing; but greater works than He had done might they do, only if they went in His will and co-operated with one another. And consequently, it is the testimony of the centuries that assembling together to consider one another to provoke to love and good works had been a very large element of success wherever Churches and communions have been successful in promoting the gospel of Jesus Christ.

Let the people quit going to Church, and immediately its power is gone. Let a board of directors of any great organization fail to assemble and soon its doors are closed. Let a pastor persistently absent himself from the gatherings of his brethren, and soon he is without power and place in the building up of the kingdom of God. Let a denomination forget this command, and soon it will be left to ponder its defeat while others are "marching on to Zion." Some good laymen, we are told, saw this truth, and like the writer of the Hebrews called his brethren in the ministry together in order that they might "consider one another to provoke unto love and good works." This layman went a step further, for he bore the expenses of all the pastors who would come to the conference.

Who were there? The ministers of the Eastern Virginia Conference were conspicuous for their presence. This was not surprising, for the ministers of the Churches in this Conference have people that urge them to improve themselves, and the Church in every possible way. The ministers of this Conference rejoice in the opportunity of meeting and seeing their fellow-workers. At our regular monthly pastors' conference we have more than seventy-five per cent of all our pastors present, and last meeting we had twenty out of twenty-two present. There was a fine, large number of pastors from the North Carolina Conferences present, and a goodly group from the far South. There were more of our pastors present at this conference, I believe, than have ever been assembled before at one place and time. Just that fact was significant. It was a sight to make one's heart rejoice to sit in the most beautiful chapel of Elon and see some sixty of the ministers of our Southern Convention there assembled. They were gathered from Maryland to Alabama, from large pastorates and from little, from big country Churches and little city missions, and from some of the greatest pulpits of the South. They were the assembled representatives of some thirty thousand members of the Christian Church. It seemed that every pastor was proud of his field and of the fine folks that made his life useful. How radiant their faces were with that best of all commodities, Christian love.

There are two outstanding mountain peaks in the Bible, one of them in the Old Testament, the other in the New. From one of them Moses, with the eternal law of God in his hand, gave a command that set Israel at a task that required all their resources, namely: "teach"; from the other, Jesus Christ, with the eternal love of God in His breast, gave the self-same command, "Go, teach." The Hebrew religion moved forward on the word "teach," and the Church of Christ must move on the same word. So all Churches have their Sunday Schools, or nearly all; they have their colleges, and seminaries, and the whole school world knows full well that it was born in the bosom of God and manifested and preserved by the Church. What I am about to say, then, is: Elon College was there. And President Beougher, of Bethlehem College, was there. Most of the members of the Elon faculty I have the great privilege of knowing personally and warmly, and I wish to say that there was a light and a radiancy in their faces that indicated beyond their words to tell that they were happy to have the pastors of the Churches present in their place of hard, daily toil. They knew that they stood side by side in spirit, in hope, and in effort one with another, for while they are teachers in our big Elon, every pastor worthy of the name is president and professor of a little college of Christ right in the field from whence he came! Thousands of little folks get their first impressions of God where preachers teach; and young teaming hundreds look to them constantly for the greatest truth ever taught the world, namely: the truth of Him who said, "I am the way, the truth, and the life." Old people never cease to learn in the school where little children are by their preachers taught. So these professors mingled with us as a real part of us, and were so received.

But perhaps greater still was the fact that four hundred selected young students sat with us in many of our meetings, conscious of the fact that the very pastors who had had much to do in the directing of their feet toward Elon were with them —and with them in far more ways than one. The students joined with the professors in seeking to make that the happiest meeting Christian Church pastors had ever had. The preacher that does not go back to his pulpit with a finer faith than ever before in his young people missed one of the greatest truths of that conference. Some of our leading laymen were also present, which fact greatly delighted and benefited the conference.

Why were they there? In telling who were there, if I have not already answered this question in part, then I have done it poorly. Why were we there? Our text tells. First, "to consider one another"; to forget ourselves in consideration of others; to consider what, as a Church, we have; to determine what our duty is, and where it is, in the building up of the kingdom through our Church; to consider that great fact that beside us stand our brethren, solidly for us and the work we are each trying to do; and to comfort and strengthen one another with words of love and prayer and Scripture. Many of us, a great many of us, were there to see our own alma mater, arisen out of her ashes of five years ago! We were there to see her in operation and to feel the pulse-beat of the heart of the source of our leadership through the years to come. We were not disappointed. Nay, our hearts rejoiced within us, and tears of joy flowed upon our faces as we saw fully the fruit of labors of hundreds and hundreds of loving and loyal hearts. Examine the pictures you see placed here and there throughout this Church to get something of an idea of what we saw.

"To provoke to love," was our second task—to love for one another; love for our whole Church and its every interest; and love for Christ Jesus, the Head of our Church. "Though I give my body to be burned and have not love, it profiteth me nothing." Charlie Johnston would like our money for the Orphanage, which we saw with such real satisfaction, but Bro. Johnston had much rather have our real love for those motherless and fatherless children there. We saw the home of the Southern Christian Convention, the Mission Board, THE CHRISTIAN SUN, and our Elon; but what each of these wants is not simply that we be provoked to pay, but "provoked to love," for "love never faileth." So, then, we were there to quicken our love for our Church, our colleges, our Orphanage, our CHRISTIAN SUN, our missions; yea, our whole place in God's kingdom. What nobler task could have been set before us?

But to know, and to love, must be headed up in real service; therefore our text adds, "and good works." We may have ever so much faith, but without works it is dead. We may have faith enough to remove mountains, but if it is not manifested in loving service it is nothing. If I do not do better work for you on account of having gone to Elon, then my going to Elon is in vain. Elon is not a sponge. Elon is a fountain. Elon did ot have us come to her to give her something; but Elon had us come to her in order that she might send something to you. We are emissaries entrusted with her love, her consecration, her scholarship, and her labors. She has served every Church in this whole Convention and countless others. She considers you, she loves you, she works for you; and you, thank God, will do none the less for her. And let me just add right here that I was not told to say these things either, save as in gratitude my own heart showed me the truth, and I said to myself that I would tell it to my people.

My final question is, How? Have I not largely answered this question also already? Consideration. My mother once put a setting hen in a barrel to break her from sitting. It was a dangerous business, for we forgot her and she nearly died. Consideration. "Forsake not . . . forget not." The kingdom of God has a very great need for real common sense devotion to it. We must see the need, then set ourselves the task of supplying that need. Our Church, as you know, has its practical plans by which we are working, and through which we shall express our consideration, love and good works.

The fellowship of the folks and the friendship of Elon in this conference shall never be forgotten. At another time I shall have more to say concerning speakers and addresses.

Miss Birdie Wilson, Virgilina, Va., in renewing for THE SUN, says that she especially enjoys the weekly sermons. This is a real comfort to her, because she lives some distance from the Church, and oftentimes is unable to go. THE SUN has been coming to her home for many years.

You may be tempted to despair of your race, aye, perhaps of yourself at some time or other; but look off unto Jesus for a perfect life! Let us believe deep down in the soul that Jesus Christ is the straightener out of crooked lives here and now, the filler uot of incompleted lives, the bringer of man's lost dominion!—*Frederic C. Spurr.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHURCH COMITY.

The National Church Comity Conference, held in Cleveland, Ohio, January 20-22, 1928, marks a new step forward in fraternity and co-operation in Protestantism in America. This great meeting was held under the auspices of the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of the Churches of Christ in America. More than five hundred men and women from the denominations were earnestly seeking for common ground on which to show courtesy to one another, to cultivate Christian fellowship, and to reduce competition, overlapping and inefficiency in the work of the Church. Many villages and rural communities are overchurched as to buildings, and underchurched as to service. Churches are dying and denominations are suffering from this condition which all feel must be remedied. Protestantism has gone as far as it can go without suffering great loss under such conditions. This conference grew out of a common feeling that such conditions demand a finer sense of unity and a more Christian co-operation. It is not a loss of faith and the surrender of purpose that inspired this conference, but a deep conviction that a divided Church cannot win the world to Jesus Christ. God has His own way of checking selfishness and pride, and this may be one of the problems that has awakened a sense of the necessity for drawing the denominations together in harmony and real service.

The spirit of the conference seemed to be the spirit of Jesus, and denominational interest seemed to be absent, and the desire of all seemed to be to build up the kingdom. These three great bodies, all doing unselfish and sacrificial service for Christ, were never more anxious for success in their own denominational work than in this desire to make possible the most efficient service in communities now suffering from too many houses of worship in one place and none in another. The addresses were strong, the discussions were sweet in spirit, and none seemed to be thinking of his own Church, but the Church of Jesus Christ. It was "the unity of the Spirit in the bonds of peace" seeking the way for the more efficient way of proclaiming the unsearchable riches of Christ to those who need Him most.

There is evidently a growing spirit of unity in the Protestant Churches that must express itself in trying to answer the prayer of Jesus, "that they all may be one." The new conditions of Christian civilization have driven the business world to co-operation, and Christianity that has produced this larger business co-operation cannot continue in a divided and competitive state. The Church is more than the denomination, and His Church has first claim upon our faith, our love, and our support. "No man liveth to himself," and no denomination can live to itself. Unity is inevitable, and it is beginning to be felt. Some of the findings of the conference were as follows:

1. A ministry evangelical in spirit and method.

2. A ministry well-rounded in its content with emphasis upon approved method in religious education.

3. A ministry mindful of the social needs of the community where it takes root and from whose soil it grows.

4. A ministry with an outreach to world service and Christian brotherhood.

"We are mindful that such a ministry within every community will tax the man power and resources of our Churches and will not permit the waste of any competitive effort."

PREPARE HIM.

I was talking to a keen-visioned business man recently about the affairs of the Church. He is devout and consecrated and deeply interested in the Church. He has succeeded exceptionally in a business way.

He told me how he had built up his business. He had discovered years ago, he said, that a man is far more important in any enterprise than any other item or consideration. He had always made it his practice, he said, to select a man, feeling confident when he had done this the man would build up the enterprise. He admitted he had been mistaken in some instances in his judgment of men, but not often. He was absolutely convinced, however, that no enterprise can succeed without a competent personnel.

We then turned to a consideration of the Church. He said that in his judgment the future of the Church would depend upon our placing men trained for leadership in strategic places. America is becoming an urban people, he observed, and the Church must enter the cities if it is to fill its place effectively in our life. It will be impossible, however, for the Church to succeed in cities without a competently equipped leadership. If we prepare the right sort of men and send them to the cities, this fine business man said, the Church buildings and the congregations will inevitably come as a consequence of their labors.

Then he greatly encouraged my heart in conclusion, when he said: "Elon College is doing a great work in building the right sort of leaders for the Christian Church. Just look what Elon has done for our ministry since it began, and also we must not forget what it is doing for our lay workers. We must have Christian colleges if we are to have the right sort of leaders. I just want you to know how much I appreciate what the colleges are doing."

Is this man not right? If I were to call his name he would be known to every reader of THE CHRISTIAN SUN, but he is too modest to warrant me in doing this, but is he not right? How can we have a competent leadership in pulpit and pew without Christian education, and how can we have Christian education without supporting our colleges? W. A. H.

ELON NOW AND FIVE YEARS AGO.

By W. A. HARPER.

(An address given, with illustrated views, at the first "Pastors' Conference," held at Elon College on January 24, 1928.)

Higher education in the Southern Christian Convention began under the leadership of Elder Daniel Wilson Kerr, who, in 1826, was teaching in Wake County. The name of his school was the Wake Forest Pleasant Grove Academy. It was located on the Oxford Road, twelve miles north of Raleigh. Out of this beginning grew Wake Forest College.

Twelve years later, Elder Kerr was principal of Junto Academy, in Orange County, which he later changed to Mt. Zion Academy, since it was near our Church of that name. The change of name occurred in 1842 upon the burning of the Junto Academy. When it was rebuilt, Elder Kerr called it the Mt. Zion Academy. In 1840, Elder Kerr moved his school to Pittsboro, N. C., where he continued to teach until his death.

In 1852, Rev. John R. Holt, who had been a student of Elder Kerr, founded the Graham Institute, which he conducted for five years as a high school for boys, but in 1857 it was chartered as Graham College. This school, under the leadership of Prof. W. H. Dougherty as president, flourished until the Civil War, when it was closed.

In 1865 Dr. William S. Long opened a high school in Graham, which later came into possession of the Graham College property. He operated this school as the Graham Normal College, with full endorsement of the Conferences of the Christian Church, until the opening of Elon College, in 1890. The General Assembly of North Carolina, when it granted a charter to Elon College on March 11, 1889, legally merged Graham Normal College into Elon College.

Our leaders were not satisfied with the educational opportunities that were provided in the Graham Normal College, and least of all was Dr. Long himself satisfied with these opportunities, and so he began the agitation of this matter in our various Conferences in the Southern Christian Convention, and Elon was founded as a result of the called session of the Southern Christian Convention, which met in Graham, N. C., in September, 1888. The only surviving member of that historic Convention, which included the following ministers: W. G. Clements, W. S. Long, J. W. Holt, M. L. Hurley, W. W. Staley, J. P. Barrett, J. W. Wellons, and W. T. Herndon; and Laymen J. C. Holt, P. R. Harden, J. W. Harden, David McClenny, C. S. Holleman, F. O. Moring, and J. A. Turrentine—is Dr. W. W. Staley. This notable group of men launched the college with which we are now assembled, and appointed a special committee consisting of Dr. W. S. Long, Dr. J. P. Barrett, Hon. F. O. Moring, Col. J. H. Harden, and Dr. G. S. Watson, to locate the college.

This committee on location visited various places, but finally decided, on December 20, 1888, to locate the college on its present site. They began at once the erection of an administration building and of a dormitory.

Dr. W. S. Long became the president of the new institution and served in this capacity after its opening on September 2, 1890, for four years. He was succeeded by Dr. W. W. Staley, who served as non-resident president for eleven years. During Dr. Staley's presidency, Dr. J. U. Newman

served as chairman of the faculty nine years and Dr. J. O. Atkinson for two years.

Dr. E. L. Moffitt became president in 1905 and served in this capacity for six years, resigning in 1911.

When Elon began at its present location, there was no such thing as a standard for accrediting colleges. Any group of persons who were moved by a disposition to do so, could form a board of trustees and secure a charter and begin an institution. If they were fortunate to attract students and secure gifts, all went well. But in 1912 a new force affecting the future of colleges came into existence in North Carolina.

Prior to that time, the State Department of Public Instruction at Raleigh had arbitrarily classified the institution of higher learning through its power to grant certificates. The graduates of certain institutions were given certificates without a question, but the graduates of other institutions were not so favored. There was no public announcement of this policy, but the practice was working an injustice against the graduates of institutions not placed upon the favored list of the State Department of Public Instruction.

This situation was intolerable, and pressure was brought to bear upon the State Superintendent of Public Instruction to remedy the matter. His reply was that the colleges would have to be examined by an officer of the United States Bureau of Education, and if the examining officer then recommended, the institution would be given the highest rating granted by his department. Provision, he said, would be made for three grades of institution. Elon College accepted the situation and welcomed Dr. S. P. Capen, specialist in higher education, of the United States Bureau of Education, in the spring of 1914.

Dr. Capen recommended that we be placed in the group of class A colleges in North Carloina, following this examination, and beginning with the close of 1915, this has been the classification of our college.

Dr. Capen also recommended in his report that after six years, colleges that did not have physical equipment valued by outside appraisers at $300,000 and that did not have an endowment of $250,000, should lose their rating as A grade colleges and become junior colleges. In 1919, just nine years ago, beginning February 1st, Elon College undertook the raising of the standardization fund to meet this requirement. In this campaign $381,000 were pledged, and before the time had expired for us to have the $250,000 endowment we had gone beyond that point.

At that time, the College Association of North Carolina came into being and entered into an agreement with the State Department of Public Instruction that after 1925, later extended to 1928, colleges that did not meet the requirements of the Southern Association of Colleges and Secondary Schools, in accordance with which they must have a plant valued at $500,000 and an endowment of $500,000 or a stable income from State or Church sources amounting to $25,000 a year over and above fees paid by students, would be rated as junior colleges.

In the fall of 1922, with this situation confronting us, I approached the General Education Board of New York City and received a conditional commitment from Dr. Wallace Buttrick, president of that board, that we would receive a grant of $100,000 for our endowment from the General Education Board if we would raise on pledges then due us sufficient money to pay all our indebtedness of $114,500 and then raise new money for endowment in the amount of $125,000. At that time we had an endowment of $275,000 which, with the $225,000 we would in this way add to our endowment, would give us $500,000 endowment and would clear us of debt through the collection on pledges past due.

I returned from New York in December, 1922, thrilled with the thought that we would be able readily to meet the requirements of the College Association in North Carolina and of the State Department of Public Instruction, and in due time be admitted to membership in the Southern Association of Colleges and Secondary Schools. I think all of us understand the advantages a college enjoys by being a member of this accrediting agency. To begin with, the graduates of such a college are admitted to the graduate departments of universities and to professional schools the world over upon transcript of their record without examination. It is also possible for students in such colleges during their college course to transfer their credits to other institutions without any loss or disadvantage. The graduates of such colleges are accepted in all the voluntary gatherings of colleges and universities, whether of educational or social character. The State Departments of Public Instruction every where issue certificates to teach without examination to students in and graduates of these institutions. I immediately called upon a good friend who said that he would give $25,000 of the required $125,000, and upon another who promised conditionally that he would do the same thing. Both of these pledges were later paid in full and were added to the endowment. I had high hopes that the goal of our aspiration would soon be achieved.

FIRST MINISTERS' CONFERENCE HELD AT ELON COLLEGE.

Then early on the morning of January 18, 1923, I was awakened from sleep and informed that the administration building—the heart of our college, not only physically and geographically, but also in the form of spiritual inheritance and of sacred associations—was in flames, and before 8 o'clock on that cold January morning that which had cost the sacrifice of our people for a generation was a smoldering mass of flames and ashes. It was a dark day and one that we cannot forget

Throughout that day, however, telegrams began pouring in from various sections of our country from alumni and business men, leaders of the Church, and citizens of public spirit who had known the institution and appreciated it, assuring me that the fire would not be a disaster, but that it would be a blessing and that out of the ashes would arise a new and a greater Elon.

The spirit of the students during that trying experience was an inspiration. At 11 o'clock that day an assembly was held in the gymnasium room of the alumni building. The faculty had just been in session in my home and had decided that we would endeavor to persuade the students to

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CONTRIBUTIONS

SUFFOLK LETTER.

The Church train is a great train. It runs around the world; it carries all races and all human conditions. So much is said in these days about unity, and even union, that I am compelled to write about it; and I have just attended today the great Comity Conference, in the Old Stone Presbyterian Church in Cleveland, Ohio, where comity was discussed from many angles by men of many faiths. Unity is in the air, and all Protestantism is longing for the answer to the prayer of Jesus that they all may be one. But this letter is written on a simple illustration of what really exists at the present time and needs only to be realized. I am thinking of a train of passenger cars, under the head of a "Church train."

The coaches are all linked together and drawn by one engine of power. No coach could run if detached from the engine; and the engine could not draw the train if the cars were not linked to each other. Of course, the cars could be separated and each one drawn by the engine; but that would wreck the company. Union in that case is a necessity for the business of the company. The train is a linking up of many cars, carrying passengers. The cars are not all of the same value. Some are day coaches, some are Pullman cars, some are for express and some for mail; yea, some are for coal. They all run on the same track, and that track is the best road in the world. It wrecks the train to get off of the track.

You see, the cars are the different denominations. The track is the straight and narrow way. The engine is Jesus Christ. All true Churches are drawn by the same Christ, along the same path, and toward the same destination. No power can save but Jesus Christ. "There is none other name given among men whereby we must be saved." Churches have no more power to draw men along the path of life than engineers have to pull a train of cars. He touches the lever and the engine does the work. A Church without Christ would be as helpless as cars without the engine. "As many as are led by the Spirit of God, they are the sons of God." The best path in the world is the "path of the just, which shineth more and more unto the perfect day." Did you ever go through a long train and see the passengers in different coaches? Some in the day coach all crowded with the average human beings; some in the mail and express cars at work; some in coal car shoveling coal; and some seated in luxurious seats of the parlor cars—but they were all going in the same direction, and drawn by the same power. There is unity there in so many ways that you wonder why they should not recognize the unity and acknowledge their absolute dependence upon that engine that is wearing out its life to carry people in the best way where they want to go.

Different denominations are the cars in the Church train, and members of the Churches are the workers and the passengers drawn by a power not their own. One coach may be better in a material sense than another, but in the matter of progress they are all the same. One Church may be richer and more cultured than another Church, but progress in the members is made by the power of Jesus Christ. They all have the same Saviour, sustained by the same spiritual help, and their destination is their own choice. Their unity should be acknowledged by all, for unity in the essentials already exists. I notice that passengers all get off on the same platform, and their tickets are taken up by the same conductor. It takes all the coaches to make the train, and it takes all denominatoins to make the Church.

W. W. Staley.

ELON LETTER.

The Church through all its history has preached the duty of sacrifice for the individual Christian. We have been told again and again that sacrificial love is the highest expression of Christian character and that no life can be truly Christian that does not have the spirit of sacrifice as its crown and glory.

But the institutions of the Church have apparently not been aware that this same principle applies with equal force to them in their corporate relationships. Denominational organizations are notoriously self-centered and oftentimes they have been extremely selfish. They have not exemplified in their relationships the beautiful spirit of sacrificial love which they have preached as obligatory upon the individual Christian.

In recent years there has been a decided change coming over these institutional organizations of the Church universal. Various conferences have been held on comity, and one of these is now in session, as I write, in Cleveland, Ohio. It is reported that this comity conference has decided that there should be a policy of planting Churches only where there is a constituency of 1,000 people per Church. This is a long step in the right direction and will go far to eliminate the sectarian competition of Churches with one another.

A most refreshing thing is reported as having taken place in Hartford, Conn. A Church there with a membership of 350 is serving its community in a very effective way. Another denomination decided to enter this field and to divide up the constituency of the established Church. The people felt that this was a mistake, and they plainly said so, yet the officials of the invading denomination persisted in their decision to build a Church of their own faith and order. The Church that is already established there decided thereupon to do the sacrificial thing. It officially notified the incoming denomination that in its judgment one Church only is needed in this territory, and expressed the opinion that it was fully meeting the spiritual needs of the people and voiced the hope that the sister denomination would refrain from entering the field. Then it added: "However, if upon receiving this communication from us, you still think you should come to minister to this people, our Church will withdraw from the field and turn our local congregation and all its assets over to you." This is a notable example of the practice of the spirit of Christian love on the part of the institutions of the Church. We should rejoice to live in such a day.

Local Churches need to co-operate with outside enterprises in order to conserve their spiritual vitality. Just as the individual Christian must give and sacrifice if his spiritual life is to develop and ripen, just so the local Church must be interested in maintaining the enterprises of the kingdom outside its own borders if its spiritual life is to grow and ripen. God can no more prosper a self-centered local Church than He can prosper a self-centered individual Christian. Local Churches often die. Dr. D. B. Atkinson and Mr. W. E. MacClenny, our well-known historian of the Southern Christian Convention, are authorities for saying that we have lost as many Churches in the Christian denomination as we now have. The reason for this is not far to seek. These Churches have dried up spiritually because they were self-centered. They had no concern for missions, for Christian relief, for Christian education, or for any other enterprise of the kingdom. They wanted the gospel for themselves. They were earnest in their anxiety to be saved, but they did not appreciate the necessity for practicing sacrificial love, and so they passed away. The paradox in respect to this matter which our Master enunciated applies with tremendous force to Churches and to the various enterprises of the kingdom, as much so as individuals. He said: "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it."

Those Churches in our denomination which have been most liberal in their support of the enterprises of our Church have grown and flourished. They have sacrificed for others, and God has blessed them with spiritual growth and renewal. The benevolence program adopted by our Southern Convention in Durham, N. C., two years ago offers our Churches the finest opportunity in all our history for spiritual growth and development. Those Churches which respond liberally to this benevolence program, we shall see flourishing and going forward in spiritual achievement. Those Churches that refuse to respond to the challenging opportunity of this benevolence program will, sad to say, dig their own spiritual graves. This is no prophecy of the writer's, but the plain teaching of our Master.

W. A. Harper.

ELON NOW AND FIVE YEARS AGO.

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remain on. It was our purpose, if possible, to secure vacant stores and rooms in private dwellings in which we could conduct classes and to make use of the Publishing House Building, which the college owned, for laboratory purposes and supplementary class-rooms. The faculty adjourned and went in a body to the alumni building. When we entered the gymnasium room, the students arose in a body and greeted us by singing the college song:

"So here's to dear old Elon, faithful and bold,
Here's to her banner of Maroon and Gold;
And here's to men and women who've come and gone,
Singing the victor's song of old Elon."

There were assembled with the students a group of the citizens of the village, of alumni from nearby cities and towns, and a group of representative citizens from Alamance County. A meeting of great inspiration was held in which the students, the alumni, and the representatives of the public generally pledged to the college and to the faculty their most hearty co-operation, and again assured us that a greater institution would arise from what a few hours before had appeared to be a complete wreckage of our hopes and aspirations. It was not necessary to undertake to persuade the students to remain. They had decided to remain, and not one of them left. I do not believe that a similar disaster ever overtook any institution with such happy results. So long as I live, the memory of that day and of the loyalty and devotion of that group of students will live with me. It is one of the high spots of experience, one of the priceless inheritances of life.

The fire occurred on Thursday morning, January 18th. On Friday I felt strangely moved to telegraph every pastor in the Southern Christian Convention and request that prayer be held on the following Sunday in every Church of our Southern Christian Convention, that God would lead and direct us in our efforts to rebuild. The response to this suggestion was beautiful, and the results speak for themselves.

One other instance on the day of the fire I shall never forget. When the building had fallen in, I went to the west dormitory to see Uncle Wellons. He met me at the east entrance, where he was standing with his heavy bathrobe on. I greeted him and expressed my sorrow in the disaster that had overtaken us. He straightened himself up and said, with calm deliberation and superb impressiveness: "I have seen much less here than is here now, and I expect to see much more." We then retired to his room, where he prayed earnestly that God would direct our people to do His will, and all through the anxious days of rebuilding this grand old patriarch of our Church laid hold on the resources of God through prayer. All during these days and months which lengthened into years, I never went away on an important journey that I did not have an interview with him, in which I told him, so far as I was able, the exact hour that I would engage in an interview that held the possibility of great things for the college. He always held those hours sacred for prayer, and I say it without thought of depreciation on the part of any one, he made a larger contribution to the Elon that now is, through his prayers, than any the rest of us made through solicitations and gifts.

On the day following the fire I issued a call for the board of trustees to meet in extraordinary session on January 24th at 10 o'clock in the morning. Every one of the thirty trustees came, except one, who was unfortunately prevented from being present, and with them came Dr. L. E. Smith, President of the Southern Christian Convention; Dr. W. S. Long, first president; Dr. J. O. Atkinson, Mission Secretary, and Bro. Chas. D. Johnston, superintendent of the Christian Orphanage. Dr. Barrett, editor of THE CHRISTIAN SUN, was a member of the board of trustees, and so was Dr. Walters, president of the Board of religious Education. Five years ago this morning, at 10 o'clock, this notable gathering of our leaders, representing not only the board of trustees, but every enterprise of our Church as well, assembled in the temporary office that had been established in the southwest corner room of the east dormitory. When they met, I informed them that the night before citizens of Alamance County had faced a snowstorm to attend a public meeting in the City Hall of Burlington, and that they had unainimously passed a motion to raise $100,000 in Alamance County to replace the destroyed administration building if the friends of the college would raise $200,000 more for needed improvements to the plant. I also informed them that members of the faculty and citizens of Elon College had already pledged $15,000 for this purpose.

The ground was covered with snow. They could look out of the west window of the room in which they had assembled upon the ruins of what had been the pride and heart of our college. Smoke was still working its way through two or three places in the mass of debris that stretched out before them.

Every person present expressed himself as satisfied that the time had come for a great forward movement for Elon College, and a motion was passed to meet the proposal of the citizens of Alamance County and to raise, in addition to this, $300,000 for endowment. It was a brave and courgaeous act which the board of trustees undertook on that eventful day in 1923, five years ago today. Their courage and optimism became the contagion of our people and of the friends of the college everywhere. They rose in their might and in their generosity to a situation that challenged the very highest qualities of the human heart, and as a consequence there stand five buildings on our campus today to replace the one that was destroyed on January 18, 1923; and in addition to this, the campus has been beautified and improved by the laying out of lawns, driveways and walkways, and by the planting of shrubbery and the erection of a splendid wall.

On January 18, 1923, the properties of the college inventoried $364,110, and the endowment was $275,000. Today the properties of the college inventory $1,202,551.04, and the endowment is $519,238.66. In addition to this, the Southern Christian Convention, by issuing bonds in the sum of $500,000, $100,000 of which is included in the endowment just mentioned and $400,000 of it is used to offset the indebtedness that was incurred in the building and the equipment of the new plant, and by providing an income on these bonds through the benevolence budget adopted in its Durham session, 1926, has made it possible for the college to become a member of the Southern Association of Colleges and Secondary Schools. The five years that have just passed, and of which this day signifies the anniversary, have been fruitful and historic in the development of higher education in the Christian Church. It is my conviction that future generations will look back to these five years as marking a turning point in the history and generosity of our Church. We did not foresee the things that have taken place during these anxious years. We would not have chosen the method of a fire to achieve the results which gladden our hearts today. We cannot but feel that the Divine hand was in this entire enterprise, and that the Divine blessing has rested upon us in the achievement which has crowned our efforts.

THE PASTORS' CONFERENCE.

By Rev. H. S. Hardcastle.

The first Pastors' Conference of the ministers of the Southern Christian Convention was held at Elon College January 23-27th. If the expressions of those who attended this conference are indications of the contribution it makes to their lives, we can say in the words of the humorist when he first saw the ocean: "Boys, she's a success!" The conference was designed to give the ministers of the Church, who have done so much for Elon, the opportunity to know the college in an intimate and personal way, to see the college in action, and also to give the students of the college an opportunity to know the ministers of the Church at first hand.

The conference was made possible through the liberality of a generous-spirited and large-hearted layman, who very modestly requested that his name not be made known. About sixty pastors of the Southern Christian Convention attended, their names being as follows: A. W. Andes, J. F. Apple, E. C. Brady, E. M. Carter, H. C. Caviness, H. E. Crutchfield, B. J. Earp, P. H. Fleming J. L. Foster, J. E. Franks, W. H. Garman, C. E. Gerringer, T. J. Green, H. S. Hardcastle, Stanley C. Harrell, W. D. Harward, W. C. Hook, B. J. Howard, J. Fuller Johnson, J. Lee Johnson, P. T. Flapp, G. O. Lankford, F. C. Lester, J. F. Morgan, N. G. Newman, G. A. Pearce, O. D. Poythress, J. M. Roberts, H. G. Robertson, C. H. Rowland, C. C. Ryan, L. E. Smith, M. T. Sorrel, M. W. Sutcliffe, J. G. Truitt, G. H. Veasey, R. A. Whitten, W. C. Wicker, R. L. Williamson, T. Fred Wright, L. I. Wyrick, E. B. White, J. Edward Kirbye, W. S. Alexander, D. P. Barrett, S. E. Madren, J. W. Fix, D. M. Spence, J. U. Fogleman, S. L. Beougher, Geo. D. Hunt, J. E. Amason, J. U. Newman, W. M. Jay, T. E. White, Joe French, C. E. Brittle, Carl Dollar, Stanley Hunt, T. B. Dawson.

The following brethren had agreed to come, but were providentially hindered from coming: M. P. Allen, J. M. Allred, J. E. Carden, R. H. Coble, J. C. Cummings, W. J. Edwards, W. N. Hayes, I. W. Johnson, J. W. Knight, T. N. Lowe, W. T. Walters, H. V. Cox, J. Wm. Barrett, C. W. Carter, J. D. Dollar, W. T. Meacham.

The conference was also honored by visits from J. M. Darden, Prof. L. L. Vaughan, John H. Harris, J. Walker Kelly and Sam Davis and wife. Entertainment for the delegates was provided in the homes of the members of the faculty and the residents of the village. Dinner and supper were served at the dining-hall of the college.

The conference began with a session on Monday night, January 23rd, in the Whitley Memorial Auditorium. The pastors were welcomed by Dr. W. S. Alexander on behalf of the Church, the college and the community, and by Miss Rosebud Kimball on behalf of the student body. Dr. L. E. Smith, President of the Southern Christian Convention, presented the first of his travelogues, a series of lectures made up of his observations and experiences during his recent trip to the Holy Land. The theme of this lecture was "Getting Acquainted." The schedule was made up as follows:

The morning hours were devoted to lectures; the afternoon hours to conferences; the evening hours to lectures and special features. The first series of lectures were given by Dr. J. U. Newman, whose general theme was "The Message of the Bible." His lectures were as follows: "The Message of the Old Testament," "The Message of the New Testament," "The Message of the Prophets," and "The Message of the Apocalyptics." These lectures were scholarly and deeply spiritual, and emphasized both the character of God and the high calling of the ministry. At the conclusion of the last lecture, Dr. C. H. Rowland, on behalf of former students of Dr. Newman, presented him with a fitting birthday present. Dr. Newman responded in a very gracious manner.

The second series of lectures were given by Rev. Stanley C. Harrell, of Durham, N. C. The lectures were as follows: "The Challenge of the Minister's Task," "The Minister's Message Concerning the Book," "The Minister's Message Concerning His Own Denomination," "The Minister's Message Concerning Evangelism."

These lectures showed a high type of scholarship and of penetrating insight into the problems confronting the ministers, and sounded a high challenge to all those who heard them.

The third series of lectures were the travelogues of Dr. L. E. Smith, Norfolk, Va. The series was as follows: "Getting Acquainted," "The Antiquity of Damascus," "The Thrills of Galilee," "The Tragedy of Jerusalem," "The Romance of the Jordan."

Dr. Smith combined in these lectures in a fine way vivid and graphic power of description; the faculty of making one see the things he had seen and enriched all that he said by a deep, spiritual interpretation and application. They were indeed and in truth the gospel in artistic and compelling form. These lectures were attended by the student body.

The afternoon hours were devoted to conferences and other activities. The conferences were as follows: "The Alumni," by Dr. W. H. Boone, of Durham; "Kingdom Finance," by Dr. C. H. Rowland, of Greensboro; "Youth and Church," by Rev. J. G. Truitt, of Norfolk; "The Little Foxes that Spoil the Vines," by Dr. N. G. Newman.

The leaders of these conferences, after presenting in a general way the outlines of the subjects, led in an open forum or discussion, which was entered into heartily by all and was very, very helpful.

One of the features of the afternoon sessions was a plain and pointed address by Mr. J. M. Darden, of Suffolk, Va., on the subject, "The

(Continued on Page 14.)

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

IS THE KINGDOM WORTH WHILE?

Our Congregational Churches, apparently, do not think that it is. For each of eight years our missionary societies have been needing $7,000,000. They have asked for $5,000,000, and the Churches have given them about $3,000,000. Our American board has closed its last year with a deficit of $148,000, and the home missionary work is limping along in similar fashion. In Massachusetts we are asked for $1,087,500 as our part of the $5,000,000, and we give a little over $800,000.

We Americans can always find ways and means of doing things which we think are worth while. The worth-while thing may be a college education for boy or girl when circumstances rise like a stone wall to obstruct the path; or it may be a Panama Canal. We are not, as a rule, daunted by worth-while things, however difficult. But we seem to accept the missionary situation with placidity. How many times in the last two thousand years has "Thy kingdom come" gone up as a petition to the Father in heaven? Is that Father deaf, or does He not care for His kingdom? He gave His only begotten Son for love of it and us. But it will never shower down like rain upon the mown grass—not until His listless sons and daughters at least have mowed the grass. It must begin with us. Committees, these days, seem to fill the air—much overhead machinery, possibly all good even if a bit top-heavy. Why not begin with the other end of the ladder—plant it in every Church unit and work from the bottom up? Let us see what our Churches are doing singly or in groups. The objection had been made that the Church quotas for missions were too large, imposed upon us from without. So several years ago the word went forth to all the Churches, through their associations, that each one was to set up its own quota, which was, for the most part, promptly done. The result has been as follows: Only one association of the twenty-four within the State of Massachusetts last year met its self-imposed quota; two others came near theirs. The problem will never be worked out until each one of our 603 Massachusetts Churches take it to heart as its problem and put its shoulder to the wheel.

This field is not an unplowed field. A Church in one of our counties—and that by no means the most productive or fertile—with a comparatively small population, has secured, each year for a number of years, more pledged gifts from individual givers than it has members. The problem in that Church is solved. It has been solved by those of its members who believe the kingdom of heaven is worth while, led by a minister who believes that the Church exists for its missionary work—to propagate the gospel of the Lord Jesus Christ—and that in so far as it fails in the support of the missionary cause, it so far fails to be a Church of Christ. Planted solidly on these principles, diligent, never-ending work has built up a method of procedure. It implies an exact parish list kept up to the minute, such a list as a minister has no time to perfect. It implies the work of a secretary whose service is for love; it implies visits from sixty women in many homes—visits not for money, but for love; it implies interest in every child born into the parish; it implies a source and power of spiritual life. With about 700 givers, this Church has placed itself as third in the State for the sum contributed to Christian missions. The fourth in that list is another Church 150 miles from Boston. Another with similar success lies just outside the Boston district.

These things ought not so to be. When one considers, as Dr. Calkins reminds us, that many Congregational Churches in Massachusetts are not lacking in wealth, far more wealth than this sample Church could supply, some explanation is needed as to why others are not doing likewise. Consider why, and come to your own conclusion, but let no conclusion be an excuse. Let it be an honest answer. What has been done in one spot can be done in any and every other if it is thought worth while. Every Church is peculiar.

One other suggestion. Since we seem to have decided by our deeds that the kingdom of heaven is not worth while, it is not strange that our Churches spend much money on everything, as we say, to beautify the service—that we sing, so complacently, hymns which belie our deeds:

"Love so amazing, so divine,
Demands my soul, my life, my all."

Is sacrifice, too, a word in the past tense? Is that, too, no longer worth while?*Caroline H. Adams,* in *The Congregationalist.*

REQUISITES FOR MY PASTOR.

By J. M. Darden.

Twelve Characteristics I would Like for My Pastor to Have.

(An address delivered to the Pastors' Conference at Elon College, on January 26th.)

As a layman, I have some idea of what I would like my pastor to be and of the things I would like to have him do.

1. I would like for him to be human. Christ was human as well as divine. He was a man among men, and at all times did what He could for the uplift and betterment of men.

2. I wsih my pastor to be honest, energetic, prompt to pay his bills, and to meet all his obligations.

3. I wish my pastor to be neat in his personal appearance. "Cleanliness is next to godliness." A great many ministers are neat in the pulpit, but they should be neat on all occasions and everywhere. A slovernly minister is a disgrace to the cause of Christ.

4. I want my pastor to be a progressive man, with business methods. I want him to use business methods in the conduct of the Church and in his life outside the pulpit. I want him to tell me of his plans for the improvement of the Church and for the kingdom's advancement, and I want him to be as business-like in laying these plans and having them executed as the president of a corporation is for the success of his business. I have had considerable experience with corporations in my life, and they have well developed plans, and that accounts for their success.

5. I want my minister to bring me a message on Sunday and on every other occasion when he speaks that will tend to make me a better man, if I accept it; a message that will fit me for the problems that may come before me in my daily life; a message that will so grip me that I will want to go back to my Church whenever it is open.

6. I want my pastor to be a student of God and of His Word. I not only want him to be himself inspired by holy living by the Bible and his knowledge of it, but I want him to be able to use the Bible in such a way as to inspire me to live my Christian life so that others may know that I have been in contact with Christ and that I am trying to do His will.

7. I want my pastor to be a man of prayer. Jesus was a Man of prayer. He prayed definitely, but He did more than pray. After He had prayed, He went out and sought twelve men. He did not look for idle and slothful men. He did not look for wealthy, fashionable, or learned men. He sought energetic men, men who were busy at their job, men who had energy. I want my pastor's prayers to be of this character, coupled up with action.

8. I want my pastor to appreciate the value of personal contact. It is the personal touch and influence of the ministers which is of greatest value in molding the character of us laymen. I want him in his contact with men not to neglect the rich and the cultured and learned, but neither do I want him to neglect the poor and the saints. A brother recently complained to me that his pastor had not spoken to him in six months. No man can be a successful pastor of a Church by running out for two or three hours on a Sunday once or twice a month, and then running back home. The gospel must be preached by those who will take time to come into personal contact with men if it is to be preached successfully. Christ did not neglect the outcast or downtrodden or the sinner, and neither do I want my pastor to neglect these people. I want him to associate with all classes of people not only on Sunday, but every day of the week. There is no man, no matter how hard a drinker he may be; there is no woman, no matter how degraded she may be, but that the minister, by personal contact, may win that soul to Christ. I tell you it is personal contact we need.

9. I want my pastor to be a peacemaker. I once had an experience with a friend who became suddenly angry with me. It was my pastor who reconciled us, and we lived together as friends the rest of our days. Jesus Christ was the Prince of peace and I want my pastor to be a peacemaker.

10. I want my pastor to be a worker. If I were to work only one or two hours a week, my business would soon be wrecked. I am not satisfied for my pastor to think that he has done his duty when he has preached on Sunday and conducted prayer-meeting on Wednesday, when he has married people and preached funerals. I want him to feel that he is employed for every moment of his time as spiritual director of my Church, as the president of God's corporation, and I want him to put forth every effort that a corporation president would put forth to make his business, the Church, the greatest business in the world, a success.

11. I want my pastor to follow the rules laid down in the Bible. I have already spoken of the fact that I wanted my pastor to know the Bible and to know it so that he will inspire me and others with his knowledge. What I mean now is I want him to practice the Bible. Every great corporation I have had any dealings with has certain definite rules and instructions for every officer from the president down to the janitor. I conceive of the Bible as such a set of rules for ministers and for those who are members of the Church, and I want him to be sure to understand these rules, to practice them, and to get me to do so. Of course, the rules change in a corporation, but the Bible does not change. However, we should trust the Holy Spirit to give us new ideas of the meaning of the Bible. That is what I mean by a preacher who is spirit-filled, and, believe me! we need an infilling of the Spirit on the part of our preachers, so that we laymen can get lifted up.

12. I want my pastor to feel that he is a link in a chain. It is true that I want my pastor to be the strongest link in that chain, because I have a peculiar pride and affection for my Church and my preacher; but, nevertheless, I want my pastor to feel that he is a part of an organization and

that his work is not done when he has built up a local Church. He must build up the denomination, its missionary work, its orphanages, its colleges, and I want him to understand that our denomination is no stronger than the weakest link in its chain, and I certainly do not want my pastor to be any weak link in the chain. I hope to see all our ministers strong links in our denomination life or chain. A corporation leader told me the other day that when they found a weak man in their roganization, a weak link in their chain, they threw him on the junk-pile, and really that is what we ought to do with a minister who is a weak brother. We ought to junk him, because the work of the kingdom is more important than the work of any corporation.

A pastor who exhibits these twelve characteristics that I have laid down will be a real servant of Jesus Christ, a real prophet for Him, and he will build up the Church and the kingdom. That is what we need in the Christian denomination.

RESOLUTIONS BY MINISTERS.

Whereas, we, the ministers of the Southern Christian Convention, have had the privilege of spending three days in conference at the intellectual mecca of our Southern Church; and whereas, these have been days of sweet fellowship and great intellectual and spiritual inspiration, be it:

Resolved, That we express our sincere appreciation and gratitude to President Harper and his co-workers for the free and generous entertainment and other courtesies given us; to the Y. M. C. A., Y. W. C. A., Virginia Club, to the domestic science department, and the music department for their delightful entertainment; to those who made possible the conference by paying our traveling expenses; to the members of the faculty and other citizens who entertained us in their homes, to the speakers for their great messages, to the students for their many courtesies, and to all others who contributed to the pleasure and success of the conference.

N. G. Newman.
L. E. Smith.
A. W. Andes.

Resolution.

In consideration of God's great gift to us and His constant blessing upon us as a Church and a people, and out of the gratitude of our hearts, be it resolved:

That we, the ministers of the Southern Christian Convention, assembled in conference at Elon College, set as a minimum standard of our giving for the support of our Church and its enterprises one-tenth of our income, and that we put forth every reasonable effort to induce the membership of our Church to adopt the same standard of giving, and that at the end of February we report through The Christian Sun an account of our methods and results of effort, giving the number of tithers then enlisted in each of our Churches.

Unanimously adopted.

O'KELLY'S CREED.

Now, with regard to my faith: (1) I believe in God, the Father Almighty, who by a gracious Providence, hath placed me in a free country, where I am secure from the rage of kings and bishops. (2) I believe in Jesus Christ, the only begotten Son of the Father, full of grace and truth, whose precious blood hath freed me from condemnation, notwithstanding the charges of the grand synod! (3) I believe in the Holy Ghost, and humbly thank and adore the Eternal Spirit, who hath enlightened mine understanding, to discover the mystery of iniquity working in a spurious episcopacy; and now I behold the wonders in Christ's law, and the all-sufficiency of a "Bible government."—From Rev. James O'Kelly's "Vindication of the Author's Apology," pages 31, 32.

Suffolk, Va. W. E. MacClenny.

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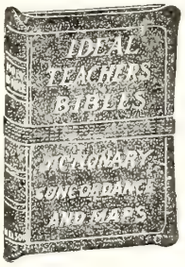

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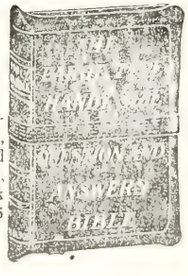

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1536 E. Broad St., - - - Richmond, Virginia

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VI—February 5, 1928.

Jesus Misunderstood and Opposed.

Golden Text: "He came unto His own, and they that were His own received Him not. But as many as received Him to them gave He the right to become the children of God, even to them that believe on His name."—John 1:11.

Lesson: Mark 3:19b-35, 6:1-6.

Devotional Reading: Isa. 50:4-9.

When people who are doing what they think is right find that they are unfairly criticised and grossly misunderstood, it is indeed a burden heavy to be borne. It is all the harder to bear when those who misunderstand us are not only our friends, but even the members of our own family. It cuts deeply, and there are few who in the face of misunderstanding and unfair criticism do not become discouraged, and often petulant. "Here I am doing the best I can," says a person, "and people, you people, do not understand me. What's the use, anyway? I am going to throw the whole thing overboard"—this is no strange saying; we have all heard it again and again.

Now perhaps it will help us to study this lesson, for in this case Jesus was misunderstood, not only when He was trying to do the right thing and help others, but He was misunderstood by His friends and even by His loved ones. If He, the perfect One, was misunderstood and criticised, it is more than likely that we are going to come in for some misunderstanding and criticism. And we can learn from the Master that our main concern after all should not be whether we are misunderstood and criticised, but whether we are doing what we ought to do, and whether we keep on doing it even if people do misunderstand and criticise. We remember that we shall often be misunderstood and criticised, but let us not become discouraged or cynical, and let us not "sour on life," but let us do the thing that our conscience, kept sensitive by the Holy Spirit, tells us is the thing to do, knowing that cowardice is more fatal than criticism, and refusal to try more disgraceful than failure in trying. The Church needs men and women today who have the Spirit of Christ as they face the misunderstandings of people who either will not or cannot see sincere and unselfish motives back of what they are trying to do.

Jesus was not only misunderstood; He was opposed. Here was One who was trying to establish a rule of love in the hearts of men and make of earth a heaven itself. But, strange as it may seem, there were those who opposed Him, and who opposed Him so determinedly and bitterly that they finally put Him to death. It is interesting to note in this particular incident who it was who opposed Jesus and why they opposed Him. It was the scribes and the Pharisees, and they opposed Him because they feared they would lose their positions and their power. There are a great many people in the world who oppose the Christ because they know that they would lose prestige and power and position if Christ's rule comes into human life. Then there are those who oppose the Christ because they fear they will lose their unlawful gain because of Him. There are many people in the world today who are engaged in making money in ways that they know are wrong, and who know that the rule of Christ means the end of their unlawful gain. It might be added that this reference is applicable to others than simply bootleggers and traffickers in human virtue. There are many professing Christians who are making money in ways that the Christ Himself condemns. Again, there were groups in Jesus' day who were opposed to Him because He interfered with their pleasure. There are those today who lust for pleasure of such a type that they know they are at odds with the Master in His rule of love and His law of purity in life.

There are several interesting sidelights in the lesson which deserve mention. In one case (verse 21, chapter 3), his friends come for the Master because they think He is "beside Himself." He was giving Himself with such abandon to the work that they thought He must be "daffy." Pastors would be glad to have some Church members who have that same spirit of the Master. The Church needs a group of people who will put as much enthusiasm into its work and program as they put into other things. It is a striking commentary on our devotion and consecration that we have so much enthusiasm and zeal for our own things, and often so little for the Master's cause. Every once in a while one hears about a man "who gives more than he ought to give," as the saying goes. It might be a good thing both for the Church and for the kingdom if more people aspired to that reputation, which, by the way, very, very few, if any, deserve.

Another interesting sidelight is to be found in the incident which tells of the astonishment of Jesus' home folks when they heard Him teach in the synagogue. "Is not this the Carpenter, the Son of Mary?" they said. How difficult it is for us to see greatness in those with whom we are so intimate. As Carlyle said, "No man is a hero to his valet." Let us beware lest we fail to see in the Christian mother or the Christian father, in the unselfish brother or sister, one who is indeed and in truth a prophet of God, speaking for God to us. And let us beware lest our intimate association with the boys and girls in the Sunday School and the Church blind us to the larger possibilities of their lives.

"And He marveled at their unbelief." The hardness of heart, the failure to see truths that were so plain, the refusal to attempt a ministry of helpfulness, the dead inertia of unbelief of the people aroused in the Master a sense of wonder and amazement and caused him to marvel that it should be so. May it not be true that the Master still is amazed at our lack of response to His Spirit, and by our lack of interest in His cause, and by our unbelief and lack of action in the light of the great tasks that await us and the unlimited resources that are to those who undertake to do the will of the Lord!

CHRISTIAN ENDEAVOR.

Sunday, February 12, 1928.

Topic: "Ideals for Choosing a Life-Partner."—Prov. 31:10-31.

Some Bible Hints.

Clean-mindedness. Who wants a companion whose mind is a gutter? (v. 10).

Reliability. A coquette with pretty ways may amuse for a time, but a man wants a wife who can be trusted in every thing. And a woman wants a steady, reliable husband (v. 11).

Industry. The ways in which men and women show their value change with the ages, but the principle stands. Who wants a gadabout or a street-corner loafer? (v. 13).

Foresight and forethought. "Her candle goeth not out." Husband and wife must think and act together (v. 18).

Suggestive Thoughts.

Love. On both sides. The love that means devotion and unselfishness.

Life interests. Where life interests differ, a couple will drift apart. Man and wife are meant to grow spiritually together and not pull separately.

Religion. The young person who is religious, all things being equal, will make a better life partner than the one that cares nothing for things of the soul.

Character. A successful marriage cannot be founded on fickleness or falsity. In matrimony, as in business, character comes first.

A Few Illustrations.

An old Wesleyan minister and his wife prayed together twice a day for half a century. No danger of the divorce court there.

Married people are home builders, and their homes will reveal skill, or lack of it. Divorce advertises failure on the part of one or both. What should we build our homes on?

Marriage is not a yoke, but a union; both parties being one in purpose, ideals, interests. They are more than team-mates.

A bird cannot fly with a broken wing. In marriage, if our purposes differ we may flutter along, but we shall fail of the highest.

To Think About.

Why cannot married people "live their own lives" without reference to each other?

What health ideals should we have in choosing partners?

What may a young woman demand of a young man who wishes to marry her?

A VIEW OF PASTORS' CONFERENCE.

By Ray N. Moses.

When Dr. Harper suggested inviting the pastors of the Virginia-Carolina Conference to make an extended visit to Elon, the student body cordially endorsed the suggestion. We wished to be hospitable to these ministers, to have an opportunity to see old friends and make new ones, and we expected to get a few new ideas from the conference. These factors made us wish the conference, though we expected to have to listen to a number of long, dry lectures—and college students usually feel that they are overfed on oratory. Perhaps the reader will see why we changed our minds about the qualities of the lectures as he reads the following sketches.

Dr. Newman's Lectures.

In a wonderful series of lectures, Dr. J. U. Newman carried us to a mountaintop and gave us a broad view of the truths of biblical literature. He spoke of God, the Creator, God as expressed in His works, and God made effective in the lives of men. The Almighty created man because the vegetable and animal kingdoms could not adequately express the principle of love.

Scientists have, in some cases, missed finding God as the Creator, because they have not gone in the right direction with their thinking or have not gone far enough. This type of scientist is like a traveler who journeys up the Nile. If he travels only part way up the stream, he sees little but the barren desert on either hand; but if he journeys on to the source of the stream he finds a beautiful land of fertile soil and sparkling fountains. As various streams unite to form a river, so all the sciences in the light of the Holy Spirit blend into the mighty stream of truth.

The Bible tells of men's experiences in which God has been most clearly expressed. The New Testament gives a fuller and more perfect presentation of God than does the Old. Genesis tells of a man; Matthew tells of the Man. Exodus tells of Moses' leading the children of Israel from Egyptian bondage; the gospel of Mark tells of the Christ who leads the Church from earth to heaven.

In the Bible, the supreme principle revealed is love. Love must be made effective in the lives of men; th Church must furnish Christ a body. God must be more than a Creator, even a Presence in our lives. This work presents a wonderful challenge to battle. And the Book of Revelation shows the redeemed singing victory songs before the battle is fairly started.

Dr. L. E. Smith's Lectures.

The spiritual truths contained in Dr. Newman's lectures were given vividness and reality by Dr. Smith's faithful narrative of what he saw and felt as he took a recent journey through Palestine. First, we were given a glance over several European countries. We were led to feel that England is a fine, clean nation, with a sort of patronizing air toward Americans; that Belgium is an artistic little nation which admires and loves America; France is an artistic nation, but their art is dominated by sensual ideas; Italy is a country which is coming too much under the influence of military ideals.

Then he carried us to the mainland of Asia, took us through the mountains of Lebanon, past the site of the mighty ruins of Baalbek, and on to the view of the world's most ancient city, Damascus. Here we paused for a minute to watch the water shimmering on the two beautiful rivers in which Naaman wished to bathe to free himself from leprosy and to speculate on the place where Paul received the vision which changed him from a persecutor of the Church to an evangelist whose work challenges the best in preachers of today. As we came near the city, its beauty vanished and we saw hordes of "sacred" flies lighting upon the beggars and donkeys who thronged the streets.

The lecturer took us on the memorable journey with him to Galilee, where the party sang "Shall We Gather at the River" and other beautiful songs. The golden streak of moonlight crossing the water and coming directly to each observer was taken as a type of God's love. The many experiences of Christ and His disciples at this place were called to mind.

From Galilee we went on to view Jerusalem and its environs. What memories of sacred events connected with this place came crowding into mind! And how these memories were interrupted by the pitiful cries of the multitudes of partially clothed beggars asking for "bakshesh." Many of the customs of the people are the same as they were when the writers of the Bible were recording God's dealings with men. There are many spots connected with sacred stories, but one gets nearer to God when he leaves others alone and goes to these places communing with his own spirit and with God.

Dr. Harrell's Lectures.

Dr. Harrell's lectures were sane, whole-hearted, practical lessons on how pastors may cause the principle of love to become effective in the lives of men.

He frankly told us that the minister's task is the most difficult of any in the world. How can you heal the spirit of a person who does not realize that he is spiritually sick? The lawyer or medical doctor may be forgiven if he fails to live up to the principles which he teaches to others; but woe to the preacher who is untrue to the message which he proclaims in his sermons! It is not enough to preach sermons that are spiritually helpful. The messages must be so spirit-filled that they will completely change the lives of men. The pastor must be careful not to work in a narrow channel, continually proclaiming the few spiritual truths which have meant most to him. Let every preacher chart the Word of God for himself and deliver to men "the whole counsel of God." And as the message is given, the preacher should not depend for effect too largely upon emotional appeal. Surely the ministry is a difficult work! But the One who has said to us, "Go," has also said, "Lo, I am with you alway."

Other Features.

In his illustrated lecture, Dr. Harper showed that through consecrated effort and earnest prayer, Elon has made a type of progress which should be an inspiration to her students and a lesson to all on how much may be accomplshied by those who co-operate with the Invisible.

The definite accomplishments of the Lausanne Conference were brought to our attention by Dr. Soper, dean of the Divinity School of Duke University. These accomplishments were the bringing together in friendly association representatives from nearly all denominations of Christians, the recording for the consideration of Churches the exact views on seven subjects of faith and order in the Churches represented, the discovery that all Churches accept the Nicene creed and believe that Christ is prsent in the Communion. More important than these was the spirit of good-fellowship which prevailed and the earnest desire shown by men to understand the views of those belonging to other Churches.

At the domestic science department's banquet were three notable, though brief, addresses on Christian unity. Dr. Kirbye, of Raleigh, speaking for the Congregational Church, in a dignified way, called attention to the noble spirit which Congregationalists have inherited from the old Puritans, recounted the noble works of his denomination in sending missionaries and building colleges in many lands. He said that the Congregationalists were ready to unite wtih the Christian denomination on the basis of the Principles of the Christian denomination. Rev. L. E. Smith, President of the Southern Christian Convention, in his address, declared that such a union would be "perfect." Dr. T. F. Opie, of Burlington, told what the Episcopal Church has done toward Christian unity, and then boldly took a stand in advance of the position of his Church in regard to unity.

The music of Mr. and Mrs. Sam Davis will be long remembered. His surpassing performance on the piano will probably be forgotten before the impression of the presence of Christ which came while Mrs. Davis sang about the Man of Gililee. And linked with the memory of her song will come Bro. Poythress' solo, "He Remembered Me."

The idea that the speeches might be rather dry evaporated from our minds soon after the conference began. We feel that we have received truths to feed our minds and hearts so we will never be quite the same persons again. There was a fine spirit of Christian brotherliness among the ministers. We thank them for their presence, and hope that arrangements will be made for them to be with us again next year.

Elon College, N. C.

ALMA MATER.

By C. C. Howell, LL.B.

No man conscious of the limitations of language would for a moment assume to even mention the multitude of lovable things that endear his own mother to him. So, to only a less degree, as to his foster-mother, his alma mater. And what, in a few words, may a devoted son say of Elon? Description here being hopeless, I would mention, for illustration's sake only, a golden attribute of my alma mater, shining along the paths of her students and alumni, and reflected in the glow of her motto. That characteristic is truth.

Across the lintel of the door-posts of the academic building at the University of Virginia, there is written an inscription which, being interpreted, reads: "Ye shall know the truth, and the truth shall make you free." Because beneath it there stands on the emerald lawn an heroic statue of him whose stately stanzas roll and surge in the thunder of the Odyssey, and because the language itself is Greek, one is sure that the thought is from Homer. But because, on a little mountain not far away, there stands almost in sight of the letters a white shaft pointing its silent finger above the eternal bed of him whose great delight this great university was, and because we have seen before the thought of freedom in the solemn diction of his Declaration of Independence, we are almost equally sure that Thomas Jefferson wrote these weighty words.

But a greater than Homer, and a greater than Jefferson, has passed along the way where they were first heard. As we might have known, these pearl of great price fell from the lips of Him who spoke as man never spoke before or since; they are an admonition of the Man of Gililee.

What did he mean? Ah! we are not the first to wonder. "What," inquired of Him the craven governor who let the infuriated mob carry Him out to His death—"What is truth?" And he received no answer. The Man in whom no fault was found even by this disgraced judge had already answered the question out of the abundance of instruction imparted to His lowly, loyal followers; in His stories suggested by the fowls of the air that fluttered above their heads as they trudged the dusty roads, by the foxes that scurried out of sight as they passed by, by the nodding flowers that smiled before Him on their beds. And in literal language that could not be misunderstood, He had told His faithful followers, and Pilate, and us: "I am the way, and the truth, and the life."

I do not believe that by truth He had any reference to the doctrines of this day that in psychology, for example, would tell us of behaviourism, internal mechanistic reactions, rational automatism, as both the reason of being and rules governing the conduct, thought, and aspirations of men; nor to those that in biology insist that the histology of man's pre-natal existence indicates his blood relationship to and lineal inheritance from the pulseless jelly-fish that floated, helpless, on the stagnant waters of the unknown prehistoric seas.

No such truth as this—if this be truth—ever made any man free. Instead, if this is all he knows, it binds him hand and foot, soul and body, with fetters of purposeless existence, and at the end, when the sun goes down and there are no stars and the cold night winds blow from the grave, imprisons him forever in a stifling, narrow cell where there is no more thing or device.

And while I think on these thoughts, my love turns again to Elon, because she does teach us something of the truth that can some day make us free; free from the things that chill the spirit and blight the soul, as well as from the ignorance of material matters. To all who will listen, she offers, in the Master's name, the words of life—life here and now not only, but life yonder through all the tomorrows. And so I offer her again my thanks and affection for the spiritual, along with the intellectual, light she has beamed upon us whom she has honored as her sons and daughters.

Jacksonville, Fla.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

THE GUARDED HEART.

"Keep thy heart with all diligence, for out of it are the issues of life."—Prov. 4:23.

It is what we say in our heart, what we earnestly desire to be true, that governs our actions, for the end of life is not knowledge, but action. There is much in the Bible about the keeping of the body and of the intellect. But it is of the heart and the heart only, the realm of feeling and of desire, that it can be said, the issues of life depend upon it. The reason is clear. Acts of the will depend largely upon what takes place in the realm of feeling. As David Gregg wrote in his "Book of Remembrance," "Desire is destiny."

How important, then, is the keeping of the heart! The term is military. To keep means to guard. Here is a sphere of life in which we are to guard something as we guard our treasures, as we guard our honor, our character. This is the inestimable treasure. This is what determines character.

Where is the science that will teach us to guard our hearts? Religion is that science. Christ is Master of the heart. Look at the Beatitudes: they all deal with the heart. We need to guard our hearts against hardness, corruption, hatred, avarice. The practice of mercy tends to keep our hearts tender. The practice of prayer is within itself purifying. The remembrance of Jesus Christ, the contemplation of what God makes of sin, will help to keep our hearts clean. But the enemies of the heart are so many we cannot keep our hearts alone. Out of our failures we are driven to God. He is the great Keeper. The guarded heart commits itself to His keeping.

Prayer.—We pray this day for the willing and obedient mind, that we may begin aright and end with joy everything that the day contains for us to do. May nothing be common or unclean in all our day's program, because all we do has a purpose that we may please Thee. *Amen.*

TUESDAY.

THE SCHOOL OF CHRIST.

"And He gave some to be pastors and teachers."

—Jesus did not suppose that men could become Christians in a moment, or a day. Christianity was not something to be snatched by careless hands, but a life to be learned and lived by earnest men and women. "Make disciples," He said substantially; "enroll them as learners in a great fellowship, and teach them the things which you have seen in me." Jesus called men who knew little of Himself and His kingdom into His discipleship. They became learners in the school of Christ. They came at last to share His ideals. They, too, came to know God the Father.

Christianity implies discipleship, and the Church, whatever its faults, is pre-eminently the school of Christ. It labors to organize men into a social community controlled by a definite sense of common ideals and purposes; a society of brother-learners, wherein the whole of life's affairs are regulated by justice, righteousness and good will. It is this message which the Church, too often half-heartedly, brings to the world today. And yet, in spite of the imperfections of the many, there have ever been men who were conscious of a rare, beautiful and sustained exaltation of soul.

Prayer.—As the rising sun is flooding the earth with its light, let the beams of Thy sunrising in our souls dispel the darkness of our minds, and make to rejoice every part of our being. Thou who in the beginning didst create light for man and beast and bird and flower, create in our inner lives the light that shall never go out. *Amen.*

WEDNESDAY.

GLORYING IN THE CROSS.

"God Forbid that I should glory save in the cross of our Lord Jesus Christ."—Gal. 6:14.

While the Christian glories in the cross as the symbol of His redemption, the rebellious sinner regards it as an offense, a public condemnation of his sin. The cross is ever before him as a terror, summoning him to judgment. When we are unwilling to surrender some darling sin, the cross becomes a stumbling-block to our progress. We neglect to hear the cross, endeavoring to go around it in order to enjoy some evil pleasure, refusing to die wholly to self and become alive unto God.

To the faithful, the cross is saving, peace-giving and beautiful, radiant with hope, covered with the flowers of sacrifice, crimsoned with cleansing efficiency. The cross is the highest peak in the range of all history; it is the hope of all mankind. What things we count loss for the cross are our eternal gain. Our Lord's life of self-denial, holiness and deprivation stands forth as an ideal cross to the world, as it calls us to live a life like His life, to take up our cross as He did, and follow Him.

Christ's cross will win the world! It is the power of God unto salvation to every one that believeth. The arms of the cross are stretched out to gather wandering children to the Father's embrace. The cross will then blossom red into beauty and supreme glory, as the emblem of the world's deliverance in the everlasting life.

Prayer.—We praise Thee, most adorable and kindly One, who hast made earth and heaven and caused us to be created in Thine own image—for another day. May it be filled with Thy light and Thy truth, and made happy for us with eager service for those who need us. We ask in His name who went about doing good. *Amen.*

THURSDAY.

GETTING CLEAR.

"And they immediately left the ship and their father, and followed Him."—Matt. 4:22.

Mrs. Howard Taylor, addressing Student Volunteers at Toronto, said she had been willing to go anywhere in the world for Christ—except China. But in China the door opened, and she was much depressed. As the ship was clearing the Bay of Naples and the shores of Europe were fading, a sailor in the prow sang out to the captain: "All is clear now, sir." And the captain shouted: "Full steam ahead!" Instantly it seemed as though the anchor that held the missionary had been taken aboard, and she said: "O Christ, all is clear now for Thee. Full power ahead!"

It was so with these four fishermen. They did what multitudes of modern disciples never seem able to do—they got clear for Christ. Young, brave and enthusiastic, they immediately left all and followed Him.

There is a great parable of life here. Ship and nets may stand for material prospects and possessions. They are analogous to worldly appeals—not wrong in themselves, but wrong if they crowd out the superior claims of Jesus. The Christian life is an enlistment for the whole man and for life. The call of Christ is a call to detach ourselves from many things that we may attach ourselves to one thing. Fishing, henceforth, was to be incidental; following Jesus was always first. May God help us to get rid of the dragging anchors of the world.

Happy is the Christian who gets clear at the very start. It is a miserable existence to attempt half-way measures with God. We cannot dictate the terms of our surrender to Jesus. The victorious life is simply the life in which we cease to dictate and direct, and hand over the command to Jesus.

Prayer.—Reveal to us today, our Father, the main purpose of life. Show us clearly that it is not to accumulate things, nor to seek feverishly after amusement, nor to win earthly power. But by Thy Spirit inspire us to see, as Jesus saw, life in its completeness, and rejoice in the things that cannot die. *Amen.*

FRIDAY.

WHAT ALL THE WORLD NEEDS.

"Christ Jesus . . . is made unto us wisdom and righteousness and sanctification and redemption."—1 Cor. 1:30.

These are the world's great needs. We need to be taught. We need to be governed. We need character. We must not only know and obey, but we must live the guided, serene and victorious life. Jesus Christ came to teach us, to rule in and over us, and thus to produce in us that holiness without which life is incomplete.

Is Jesus Christ a Teacher? There is no other like Him. He brings us authentic news of God. Moreover, He is a Governor. "Where the word of a king is, there is power." Who has the power over men that Christ has? It is always right to do God's bidding.

Prayer.—Dwell in us today, O Thou who art eager to make our spirits Thy abiding place, and inform our hearts and minds with spiritual reality. May we come to know that the things of the soul are even more real and true than the things of the fleshly senses. Help us to live, not in an atmosphere so rare that we cannot breathe it, but in an atmosphere free from the foulness of the lowland of sin. In His name who lived with God. *Amen.*

SATURDAY.

NEW LIFE.

"He restoreth my soul."—Psa. 23:3.

The religion of Jesus Christ produces life and in abundance. It awakens sleeping facilities and rouses dormant abilities to expression in wondrous works and miraculous ministries. It makes old worlds new, and gives new worlds old emphasis upon the values of the kingdom. Wherever the gospel is preached, there is rejuvenation, resurrection, pulsation, restoration.

But all these blessings begin with individuals. New men and new women create a new world. It is the highest privilege given to us that we may lend a helping hand and a willing heart in this work of re-creation and restoration, and keen satisfaction comes to us when we have answered the call, as it comes to those who take a picture by one of the old masters, and, washing off its dust and dirt, bring out the original colors and tones that were so long hidden. Man is God's masterpiece. God in Christ and Christ in us, and we in our turn putting in living terms the words of the psalmist, as we go forth to preach and teach, heal and help, encourage and inspire in the name of Him whose we are and whom we serve.

Prayer.—Hear us, O Lord of all mankind, as we pray for the rising generation which has in it the hope of the future. Give us the eternal hope

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

It was a source of great pleasure to us to have so many of the visiting ministers to visit us during the ministers' conference held at Elon, January 23-27. We have always felt if it were possible to get our folks to visit the Orphanage that the interest would grow and a larger work could be done. We feel that it is a worthy work to take a little child, fatherless and motherless and homeless and helpless, without a chance in life and rear it, and educate it and send it out in the world to make good. One of the joys of this work is to take a little child and watch it develop as the years go by, and then go out in life to make a success.

I remember two little fatherless boys came to this institution some years ago and were trained here and given a chance. When they graduated here they both accepted positions with a large contracting concern doing a plumbing and electric work. One of the boys took up the plumbing trade. The other electrical work. The contract for plumbing and wiring on our new building two years ago was awarded to this company, and these two boys were sent here to have charge of the plumbing and wiring of this building. Both standing at the head of his department, both fine young men who held the confidence of their employees, the Orphanage, through your help and generosity, gave them a chance. They have made good. We feel proud of them.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 2, 1928.

Brought forward		$1,692.06
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Lawrence Bible Class, Elon College	$ 1.00	
Reidsville	8.19	
Ingram	3.00	
Pleasant Ridge	1.05	
Bethlehem	6.18	
		19.42
Eastern N. C. Conference:		
Lee Chapel	$ 2.05	
Beulah	1.50	
Henderson	5.25	
Damascus	2.10	
Liberty	7.50	
		18.40
Western N. C. Conference:		
Pleasant Cross	$ 3.06	
Smithwood	1.16	
		4.22
Eastern Va. Conference:		
Mt. Carmel Sunday School	$ 5.21	
Holland	10.00	
Elm Avenue	7.00	
Holy Neck	10.00	
First, Portsmouth	5.74	
		37.95
Valley Virginia Conference:		
Mayland	$ 2.17	
Winchester	5.31	
		7.48
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Lee Chapel	$ 4.00	
Christian Chapel	9.00	
		13.00
Special Offerings.		
Davis Soc'y, Hopewell S. S.		5.00
Grand total		$1,797.53

ON BUSINESS TRIP.

Rev. A. R. Flowers writes the president of the South Georgia Association that he expects to spend most of the week before Christmas in Jacksonville, Fla., talking with the different ministers of the city about the work of the ministry and the subject of Christian education. Bro. Flowers has done a great work among the young people in different sections of Georgia and Florida. He expects to spend Christmas with Rev. John A. Blanton, of Surrency, Ga. Bro. Blanton is an aged minister who came to Georgia from North Carolina almost fifty years ago and became a pioneer minister in South Georgia. He holds membership with the Freewill Baptist Church, but has been a co-worker with all Christian denominations, and the esteem in which he is held by all Christian bodies is a convincing proof of the value of Christian fellowship with all followers of Christ. Rev. Blanton has been pastor of one Church for forty-three years, and in another thirty-eight years. These two Churches have occupied most of his time as a pastor, but he has organized other Churches which stand today as evidence of his unconquerable spirit in the cause of his Master.

CARL LEWIS.

(Continued from Page 12.)

of God, that what seems impossible with man may be a fact by Thy power over him. Let us have the faith of those who were put to death for their faith, and who lived under great persecution and won the victory. *Amen.*

SUNDAY.

FOR YOUR SAKES.

"For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God."—2 Cor. 4:15.

Much may be said in favor of the view that evil is only the other side of good. There could be no courage without the possibility of cowardice, no truth without the possibility of falsehood. If evil were not possible, we could not be free to choose. If evil were not possible, were we not mere automatons, machines made to run so, with no possibility of running otherwise?

Have we ever thought it would be an ideal world with no difficulties to overcome? Where, then, would be our strength? Do we not see that the possibility of evil is in itself for our sakes? This is the apostolic philosophy: "No chastening for the present seemeth to be just, but rather grievous; nevertheless, afterward it yieldeth the peaceable fruit of victory to them that are disciplined thereby." Christ is "God's afterward." The gospel is God's answer to our cry for a solution of the problem of sin.

By a master passion for Himself, by "the expulsive power of a new affection," by the mystic grace of His Spirit, by the new birth—a process oft repeated—Christ proves Himself our Saviour from sin. By the sacrifice of Himself, He brings us to God. By His unfailing love, He wins us to good. By the love that will not let us go, He holds us fast. If freedom, involving the possibility of sin, is for our sakes, much more is salvation for our sakes, "that the abundant grace might through the thanksgiving of many redound to the glory of God."

Prayer.—Father of all mercies, we beseech Thee to guide us and teach us the way, that we may walk serenely and know that He who has been over the road of human experience before us will not lead us astray. We thank Thee for the assurance that the end is known from the beginning, and that we shall journey not into the darkness, but into the light. *Amen.*

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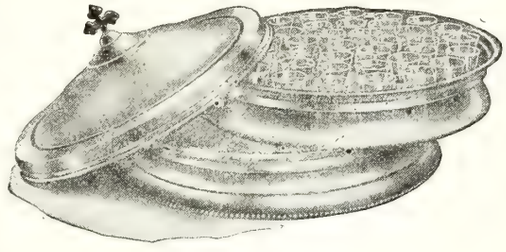

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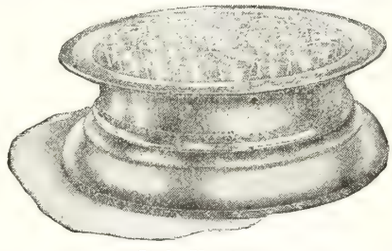

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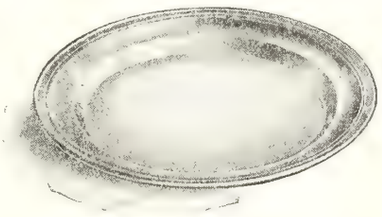

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THE PASTORS' CONFERENCE.

(Continued from Page 7.)

Man I Want My Pastor to Be." This was a forceful presentation of a layman's viewpoint of the things which he coveted in a pastor's life.

The evening sessions were devoted to lectures and special programs. In addition to Dr. Smith's first travelogue, the following lectures were given: "Elon Now and Five Years Ago," by Dr. W. A. Harper. This was an illustrated lecture, ably presented and instructive and inspiring in the light of the growth and possibilities of our Church college.

Another lecture was by Dr. E. D. Soper, dean of the Divinity School of Duke University. His theme was "The Lausanne Conference." Dr. Soper brought first-hand information of that great conference on faith and order which was held at Lausanne last summer. In a most attractive way, he told of what is perhaps the most concerted effort of the Churches of Christ to come to a common understanding and to a co-operative effort. This was one of the high-water marks or the high peaks of the Pastors' Conference.

The last lecture was on "The Church and Christian Education," by Dr. S. L. Beougher. Dr. Beougher stressed the supreme importance of Christian education and showed how the responsibility rested on the Church.

One of the most enjoyable features of the conference was the schedule of activities outside of the more serious work of the school. The juniors and sophomores played two games of basketball, both of which the sophomores won, and the pastors and faculty also had an interesting and amusing game, which the faculty won, 15 to 14. Both the Y. W. C. A. and Y. M. C. A. entertained the delegates, or the pastors, at a stunt night. The members of the domestic science class prepared and served in a most pleasing way a banquet which was termed a "Christian unity banquet." Special musical numbers were rendered, and the following persons responded to toasts: Dr. T. F. Opie, of Burlington, "Church Union in the Episcopal Church"; Dr. J. E. Kirbye, of Raleigh, "Church Union in the Congregational Church"; Dr. L. E. Smith, "Church Union in the Christian Church."

The students of Virginia entertained the conference at a most delightful party on Thursday night. Members of the conference went on a touring inspection both to the college and to the Orphanage. Mr. and Mrs. Sam Leonard Davis presented a sacred concert in connection with the Thursday evening service. Special music was furnished on various occasions by Mrs. Velie and Miss Fisher, Prof. Velie, Rev. O. D. Poythress, and the college choir and the Men's Glee Club.

Telegrams were sent to Dr. J. O. Atkinson and Rev. H. W. Elder, conveying to them the regrets of the conference of their inability to be present and expressing the wish for their recovery. A reply was received from Dr. Atkinson. Special prayer was offered on several occasions for these men.

In summing up the effect of the conference, one might say that five things characterized it:

1. Good fellowship. This alone made the conference worth while.

2. Fun. Ministers when off duty can be as human and as full of fun as any other group of men.

3. Information. Those who attended the lectures received a great amount of practical and vital information.

4. Inspiration. It might well be said that during these days the pastors lived on the mountain-top.

5. Consecration and dedication. Those who attended the conference will go back to their work with new devotion to Jesus Christ and to His Church.

A committee on resolutions attempted to express the appreciation of the pastors to the president of the college, to the members of the faculty and student body, to the unnamed sponsor of the conference, and to the residents of the village, and to all others who contributed to the most enjoyable and successful conference their thanks and appreciation.

Suffolk, Va.

WITH MY CHURCHES.

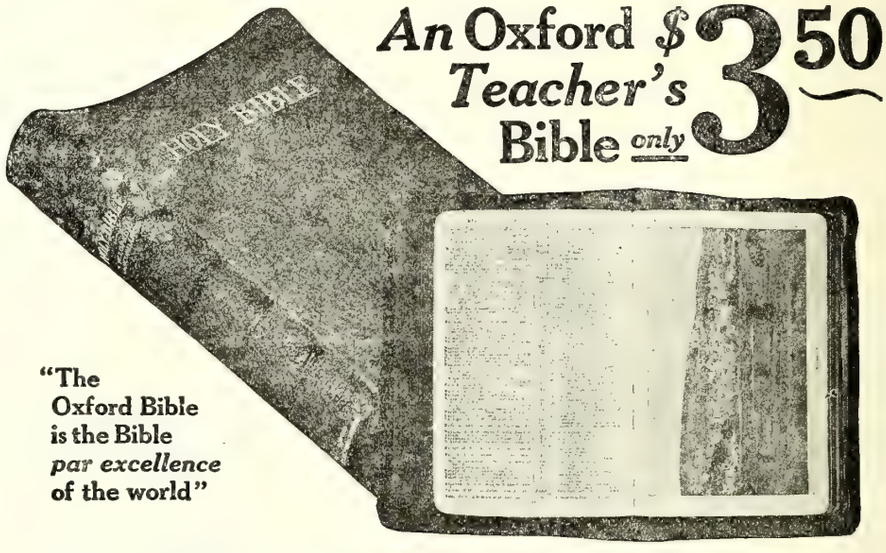
It is a hopeful sign of the increasing interest in religion to see the changing attitude of the Church in the observance of the Christmas holidays. More and more, Church people are turning from carousing and revelry to those activities that honor Christ. Wherever I went this year I found this higher conception in the keeping of the holidays. It was an especially joyful Christmas to me among my Church people.

The Sunday Schools at Mt. Olivet (G), Palmyra, Mt. Lebanon, Dry Run and Whistler's Chapel gave treats to the children and rendered Christmas programs. It was not my privilege to attend at Mt. Olivet. The one at Palmyra, December 22nd, was attended by a large crowd. A splendid program was rendered, and the pastor and his family were remembered with acceptable gifts. The program at Mt. Lebanon was held December 24th. Owing to car trouble, the writer was late in arriving, but found an overflowing house and a program that had delighted the audience. An extensive program, which required a good deal of practice and other work of preparation, was rendered to a full house by the Dry Run Sunday School on December 26th.

The Sunday School at Whistler's Chapel gave a most enjoyable program on the 27th. The Sunday School at Alpine School-house, where the writer holds regular services, gave the children a generous treat.

Donations, purses, poundings! The people

OXFORD BIBLES



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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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here are so generous in their gifts to the pastor and his family that it would take too much space to record each one separately. During the early part of December we held a meeting at Palmyra during which time we received quite a number of generous donations, among which was a quilt from Mrs. Rush that was highly appreciated.

On Christmas, friends at Mt. Lebanon, East Liberty, and Bethel gave us donations. On December 18th, while at Mt. Olivet, we received a liberal pounding. At the close of the Christmas program at Mt. Lebanon we were requested to stay in the community until the next morning, when our automobile was loaded, and we had to have help. Bro. Ernest Conner came to our rescue with his trusty Ford, and both cars were loaded, making the most generous pounding we have ever received.

The congregation at Alpine School-house gave us a pounding January 8th. At the close of the Christmas service at Dry Run, the pastor was presented with a purse of $7.60; and the next night, at Whistler's Chapel, he was given a cash contribution of $15.75.

These are only the special gifts. Every month and at almost every appointment we receive donations. We are deeply grateful for all these expressions of love and good will on the part of our people. We are hoping and praying that we may be able to render a better and larger service in return.

It is impossible to be a pastor to eleven congregations, but under our present arrangements, if the writer does not serve them they will be without service. I am trying to give three of them two sermons per month, and the others one. It is a field that we cannot afford to ignore, and much of which has been neglected too much already.

W. T. WALTERS.

Harrisonburg, Va.

REV. J. D. WICKER.

Rev. John Daniel Wicker was born June 12, 1840. He was the son of Blake and Flora McIver Wicker. The date of his birth was one fraught with destiny, for when he had reached early manhood the War Between the States broke out. Answering his country's call, he served throughout those terrible years with courage and loyalty. He fought in eleven battles, being twice wounded. He spent the winter of 1864 in prison.

Soon after coming home, he married Miss Delitha Thomas. To them were born four sons and seven daughters. The following survive: Mrs. N. A. Dowdy, Dr. W. C. Wicker, R. B. Wicker, Mrs. S. M. Watson, E. P. Wicker, Mrs. J. D. Hill, Mrs. Bessie Nelson, Mrs. Hattie Timberlake, A. C. Wicker, Mrs. E. B. Cole, and little Flora Wicker went before.

At the session of the North Carolina and Virginia Conference, held with Bethlehem Church (Alamance), in 1881, he was licensed as a probationer to preach the gospel. He was ordained to the full ministry a year later by the Conference held at Oak Level. As a minister, his views were clear-cut and fearlessly expressed. While he was an uncompromising opponent to wrong and error, he loved the sinner, and through his ministry, personal and public, many were won to Christ.

Not only was he intensely interested in the work already established, but he was ever anxious to extend the borders of the Master's kingdom. He organized and built the following Churches: Bethlehem (Warren), Bethel and Mt. Gilead, and assisted in the organization of at least six others. Other Churches he served include Wake Chapel, O'Kelly's Chapel, Oak Level, Christian Chapel, Zion, Moore Union, Turner's Chapel, and Pleasant Union.

Bro. Wicker served as President of his Conference (the Eastern North Carolina) several times, and for many years was a member of the Board of Home Missions. In these positions he was always faithful and efficient, ever watchful and careful for the interests of his Church. He attended regularly the sessions of the Southern Christian Convention and in that body his presence and counsel were always helpful and appreciated. Since the death of Dr. J. W. Wellons he was the oldest minister of the Southern Convention.

On the morning of December 10, 1927, the Master, whom he had served so long and faithfully, called him from labor to reward, from weariness to rest, from sickness to eternal life and health. In the presence of a large congregation, the funeral was conducted by Revs. J. W. Patton, P. T. Klapp, and the writer. Bro. Patton spoke the funeral address. Bro. Klapp spoke feelingly of his life and labors.

He was laid to rest beside his wife, who preceded him about four years, in the cemetery of Shallow Well. He was buried with Masonic honors, Bro. Patton in charge.

"Servant of God, well done!
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last."

R. L. WILLIAMSON.

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KILBY.

Whereas, it has pleased our Heavenly Father, in His divine providence, to remove from our midst our faithful friend and beloved sister, Mrs. Eudora B. Kilby; and

Whereas, in her death the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church has suffered the loss of one of its most faithful and devoted members, and her going leaves a vacancy and a shadow that will be deeply realized by those whom she has loved and helped; therefore, be it resolved:

1. That we bow in humble submission to God's will, knowing that He doeth all things well.

2. That we imitate the good example by always being faithful to the Lord's cause.

3. That with deepest sympathy for the bereaved family, we commend them to the Lord for comfort.

4. That a copy of these resolutions be sent to the family of the deceased, a copy sent to The Christian Sun for publication, and a copy be spread on the minutes of our society.

MRS. W. E. MacCLENNY,
MRS. HARRY JACOBS,
MISS EFFIE BEALE,
Committee.

WRIGHT.

Mrs. Rebecca Wright, wife of William Wright, died at the home of her daughter, Mrs. Charlie Ward, January 3, 1928, aged 83 years. She was a member of the Wood's Chapel Christian Church. The funeral services were conducted by the writer from St. Matthew's Lutheran Church, New Market, Va., and the remains laid to rest in the adjoining cemetery. She leaves a husband, four children, sixteen grandchildren, and twenty-seven great-grandchildren. May the Lord comfort the bereaved.

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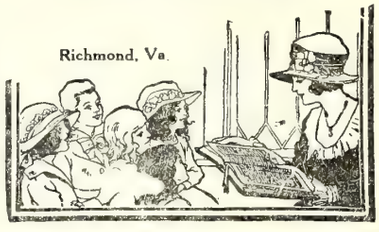

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VOLUME LXXX. RICHMOND, VA., THURSDAY, FEBRUARY 9, 1928. NUMBER 6.

THE SUN'S OBSERVATORY

PASTORS EXPRESS APPRECIATION.

Our pastors have been expressing their approval of the Pastors' Conference, and THE SUN is happy to quote excerpts from them in this issue. It is deeply regretted that THE SUN is not able to quote all of these expressions. The chorus of approval is unanimous.

Dr. L. E. Smith: "As I think of the conference, I am impressed with its real value, and am more and more convinced that it should be a permanent thing for the ministers of our Church. It seems to me to be one of the most forward steps taken in recent years. It ought to be productive of much good."

Dr. N. G. Newman: "I regard the Pastors' Conference as a great success. It was fine in program and spirit, and will be productive of good."

Rev. P. T. Klapp: "I attended the Ministers' Conference every afternoon and once at night. I thought it was very good and very helpful."

Dr. C. H. Rowland: "I feel that the Ministers' Conference was one of the best meetings I have attended. We not only discussed important questions, but we learned to know each other better. I feel that I love the brethren more than ever. Words fail me to express the joy I got out of this conference."

Rev. J. F. Morgan: "In my opinion, our Churches have had no finer thing than the Ministers' Conference. I am sure it was most helpful to the ministers, and am persuaded that both the faculty and students of the college were also benefitted."

Rev. E. B. White: "Words fail me to adequately express how much I enjoyed the Pastors' Conference at Elon. I have never enjoyed a more helpful experience than that through which I have just passed. The fellowship was sweet, a veritable week of feasting has been enjoyed, and, particularly did I enjoy the Christian atmosphere of our College."

Dr. J. Edward Kirbye: "I want to express my most hearty approval and appreciation of the Pastors' Conference which I was recently privileged to attend at Elon College. It was an inspiration throughout."

Rev. E. M. Carter: "The Ministers' Conference was to me an inspiration and gave me an opportunity I have long desired to know the ministry of the Church and to understand the problems of our Church work. To be on the hill at Elon was a joy and a great privilege."

Dr. W. C. Wicker: "My impressions of the Ministers' Conference are that nothing could have been done better than such a conference to give solidarity of spirit, unity of purpose, oneness of co-operation not only for the colleges, but for all the institutions of the Church. It was educational and inspirational. No minister could return to his field without being far better qualified for having attended the conference. Friendship, fellowship and unanimity will be greatly strengthened among the leaders of the Church, and the constituency of the entire Southern Convention will catch the spirit of loyal co-operation and liberality as a result. I devoutly hope that such a conference may be held annually, for I believe that it will greatly advance the interest and growth of every undertaking of the Church."

Rev. J. E. Amason: "Words cannot express my appreciation of Elon and its noble faculty for the hospitality shown us while there. I greatly enjoyed the program throughout. My stay was only too short in comparison with the way I enjoyed myself."

Rev. R. A. Whitten: "The first Pastors' Conference at Elon is now history. If one might be permitted to speak for all, one would say that we returned to our work with grateful hearts, feeling that we had been richly blessed. We have imbibed the spirit of the institution and have developed a deeper appreciation of the faithful and splendid service being rendered there. Those days of fellowship and prayer strengthened us for our task. May we present the needs of Elon and Bethlehem to our people in the spirit that permeated the atmosphere of the campus during the conference, and may our contributions be such that we can feel the Master would say to us, 'Well done.'"

Rev. S. L. Beougher: "It was a mind stimulus as well as a soul strength. . . . Our joy and deep appreciation is inexpressible. This event will long live in the lives of our pastors."

Rev. H. S. Hardcastle: "The first Pastors' Conference was a genuine inspiration to us all."

Rev. B. J. Earp: "I greatly rejoice in the privileges that were ours at the Ministers' Conference."

Rev. O. D. Poythress: "To me the Ministers' Conference was a mountain-top experience."

Rev. John G. Truitt: "I have always loved our college, but I love and appreciate it even more than ever since the Ministers' Conference."

J. Lee Johnson: "I thoroughly enjoyed the conference, and feel that it will do good throughout our Church."

Rev. Geo. D. Hunt: "One of the most inspiring opportunities of my life was the privilege of attending the Pastors' Conference at Elon College last week. To say we enjoyed it would be making a very mild assertion. True, we did enjoy every moment of the time, and everybody seemed to be doing their best to make some one else happy. The fellowship with the pastors of the Southern Christian Convention was indeed a rich fellowship."

Rev. C. E. Gerringer: "The Pastors' Conference meant many things to each of us. Inspiration, information (first-hand), and fellowship were abundant. It certainly was a great pleasure to attend this conference."

AN APPRECIATION.

BY DR. J. EDWARD KIRBYE.

There are three appreciations which stand out in my own heart as I return from the fellowship conference at Elon College. The first is a picture made possible by Dr. Harper on Tuesday evening when we were carried back to the beginnings of Elon, whose foundations were laid in the prayers and in the mighty faith of the fathers. Into the visions of those days and the years that followed are the consecrated endeavors of Dr. Newman, Dr. Staley, Dr. Long, Dr. Atkinson, Dr. Barrett, Dr. Harper and many others. Around these, of course, are the Churches and the ministers, with the loyalty of trustees, students and faculty. That was the picture which I had following the session of Tuesday evening. When the benediction had been pronounced I said to myself, this is one of the first examples of Christian education to be found in this country.

The second appreciation has to do with the ministers of the Churches. My experience with ministers of the Christian Church has been limited to those who led me into the Christian faith and stimulated my hope until the days in college. The heritage of the past has been kept by the ministers of Virginia and North Carolina, and in scholarship, devotion to the Bible, they need make no apologies, as they come into a working fellowship with Congregationalists. As I saw them at the conference and became acquainted with them, I saw also committees from Congregational Churches seeking to secure their ministries.

The third impression seemed to be a call—a challenge—to our Churches and ministers that Elon College should be carried forward into the new era with still added power. The present imperative seemed to be that Christian Churches, ministers, and laymen, and Congregational Churches, ministers, and laymen should in prayer and consecration see the need and meet it, and give the college the prestige and power with one million of added endowment. It may be a back-breaking job for Dr. Harper and his associates, but the work needs to be done. Personally, I should like to see additional training given to that large group of young men who are studying for the ministry.

Raleigh, N. C.

NOTES-PERSONALS

Mrs. Annie Staley Calhoun has been giving considerable time and attention to THE CHRISTIAN SUN campaign, and has secured twenty-two new subscribers. This is the largest list secured, but one, so far by any individual.

Mr. Edwin J. Hopkins, Lynchburg, Va., in renewing his subscription to THE CHRISTIAN SUN, says: "To my mind, THE CHRISTIAN SUN has the right ring to it, and is worthy of a large place in the hearts and homes of the people."

Mrs. Nannie Royster, of Virgilina, Va., has been a reader of THE CHRISTIAN SUN for many years. She expresses the hope that THE SUN may continue to shine in her home, no matter how it may rain and snow on the outside.

One of the fine features of the Pastors' Conference was the "retreat" that was held each morning at 7 o'clock for prayer and meditation. Those who had the pleasure and the privilege of attending this prayer service were greatly uplifted in their spirit.

There seems to be a fine opening in Louisiana for two Christian Churches, according to Mrs. H. W. Allen, of Marion, La., Route 3. She speaks very kindly of Rev. G. H. Veasey, Jr., who some time since conducted a singing school in that section and preached most acceptably to the people.

Mr. Hermon Eldredge has been asked to give the address on Lincoln's Birthday, February 13th, in Hodgenville, Ky. This is not only an honor to Bro. Eldredge, but he will make it an opportunity. He has a most appreciative conception of Lincoln and the ability to get his ideas across to other people.

Dr. S. Q. Helfenstein is the first delegate of the Christian Church to sign up for the World's Sunday School Convention, to be held at Los Angeles in July. Our Church should be well represented at this gathering of Christian workers. Let all who are interested send their applications, with the $5.00 registration fee, to W. A. Harper, Elon College, N. C.

Our colored brethren are to have a "summer" school in the winter, as usual. Mr. Hermon Eldredge, of the General Board of Christian Education, is to be in charge and will be assisted by Dr. Staley, Dr. Rowland, and others. The work begins on February 27th and will last for a week. Franklinton seems to be doing a good work among the colored people.

Dr. Job G. Holland, always interested in the work of the kingdom, is anxious that several of our people should subscribe for the *Southern Congregationalist* and is practicing what he preaches. A very prominent member of the Congregational Church is of the opinion that the *Southern Congregationalist* and THE CHRISTIAN SUN should merge into a single publication.

The Congrelationalists are thinking strongly of moving their Atlanta Seminary to the environs of Elon College. Leaders in the Congregational Church feel their Atlanta Seminary should be linked up with a distinctively college atmosphere and are favorably inclined toward Elon as the place. Evidently the Congregationalists do not believe in taking out their faith in Christian union in mere talk.

We very much regret an error in the date for the Summer School of Christian Methods, to be held at Elon College this summer. We announced it as July 23rd to 30th, whereas it should have been June 23rd to 30th. Let everybody plan to boost this school this summer. It means much for the future of our work.

The Elon College Catalogue for 1927-28 is due to be from the presses of the Central Publishing Company, Richmond, Va., this week. The catalogue shows the college is fully abreast of the times in its curriculum and that it enjoys the support of a fine group of our people. A copy of the catalogue can be had free by applying to C. M. Cannon, registrar, Elon College, N. C.

Special attention is called to an article in this week's paper on "Attitude," by Rev. G. H. Veasey. Some weeks past, Bro. Veasey wrote on "Meditation," which has attracted considerable attention. This time he has undertaken to portray his own mind and heart and spirit. Bro. Veasey is scheduled to graduate from Elon College in the senior class. He is a mature man and will make an excellent pastor.

The United Church of Raleigh certainly has the right name. Just about a year ago the Christian Church in that city united with the Congregational people there to form a United Church. Now, on February 3rd, the Friends of Raleigh have decided to come into the united organization. The Church is in a flourishing condition, and its future as a community servant is bright. Dr. J. Edward Kirbye, the pastor, is leading most efficiently and effectively in the work.

How many local Churches can a Christian belong to? This question has been asked THE CHRISTIAN SUN. Several individuals are known to be members in good standing in at least two Churches. Why should not a Christian belong to as many Churches as he pleases? If we could all belong to all of them we would soon wipe out the arbitrary differences that now divide up the kingdom of Jesus Christ into competing groups and hasten the day of Christian union.

Dr. J. O. Atkinson and Dr. W. W. Staley have arrived in Florida. Dr. Staley will shortly return to his work in Suffolk, but Dr. Atkinson is to bask in the sunshine and inhale the balmy atmosphere of the Florida west coast for some delightful days of relaxation and body-building. He deserves his rest, and earnest prayer is being made that it may prove strengthening and recuperative for him speedily and in high degree.

Sam Davis and his wife, according to laetter from Col. Junius H. Harden, made a very fine impression at the Graham-Providence Memorial Church, at Graham, on last Sunday morning. Rev. T. E. White, who was presenat at the services, writes a word of appreciation in this issue. That evening these good people were at the Burlington Christian Church, and Miss Cotten, in her field notes from Burlington, speaks very appreciatively of their effort there.

The pastors, many of them, who attended the first Pastors' Conference, January 23-27th, speak out of their hearts in this week's issue. The brethren seemed to have enjoyed themselves, and certainly the college enjoyed having them. Several of them have written that they will know now how to present the claims of the college for the offering this year. They have learned the institution intimately and have come to appreciate it as never before, and they are confident that they will be able to pass on the contagion of their own enthusiasm to their members. They also have realized the needs of the college as never before and have determined that those needs shall be met, so far as they are able to make it possible.

The Elon College Alumni of Wake County, fifty-two of them, sat down to a banquet in the dining-room of the United Church of Raleigh on the evening of February 3rd, and following a splendid dinner and several addresses, an organization was effected by Dr. W. H. Boone, general alumni president. The officers are John P. Swain, president; Mrs. D. B. Bryan, vice-president; Mrs. Oma U. Johnson, secretary, and George A. Isley, treasurer. These four officers, with W. L. Anderson, Foste Dr. Finch and Harold W. Johnson, constitute the executive committee, who are empowered to increase the number of charter members within the next thirty days and to take steps to perfect the organization and arrange for a second meeting. It was a splendid, enthusiastic gathering, and will mean much for the college.

WADLEY, ALA.

One of the most inspiring opportunities of my life was the privilege of attending the Pastors' Conference at Elon College last week. To say we enjoyed it would be making a very mild assertion. True, we did enjoy every moment of the time, and everybody seemed to be doing their best to make some one else happy.

The lectures and the discussions, as well as the music, were an inspiration that I shall never forget. The association, with the faculty, student body and the citizenship of Elon, was a coveted pleasure. Everything moved on schedule time. It seemed as though there was a time to every purpose "under the heaven." The fellowship with the pastors of the Southern Christian Convention was indeed a rich fellowship. I found that all ministerial and Church problems were not in the Alabama Conference, but many problems face the Church of Jesus Christ everywhere. In fact, I believe that the Church will always be facing problems, and should her problems cease, her usefulness would cease. But we understand each other better, we understand the general trend of the work of our dear Church and ministry much better than we did before the conference. I feel that with such a sweet fellowship together we will be better able to glorify our Christ with our service and faith.

I especially enjoyed seeing what the college was doing for the youth of our Church. I wish more of our young people could be induced to go to Elon, and they will, for as the years come and go our young men and women will realize the need of life preparation. I was much pleased to see so many of our Bethlehem students at Elon, going on to the completion of their college course, made possible by Bethlehem Junior College. Young men and women graduating this year, and some next year, and on and on, with the end not in sight as to what the result shall be, as Elon, our senior college, shall be fed with students from Bethlehem, our junior college. Oh! if we could just get enough financial help to enable Bethlehem to firmly plant itself and show to the youth of our country that which they are seeking to know. And I pray God to help us all to realize the need of just such an opportunity as Bethlehem presents. Some of the most consecrated and pious men of the Convention of the Christian Church have had their beginning here in our Church in Georgia and Alabama. But, thank God, they are doing a great work in other sections of our great Church. And still we have other talent just as good, just as devout, with just as great possibilities and with just as much con-

(Continued on Page 15.)

THE CHRISTIAN SUN'S PULPIT

GROWING IN GRACE.

By John G. Truitt, *Preacher.*

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—2 Peter 3:18.

We are gathered today around the Lord's table. And we are going to let the great apostle Peter furnish the words of our meditation as we commune with our Christ and one another. So often in the days of Jesus' ministry on earth Peter was a spokesman for those who were following Him. We shall hear His counsel today: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Peter was the apostle of the great hope, as John was the apostle of love, and Paul of faith. How fitting, for Peter's faith and love had grown from his sincere hope in Christ Jesus —grown, mind you, from the tiniest of seeds to a tree of towering strength in the early Church.

The word "grow." The word grow is itself a word filled with hope. Lying back of it is a little stream growing into a great river; a little plant growing into a giant oak; a little child growing into a big man, or a noble woman. It is the hope of a gardner, and the prayer of a parent. On account of the meaning and measure of that word, the farmer puts forth his arduous toil, and God gives the rain. On account of that word and the necessity of growth in dying souls, Jesus wrought the background for the supper which we now come to celebrate. Because Peter had grown and grown, and discovered the real source of his growth he closed his lsat epistle with the command to grow.

It was for Peter a reminiscent word. It carried him back across many years to the shores of Galilee, or to the uplit face of his brother Andrew, as rushing up to Peter he cried out, "We have found the Messiah." It carried him back to a strange, big moment when he had felt and known truly that which he expressed when he said: "Thou art the Christ, the Son of the living God." With power to humble, it reminded him of some much-needed rebukes from Jesus, and of a cold, bitter morning when he declared he never knew Him. It reminded him of his Saviour's prayers, and of His patience, and His matchless words of love. It reminded him of the time when his hope for the growth of the kingdom on earth was well-nigh dead, and he had turned about to go fishing. And it reminded him of the time on the seashore when Jesus had sounded the depth of His love, and prophesied His loyalty even unto death. Oh! one has to know the great, weak, strong apostle to appreciate the full force of his command, "Grow."

It was not only a word of hope, and reminiscent; but it is a word that aptly characterizes the Church of that early day. By the time Peter wrote the words of our meditation the twelve disciples who had gathered about Jesus in the upper room had increased until it was fitting that his epistle should be addressed to followers of Christ found "throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." It was never intended that the Church should do other than grow. God is the God of the living. The living is the growing. The dying is the failing to grow. If our Church ceases to grow it begins to die; if our lives cease to grow they begin to die; and if our influence ceases to grow it begins to die. The sin-cursed world is dying for a growing Church.

We could pause much longer on this word, but we must come to the twin-words that follow it. The first of these two words is "grace." Grace takes us into another realm. "Grow" made us think of ourselves, or folks in general, but "grace" makes us think of God in particular. We are they who are to grow, but it is God's to give us grace. And thus side by side God and man are at work in our beautiful world. Man is planting and watering under the leadership of the Holy Spirit and God is giving the increase.

For Peter, the word "grace" was more understandable than definable. Not once has he tried to tell us just what it is, but in the trials of life he found himself wrapped in it as a little child is wrapped in a blanket. Without it he would have long, long ago been a forgotten fisherman in the far-off land of Galilee. Without it he would have made so many mistakes even after Jesus had called him to become a fisher of men, his life would have been a sad failure. Instead of going out to win the world, he would have been puttnig all he could get into a tabernacle on top of the Mount of trans Transfiguration. God wants beautiful places of worship, but He wants them built out of real, hard service down in the valleys below. Grace led Peter to where the need was greatest. Oh! think of His sermon on the Day of Pentecost! Or His sermon in the home ot Cornelius! Without grace, Peter would have never returned to Christ after that dull gray morning when he brought so much shame upon himself. Grace brought him back. Without grace he would have cut off more than a man's ear, and lost more than his own head. He would have cut off somebody's head, and without grace lost his own soul. Yes, to Peter grace was more understandable than definable, for in spite of all his mistakes and heartaches he found himself not forgotten when his Lord arose in mighty triumph from the grace. "Go and tell my disciples and Peter" showed grace to Peter at its best.

"Grace, grace, God's grace;
Grace that cleanses my soul within—
Grace, grace, God's grace;
Grace that is greater than all my sin."

It would seem that to Peter, as to many another, grace served to emphasize the servantship of the Son of God. Have you ever seen a servant at work? Cleaning, ministering, and making the dirty and dull bright. Doing the soiling tasks in order that poor sniners might appear clean and holy before God. Men, there is enough gospel to send us to our knees! Jesus, the Son of God, came to be a Servant, in order that we might be served, and given power to become sons of God! Briefly speaking, grace is unmerited favor. We do not merit such blessing, but God loves us and looks at us through His Son who is willing to stand in our stead, and to die as a malefactor upon the cross in order that we might be redeemed! "Grace and truth came by Jesus Christ." "We believe that through the grace of the Lord Jesus we shall be saved," says Paul in Lycaonia. And our own hearts as we gather around this table today bear the self-same testimony. "For all have sinned and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God . . . that He might be just, and the justifier of him which believeth in Jesus." And so Peter's command to grow in grace is rightly enough a benediction at the close of his last epistle, for it becomes our great petition to God our Father!

But Peter entreats us not only to grow in grace, but he adds: "And in the knowledge of our Lord and Saviour Jesus Christ." So we are to grow in grace, and in the knowledge of just how to use that grace. It seems an awful thing to even think that grace may be wrongfully used! Grace is in itself so beneficent, unselfish, unmerited it seems well-nigh impossible to conceive of its being abused and made by the foul hand of man to work evil. How utterly bad! But we read in the little book of Jude a strange and awful phrase: "For there are certain men crept in unawares . . . ungodly men . . . turning the grace of our God into laciviousness." "Shall we continue in sin, that grace may abound? God forbid!" In order that no such foul play as this may occur in our lives, Peter admonishes us to add to our growing grace a correspondingly great growth in "the knowledge of our Lord and Saviour Jesus Christ."

"Grace and truth," indeed, "came by Jesus Christ," for He said, "I am the Way, the Truth, and the Life." And again, "If the truth shall make you free, ye shall be free indeed." With Peter the growing in knowledge of Jesus was more of an experience than it was a lesson he could teach to others. How little he knew of Jesus at first! how slowly sometimes he seemed to learn! and how little he really understood at a very late hour! Jesus had been the great Teacher, and how marvelous the privilege Peter had! But let us who have not the privilege which he enjoyed remember that Peter's great sermons and testimonies came from the teachings of the Holy Spirit. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." Peter's activities, limited to the Jews, broadened under the teachings of the Holy Spirit until they took in all peoples. If we desire to increase in the knowledge of our Lord and Saviour Jesus Christ, we have no less a Teacher than the Holy Spirit.

As we partake of the emblems today, representing the broken body and spilt blood of Jesus Christ, let us partake in remembrance of Him, and with the sincere petition that we may indeed "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Rev. H. W. Elder, from the hospital in Plains, Ga., under date of February 1st, writes: "I have been here several weeks and do not know how much longer I must remain. I am unable to talk and cannot walk, but I can hear and see and enjoy my meals. I cannot write much, but I certainly rejoice to hear from the brethren. The doctors say that I am improving, but it is slow. I do not know how long I will be able to remain in the hospital. If I was able, I would remain here for some time. Please extend my kind wishes to all the friends and The Christian Sun family."

Bro. B. W. Morton, one of our faithful workers in Porto Rico, has suffered a temporary relapse. His physician suggests an operation. Instead of returning, therefore, from his work the first of July, as originally voted by our Mission Board last fall, Bro. Morton will return about the first of May. Bro. Barrett, it is expected, will return to Porto Rico as soon after the schools close in the South as possible, in order to make the gap between Bro. Morton's leaving and his returning as small as possible. Will the brotherhood be earnest in prayer for the good health and recovery of Bro. Morton?

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PROHIBITION.

This question has been before the American people for nearly a century in the form of temperance societies, educational programs, and felt necessity. Temperance was taught and intemperance was condemned as far back as Jewish times. Whiskey and brandy were unknown in those early days when temperance people drank neither wine nor strong drink. The art of distillation as applied to whiskey is only a thousand years old. It finally made such inroads upon human interests and domestic life that men who were concerned for human character and welfare began to agitate the public mind by calling attention to ravages made upon human decency, domestic happiness, business safety, and political honesty, that the Churches and schools began to educate the young of the nation in the necessity for prohibition. Railroad authorities were the first to declare for prohibition. Their rules prohibited engineers from using intoxicating liquors while on duty. That was purely a business step in the direction of railroad safety and profit. The Church, through the Sunday School lessons and the pulpit, persisted in teaching temperance, and more and more advanced toward prohibition. The saloon finally reached the stage of controlling politics and political leaders and parties. Meetings were held in bar-rooms to select candidates for office, and the convention where candidates were chosen became a farce and a menace to Christian civilization. The moral sense of the nation, through the spiritual life and teachings of the Church, grew into an invisible force that demanded the abolition of the saloon and a sober people. This public sentiment increased to such proportions that politicians began to court the support of temperance voters. Local option was introduced and States prohibited the legal sale of intoxicants. Brewers and saloon men laughed at the movement. It could never be national. The revenue was too great from this source and the nation could not afford to abolish the saloon and the entire liquor business.

Well, local option and State prohibition grew until nation-wide prohibition gave us the eighteenth amendment. Then whiskey people quit laughing at the question and began to violate law and put forth propaganda to show that prohibition was a failure. Appetite and the "love of money" which "is the root of all evil" still persists in trying to make men believe that prohibition is a failure. But revenue has increased, business has grown, savings accounts have multiplied, homes have improved, religious and benevolent institutions have grown out of all proportion of other days, and conditions have become permanent in support of prohibition. Hotels live without bars, homes live without drunken husbands, politicians dare not offer for office on a wet declaration, and travel has become safe and decent. Those who declare otherwise either betray ignorance or disloyalty. Enforcement fails because officials and bootleggers join in the violation of the law. For the period of its history, the eighteenth amendment is observed as well as the tax on tobacco or the stamp tax on whiskey in the early stages of these laws. More illicit liquor was made in saloon days to avoid the tax than in these days under the eighteenth amendment. Then it was in barrels; now in cans, jugs, and bottles.

Slavery will come back as easily as the saloon. It looks as if it were all providential. The saloon went out as the automobile came in. They could exist together no more than religion and the drunkard could live together.

IF—

Suppose there had been no called session of the Southern Christian Convention in the old Providence Church, mother of Churches for Alamance County, not only in the Christian denomination, but in other denominations as well.

Suppose Dr. Wm. S. Long had been content with the Graham Normal College, of which he was president and owner in Graham, N. C., and had not aspired for a standard college as a training school for ministers and laymen for his denomination.

Suppose Dr. J. Pressley Barrett, as editor of THE CHRISTIAN SUN, in 1888, had not thrown the influence of the Church paper behind the project of a college for his Church. Suppose he had kept silent through the columns of THE SUN in regard to this new enterprise.

Suppose that immortal group of ministers and laymen who met in Graham, N. C., in September, 1888, in the extraordinary session of the Southern Christian Convention, had been cautious and timorous men rather than courageous and fearless men, men of faith and men of action.

Suppose that equally immortal committee on location appointed by the Graham Convention of 1888 had not taken their work seriously and had concluded that the Christian Church did not have the spirit of sacrifice and of progress sufficient to warrant them in undertaking to locate the institution they had been commissioned to found.

Suppose the Christian Church had not been able, after the founding and buildnig of the plant for its location, to find individuals qualified in scholarship and at the same time endowed with the spirit of sacrifice ready to undertake to invest their lives that the Christian Church might have a standard college in the South.

Suppose there had not arisen among us for the purpose of carrying the weighty responsibilities of administration in this college such men as Presidents Staley and Moffitt, and faculty chairmen such as Newman and Atkinson.

Suppose the fountain sources of generosity in our Church had dried up following the initial enthusiasm for founding Elon. Suppose, in particular, that the Southern Christian Convention had not placed its schools and colleges in the apportionment table and that there had been no twentieth century fund, no special fund, no standardization fund, no men and millions, and no emergency fund.

Suppose there had been no Patrick Henry Lees, no Willis J. Lees, no Jesse Winborns, no James A. Fosters, no J. J. Summerbells, no A. J. Watts, no W. F. Corwiths, no P. J. Carltons, no S. B. Klapps, no I. W. Pritchards, and such like noble spirits of generous impulse, by bequest or during their lifetime, to have provided endowment funds of permanent character for our college.

Suppose when the great fire of January 18, 1923, came, there had been no spirit of sacrifice and appreciation for the college in Alamance County. Suppose there had not arisen any Carlton family, any J. M. Darden, any B. N. & J. B. Duke, nor any M. Orbin in that dire crisis.

Suppose there had been no spirit of loyalty in the hearts of our people generally, inducing them to patronize the college and inspiring them to sacrifice materially for its advancement.

Suppose that Elon had not prepared for the ministry of the Christian Church 103 college graduates, and suppose that our college had not sent back into the Churches as local leaders several thousand laymen and laywomen of broad vision and consecrated devotion to the work of the kingdom.

If none of these things had been, where would the Christian Church be today?

And if the Christian Church in this day does not arise to the support of our colleges as those of former days have arisen, where will the Christian Church be in the next generation?

Where? W. A. H.

THE GLORY OF OLD AGE.

I.

Too many people think only of the limitations of old age, and of the tightening lines that with each successive year draw the closer in circumscribing life's activities.

It is true, birthdays do count. The aching limbs and tired muscles testify of the mile-stones that have been passed in one's pilgrimage from the cradle toward the grave. The steps grow heavier with the passing years, and sureness of foot becomes uncertainty of step. The eyes may grow dim with the fleeting days of constant usage. The hair may be frosted white with the weight of many winters. Courage for the difficult tasks of life may falter. Ambition for greater achievements may have little urge. And a feeling of desire to withdraw from the busy activities and social exactions may at times possess the soul. Memory may bring back the experiences of the years long gone by, but refuse to register the experiences of the past months. The burden of the years may lie heavily upon the shoulders, causing them to stoop beneath the load of time. There may steal into the soul in moments of quietude a feeling of loneliness for the friends and experiences of the yesterdays. And at times a feeling of home-sickness may creep into the heart—the desire to go to the eternal home to be with the Father and His family of the redeemed—and to fellowship again with the friends who have gone ahead.

But old age can still be glorious, if in spite of these limitations and accompaniments of old age, one will refuse to let time rob him of the joys of eternity in the here and now. Even the limitations of old age may be capitalized as they remind one of the glorious privileges life has afforded. "Winter may be on one's head while one keeps eternal summer in his soul."

Old age is not a thing one should seek to betray. It is not a thing one should feel inclined to deny. It is not a thing to be ashamed of; neither is it a thing to dread, for death is the only alternative to old age. Youth is not necessarily the happiest time of life. Old age ought to be the happiest period in life because it has gleaned the brightest thoughts of the passing years and holds the accumulated experiences of happiness down through the earlier stages of life, and because it has had experience rich in the harvest of ideas and ideals. Happiness is not the product of activity, but of meditation. Happiness is a thing of the mind, and not of the feet. Nimbleness of limb may speak of muscular energy. But evaluations and interpretations by a mind well stored with ripe experience alone can speak of happiness. That experience is only entrusted to age.

The youthful face is not necessarily the most beautiful face. The aged face may have a beauty to which the beauty of youth cannot compare. Some of the most beautiful and most charming people I have ever seen have been people who were "living on borrowed time." A young heart in an old body is always the greatest inspiration of life.

Men and women who keep their enthusiasm often make their largest contribution to the world's good in their old age. The accumulation of knowledge made possible by the experiences crowded into many years of life fits men and women for a service that is impossible for youth or for middle life. If one keeps young in faith, in hope and in love, knowledge ripened by the experience of age should always enable one to realize in old age the greatest achievements of his life.

Michelangelo gave the world his greatest masterpieces in sculpture and in art after he was eighty years old. Titian, the master painter, when ninety, was busy in his studio giving the world paintings that have been handed down through the centuries because of their perfection as productions of art. Gladstone, at eighty-one, was the leading statesman of Great Britain, his contemporaries declaring that he became more and more progressive in his thought and in his idealism with the advancing years. The late Dr. Elliot, ex-president of Harvard University, was writing for the leading publications of the day when ninety-one years old. Newton W. Clarke, the great theologian, when ninety-two years old came to New Haven and delivered to us students in the Yale Divinity School a lecture which, with its freshness and power of thought, challenged the younger generation to a greater advance in their thinking. And after delivering that great pronouncement to the students of Yale University, at ninety-two years of age he made a trip around the world, visiting the principal foreign mission stations of the Orient.

Old age is always glorious for those who keep their eyes toward the future, for those who believe that the best days are yet to come. Old age is always glorious for those who keep in sympathetic touch with the ambitions, the imaginations and the dreams of the rising generation. Old age is always glorious for those who know God, and who love their fellow-men. Old age is always glorious for those who have learned the art of getting along happily with other people.

Old age is glorious for those whose lives have been spent in the service of God. To such, the memory of the experiences of loving service to God and to mankind, the memory of the victories over temptation, the memories of the fellowship with the Christ whom they have known and loved down through the years, the memories of worthy deeds of loving service to humanity, is a wealth to which the wealth of gold and land cannot be compared. The poet has impressively analyzed for us the art of growing old gracefully, cheerfully, peacefully, willingly, wealthily, happily and gloriously.

"Softly, oh, softly the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and death they have often brought nigh thee,
Yet have they left thee but beauty to wear—
Growing old gracefully,
Gracefully fair.

"Far from the storms that are lashing the ocean,
Nearer each day to that pleasant home light;
Far from the waves that are big with commotion,
Under full sail and the harbor in sight,
Growing old cheerfully,
Cheerful and bright.

"Past all the winds that were adverse and chilling,
Past all the islands that lured thee to rest,
Pats all the currents that lured thee unwilling,
Far from thy course to the land of the blest—
Growing old peacefully,
Peaceful and blest.

"Never a feeling of envy or sorrow
When the bright faces of children are seen,
Never a year from the young wouldst thou borrow:
Thou dost remember what lieth between—
Growing old willingly,
Thankful, serene."

"Rich in experience that angels might covet,
Rich in a faith that has grown with thy years,
Rich in a love that grew from and about it,
Soothing thy sorrows and hushing thy fears—
Growing old wealthily,
Loving and dear.

"Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word has brightened:
'It is more blessed to give than receive'—
Growing old happily,
Ceasing to grieve."

R. C. H.

THE NEED OF THE HOUR.

By Mrs. R. J. Newton.

For some time I have been studying what seems to me to be the greatest need of the hour, and upon this New Year's Day I had the great pleasure in hearing a message from the sacred desk along this line. I shall not attempt to outline or repeat what my friend said. However, I may use one or more statements he made. To me the keyword to the message was "The greatest need of this community, this State, this United States, is an old-fashioned prayer-meeting revival of pure religion."

We gave a loud amen to that, because it was just the thing we had been thinking seriously upon. All true Christians realize the same, I am sure. Now why are we in Christian (supposed to be) America standing in need of a mighty revival? We have our Bibles, we have our Churches, we have our preachers and our colleges to teach and help us. Then we have free access to a throne of grace which is the dynamic of all spiritual power. A Saviour came into the world as a Redeemer to give life, yes, to give the abundant life, that we might be happy. He came, but the world would not have Him. They crucified Him. They will not have Him today. He comes to the Church today to bring to her a fresh outpouring of spiritual life and power. But the material side of life has gained the victory, and against its best interests the pathetic and tragic conclusion is often reached, "No need and no time for a revival." We repeat that the great need of the hour is a real Holy Ghost revival of pure religion. It takes real courage in this day to stand true to the spiritual convictions one has in regard to the world and its standards. We, as Christians, are not only Christians, but baptized Christians, and the Church and the world are expecting, and have a right to expect, true Christians to live according to higher standards than those the world, with all its wisdom and philosophy, can afford. When Jesus comes to our hearts, does He find room, or have the things of this world so occupied us that thruogh neglect we have starved our lives and wounded His heart? The heart and life must be emptied of worldliness before Christ can come in and fill us. O that our real desire and prayer might be, "Lord, send a revival and let it begin in me."

Our friend, in his new year's message, stated that we need a revival of pure religion—a religion that will make us honest with God and man; a religion that will make us love one another (not hate); a religion that will keep us separated from the world; a religion that will make the preachers stand behind the cross and preach Christ and Him crucified, repentance and faith in Him as the only hope of eternal life; a religion that will make the preacher realize his responsible place as shepherd and spiritual adviser of his flock—yea, as professed Christians, we need a religion that will make us a new creature (creation, if you please) in Christ Jesus, crucified to the world and worldly things. Beloved, our Lord is able and willing to open the windows of heaven and pour out His Spirit in a mighty revival. We believe that it is His will to do this, but the Church has got to meet the conditions.

How much concern have we for the condition of the cold and seemingly powerless Church and for lost souls all about us? Would we like to see our altars filled with those who were really weeping out their sins? If so, the Church must do some weeping first. Are we praying daily for the lost of this world? May the Holy Spirit examine our hearts, and may we pray as David did, "Search me, O Lord, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way of everlasting."

The writer truly feels the need of a revival in his own heart. We all need a revival, first, because we have drifted so far from God that we are spiritually dead. We have failed to take time to keep in touch with Him who alone can revive our hearts and restore unto us the joys of salvation. Second, we need a revival for our own good and for the good of our fellow-men, that we may be able to teach others the way of life. The old-time revival, the old style and customs, too many regard as out of date. The cry is for something new, even a new religion. If we have Christ, why not be satisfied? Christ and His religion are the same. They never change. This old-time religion was good enough for Paul, and he was perhaps the greatest Christian character of all time. Then why is it not good enough for twentieth-century folks? We declare unto you that it is good enough; in fact, it is the best! Then why not accept it, live it, preach and teach it. We repeat again, that the greatest need of the hour is an old-time revival. Revived and filled with His power, our lives will be so transformed that the world will see Christ in us. Then Christians will be known by their conversation and daily walk. The Church and the world can never walk together. "Come out from among them," says the Lord. Shall we not repent of our lukewarmness and our lack of power, and cry mightily to God for a great revival, that the year of 1928 may be the best year we have ever known in His service?

Henderson, N. C.

CONTRIBUTIONS

SUFFOLK LETTER.

Two words will attract attention of those who read THE CHRISTIAN SUN—Dr. J. O. Atkinson and Florida. Well, I left Suffolk, Va., with Dr. Atkinson at 10:15 A. M., February 1, 1928, over the Seaboard Air Line for Orlando, Fla. As many of THE SUN readers know, Dr. Atkinson has been tired, afflicted, or in a low state of health since Christmas. It may be a sort of nervous collapse from overwork. We all know that he has been taxed up to the limit by strenuous efforts as Secretary of Missions for the Southern Christian Convention and editor of THE CHRISTIAN SUN. Either of these is a big job for one man, and both on one such is a load too heavy for him or any other man. The main burden as Mission Secretary is the financial responsibility which it involves. If Church members realized the necessity for money to carry on the missionary work of the Convention, and to pay the obligations already assumed, they would be more liberal and more prompt in paying money into the mission treasury. In addition to the conditions that have kept Dr. Atkinson in at Mrs. Jennie Lee's, on Nansemond River, he had an attack of sciatic rheumatism on Sunday, the 29th of January, and hobbled along with difficulty as we started to Orlando.

The trip to Orlando, via Raleigh, Hamlet, Jacksonville, and Wildwood, was with safety and comfort. We reached Orlando after twenty-six hours and a half of continuous travel; were met at the station by Miss Mary D. Atkinson, who is teaching music in this city of thirty thousand, and when taken altogether, the nicest city in Florida. Miss Mary D. had supper with her father in his room in the hotel, and it was a real happy home meal. Mrs. Haughton, with whom Miss Mary D. boards, met us at the station, brought us to the hotel, and then carried me over the city and around the beautiful lakes in a regular summer spin. We spent the night at the San Juan Hotel, in the heart of the city, and had a night of good rest. Dr. Atkinson feels much better this morning, and hopes to be himself again in a month or two, which he will spend in rest in this lively lake city.

This morning Mrs. Haughton and her sister, Mrs. Arnold, of Jacksonville, Fla., carried us over to the Florida Sanitarium, where engagement was made for entrance this afternoon (Friday, February 3rd). Dr. Atkinson will be on their diet and take treatments, and I will remain with him for a week. By that time he may be able to leave the sanitarium and locate elsewhere for rest. The weather here is ideal, and his prospects for health and return to his work loom up like a rising sun. The fact that his daughter, Mary D., is here and they can be together some, adds a new charm to the situation and makes Florida and orange groves all the sweeter to him. He knows that a multitude of friends are praying for him, and this stirs his gratitude and brightens his hopes.

The Florida Sanitarium is owned and operated by the same people who conduct the Battle Creek Santiarium, and a similar one in Washington, D. C. When I see in so many parts of the world what Christianity has done for afflicted humanity, as well as for the salvation of sinners; and then when I see what Christianity has done for woman and what she is now doing for the afflicted in the hospitals of the world, it fills me with a new confidence in and love for Jesus Christ.

W. W. STALEY.

ELON LETTER.

One of the most hopeful signs on the horizon of our college for the future, it seems to me, is the awakening that is taking place among the alumni, headed by Dr. W. H. Boone, of Durham, president, and George D. Colclough, Elon College, N. C., general alumni secretary.

The alumni of the college are not only the fate of their institution, but in a very real and vital sense they are the institution itself. According as they plan wisely for the development of their alma mater will their institution go forward. According as they lack vision, judgment and consecration for the future of their college will it languish and flounder.

Dr. Boone addressed the Pastors' Conference recently held at our college and outlined to this forward-looking group of our leaders his plan for the development of the college through strengthening the work of the alumni. As I listened to his presentation and have talked with him since and with those to whom he had talked, I sensed three hajor objectives. Every one of these objectives exhibits in my judgment a statesman-like approach to our situation.

The first objective toward which Dr. Boone is adjusting himself is the provision of a medium of expression for the alumni. He has, therefore, arranged, he informs us, for "The Elon Alumni Voice," a quarterly magazine on a high intellectual and cultural level to which only the alumni of the college will be permitted to contribute. The first issue of this magazine is to appear this month, and it promises to introduce a new day of hopeful enthusiasm for the alumni.

The second objective is the organization of local alumni associations in communities where there are as many as five alumni and to grant to these local organizations the right of representation in the General Alumni Association, which is to meet in connection with each commencement and which is to be the legislative body of the alumni. In this way, not those who happen to live near the college, but the alumni generally will, through the alumni council, outline the policies and project the campaigns and in other ways carry out the plans of the Alumni Association.

Dr. Boone's third objective is to begin a series of class reunions by decades in connection with each commencement, and at the approaching commencement he hopes to have present representatives of the classes of 1898, 1908 and 1918. These classes will be expected to hold a banquet for good-fellowship and renewal of the old times and in other ways to deepen their affection for their alma mater through association with each other and a pilgrimage of devotion to this their intellectual shrine.

Dr. Boone's mind is fertile in inaugurating plans and methods. No doubt he has other objectives in mind for the progressive development of the alumni work, but these three are surely ample to cause us to take heart, renew our courage, and press forward.

W. A. HARPER.

BETHLEHEM LETTER.

Shall We Close or Destroy Our Colleges?

The summary of the situation of our colleges with many people is that they are an expensive luxury, that we have already invested in Elon and Bethlehem over a million dollars and that it costs over fifty thousand dollars annually to maintain them. That there is no money income from the investment and the average salary paid faculty members is, in round numbers, fifteen hundred dollars; that the students do not pay but one-third of what it costs the institution to educate them, and the schools are only open nine months out of each year. So why not close them up or tear them down?

Where shall we begin? There is only one place where we can begin. Of course, we could make an assault on other denominational colleges, but that would get us into serious trouble. The only colleges that we can tear down with safety and impunity are our own. Let us put the question, then: Shall we tear down or close up our own Elon and Bethlehem Colleges? Well, why not? Think of the saving it would mean! Just think what we could do with fifty thousand dollars a year! Of course, you know how much of that sum would be turned back into your own pocket each year, for you know exactly how much you give. Last year the average for the whole Southern Christian Convention was approximately one dollar per member. Just think what a good time we could have with that dollar! It would buy four tickets to the movies, or twenty 5-cent cigars, or twenty soft drinks, or four ice cream sodas, or a ticket to a ball game.

Then, we would save time, too. Think of the time our boys and girls waste attending our educational institutions when they could be out making money. Just think of the time we have spent worrying over them on account of their being away from home, and how much time it has taken to earn the money to keep them in college. Imagine what we could do with all that released time if only our colleges were torn down! Bring on the wrecking crew, then, that there be no visible reminder of Christian education to trouble our consciences within the bounds of the whole Convention. Out to the golf course; away to the seashore, home to the radio; in to the movies! Down with the colleges! You know that next year Elon College will be thirty-nine years old, and Bethlehem College will be six. Why not start now and get the job over before the next anniversary of their founding, so the colleges shall no longer remind us of the self-sacrifice and the vision and the high hopes of those pioneers who once gave so much for the sake of the colleges?

Let me put the matter to vote. How many would like to have us tear down the colleges? Let us have a show of hands. Come, come; don't be afraid to express your opinion. Remember, if the colleges are torn down, you will be saving money and you will be saving time. What! not a single vote for tearing down our colleges? Well, this is surprising! What shall we do about it, then? How much is your interest in these colleges worth? How much are you willing to give to keep them from being torn down. That is what the whole matter is really about. You own these colleges. They are your property. You can do with them what you please—you can help to build them up or you can help to tear them down.

Listen! I hear other voices which say we are not willing that our colleges be destroyed or closed up, but we want the running expenses cut down. After all, it is the various activities of the colleges that pile up the costs, that makes such a heavy drain on our pocketbooks. What, then, shall we eliminate? What part of the college work shall we cut out? In this day of home study courses and courses leading to graduation given over the radio, we might cut out some of our faculty members and also cut the salaries of others, for surely an average of fifteen hundred dollars per year for teachers who have only had twenty years' schooling at a cost of several thousand dollars, and a lot of nerve-wrecking, hard work, is too much pay.

Now, let us get the facts, for in our time of practical knowledge of the animal, vegetable, and

mineral kingdoms we have little use for our expensive laboratories, which, if dispensed with, would mean another great college saving. Then we might do away with our college libraries, for the world is full of good books which can be had for use for the asking. Our boys and girls read too much, anyhow, and this would mean more money saved. Here is the item of religious education. Where did that idea come from? Who ever heard of such a thing being taught in our colleges! That is preposterous! We just cannot afford it. We need the money for so many other things. Anybody can teach the Bible. Religion and morality are the easiest of all subjects to teach. Our children just seem to acquire them naturally without any help in the home. Certainly we do not need to apply modern teaching methods to religion. It is a total waste of valuable money. Cut down religious instruction and save the dollars.

All right! Let us herald it abroad that the Southern Christian Convention will save twenty-five thousand dollars on Elon and Bethlehem Colleges next year, because they have reduced the number of faculty members and will pay the remainder less salary than ever before. That they have cut out their laboratories, libraries and departments of religious education in these Church schools. And I wonder if this would not be a good headline to use when we put the item in our papers: "Twenty-five thousand dollars saved at the expense of trained leadership of the Church school, where their children are learning the fundamentals of good citizenship and honest, straightforward Christian character."

Every intelligent, informed and wide-awake person in our Southern Church knows that we cannot dispense with the things mentioned above and keep abreast with the progress of education and train the needed leadership for the Church. What shall we do, then? How shall we decide? Shall we save money or shall we train leadership? Shall we let ignorant, indifferent, misrepresentation batter holes in the walls of our colleges, or shall we extend and build them up by placing on the altars of Jesus a sacrifice worthy of the Church and somewhat worthy of the Lord Himself? The issue is in your hands. Shall we tear down our Church colleges or make them better than ever before. One dollar and forty cents per each member of the Convention will put the college quota over the top—$47,000. What do you say? Let's go over the top!

Wadley, Ala. S. L. Beougher.

WHAT ELON DID FOR ME.

By Rev. D. M. Spence.

When I entered Elon College as a student, it was my greatest desire to become prepared to take up my place in life as a minister of God. Discouragements came my way. First, after seeing some of the junior and senior students and hearing them speak in the oratorical cnotests, I felt as if I would never have the courage to stand up to even try speaking when I would have so far to go. Then while thinking over the four-year course mapped out in the college bulletin, it seemed as though one would grow old within four years with all the study and toil. Consequently, I became dissatisfied and wished to go home, the line of least resistance being the one we usually prefer following. I was selfish and didn't know it. I tried to live too much to myself and this made college life all the harder for me to endure.

Class days after some time began to pass a little more hurriedly, and the lessons to be dreaded less, and the first step of this was due to the fact that among my fellow-students I had formed almost unconsciously friendships that helped me to find my place in this new life. So, instead of living merely with my books as I had planned, I began to see that the social life was also a part of the college life.

Up to this time, which was my second year, I had remained out of the literary society, feeling that I could get along without the training given by this organization. But suddenly I became alive with anxiety to become a member of a literary society, and upon entering into the spirit of the society I soon found my place in the programs that were rendered. However, my feeling toward the oratorical contests had changed a great deal, so I entered the first contest, although I did not win the medal I was not discouraged. After this I entered every contest our society offered. It was this new spirit to win that caused me to be elected in my junior year by the society as one of two speakers for commencement.

I soon discovered that I could study more effectively by taking regular hours for physical exercise in the gymnasium. By this plan, when one often feels tired of study, instead of taking an afternoon nap, in the gym the drowsiness passes away, with the body feeling stronger and the mind clearer for study. When the week-day school of religion was opened and I was asked to go out and take a class of colored boys and girls, I accepted the work with the spirit of one who wished to serve. As I undertook to prepare the lessons for this work from day to day, I was made stronger for other tasks that were to follow.

Under the direction of one of the professors, I accepted a Sunday School class of boys in a nearby town for a year. I enjoyed the work each Sunday with them. And it was while doing this work that I was helped to overcome the feeling that I could not preach my first sermon. I listened to this same professor preach every Sunday following Sunday School. He invited me to preach one Sunday, asking me to tell him any Sunday that I was ready. This is the way I preached my first sermon, which I shall long remember.

In the ministerial association I was brought face to face with the problems of the young minister. By exchanging thoughts and ideas, we learned each other's point of view. In our meetings we were made to feel that we had a definite work ahead and that in the near future we would be filling our place. In our meetings we were drawn closer together and were caused to look upon our work with deeper reverence. The whole of the student life at Elon is character-building. The friendships which were formed while there became a real part of my life. Yes, I really feel that all my Elon friends are near relatives of mine.

When I entered Elon I had an idea of what college graduation would be. At graduation time, my former idea had become modified. Instead of being through with books and through with study, I had just learned how to study and was just prepared to really begin my student life. The years which I thought would be long were all too short, and passed as a dream.

If a short college career can make a life less selfish and more sociable, take a life that is living in constant dread of a task ahead without qualifications for the work and change that dread to love for the task by emptying the life of self and filling it with a broader vision, it is surely worth while. Elon has helped me to approach the beginning of my ministry and with a greater love for this noble work. My prayer for Elon is that she may continue to train young men and women that they may be able to better fill their place in life and give them that richer and broader vision of a life of service.

Henderson, N. C.

FIRST CONFERENCE ON UNITY.

By R. C. Helfenstein.

The Christian Unity Conference, held in Baltimore, Md., January 12-13, 1928, revealed the growing conviction among Christian leaders of all denominations that the Protestant Churches should unite their forces. It was my privilege to attend the conference and to participate in its deliberations. Naturally, as a member of the Christian Church, I felt very much at home in a group of men and women who were thinking and voicing the one unique principle of our Church, namely: the unity of all Christian believers.

Dr. W. A. Harper, president of Elon College, also attended this important conference and delivered one of the most challenging addresses of the entire program. Bishop McConnell followed Dr. Harper on the program, but failed to carry the large audience so far forward in their thinking as did Dr. Harper. Leaders in various denominations were on the program. It was like a breath of fresh air to hear the strong pronouncements from men representing some of the more sectarian denominations declare their convictions on the need of Protestants answering the prayer of Jesus "that they all might be one."

The discussions on the last afternoon were somewhat disappointing, as some of those present were evidently out of their environment, as evidenced by their lack of faith in the wisdom of Christian unity and in the possibility of it ever being attained. But their number was limited to three or four men, who, among the seven hundred persons enrolled, made little impression. Their narrowness and antagonism simply revealed the fact that sectarianism is still as strong with some people as it has always been.

The conference as a whole was made up of men and women who deplored the terrible price the Churches are paying for their divisions—the price of an unbelieving world.

Dr. Peter Ainslie, president of the Christian Unity League, presided over the conference session with his usual dignity and statesman-like manner. The sentiment of the conference was strongly in favor of the denominations that have much in common today uniting their forces at as early date as possible, believing that the union of such groups would hasten the realization of a united Protestantism.

The findings of the conference will be sent to The Sun and to *The Herald* by the president of the league. The climax of the entire conference was the celebration of the Lord's Supper at the closing of the conference. The message by Dr. Charles C. Morrison, editor of *The Christian Century*, on "The Cross the Symbol of Unity," was the most thought- provoking and heart-inspiring Communion sermon the writer has ever been privileged to hear, and this appreciation was shared by many others who similarly expressed themselves.

It was a beautiful sight to see the great auditorium of the First Presbyterian Church of Baltimore filled with representatives of more than twenty different denominations gathering together at the Lord's Supper. Thirty laymen representing the different denominations passed the emblems. Eight ministers of different denominations officiated. What a glorious fellowship! Certainly it was a prophecy of the day when the different sects who call Christ Lord will make Him Lord of their common hopes and aspirations in a unity of faith, of worship and of service.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

REPORT OF THE WOMAN'S BOARD OF THE S. C. C.

The following is the receipts and disbursements of the funds of the Woman's Board of the Southern Christian Convention for the quarter ending December 31, 1927:

Receipts.

North Carolina Conference:		
Women's Societies	$609.17	
Young People's Societies	44.75	
Willing Workers	7.50	
Cradle Roll	2.55	
		663.97
Valley of Va. Central Conference:		
Women's and Y. P. Soc	$163.03	
Young People's Societies	22.71	
Willing Workers	2.24	
		187.98
Eastern Va. Conference:		
Women's Societies	$554.13	
Young People's Societies	202.06	
Willing Workers	87.48	
		843.67
Total receipts		$1,695.62

Disbursements.

Foreign missions:		
Japan—Dues	$300.56	
Specials	56.62	
Kindergarten	1.27	
Bible Women	25.00	
Kitamura Home	236.42	
Sunday School	12.50	
		$ 632.37
Porto Rico—Santa Isabel		177.51
Franklinton College		1.74
Home missions:		
Richmond—Dues	$300.56	
Specials	56.62	
		357.18
Mountain work		508.39
Elon Orphanage—Irene Boone	$ 15.00	
Baby home	1.28	
		16.28
Total disbursements		$1,693.47

Mrs. H. S. Hardcastle,
Treasurer.

REPORT OF THE WOMAN'S BOARD OF THE EASTERN VIRGINIA CONFERENCE.

Receipts of the Women's Missionary Societies of the Eastern Virginia Christian Conference for quarter ending December 30, 1927.

Women's Societies.

Antioch	$13.36
Berea, Nansemond	15.85
Bethlehem	18.40
Christian Temple	84.15
Cypress Chapel	7.20
Damascus	4.35
Dendron	9.40
Dover	74.10
Elm Avenue	10.00
First, Norfolk	6.25
Franklin	30.80
Holland	32.20
Holy Neck	38.40
Isle of Wight	5.25
Liberty Spring	10.70
Mt. Carmel	9.95
Newport News	7.80
Oakland	3.00
Portsmouth	15.22
Richmond	16.30
Rosemont	63.90
Suffolk	88.75
Wakefield	10.35
Windsor	14.55
Waverly	33.50
Hopewell	5.00
	628.73

Young People's Societies.

Berea, Nansemond	$ 6.50
Bethlehem	8.00
Burton's Grove	5.00
Christian Temple	4.75
First, Norfolk	6.00
Franklin	20.00
Holy Neck	10.00
Holland (Berta Rowland)	35.85
Holland (Barrett)	2.00
Liberty Spring	9.35
New Lebanon	4.15
Newport News	3.45
Portsmouth	16.00
Rosemont	4.40
Suffolk	21.25
Waverly	76.15
Windsor	2.45
	235.10

Willing Workers' Societies.

Berea, Nansemond	$ 4.10
Bethlehem	3.60
First, Norfolk	1.00
Franklin	15.00
Holland	10.75
Holy Neck	7.13
Liberty Spring	3.90
Rosemont	2.15
Suffolk	6.20
Windsor	1.64
Newport News	1.11
	56.58
Grand total	$ 920.41

Respectfully submitted,
Mrs. W. V. Leathers,
Treasurer.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR JANUARY.

Antioch, Zuni, Va.	$ 4.00
Turner's Chapel, Sanford, N. C.	.75
Sanford, N. C.	3.88
Fuller's Chapel, Henderson, N. C.	4.24
Happy Home, Ruffin, N. C.	1.05
Ramseur, N. C.	5.25
Holland, Va.	9.00
New Hope, Harrisonburg, Va.	7.74
Bethlehem, Broadway, Va.	2.35
Linville, Va.	3.01
Mt. Pleasant, Vass, N. C.	3.28
South Norfolk, Va.	10.38
Antioch, Elams, N. C.	2.85
Ocean View, Va.	5.85
First, Greensboro, N. C.	10.83
United Church, Lynchburg, Va.	3.39
Pleasant Ridge, Guilford College, N. C.	.71
Mt. Auburn, Manson, N. C.	5.00
First Church, Winchester, Va.	5.36
Liberty (Vance), Henderson, N. C.	3.60
Suffolk, Va.	12.50
Liberty, N. C.	2.61
Providence Memorial, Graham, N. C.	7.80
Rosemont, Berkley, Va.	10.96
Webster, Havre de Grace, Md.	6.00
Third Avenue, Danville, Va.	4.08
Youngsville, N. C.	1.00
Franklin, Va.	10.00
Mt. Olivet (G), March, Va.	2.19
Vanceville, Brookfield, Ga.	1.52
Leaksville, Luray, Va.	2.84
Raleigh, N. C.	2.00
Oakland, Suffolk, Va.	5.00
Durham, N. C.	15.91
Mt. Zion, Roanoke, Ala.	2.00
Waverly, Va.	30.00
Mayland, Broadway, Va.	1.51
Wake Chapel, Fuquay Springs, N. C.	5.00
Berea (Nan.), Driver, Va.	6.85
First Church, Portsmouth, Va.	8.30
Newport News, Va.	10.25
Hines Chapel, Elon College, N. C.	8.00
Rosemont, Norfolk, Va.	12.08
Randleman, N. C.	3.00
Pleasant Hill, Liberty, N. C.	3.61
Berea (Norfolk), Hickory, Va.	6.00
Holland, Va.	9.00
Wakefield, Va.	5.44
Union (Southampton), Courtland, Va.	1.67
Happy Home, Ruffin, N. C.	.75
Turner's Chapel, Sanford, N. C.	1.25
Parks Cross Roads, Ramseur, N. C.	2.00
Palm Street, Greensboro, N. C.	6.20
Elm Avenue, Portsmouth, Va.	13.00
Lebanon, Semora, N. C.	1.12
Sanford, N. C.	3.95
First Church, Richmond, Va.	10.29
Holy Neck, Holland, Va.	8.00
Liberty, N. C.	2.64
Bethlehem, Suffolk, Va.	2.48
Total	$ 341.32
Burlington, N. C.	318.66
J. K. Eppard, Stanley, Va.	25.00
Rosemont, Berkley, Va, for Rocky Ford	60.00
Class 3, Rosemont, Berkley, Va.	5.00
Burlington, N. C.	61.05
Class 3, Rosemont, Berkley, Va.	5.00

Self-Denial Offering.

Previously acknowledged	$4,220.99
Mrs. W. A. Hand, Brookfield, Va.	1.00
J. T. Cross, Holland, Va.	2.00
S. W. Johnson, Fuquay Springs, N. C.	10.00
Walton E. Brill, Hook's Mill, W. Va.	10.00
Total to February 1, 1928	$4,243.99

Summary.

Sunday School regular	$ 341.32
Specials	474.71
Self-Denial offering for January	23.00
Mountain work	10.00
Total	$ 849.03
Check to R. W. Malone, Treasurer	849.03

J. O. Atkinson,
Mission Secretary.

PORTO RICO LETTER.

Dear Folks:

For the last month or so I have been living in a world of rush and have not had the time to think or write about this great field. I am glad to say that I am able to find a little time to talk with you good folks and tell you that you have made my Christmas one of the happiest that I have ever had while away from home. I can assure you that all that you have been doing to cheer my life has been greatly appreciated. I feel that without your prayers and help I cannot do very much.

It seems that the reality of God never meant so much to me as it does now. I find Him a constant companion that never fails me. His reality is making it possible for me to continue my work with these strange people—no! I should not call them strangers, as I have learned to love them dearly.

Last week I spent one of the happiest days which I have had since coming to Porto Rico—at Santa Isabel, with our young people at the Sunday School Conference. I suppose this conference is a little like our young people's congress.

We had a very interesting morning session, consisting of the reports from the different delegations, election of officers, together with speeches on the different phases of Sunday School and Christian Endeavor. I had charge of the round-table discussion. I certainly enjoyed answering their many questions concerning the different organizations in our Churches. I find the greatest difficulty of these good folks in our large Churches is that they do not have any knowledge whatsoever as to what Christian Endeavor stands for and its relation to the Church, which has caused a little conflict at times. I am glad to say that just two weeks before the conference I worked to translate, with the help of my Spanish teacher, the rules, regulations and constitution of Christian Endeavor. Of course, we had to simplify it in order to meet the conditions of our field.

Mr. Morton gave an interesting talk on the value of Christian Endeavor. The dinner was served in the Church-yard, but the sudden rain ruined our enjoyable time, and also the beautifully decorated tables. We all stood under the large trees and finished eating our Porto Rican dinner. Even if I got wet, I enjoyed my dinner to the fullest.

In our afternoon session, we enjoyed different speeches made by our natives on the various phases of these organizations. At 3 o'clock we were told to assemble in the side rooms for a "discurco frio" (a cold speech) by Mrs. Morton. To our surprise, we found that this cold speech was ice cream. So you could imagine how glad we were to have the chance for rest and refreshment

Our supper was served in the Sunday School rooms. It consisted of "arroz con polluelo" (rice and chicken), which is one of the best Porto Rican dishes. I like it pretty well if I do not eat it often. After supper I had the chance to visit three families, and enjoyed practicing my broken Spanish language. However, they are very kind to say that I am speaking pretty good Spanish.

Our night session started at 8 o'clock, but we were disappointed, because the speaker for the evening could not be with us. So one of our young workers, Juan Hernandy, preached a very inspiring sermon for the young people.

After the service, our Ponce delegation of twenty-one people had to wait for an hour for the car to bring us back to Ponce. Singing, laughing, joking made us forget our hard work of the day. One thing I do not like here is traveling, which is tiresome because one cannot depend on the drivers of the taxis.

I have had all kinds of experiences traveling. One night we could not get a car, so we were compelled to walk almost five miles at midnight after a hard day's work. So you can imagine what is the daily program of a missionary. May this year of 1928 bring joy, happiness and prosperity to every one of you.

VICTORIA E. ADAMS.

THE CHILDREN.

Times are changing and customs are changing. We are changing our customs to fit in with the times of this day. Just a few years ago we went to Sunday School in a one-room building, where the lesson was taught by a person up in age, and we all sat in one or two classes. The child got very little, if any, out of the lesson, as the teacher usually talked as if there were only grown people in the class. Today the child is the life of the Sunday School. Most Sunday Schools of today have a junior department, an intermediate department, a senior department, and an adult department. The child is taught in the language and terms that he should be, instead of being given a lecture as has been the custom in the past.

But the child of today does not yet have the place in the Church service that he should have and will have in the future. There are very few children who attend the preaching service, especially in the city Church. He does not care to sit and listen to a sermon which is intended for the older people and which he gets nothing out of. So, therefore, he does not stay in most cases.

This is something that our preachers should be thinking about. It is something that we all should be thinking about. We all know about the sermons that have been preached about "teaching the children what you want them to know" when they are young," etc.; but are we doing it?

Some day the child will have as much place in the Church service as he has today in the Sunday School. Why not start him in on it now?

The preacher can get up a five-minute junior sermon that he may give to the children just before his last song before his regular sermon, and then if the children do not want to stay for the regular service they may have the opportunity of leaving while the singing is going on.

These children may have their own collection takers or ushers. They will form the habit of staying for the sermon that is intended for them, and when they are older they will stay for the regular service.

C. J. STRICKLAND.

Charlotte, N. C.

A VOICE FROM THE CONFERENCE.

It was certainly a great pleasure to visit Elon College during the Preachers' Conference and to associate with this body of men. I think it a great idea for men, who are representing the same cause, to get together and exchange ideas. I believe it was a great inspiration to them, and I feel that they will carry back with them thoughts that will mean much to their congregations and their Churches.

As I looked into their faces I could not help but see what Elon College had done and was doing for our denomination. Realizing the fact that a large percentage of these men had received their training at this institution and had gone out into the world to try to win souls for Christ, it was a happy thought to me to think we had this college, and then to feel that we had made such great improvement and made it the education center that it is and so worth while.

I do hope that each pastor and visitor will go back home and feel it is their college, and with a determination to make it a bigger and better college in which to educate men and women.

I have talked to several of the pastors who were there and they seem to have gotten a great deal of inspiration from their visit and with association with one another.

J. M. DARDEN.

SAM DAVIS AT GRAHAM.

Last Sunday I attended the services at the Graham-Providence Memorial Church, in Graham. It had already been announced that Mr. Davis would play the piano, and that his wife would sing. As I had heard them before, I naturally expected the entire program would be musical. But I had two great surprises. Mrs. Davis, instead of doing all the singing herself, almost succeeded in getting everybody else to sing. She showed remarkable skill as a song leader. But my greatest surprise came when she took the Bible, read familiar passages, and then delivered a real gospel message that brought us all very close to the throne. As I sat there and listened to these talented people of our Church, I felt thankful for them, and cherished the hope that they might be kept busy in our Churches, as I verily believe that in them there is a blessing to any Church that will use them. Their talents, their words and prayers, and their willing, cheerful spirits greatly impressed us.

T. E. WHITE.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each.. .75

In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, $1.00; paper ..... .75

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ANY OF THE ABOVE OR OTHERS MAY BE SECURED FROM

All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VII—February 12, 1928.

Jesus Pictures the Kingdom of God.

Golden Text: "Thy kingdom come, Thy will be done, as in heaven, so on earth."—Matt. 6:10.

Lesson: Mark 1:14, 15; 4:1-34.

Devotional Reading: Psa. 145:7-13.

We hear a great deal today about "visual education." It is simply a process of imparting information by means of what one sees; in other words, of putting in pictures or picture form the truth we want to teach or to set forth. For instance, in many schools they are introducing illustrated lectures and moving pictures as a means of teaching many subjects. Instead of simply reading about the industrial processes involved in the manufacture of cotton or woolen goods, or automobiles, etc., slides or moving pictures are presented, showing in a clear and interesting way the various processes involved. Because what one sees is more likely to be remembered than what one hears, this method is becoming more generally used. There is no doubt that it is sound. Educators recommend it and hail with delight its use.

It is interesting to note, however, that the thing is not new at all. Jesus Himself used it. Whether it was a mere coincidence or not, the Lesson Committee could not have chosen a more fitting title for today's lesson than "Jesus Pictures the Kingdom of God." For Jesus took the principle which modern pedagogy uses in teaching concrete facts, and applied it to moral and spiritual ideals and principles. In this lesson He puts in a simple and graphic way great truths concerning the nature and the method of growth of the kingdom of God. We call Him the Master Teacher, and we do well, for such He is.

The Kingdom of God.

There are many phases to the kingdom of God as Jesus used the phrase, but for all practical purposes it was that sphere of life, whether in the individual or in society, where there was the reign of God. Wherever there were individual men who did the will of the Father, there was the kingdom of God. Jesus said, "The kingdom of God is within you." When He taught His disciples to pray, He told them to say, "Thy kingdom come, Thy will be done, as in heaven, so on earth." Jesus came to establish His kingdom, to win men and nations to such devotion to Him and to the Father that they should do His will, not from compulsion of force, but from compulsion of love. The kingdom of God or of heaven —what is it? It is the reign of God in human hearts and human life. It should be kept in mind, however, there is a present and a future phase of the kingdom. It can be in individual hearts, but it will never come to its consummation or fullness until God's will is done on earth, even as it is done in heaven.

The Growth of the Kingdom of God.

How does the kingdom of God grow? Jesus gives an answer to this question. It is, "as if a man should cast seed upon the earth, and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself (or as another translation has it, "Of herself the earth bringeth forth fruit"); first the blade, then the ear, then the full grain in the ear." The kingdom of God comes into a man's heart, even as a seed is put into the earth. There is in the word of the kingdom, or the seed of the kingdom power and life. It springs up and grows. Even when men are unconscious of its growth there is often a steady development. Jesus did not mean, of course, that a man did not need to give heed to the things of the spirit. He emphasized again and again the importance and the supremacy of the spirit. But what He did mean that after all that a man could do by way of cultivating the kingdom within him, it was God who gave it life and power. How foolish would be the man who was continually digging up the seed he had planted to see if it was growing. The thing for a man to do in the natural world is to plant the seed, do all he can to give it favorable conditions and then go about his activities, knowing that the earth after all holds the secret of the growth that will come. It is in like manner in the things of the spirit. A man is to receive the word into his heart which must be good soil. He must give attention to the things of the spirit and do all he can to provide helpful conditions for growth. But he must, in the final analysis, trust to the grace and power of God for the growth and development. He must not be discouraged. A man does not plant a seed one day and expect an ear of corn or a head of wheat the next day. The same principle applies to the Christian life. First the blade, then the ear, then the full-grown corn in the ear—the Christian life is a thing of development and growth to maturity. We must not become discouraged with our own condition if we are doing all that we can, and we must not be too exacting in our demands upon others. Many a mature Christian who has been trying to live the Christian life for many years and who has come into a rich Christian spirit sits in unfair judgment upon those who are young and immature in the Christian life. But we must not overlook one fact which the Master stated—the husbandman has a right to expect fruit in due season. "But when the fruit is ripe." Herein is God glorified that we bear much fruit.

Jesus shows how the kingdom of God grows from another angle. He says it is likened unto a mustard seed which is one of the smallest of seeds, but which produces an herb that is among the largest of herbs. From the smallest of beginnings there comes the largest of results. It is so with the kingdom. Think of the fulfillment of this parable. From the seed of the kingdom, sown in the hearts of a few humble and unlettered men, in an obscure country, peopled by a despised and outcast race, there has come a growth that bids fair to cover the earth and include all peoples, and a kingdom is being established that has no frontiers, but looks to the day when all the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. Here is a message of encouragement for ministers and Sunday School teachers and Christian workers. Let us sow the seed, let us cultivate as best we can the soil, let us not be weary in well-doing, for in due season we shall reap if we faint not, for the Lord of the harvest will give an increase—some thirty, some sixty, and some an hundred-fold.

CHRISTIAN ENDEAVOR.

Sunday, February 19, 1928.

Topic: "Are the Teachings of Jesus Up-to-Date?"

Scripture: Matt. 7:24-29.

Suggestions.

1. As advertisement for the meeting, have the superintendent of the school or department announce the subject, time of meeting and leader at Sunday School, and have two or three people make one-minute speeches on "Teachings of Jesus Christ that are Up-to-Date." Not more than one minute.) Say that the discussion will be continued at the C. E. meeting. This will stir up interest in the subject as well as serve as a reminder of the meeting.

2. Make a poster showing where Jesus influences our living today. A picture which represents the Christianna home; one which shows some business establishment, a Church, and so on.

3. At some time during the meeting have some one present the work of Elon and Bethlehem Colleges. If you have already had a program devoted to the work of our colleges, it will help to follow up this meeting, and they should be kept before our people during the month of February. January and February are devoted to a special presentation of our colleges, and young people will be interested in them especially.

Leader's Talk.

The teachings of Jesus, as those of no other leader of any time, are as applicable to our present-day living as for the time in which Jesus Himself lived. As we think of Christ in relation to the two thousand years of history since He was born, we find Him with a message for all races and peoples who could accept Him during this time. It is remarkable that His principles are just as up-to-date now in every phase of life; more than that, none of us have ever been as broad-minded in our Christianity as the principles of Jesus' demand. It seems that the world is just beginning to realize how far-reaching His teachings are. They are beginning to be recognized as fine for the business world; as great in dealing with each other in the work-a-day world; as being the principles we need to live by in our homes; as the proper thinking in dealing with other nations and other peoples. As we think of the future of this world in relation to Christ and His teachings, we realize that He is not only up-to-date, but is far ahead of any of us. We need to think more about loving our neighbors as ourselves, playing the part of the Good Samaritan, going two miles instead of one, loving our enemies and praying for those who wrongly use us.

Young people will enjoy the book by Bruce Barton called "the Man Nobody Knows," as it presents Christ in a different and new way. The chapters are: "The Executive," "The Outdoor Man," "The Sociable Man," "His Method," "His Advertisements," "The Founder of Modern Business," and "The Master."

"The Christ of the Indian Road," by E. Stanley Jones, is a delightful and inspiring presentation of the Christ, and shows what He may mean to the world apart from the Church system we have built up—that His principles are sufficient for all the world; that His teachings are equally as fine for India as they are for America.

Christ and Peace.

The teachings of Jesus leave no place for war. Not an eye for an eye, not one nation ruling another; but "Go ye and make disciples of all men," "Love thy neighbor as thyself," "Do unto others as you would have them do unto you." The prayer of our Lord is so broad that most of us do not realize it when we pray it—"Our Father," not "my Father." The teachings of Jesus have no place for "wholesale murder."

Make out a list of questions to ask in the meeting. (This subject should provoke some interesting and helpful discussion.)

Pattie Coghill.

PISGAH, ALA.

When the Alabama Conference was in session, considerable was said of a movement to build a parsonage here at Pisgah. That movement has not been lost sight of, nor the undertaking given up. I am sure that many interested friends are anxious to hear more about this project. The building is under construction now, and we hope to have it completed by February 15th. We are building a nice five-room bungalow on a very desirable lot, and when completed and cleared of all indebtedness our property here will be worth about two thousand dollars more by this addition, and this is a conservative estimate.

Our Conference or Mission Board graciously gave us one hundred dollars. Considering the many demands made upon their treasury, this was indeed a splendid donation. Rev. E. M. Carter gave us five dollars, which we will always remember with pleasure.

Our folks, as a rule, have done their best. Some of them have really done more than they should. Our children have peddled home-made candy and gave the money so received on the building. Our women are quilting, that it may be cleared of debt. But despite all this, we get discouraged sometimes. Today was one of those blue days. I had written Rev. J. D. Dollar, and he is one of the boys who never fails. I had begun to look for an answer, and I noticed through the papers about his being sick. I gave up getting any help from that source because Bro. Dollar was sick. In the meantime, he had gotten able to attend a session of the Ladies' Missionary Society at Lanett, where he is pastor, and presented our needs, with the result that those God-fearing ladies, out of the generosity of their noble Christian hearts, gave us twenty-five dollars, sending an initial payment of twelve and one-half dollars. The Ladies' Missionary Society of the Alabama Conference has agreed to give one-half of their special offering to the work here. Lanett is not in our Conference.

I mention these gifts because of our gratitude. Should there be others who would like to see these projects carried to a successful termination and want to help do it, let them send in their gifts. They will be gratefully acknowledged.

Some may not understand that Pisgah Christian Church is located some 150 miles from another active Church of this order. The only chance to solve the pastor problem is to have a home for the pastor. This we are trying to do. Will you help us?

J. H. Hughes.

WORSHIP PROGRAM.

The following worship program was prepared by Miss Lillie Fowler for use in the Mebane Christian Church, and was sent by special request to be published in The Sun. Other such programs will appear later. Watch for them.

Prelude—"Where He Leads Me I Will Follow" (played softly).

Call to Worship—"Let us search and try our ways and turn again unto the Lord."

Response—"All the Way My Saviour Leads Me" (one verse, sung softly).

Motto—

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for "others."

Talk—"Stop! Look! Listen!" by young people.

At railroad crossings we see this sign: "Stop! Look! Listen!" and we may remember that the man whose ingenius brain made that combination of words was awarded a large sum of money. Why was this warning chosen from among so many submitted? Because of its effectiveness. It produced good results, calling into use eyes, ears and muscles. Those who heed its warning save loss of life and limb. How much wasted energy and effort we followers of Christ may save if we would—

Stop resting quietly where there is so much that needs to be done.

Look, focusing our eyes and minds on the needs of the world around.

Listen—opening our hearts to the voice of the Master, alert to catch His message telling us how we may best serve Him.

Remember that this caution precedes activity, not stagnation. As we proceed we will be in step with our Guide.

Song—"Follow the Gleam."

Prayer—That our lives may keep so close to our Guide that we may live and labor as He did.

Reading of Lesson.

Music to march to class—"Saviour, Like a Shepherd, Lead Us."

Pattie Coghill.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

TEACHERS' BIBLES.

Minion Bold-Face Type, Self-Pronouncing, Size 4 7-8x 7 Inches, and 1 3-8 Inches Thick.

2152—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold.....$3.75

India Paper Edition, Size 4 7-8x7 Inches, 1 1-10 Inches Thick.

2152X—Genuine Leather, Morocco grain, divinity circuit, silk sewed, round corners, red under gold edges, title stamped on back in pure gold.....$6.00

Bourgeois Type, Size 5 3-8x8 Inches, and 1 3-8 Inches Thick.

2167—Genuine Leather, Levant grain, limp, round corners, red under gold edges, title stamped on back in pure gold $4.00

2172—Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.50

2172A—Same as above, with Apocrypha.....$5.00

2173—Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges $6.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3 3-4x3-8 inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

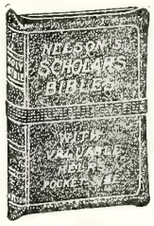
65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations. Special book for Sunday Schools 95c

Minion Type, Pocket Size, 4x6 Inches, 1¼ Inches Thick.

With 32 full-colored illustrations; also 25 outline maps through the text and 12 colored maps.

133—Bound in cloth, round corners, red edges, title stamped on side in pure gold $1.60



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold.$3.00

India Paper Edition, Only 15-16 of an Inch Thick.

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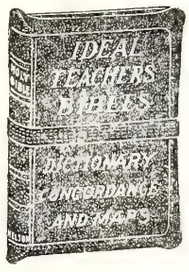

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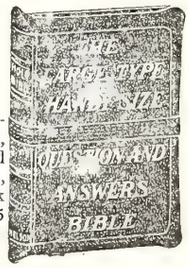

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1536 E. Broad St., - - - Richmond, Virginia.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

"HE SAW."

Text: Jno. 9:11.

As Jesus passed, He saw. Seeing, He had compassion and helped. This was His rule through life. He was never blind to any need. His heart was never untouched by those who sought Him. Thus He "went about doing good." His message to all was, "I am among you as one that serveth." Any one who would be a follower of the Lord Jesus Christ must take his place.

Theodore Roosevelt's "Letters to His Children" says, in one written to his daughter, that while walking to Church he saw two terriers racing to attack a kitten. "I bounced forward with my umbrella, and after some active work, put to flight the dogs. The kitten, a friendly, helpless little thing, I marched on with, inquiring of bystanders and people on porches for its owner, but all disclaiming with many grins. Then I saw a very nice colored woman and a little colored girl looking out of the window of a small house, and I turned and walked up the steps and asked if they did not want a kitten. They said they did, and the little girl welcomed it lovingly; so I felt I had gotten it a home, and continued toward Church."

The President of the United States showed a Christ-like spirit. He saw "as he passed by." Let us keep our eyes clear, our hearts warm, prepared to do a good turn and to give first aid in any one of a thousand ways, especially in speaking a good word for Jesus Christ.

Prayer.—Our Father, we hear Thy call to work Thy works in this world and that the smallest things fall under Thy notice. We give Thee thanks for this love, for Thy teachings of service. Instill us with our Saviour's spirit. May we see, too, and take advantage of every opportunity to serve along our way. *Amen.*

TUESDAY.

THE STRENGTH OF SOLITUDE.

"He went up into a mountain to pray."—Luke 9:28.

"Little stream of the mountain, why lingerest thou so long in these solitary places? Thy waters mirror the emerald sky and the soft sunbeams, and at night the silent stars. There are massive wheels of industry waiting in the valley below to be moved. A thousand fields are athirst for thee. Men, women and little children need thy waters. Leave thy haunts in the mountain and come dwell altogether in the valley, little stream."

But the little stream makes answer: "I would be a useless, babbling stream without this life in the mountain solitudes. Here I gather many waters into my bosom. Rushing over rocky ledges, leaping yawning chasms, I gather momentum for the great tasks that await me, and with the thunder of many waters, rush down upon the valley eager and ready."

"Oh, Christ, why retire to the mountain to pray? There are throngs of sick, halt, maimed, withered, demon-possessed waiting for Thee in the valley below. Why come here to look into the Father's face when multitudes are waiting to look into Thine?"

And my Lord seems to say: "My child, it is here in the mountain I gather strength for my great tasks in the valley. It is here in the solitude only that I can find peace and composure for the thronged street. Here I drink from invisible fountains, that I may go forth and be a reservoir of power, a sanctuary of refreshment." And my soul seemed to pray: "Lord, help me in these feverish days to learn well the secret of Thy great strength."

Prayer.—Most glorious Saviour, as Thy countenance was changed when Thou didst pray, being to us the inner experience of such a close walk with God that our great hours may illumine our faces with His Spirit. May we ever find assurance that Jesus is ever in contact with His followers to strengthen and direct them. *Amen.*

WEDNESDAY.

SEEKING A STRONG GOD.

"Ye seek a proof of Christ, . . . who to youward is not weak, but is powerful in you (and who) liveth through the power of God."—2 Cor. 13:3-5.

Jesus Christ was accused of every kind of weakness and was crucified through a kind of weakness, but this is by who have not sought nor known His strength. Was it weakness?

The fuse in your electric wiring burns out at the first overcharge. It was not weakness that did it. It was the strength of the current. Jesus was the Fuse that burned out that man might not burn in his own sin. His words sway the world today.

Prayer.—Our Father, we pray for our sins to be forgiven, for the power of the Holy Spirit upon us, and for the power to live unto him. May we ask ourselves daily, "Am I of the faith?" O dear Lord, increase our faith in Christ as the world's Redeemer. *Amen.*

THURSDAY.

OUR FORGOTTEN TASK.

"They that turn many to righteousness shall shine as the stars."—Dm. 12:3.

Our work is not that of merely converting people in Africa, India, China or elsewhere, but it is the work of converting folks to righteousness—Christ—wherever the need may be. We overlook some at our doors, whom we ought to think about and pray for most of all.

Many a mother is busy traveling, attending to social duties, going to Church meetings, etc., and leaves her son in the care of a servant. At last the child, growing up, lapses into the hands of authorities. Mother was doing a good work, but would it not have been better to have fulfilled her first duty God laid upon her, viz: as a Christian mother, to turn the heart of her child to righteousness.

Prayer.—Our Father, forgive us our negligence to those close to us. Open our eyes, that we may see. Let us not forget that all souls are precious in Thy sight and our duty is with those Thou hast given us. May the fathers and mothers of our land realize more fully their duty to win their children to Christ. *Amen.*

FRIDAY.

YOUR BIBLE TELLS YOUR STORY.

"The Word is nigh thee, even in thy mouth, and in thy heart."—Rom. 10:8-13.

"Give me your family Bible, and I will tell you your history," said Dr. Joseph Parker to his great congregation. "Affliction opens the Bible at the right places," he declared. "Hand me yours," said he, "man of the broken heart and the tear-stained cheek, and furrowed brow. Ah, all marks and thumbings—twenty-third Psalm, fortieth of Isaiah, many places in Jeremiah, including the Lamentations. Why, I need no concordance to this Bible, if I want to seek out 'the promises.' If you would know the value of the Bible in the house, consult those who have needed it most."

A summer afternoon I spent with one of my officials when I went to a new Church as its pastor. He had grown old as he cultivated his farm and faithfully served his Lord. The conversation drifted toward the members of the family. Then he told me of the son who had died a couple of years earlier, after a period of ill health and of sojourn in the South. Finally he handed me the Bible that was with him in the last years. How it was marked! Evidently it had been his strength in the days of growing weakness. The passages referring to guidance, and those telling of the homeland of the soul, one could easily see had become very precious to the afflicted man. How the aged parents treasured the portions of the Bible which had entered into the heart and experience of their son, who now awaited them over yonder! The Bible in the home should be often in the hand; and its words should be food for our souls.

Prayer.—Thou loving God, we thank Thee for Thy living word. May it become a light in our path, and may we eagerly follow its teachings. In Jesus' name. *Amen.*

SATURDAY.

CLIMBING TO THE HIGH PLACES.

"Lead me to the rock that is higher than I."—Psa. 61:2.

The greatest question of life is whether I shall be content with the lower levels of sordid life which man affords, or shall I look above this menial, shifting, unstable existence to Him who lifts up to the rock that is higher than we are, and higher than man can afford. We all agree that a house must be lifted up in a high place and settled on a secure foundation. Let us not forget that Christ too must be our sure high place and the Rock of our life dwelling.

Prayer.—Our Father, we would abide in Thy tabernacle forever. We pray to Thee that we may have not only in our home life, but in all our affairs, the sure eminence of righteousness and truth and honor and the sure foundation of Jesus Christ. *Amen.*

SUNDAY.

CHRIST'S FIRST SERMON.

"The Spirit of the Lord . . . hath anointed me to preach the gospel to the poor."—Luke 4:16-22.

The brilliant French writer, Balzac, with rare discernment of the mission of Jesus, in his "Christ in Flanders," makes the Saviour to appear in the garb of a plain, humble Man, recognized by the poor peasants, but despised and rejected by the rich and great.

Coming upon the greatest enterprise ever undertaken—the recreation of a fallen world—nothing but a divine prescience could have forecast victory by means that seemed to presage certain failure. The world—so to speak—the man, the multitude, consists of the lowly, the humble poor, those who have to struggle for bread for their families and themselves. It was something totally new when a Deliverer came to this class. Hitherto, when a great leader arose, he came in the garb of a conqueror, wrapped in hard selfishness, to make the yoke of tyranny yet heavier. For a King of men to appear, whose heart was touched with pity, who was moved by the plight of "the halt, the lame and the blind," thrilled the multitude.

Dr. Speer, in his notable book on foreign mis-

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

It is a little interesting to know conditions at the Christian Orphanage eleven years ago and now. Eleven years ago, nine Sunday Schools out of twenty-five in the Valley Virginia Central Conference made contributions to help support the Christian Orphanage. Sixteen did not. That faithful nine still help us. The Alabama Conference had five Sunday Schools giving then; now sixteen are giving. The Georgia and Alabama Conference had six giving then; now ten are giving. Eastern Virginia Conference had three not giving then, and has only three not giving now. Eastern North Carolina Conference had nine not giving then; only has six not giving now. Western North Carolina Conference had twelve not giving then; only four not giving now.

Eleven years ago we had only one building and forty-two children, with a mortgage on our property for $6,000 and outstanding bills for a thousand dollars. The income amounting to less than $6,000 per year. We had three milch cows and two horses and practically no farm machinery. A farm of 159 acres. Total value of all property about $50,000 and no endowment.

Today we have three splendid brick buildings —new dairy barn, new crib, new granery, new potato house, and a new garage—with farm machinery valued at $2,000, a fine herd of twenty Holstein cattle, and forty head of hogs and pigs, and a farm of 204 acres; total value of the farm, buildings, and all assets of every nature, about $157,900, and not a dollar of indebtedness. We receive an income from one endowment of $900 per year, and will get this so long as we are an institution of charity. We received an income last year from another endowment of $2,465, both endowments coming to us from outside of our Church. And during all these years the Orphanage has been taking care of on an average of eighty children, and now has in its care 109 children.

How has all this change been brought about? By a co-operation and loyalty. The Churches, Sunday Schools and friends of the fatherless have been loyal and faithful.

The board of trustees (and no institution ever had a more faithful one) have administered its affairs in a business-like way and have tried to get a dollar's worth for every dollar spent. Their policy has always been to see their way through every undertaking before going into it. Pay as you go has been their motto. And it seems to have been a wise one, as the Christian Orphanage was compared with sixteen other orphanages last year in its class and won twenty-two points out of twenty-four. You may well feel proud of your Orphanage and the board of trustees who have so wisely handled its affairs.

C. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 9, 1928.

Brought forward	$1,797.53

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
Greensboro, First	$15.26	
Liberty, Va.	1.35	
		16.61
Eastern N. C. Conference:		
Pleasant Union	$ 5.70	
Morrisville	2.00	
		7.70
Valley Virginia Conference:		
Linville		3.94
Alabama Conference:		
Wadley		2.07
Georgia and Alabama Conference:		
Lanett		6.28

Special Offerings.

G. W. Bradshaw & Thompson	$61.00	
R. B. Wicker, support Edna	15.00	
J. W. Payne, Wedowee, Ala.	2.00	
Roanoke, Ala., Church	5.50	
W. A. Rascoe, support Lois	15.00	
Woman's Board, support Irene Boone	16.28	
Sale of calf	10.00	
		124.78

Thanksgviing Offerings.

Western North Carolina Conference:		
Burlington, add'l		2.00
Eastern North Carolina Conference:		
Mt. Gilead		2.75
Grand total		$1,963.66

OUR HONORARY SUBSCRIPTION LIST.

(Our official goal is 500. Please report promptly and help us to reach it.—Ed.)

Previously acknowledged	86
Rev. Stanley C. Harrell, Durham, N. C.	1
J. A. Denton, Apex, N. C.	4
Rev. W. C. Carpenter, Ambrose, Ga.	4
Ruth E. Knoeller, Waverly, Va.	1
Mrs. Annie Staley Calhoun, Suffolk, Va.	22
Luther Stallings, Newport News, Va.	1
Mrs. C. R. Fulghum, Chuckatuck, Va.	1
Total	120

(Continued from Page 12.)

sions, asked an intelligent Hindu what he regarded as the pre-eminence of Jesus. He got the significant reply, "When Buddha saw misery, he was shocked and fled from it. Christ met and relieved it."

Christ came, illustrating the divine wisdom which is fitted to save not the few great, learned and wise, but the common multitude, the crowd battling on the lowlands of life. The greatest preachers of all time—the Luthers, the Wesleys and a host of others—have realized this, and shaped their message to the lowly, while none the less has it befitted the high.

Prayer.—Our Father, we ask Thee today that our allegiance to Thee and Thy work may be complete. May we be divinely strengthened with faith, courage and endurance, and that we may be the means of carrying on Thy work in the world. *Amen.*

SUNDAY SCHOOL SUPPLIES.

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3. Pupils' Lesson Stories, per quarter..... .06
4. Little Bible Lesson Pictures, per quarter.. .05

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3. Group Lesson Pictures, per quarter..... .04

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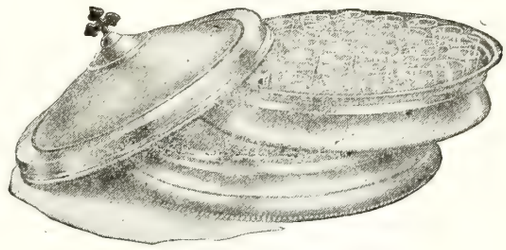
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
No. 2—Broad rim 1.60



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Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
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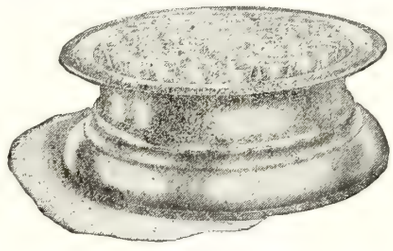

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Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) .$22.00
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Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00

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ATTITUDE.

By Rev. G. H. Veasey, Jr.

In The Christian Sun of January 12th there appeared an article over my signature, under the subject "Meditation," in which I endeavored to show the attitude of a few extreme grumblers. I am very glad to know that such people are fast growing fewer. Now I shall commit myself.

1. I believe in foreign missions from the depth of my heart. I have never found any line of distinction between home and foreign missions. I cannot accept the word of God and oppose missions. The Holy Bible is the greatest missionary Book that has ever been written. The greatest characters in the Bible were missionaries. Jesus Christ our Saviour was the greatest Missionary the world ever knew, and if it had not been for the missionaries He trained and left to carry on the work of the kingdom, doubtless you and I would have never known anything about the kingdom of God among men. When Christ commanded His little band to go into all the world and teach and preach, He was speaking to all who should believe on Him through their word.

When I think of the greatest heroes of the world, I do not think of Alexander th Gereat, Napoleon, or any other man who plundered and destroyed both property and lives, but rather those men and women of God who went out from home and loved ones and everything near and dear to them, to a dark, benighted country where people do not know God, and gave their service that men might live, and live more abundantly.

No one doubts God's power to save without human effort, but thanks be unto Him that it is not His plan. The greatest opportunity that can come to poor mortal in this life is the privilege of having a part in Christ's great program among men. If the heathen never hear the gospel, we, and not they, will be condemned. The best investment an individual or Church can make is an investment in the business of the kingdom, whether it be property or lives.

2. When we consider the expense of the various enterprises of the Church, we can readily see that the world derives more benefit from the investment made that way than from any other source. There is no way to estimate the value of the Church with its various enterprises. Eternity alone can reveal the benefit of our small donations. I am truly glad that I am a part of so great an organization that not only seeks to get people's souls saved, but their environment as well. The only organization known among men that includes all classes of people, regardless of age, sex, or color, is the Church. Our Orphanage cares for the physical, as well as the spiritual side of life. Our schools and colleges train for Christian service, and our grand old Church provides a field for service.

When people become willing to spend as much money for the kingdom as they do for luxuries, it will be only a short time until the whole world will have had the gospel.

3. I am truly glad the Church has enough style and pride to keep abreast with the times. In this day of prosperity men are no longer satisfied to worship God in an old-fashioned log-building that is only fit for a barn, but are making their houses of worship comfortable and attractive. I believe the Church should be the most comfortable and most attractive building in the community I am glad that men and women have enough style and pride to appear as best they can on the Sabbath when they present themselves in God's house of worship. Those who would make a show of fine clothes are found elsewhere on the Sabbath. Style and pride do not affect religion, but religion does affect our habits and customs. It makes us do our best at all times. We want to appear as best we can. You will agree with me that the preacher who does not have enough style and pride to brush his hair, press his clothes, and polish his shoes cannot have the influence over his flock that he should have, and I fear will soon lose his job.

Elon College, N. C.

BURLINGTON NOTES.

The unviersal week of prayer was observed in the Burlington Church with very profitable results —the weak were made strong and the strong more mighty. What a fitting and beautiful way to begin the new year!

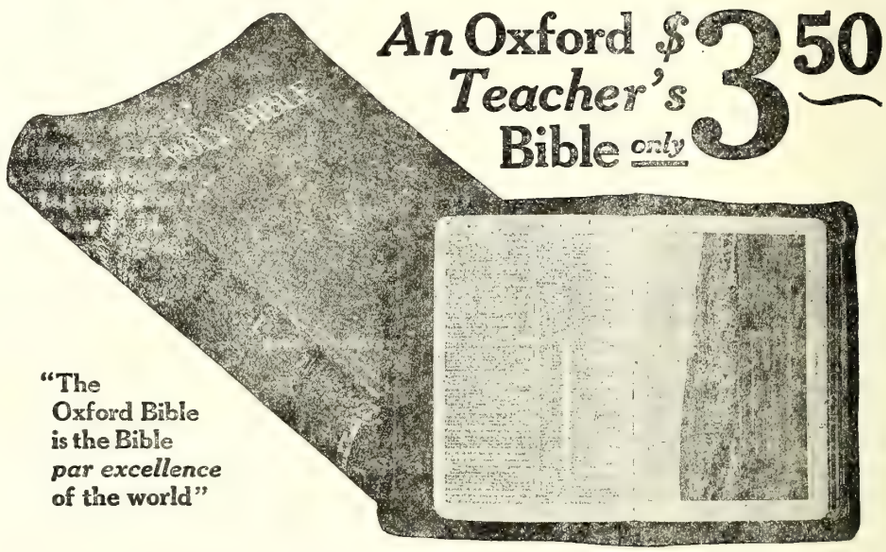
Dr. Luman H. Royer, Congregational director of city work, was a welcomed visitor to our Church on the first Sunday night of this month. Dr. Royce is doing an interesting and helpful work for his denomination.

The Piedmont Ministerial Association met at this Church on the second Monday for an all-day meeting. It was decided in that session to hold the February meeting at the First Christian Church of Greensboro, and then accept other invitations as same are extended, to meet with various other Churches in the Piedmont section. For some time the association has met with the Burlington Church, but the change is being made in order to have more of the ministers present in these good meetings.

The Alamance County Sunday School Institute, which was held in this Church January 12-13th, proved very enjoyable and inspirational for the people of the Burlington Church. Thirty-five of our young people registered and attended the conference, this number being the largest delgation from any one Church.

The conference was under the direction of Miss Ione Alverson, young people's division superintendent of the North Carolina Sunday School Association. Miss Alverson is a good organizer and

OXFORD BIBLES



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made a very favorable impression with the young people.

Mr. D. W. Sims, of Raleigh, N. C., who is the general superintendent of the North Carolina Sunday School Association, and Mr. Roy A. Burkhart, of Chicago, Ill., associate director of young people's work of the International Council of Religious Education, were present and spoke to the members of the conference. Each kept his audience spellbound.

"The attractive Christ" was the theme of the entire conference. Each program was centered around the one thought and helped to bring out the beautiful characteristics of the life of Christ, and in addition made applications to the use of the same characteristics, to be used in the lives of the youth of today.

When the young people's conference comes to your county, if it has not already, be sure to send as many delegates as possible, because it will be well worth a dollar to any delegate.

Mrs. Mary Harris Armour, the noted W. C. T. U. worker, upon the invitation of the local Pastors' Association, spoke in our Church January 20th to a very appreciative audience.

On February 16th a community father-and-son banquet, sponsored by the Boy Scout movement of Burlington, will be held in this Church. Several hundred people are expected to attend and much preparation is being made to have a successful affair.

The pastor is enjoying a new Buick since Christmas, a remembrance of his friends. He declares that the past Christmas was the happiest in his experience, and we can well see why it should have been.

Dr. Lankford attended the Pastors' Conference at Elon, which opened Monday night, January 23rd, and continued through Friday night. He reports that the conference was very helpful and inspiring.

On Wednesday night of the conference week, at the regular prayer service of this Church, Rev. H. C. Caviness, of Portsmouth, Va., spoke to our people in a very pleasing manner on the subject, "We Would See Jesus."

Sam Davis, the noted blind pianist, who for a number of years has been engaged in evangelistic work, was present and gave a splendid program at the regular Church hour on the fifth Sunday night in January. He was ably assisted by Mrs. Davis, who is associated with him in his work. They made a most favorable impression by the type and character of program rendered and were heard with great pleasure. Churches in the Christian denomination will do well in soliciting their services.

We were also delighted to have Mr. Jack Darden, of Suffolk, Va., with us for this service. We hope to have our friends visit us again.

The finance committee of this Church has set the fourth Sunday in February as educational day for our Church. At that time a special offering will be received for Elon and Bethlehem. The committee is undertaking to raise at least the entire quota for this Church, and more if possible.

A very successful Sunday School Workers' Council meeting was held on Monday night after the fifth Sunday. The attendance was good, and a well-planned program on "The Problems of a Teacher" was rendered, the theme being "To teach as Jesus taught is to succeed." The subject for our next session will be "The Worship Program."

Essie Mae Cotten,
Director Religious Education.

(Continued from Page 2.)

secration as has ever inspired a soul to undertake for God, and we must save this talent for the kingdom of God. And for this purpose, through much prayer, tribulation and effort, we have and are yet sacrificing to establish an institution of learning in our far Southland, that through it we might be able to prove to the world what the Christian Church would do and could do if it had the chance. But unfortunately it seems that we are a poor people and cannot do the things that we would or that we desire. I therefore, as one who has given and is still giving the best I have and am for my Church and its interests, do most humbly beseech all philanthropic men and women of the Christian Church who may read these lines to remember our dear colleges in this offering as God has prospered them.

It will be an investment, dearly beloved, in character, in possibility, in consecration of the youth of our great Church that can never be attained in any other way. God bless Dr. Harper and his co-laborers of Elon College. God bless Dr. Becugher, of Bethlehem, and those who have its interest at heart. Dear Church of Christ, these men are not perfect, but they are doing wonders. May God direct the administration of our educational enterprises to His own glory and to the everlasting good of our American citizenship, and through them to a world steeped in sin. God bless all the faithful ones in His kingdom, and may His special blessings rest upon the Church for which we have lived and labored.

G. D. Hunt.

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LONG.

Whereas, God, in His infinite wisdom, has seen fit to call from our midst a faithful and beloved member and friend of Sarem Christian Church, Mrs. Beadie Lassiter Long; therefore, let it be resolved:

1. That it has pleased our Heavenly Father to call our sister from an earthly home to a heavenly home above.

2. That while we mourn the loss of our beloved friend, we bow in humble submission to the will of Him that doeth all things well.

3. That we extend to her family our sympathy, and pray our Heavenly Father's blessings comfort them in their loss. May a copy of these resolutions be sent to her family, a copy be sent to The Christian Sun for publication, and a copy be spread on the records of Sarem Christian Church.

We thank God for this beautiful life, for she was a faithful Christian, mother and wife. Through the death of our sister we have lost a dear friend. It shall be our purpose to meet her in the end.

R. E. BRINKLEY.
W. D. LANGSTON.
D. S. HARRELL.

MORRIS.

Noah Jackson Morris died of paralysis at his home, Greene County, Va., January 11, 1928, aged 87 years. He was one of the charter members of the Mt. Olivet Christian Church, and until within the last few years was an active worker. Among his last words were "When God calls me I am ready to go."

Funeral services were conducted by the writer from the Evergreen Church of the Brethren, and the remains laid to rest in Mt. Olivet Cemetery. Left to mourn his death are htree sons and five daughters and a host of grandchildren and other relatives. May God comfort the sorrowing.

W. T. WALTERS.

ENGLISH.

On October 19, 1927, Mrs. J. T. English passed from this life to her eternal reward. She was in the 47th year of her life. She leaves to mourn their loss a husband, J. T. English, three children, and many relatives and friends. She was faithful in her home. She was faithful in the Church. She will be greatly missed and her place will not be easy to fill.

May God bless her husband, her children, her friends, and the Church.

ELISHA BRADSHAW.

Walters, Va.

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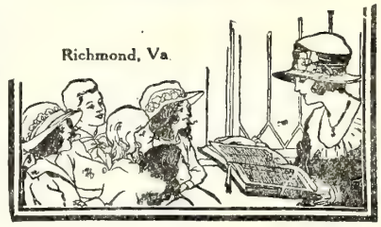

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Franco-American Treaty Signed.—

On February 6th, representatives of the foreign office of France and of the United States signed a treaty binding the two nations to arbitration of possible difficulties in the future, and outlawing war between them. This replaces a treaty that expires February 27th, to the same effect. The exact terms of the treaty are not known to the public until after it has been considered in executive session in the Senate. It is believed the treaty will serve as a model for similar agreements which the United States expects to negotiate with other powers.—*Wesleyan Methodist.*

Hoover and Prohibition.—

Owing to the increasing popularity of Herbert Hoover, Secretary of Commerce, as a presidential candidate, the following statement by him on the benefit of prohibition will be of interest. He says: "There can be no doubt of the economic benefits of prohibition. Viewing the temperance question only from this angle, prohibition has proved its case. I think increased temperance over the land is responsible for a good share of the enormously increased efficiency in production, which statistics gathered by the Department of Commerce show to have followed passage of the dry laws." We will hope to see statements as favorable on other phases of the great wet and dry controversy from Mr. Hoover as time passes.—*Ex.*

Candidate Hoover.—

It is very widely suggested that Secretary of Commerce Herbert Hoover will be the next President of the United States. Three things have recently happened to Mr. Hoover which are worth recalling. He received a gold medal for achievements in mining which has nothing to do with the presidency directly. In speaking of his Secretary of Commerce, President Coolidge spoke of him as "President Hoover," and Mr. Willis, of Ohio, gave him a challenge when he declared that the contest for delegates in Ohio would be no kid-glove and powder-puff affair. In response to such a challenge, Mr. Theodore Burton, one of the country's most able political leaders, came to the support of Mr. Hoover. A managerial headquarters was made ready in Washington in case of need and a manager selected. The manager is Mr. John Taylor Adams, potent sash and door manufacturer, of Dubuque, Iowa. It will be recalled that Mr. Adams managed the late President Harding's Western campaign in a most masterly fashion. Before the coming to Washington of Mr. Adams, and after his sailing to Europe, the campaign has been and is being carried on by secretaries at the Department of Commerce. The secretary most responsible is Mr. Akerson. He is said to be very able, and to resemble Mr. Hoover. He was trained at Harvard, B. A. 1912, and later served as a journalist in Minneapolis.

Fire.—

Just after supper on a recent evening in Fall River, Mass., fire broke out in a deserted factory at the Pocasset Manufacturing Company. All night the firemen toiled and struggled with the crowds and the flames, and in the morning blackened ruins and ice-coated fire trucks greeted sleepy eyes. Five city blocks of Fall River had been destroyed. The damaged property was estimated at twenty million dollars. Three theaters, four banks, three hotels, two newspaper plants, twelve office buildings, a Jewish temple, and a half-dozen lunch rooms lay in ruins as a result of the flames. Three thousand people were thrown out of work in a city of one hundred and fifty thousand, where the wages had already been cut to the danger point. The morning paper was printed in the near-by town of Taunton. Fall River rallied soon and began to rebuild. There was more work.

On an afternoon recently there were twenty-nine locomotives screaming in the round-house of the Baltimore and Ohio Railroad. Their cords had been caught in the falling timbers of the round-house and the whistles continued to scream while the flames licked up four million dollars' worth of locomotives and other property.

The National Board of Fire Underwriters took a year and a month to estimate the fire damage in the United States for 1926. They declared it to be $561,980,751, which is the largest fire damage ever suffered by any country in any year. Slight comfort was derived from fire-prevention week. The board of underwriters declared that much fire could be prevented if people would only take ordinary precautions, but left to pursue their routine of negligence there was little hope for a decrease. So large a loss by fire means that the people of the United States are constantly growing more negligent, and some definite measure should be taken to bring about a realization of the serious damage fire can do.

In Our Civilization.—

Senator Hiram W. Johnson spoke for an hour in the United States Senate a few days ago. In that hour he outlined the suffering and barbarism of the Pennsylvania coal strike now two and a half years old. He laid blame freely, but more than that he brought vividly to the front some of the immediate necessities confronting the nation and modern civilization. He read from collected eyewitness accounts of the horror and struggle attending the strikers' existence on the edge of Pittsburgh. When he had finished, the haggared Senator Reed, from Pennsylvania, rose and declared that every word which the Californian had uttered was true. Among some of the extracts read into the record by Senator Johnson were: "This uncivilized spectacle of families evicted from their homes and living like dogs among slops in kennels opposite the very thresholds of their vacant homes is wrong. Children are hungry and sore-eyed in these kennels. Mothers have not the milk for their wretched babies. The civilization which countenances the wretchedness that exists along the hems of this fine city becomes a horror."

This from Fannie Hurst, in the Hearst press, depicts graphically the situation. He might have quoted further from the same source had he wished. Miss Hurst, able novelist, has just recently returned from Russia, but nowhere in all that wretched land, she declares, did she see the suffering, the squalor, the misery of the city of Pittsburgh. She has drawn aside the clothes of this fine city and disclosed the repulsive sores on the civilization that brings such things to pass. There is no privacy, no chance for the decencies of civilization. The union allows three dollars a week, which to a family of five figures baout 9 cents a day for food, clothing, and all other expenses. The operators secured injunctions and evicted the miners from their homes, and secured nonunion labor for the mines as strike-breakers, and when the strikers picketed they brought well-armed police to kill them.

The miners appealed last October to John S. Fisher, Governor of Pennsylvania. He is interested on the side of the operators, and so said little and did less. They went to President Coolidge, who referred them to Secretary of Labor Davis. The secretary called a conference of the mine owners, most of whom refused to confer, so matters have dragged on. Following the speech of Senator Johnson, Representative La Guardia, of New York, made a personal tour of the bituminous coal district and came back "hammering and tonging" for a senatorial investigation of the strike, which is being rapidly prepared for. It is said that the mine owners might have so reorganized their mines as to have kept the miners at work, and it is true that they broke a wage agreement entered into by the miners and operators in 1924. The owners claim that this was done to prevent bankruptcy. Miss Hurst said that Red Bolshevism stalked in the homes of those miners and children were born into the shambles of such a civilization. Public opinion needs to be stirred profoundly, and so potently should we move that such spectacles of horror should not blot the nation in which we live. It is a reproach to us all Whaever the cause, women and children innocent of any of the greed and strife should not be made to bear the suffering of such cupidity. It is a task for the whole force of Christianity, and on such things we should concentrate our power and the power committed unto us by our Lord.

NOTES-PERSONALS

Rev. W. C. Hook, pastor of Holland Christian Church, called at THE SUN office on business during the past week.

During February, Rev. F. C. Lester, Waverly, Va., expects to preach on "Jesus and His Helpers." The specific sermon topics suggested are: "He Selects Them," "He Instructs Them," "They Work," "They Report."

Dr. L. E. Smith, President of the Southern Christian Convention, has sent two personal letters to every minister in the Southern Christian Convention, calling attention to the college offering and suggesting definite plans by which the educational offering quotas may be fully raised.

Mrs. J. H. Pierce, of Sunbury, in renewing for *The Christian Sun,* says: "I do not see how I can get along without *The Sun.* I love it more and more every week. I do enjoy reading its pages and have been reading them for a long time. I hope to continue to have this pleasure as long as I can see how to read."

Mrs. J. A. Williams, president of the Woman's Board of the Southern Christian Convention, feels so keenly the need of the women to co-operate in the educational program of our Church that she has written each of our pastors urging that the women be called upon to support the offering in every way. The colleges certainly appreciate this evident devotion to their interests.

Dr. Staley continues to do pastoral visiting as a sort of second nature. Even while he is with Dr. Atkinson, in Florida, he has found time to run over to Wniter Park and visit Mrs. F. E. Bullock, and to DeLand and visit Mrs. J. W. Page. While visiting these two members of the Christian Church, he also paid a visit to Rollins College, at Winter Park, and to John B. Stetson University, in DeLand. Dr. Staley has the pastoral heart.

The board of trustees of Elon College met in their first midyear session on February 14th, at 10 o'clock in the morning. Heretofore the trustees have only met at commencement. It has been the desire of the college administration for several years that they should meet while the college itself is in operation. At the recent commencement the board of trustees acted favorably with reference to this matter. It is felt that the trustees and the college both will profit from a midyear session of the board.

Rev. John G. Truitt, President of the Eastern Virginia Alumni Association of Elon College, desires that we call the attention of all Elon graduates and former students living in the bounds of Eastern Virginia Conference to a meeting of the association to be held at the Hotel Elliott, Suffolk, Va., at 7:30 o'clock, Friday evening, February 17th. It is hoped that every graduate and former student will attend this meeting. Mrs. Annie Staley Calhoun is secretary. A fine banquet has been prepared, college songs will be sung and there will be inspiration in plenty.

The World's Sunday School Convention, which meets in Los Angeles, Calif., July 11-18th, is to have a special de luxe train via the Chicago Northwestern Railway, leaving Chicago at 11:30 P. M. Wednesday, July 4th. The train will be equipped with every modern convenience, with meals served a la carte or table d'hote. There will be opportunities for stop-overs at points of interest. The railroad fare, round trip, from Norfolk, Va., is $134.26; from Richmond, Va., $130.45. The Pullman service from Chicago is $24.88 for lower berth and $19.90 for upper berth. Those who wish to represent the Christian Church in this world's gathering should apply for credentials to W. A. Harper, Elon College, N. C., sending the registration fee of $5.00.

A private letter from Dr. Staley says that Dr. Atkinson is responding beautifully to the balmy climate and vigorous dieting and medicinal treatment in Florida. Dr. Atkinson himself calls attention also to the mechanical treatments which he is receiving, and they seem to make more impression on his mind than either dieting (though he regrets the omission of coffee and beafsteak) or the climate or the medicinal treatments. Dr. Staley specifically states that Dr. Atkinson's sciatica is so far remedied that he actually forgot to use his cane, and that in a few days he will likely leave the sanitarium and take quarters in a hotel. This will be encouraging news for our Church. It is hoped that the brotherhood will continue to remember Dr. Atkinson in their prayers.

The introductory message printed on the outsid ecover page of the Elon Alumni *Voice* is written by Mr. P. J. Carlton, of Richmond. Mr. Carlton says: "I have learned with real satisfaction that the General Alumni Association is to publish a quarterly magazine entitled the Elon Alumni *Voice.* I am interested in any forward movement for the good of our college, and particularly rejoice when anything is attempted that will tend to raise the earnestness of the alumni. I hope that they will accept this magazine as a means of expressing their best and highest thoughts and of development in a literary way. I am proud of our alumni, and I am proud of our college, and I believe that the alumni magazine will be a link in the chain of loyalty and devotion to the college that will strengthen our alma mater and add to her success and her ability to serve in the field of Christian education."

The presidents of the various Conferences have certainly shown a fine interest in the college offering. Every one of them but one has written a personal letter to each minister in his Conference calling attention to the offering and urging each pastor to give particular attention to the educational offering at this time. Under date of February 9th, Dr. C. H. Rowland, President of the North Carolina and Virginia Conference, wrote a personal letter to each of his ministerial brethren, from which we quote the following paragraph: "The time is short for securing the offering for education, and we cannot afford to neglect so important a matter. If our colleges fail we fail, and such a thing is not to happen. Your hearty co-operation in securing a large educational offering will mean much to the cause of our Church. Give this matter your prayerful consideration and let us work together for our colleges."

The Elon Alumni *Voice* was printed this past week. It is a magazine of sixty-four pages, with cover, and takes rank immediately, in our judgment, with other college alumni magazines in the country. Prof. John Willis Barney is editor-in-chief. The associate editors are Dr. H. Babcock, Rev. H. S. Hardcastle, Miss Lucy M. Eldredge and Prof. L. B. Ezell. The business manager is George D. Colclough. The contributors to the first issue are in the order in which their articles appear: W. A. Harper, Lucy M. Eldredge, Roy Helms, C. P. McNally, S. M. Lynam, J. W. Barney, H. Babcock, L. B. Ezell and R. S. Rainey. The magazine sells for 35 cents a single copy and $1.00 a year for the four issues. The foreword is written by Dr. W. H. Boone, president of the General Alumni Association, whose fertile brain accounts for the appearance of the magazine. The outside cover page is especially suggestive. To the left is the old college well. To the right is the crooked oak. In the center, at the bottom of these two, is the old administrative building in flames. At the top of the page, arising out of the smoke, we find the five new buildings of the administrative group. *The Christian Sun* commends this magazine most heartily to our people.

Several leaders in various sections of our Church have become so interested in the success of the college offering, realizing as they do that the success of our colleges conditions our success as a denomination in all directions, that they have written personal letters to our leaders expressing their anxiety that every effort be put forth to reach the quotas assigned each congregation. Among these persons who have rendered this significant service to the college and to the cause of Christian education at this time besides those already mentioned are the following: Dr. W. C. Wicker, Mrs. B. F. Frank, Mrs. W. H. Boone, W. B. Truitt, K. B. Johnson, Mrs. Ben T. Holden, Rev. A. W. Andes, Rev. H. S. Hardcastle, Dr. G. O. Lankford, Mrs. T. A. Moffitt, Colonel Junius H. Harden, J. M. Darden, and Mrs. Annie Staley Calhoun. In addition to this, several pastors have informed us that they have written personal letters to every member of their congregations, urging liberal response for the college appreciation offering. These beloved friends have rendered the college and the kingdom a great service in this evidence of their interest, anxiety and concern for the college. May God bless them and those to whom they have written.

OFFICIAL NOTICE.

The Southern Christian Convention is to meet in Richmond, Tuesday, May 1st, 1928.

For years it has been the custom of the Convention to meet alternately in North Carolina and Virginia. Last session the First Christian Church at Durham, N. C., was host to the Convention. The First Christian Church at Richmond has extended the Convention an urgent invitation to meet with them this year. The Executive Committee has accepted this invitation, and the date of the meeting is May 1st.

However, the suggestion has been made that it would be a fine thing to open the Convention with a banquet on Monday evening, as was the case in Durham. It occurs to me as a very fine thing for the ministers, workers and delegates to meet for a banquet on the eve of the opening of the Convention. If we could meet Monday evening at 6 o'clock for the banquet and have the opening service at the Church at 8 o'clock we could get many of the preliminaries out of the way so that the Convention would be ready for business Tuesday at 10 o'clock. I am mentioning this and wish that those of you who are interested would please write me at once your judgment in the matter.

In the event that the banquet is held, the committee in charge could see that all the necessary arrangements are made. If you have any suggestion as to the program of the approaching session of the Convention the committee will greatly appreciate having the same.

The committee wishes to express its most sincere appreciation to the Richmond Church for its hearty invitation, and assures it of a most willing acceptance.

L. E. SMITH,
President.

THE CHRISTIAN SUN'S PULPIT

THE PASTOR OF THE CHURCH.

By John G. Truitt, *Preacher.*

"For the love of money is the root of all evil . . . But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of (the) faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses."—1 Tim. 6:10-12.

Paul is the world's greatest preacher since Jesus Christ, and I had rather leave the modifying phrase out, for there is no comparison of men with Christ. This greatest of all preachers has not left the Christian world in doubt about Jesus Christ and His mission on earth. He has gone about the earth preaching with no uncertain sound the message of redemption and eternal life through Him who died on the cross for us. He has set those Churches right in many matters, and put within them, by the aid of the Holy Spirit, the desire to Christianize the world. The way in which they made good that desire is a path that leads directly to us today, for without their being anxious to tell it to others we should never have heard.

But that is not all. Paul taught preachers how to teach, preach, and live. Therefore, Paul was a sort of seminary within himself, much after the manner in which physicians used to train young men to take up their practice after them. No one ever went to his task with a better understanding of its greatness. No one ever sought harder to measure up to the demands of the Christ who said of him, "He is a chosen vessel unto me." No one had a better grasp of the thing he was about, nor a more loving heart to achieve it. Paul was a real preacher to preachers. And my brethren in the ministry have long since learned to turn to the personal letters of Paul to young Timothy and Titus for instruction and guidance. We are going to turn to one of his mastery summaries today, which was made to Timothy. And This is not because I am preaching to preachers, but because you are preached to by a preacher, and therefore wish some understanding of his desire in the matter of faith and conduct. "And there shall be like people, like priest," therefore you wish to be a good people in order that yours may be a good preacher. In the final counsels it may be that Hosea will think he can answer the question as to why there are so many poor preachers.

Let us make a few exegetical observations of our text. The phrase, "The love of money is the root of all evil," was addressed to a preacher. It is an oft-quoted text, and one among the most often quoted of the New Testament, but seldom in quoting it do we realize that that statement, while true universally, is made primarily to a preacher. I have turned to the Greek and found that this text is better understood in our day if we put the definite article "the" where it is in the original before the word "faith," making "Fight for the faith." It reads thus in the original, and "the" meant just as much or more in the Greek as it does in English. Paul most likely suffered two imprisonments, and if so this epistle was written during the interval between the two. Timothy had been left in charge of the Church at Ephesus, while Paul went into Macedonia (1 Tim. 1:3). In all probability, this letter was written from Europe.

How close akin even in that day the nations were to each other. Paul, an Asiatic Jew, working among European Gentiles, writes to a Graeco-Jewish preacher at Ephesus, and Paul himself was a Roman citizen! Looking through our text as a sort of window we see a prophetic suggestion of our day when the world should be gathering together in brotherhood and love at the feet of Jesus. The pastor of the Church is God's chosen vessel to bring that condition about. Just in this connection, allow me to quote Dr. James I Vance:

"More than any other man, the preacher is making a better world. It is his business to make the earth a decent place to live in. Society dreams of new heavens and a new earth, but how is the dream to come true? How is the vision to be translated into reality? The gospel preacher is the man of all men who holds the key to the future. He is the prophet of the only social order that will ever make human life satisfied. He is not making his country the richest, the most powerful, the most enterprising. He is just making it the best, the surest, the happiest, the most enduring.

"This is the work of a preacher, of an humble and unpretentious preacher of the gospel. His stipend may be a mere pittance, barely enough to keep soul and body together. His family may need to practice the sternest economy to maintain appearances before a congregation that is often more critical than considerate. He may never be known beyond the confines of his little parish. He may be neither eloquent nor profound. But he is a man who has harnessed his ability to the greatest calling on earth and is moving the world uphill."

Our text falls quickly into three divisions, namely: shun the love of money; aim at spiritual values; fight for Jesus Christ. That is my sermon tonight. That is Paul's platform for preachers. That is the longing of my soul. Paul, in writing to the Philippians, says, "For His sake, I have lost everything." And he was not writing a sad sentence. He was sounding a note of triumph. No man has any business in the ministry who is not willing to "lose everything for His sake." "A millionaire may become a philanthropist, but a poor man may capitalize himself and become a preacher." Therefore, Paul warns the young preacher to "Shun the love of money." He did not say shun money. He was too wise in the way of the cross to advise; but shun fussing when you do not get it, shun the love of money per se; whether it be a dollar bill or a national bank, it may be loved in an inordinate sort of way.

But all the while there is one main thing for the minister to do, namely: "Fight the good fight of the faith." In street parlance, "Fight for Jesus." Not fight for a faith, but the faith. The faith for Paul meant the crucified, buried, and resurrected Christ. "I determined to know nothing among you, but Jesus Christ, and Him crucified." If a minister has no Christ, no faith in God as His Father, he has no place in the pulpit. He must not sound uncertain notes. Let him play those he knows, if he knows Jesus as his personal Saviour and his Commissioner to preach, if his life is full of the above requirements, and if he shuns the love of lesser things, he is indeed a co-worker together with God. Then if he loses even his life he shall gain it.

CITIZEN SHOOP PASSES.

Words are feeble indeed to express the sense of loss this community has sustained in the passing of Curtis Albert Shoop. It is difficult for our finite minds to understand why he, so full of usefulness to his fellow-citizens, so highly endowed with those traits of character that endeared him to all with whom he came in contact, should be taken in the prime of life when his acknowledged abilities and splendid vision would have enabled him to render still higher service to his community and his State. Some one has said that the most beautiful possession which a country can have is a noble and rich man who loves virtue and knowledge, who without being feeble or fanatical, is pious, and who without being facetious is firm and independent, a promoter of all which sheds a lustre upon his country and his time.

The most outstanding virtue of this citizen whose passing the community mourns today was his unconscious service to the city he loved with almost a consuming passion, for if there was anything outside of his own household that Curtis Shoop revered it was Suffolk, his home, where he had spent his early manhood and which had turned to shower upon him manifold blessings in return for his loyalty and devotion to her interests. But the richest reward for his toil for her, though often unremitting, was the consciousness that he was giving fully of himself. No man who ever lived here found a deeper pleasure in public service than he. To him it was a part of his creed to labor for the upbuilding and progress of his community, morally, materially and spiritually. And in the after-time his memory will live in his contributions to the cause of civic welfare and advancement. He was essentially a builder, a creator of imperishable things. That was a part of his contribution to Suffolk and Virginia.

When the history of Suffolk is written by some future historian, the name of Curtis Shoop will appear on many pages. There was no phase of civic life in the broader sense in which he did not in some manner figure. He had the qualities of the leader clearly stamped upon him and his fine enthusiasm, his vision and his high ideals dominated all the circles in which he moved. Many a failing cause seemed just a little easier, just a little nearer and possible of consummation when Curtis Shoop was near. His optimism never failed and he had the faculty of radiating it wherever he went until somehow the common, everyday tasks seemed lighter and the world took on a rosier hue. Those stalwarts of his time who have labored shoulder to shoulder with him to secure for Suffolk a larger portion of progress and prosperity will recall that in all the years they knew him no word of discouragement fell from his lips. And this fine courage, this faith and confidence in things seen and unseed sustained him through all the years and into the end of the journey.

The record of this life is closed for him, but he leaves to his family, his friends and his community the rarest, richest treasures in memories that will always be sweet and tender, and the knowledge that he gave back to them and to his people the best that was in him in return.

Long will his memory be hallowed, though life shall know him no more, among those who walked and talked with him from day to day. He did not live in vain, and so death for him is simply translation into the higher life, for which he paved the way through those cardinal virtues which never die.—*Suffolk News-Herald.*

Mrs. R. J. Newton, of Liberty (Vance) Church, sends in five new subscriptions to *The Christian Sun* and four renewals. Mrs. Newton not only writes for *The Christian Sun,* but works for it. Her efforts are certainly appreciated.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FINDING THE RIGHT WAY.

Ambition is usually selfish, and aspiration is liable to contain pride. Humble service is more like Jesus Christ. Modern education tends too much toward the cultivation of leadership or big service, when the demand everywhere and all the time is for service that requires the spirit and obedient will of the servant. The best leaders are not trained, but developed out of those who have been schooled in the field of hard work in a small way. Jesus did not try to do great things, but He made small things great. His thought seemed to be of others only, and never of Himself. He gave Himself. That is the field in which Christians can do their best. That is father; that is mother; that is teacher; that is doctor; that is nurse; that is preacher; that is neighbor; that is all who serve God.

It is the little things that count in making the big things of the world. Little drops of water, little grains of sand are not poetry so much as fact. The needle is a little thing, but it makes the clothes of mankind. The spindle is small, but it spins the thread of the world. The trowel is a small tool, but it builds palaces for kings and capitals for nations. The vast army of workers who house, feed, and clothe the world are almost unknown to those who eat at good tables, rest on good beds, ride in easy vehicles, and dwell in safe homes. It is the unseen even in this world that counts the most in the life of man. This is all familiar to those who may read these lines; but what we need to learn is how to apply this principle in our Christian life.

So many members of the Church shrink from doing what they can do from a sense of inability to do what they want to do or what somebody else can do. One thing all can do, and that is to attend Sunday School and Church. That looks like a small thing, and it is; but it would double the power of the gospel if all members would do it. Then members shrink from contributing money because what they could give is so small. They overlook the fact that pennies make dollars, and dollars pay debts. The dime of a poor member counts as much in kingdom service as the dollar of a rich member; sometimes it counts more, as it comes nearer to giving as the Lord has prospered these men or women. A hundred members at Church giving a dime each counts more than one member at Church giving ten dollars. It is ninety-nine more persons to hear, sing, and pray. What the Church needs more than any other two things is for members to attend and pay as the Lord has prospered them. Those two things would remove selfishness, pride, misunderstanding and jealousy, and solve all the questions of finance. And all Churches know that the financial question is the question that is hard to solve, and interferes more with spiritual worship and spiritual fellowship than anything else in the Church. Self is the biggest hindrance to the growth and efficiency of the Church. Big ideas, unrighteous comparisons, and pride in both rich and poor, educated and uneducated, retard the growth of Christianity i t theChurch and the world.

SUB-CHRISTIAN.

E. Stanley Jones, famous as the author of "The Christ of the Indian Road," in his latest book on India, entitled "Christ at the Round-Table," among other arresting things, gives utterance to this great sentiment: "Our greatest danger is not from anti-Christianity, but from sub-Christianity."

Mr. Jones goes on to explain that he means the individual who lives below the highest standard of the Christian life, the local Church that becomes a sort of self-centered social affair, the denomination that exists for itself and is not committed to advancing the kingdom as such, and satisfaction on the part of the individual Christians and Christian institutions that the standard of practical Christian living should be below the ideals enunciated by Jesus. One of the most impressive facts about the statistics of the American Churches is the number of inactive members when it comes to the life of their local Churches. And the number of Church organizations that perish with each succeeding year is startling. Added to this must be the financial embarrassment that hangs like a pall over all the enterprises of the Churches, whether they be missionary enterprises, publications, educational institutions, hospitals or general benevolent work. The one exception to this general situation of depression and of financial embarrassment is found in the orphanages. Little children do make an appeal to the hardest-hearted even.

Now, according to Mr. Jones, the individual Church member who fails to live up to the standard of the individual life taught by Jesus, not only injures his own spiritual life, but endangers the whole program of the kingdom. He graphically describes a Wesleyan preacher in South Africa who drove Gandhi, the greatest spiritual seer perhaps of the world today from his decision to become a Christian to becoming a Hindu, because he fell below the standard that Gandhi felt Jesus expected of His individual followers.

Local Churches, according to Mr. Jones, and the denominations, have taken entirely too much time in the futile effort to discuss theology and formulate creeds and have not lived for others or given for them, to say nothing of having sacrificed for them after the sacrificial manner of Jesus. The real test of a Christian, concludes this incisive thinker, is the willingness to support a consistent program, such a program as Jesus would support for the advancement of His kingdom.

The Christian denomination in the South has adopted a benevolence budget. The meaning of Mr. Jones' viewpoint is evident for us Southern Christians individually, in local Churches, and in the Convention itself. Surely we do not wish to find ourselves in the class of sub-Christians.

W. A. H.

THE GLORY OF OLD AGE.

II.

The pictures that hang on memory's wall of those of you who have walked life's way for threescore years and ten are pictures that the hand of time has not been able to erase, and pictures that you would not give away at any price, for those pictures on memory's wall have become a part of your own life.

I say to Age: "Walk down the corridors of memory with me. And as we walk, tell me of the expreiences that the pictures on memory's wall bring to mind." And Age replies: "It seems but yesterday when I was a rosey-cheeked maiden, though sixty years have marched by with their pageantry of seasons, months, weeks and days since then. But I can still feel the glow that came to my cheek on that day sixty years ago when I pledged my life, my love, my all to the one I loved. I can still feel the blush that came on my cheek when I marched to the altar to pledge my love to my lover true. I can still hear the service the minister pronounced that day as he spoke the words that made us one. I can hear the music, and the laughter of those who were then girls, but who now are as old as I. I can see the faces of those who smiled their wishes for our happiness sixty years ago."

Old age is accurate in its memory of the yesterdays. As if it were but last week, old age can recall the first love letter received. Sixty, even seventy, intervennig years is but a narrow chasm for memory to leap as it calls to mind the proud steps when as father of your first-born you carried the little bundle of flesh on the first visit to its grandparents. And down those years of dreaming, planning, working, loving, while the children grew to man's and woman's estate, how rich you are in the beautiful memory which now recalls the experiences that then thrilled your heart in that long ago.

It may have been forty, fifty, or sixty years ago when you made your peace with God—when you accepted Christ as your Saviuor, and His teachings as the rule of your life. How vividly you remember the joy which flooded your soul in your experience of conversion. You remember the day the experience as if it had been but last week. Isn't it glorious to have a memory that serves you like that? And isn't it glorious to have had experiences like that which are worth remembering? Youth in Christ is rich in its dreams, and in its opportunities. But old age in Christ is rich in its memories, in its experiences, in its knowledge, in its love and in its service.

Old age is always glorious for the one who has lived a purposeful and a useful life. It is always glorious for the one who has thought of others more than of self. It is always glorious for the one who has lived above the fogs of distrust, suspicion and envy. It is always glorious for the person who loves his fellow-men and who loves God. Old age is always glorious for the one who keeps busy doing whatever one can do that is helpful. It is always glorious for the person who down through the years has been friendly, appreciative, considerate, honest, honorable, patient and cheerful.

Old age is always glorious for the person who has kept sweet. Some folks grow sour and sullen

with age, but that is contrary to God's plan. The horticulturist tells us that fruits grown in climates which have long seasons, allowing plenty of time for the fruit to mature, that such fruit has a sweeter flavor than fruits that have but a short season in which to mature. God intended that people should grow sweeter as they grow older. What a pity that some folks have reversed the order! It may be impossible for some to grow old gracefully, but thank God it is possible for every one who grows old to grow old lovingly, sweetly and nobly. It is stupidity for people who are growing old to lament the fact that they have to lose their youthful charms, for the charms of age are just as attractive as are the charms of youth. The charms of youth are mainly physical charms—agility, vivaciousness and beauty. The charms of age are charms of character—knowledge, experience, sympathy, service and nobility.

Old age is glorious for the person who is ready at any time for promotion day. Having fulfilled the years in the college of life, they are ready for their graduate course in the university of eternity, where they will be able to know even as they have been known, and where they will go on and on in the never-ending quest for truth, knowledge and understanding, and for opportunities to serve.

It is wrong for you to be anxious to go home. God has other chapters that He wants you to write in your book of life before it is closed and sealed, else He would have called you from labor to reward before this. He has other hearts that He wants you to cheer, other lives that He wants you to brighten, other souls that He wants you to strengthen in the faith, and perchance other souls that He wants you to win for Him and His Church.

There is only one alternative for old age, and that is death. No person who loves God and his fellowmen will choose the alternative. The cup of life is sweet to the last drop for the person whose life is in tune with the Infinite and whose heart beats in sympathy with mankind.

Would you have a glorious and a beautiful old age? Here is the recipe that never fails. Live in love with God, in love with life, in love with mankind, in love with nature, and co-operate with your fellow-men in promoting whatsoever things are good, and in opposing whatsoever things are wrong. In brief, live nobly, and old age will prove to be by far the happiest period of your life. That is the testimony of thousands of men and women who have walked the upward path.

Old age may be a long way ahead for some who read these lines. It may be very near for others, while others may be living now in the glorious haven of old age. But for all, if we live victoriously and nobly, when we come to the end of the trail of our earthly service and aspirations, we can declare, "I have fought a good fight and have kept the faith," and all who have known us while we lived, and loved and served will mourn our going, for we will be missed. If you live for God faithfully, when the messenger death comes to call you, the angels will announce, "Get a crown ready, another queen (or another king) is coming home for coronation." So may it be for you.

R. C. H.

ANNUAL MEETING.

The People's Christian Church's annual congregational meeting was held in the chapel of the Church, following the regular monthly official board meeting. This meeting is an event of real interest to the Church officials and to the membership in general, for at that time a survey of the accomplishments of the different organizations for the previous year is made in the reports submitted, and the work of the coming year contemplated in the recommendations offered.

Mr. John B. Hutton was elected as chairman of the meeting, and presided with his customary dignity and efficiency. Mr. Elmer E. Benson, Church clerk, read the minutes of the last annual meeting. Mr. John S. Collins, Church treasurer, reported for the official board. His report revealed the interesting and encouraging fact that the year 1927 was the best year from the financial standpoint as regards the contributions for the annual budget of any year in the history of the Church.

The largest amount was raised during the year, the largest percentage of the members were regular contributors, and the largest percentage of the members had their pledges paid in full at the end of the year. The amount contributed through the Church treasurer from weekly offerings during the year amounted to $11,482.60 for current expenses and benevolences.

This amount does not include any of the money paid on the pledges for the new building, which is a separate fund; neither does it include the amounts raised by the Sunday School and the other organizations in the Church, the total amount raised by the Church and the different organizations within the Church during the year 1927 amounting to $17,435.65.

It was also reported that the recent every-member canvass for the 1928 budget was the most successful yet taken, as a larger number of pledges were received, more of the members increased their pledges, a larger number of new pledges were received, a larger number enrolled in the tithers' league, and the largest total amount was pledged for the annual budget.

The treasurer's report revealed that all bills for 1927 had been paid, leaving an encouraging balance in the treasury with which to begin the new year's work. The treasurer announced that those who found it inconvenient to pay the balance of their 1927 pledge before the end of that year will pay as soon as convenient this year, the amount to be used in the enlarged program of work mapped out for this year by the pastor and the official board.

People's Church is supported entirely by the free-will offerings of its members. No assessments of any kind are ever made upon the membership. Each member decides for himself or herself the amount they wish to pledge as a weekly offering for the work of the Church as a thankoffering to God for His blessings and as an investment in the work of the kingdom of God. More than ninety-two per cent of the resident membership of the Church are on the honor roll because of being regular contributors to the annual budget.

The reports by the different organizations in the Church and the different committees showed a marvelous record of achievements, each organization showing an active year of work with a balance in their respective treasuries.

The report for the Sunday School was made by the general superintendent, John B. Hutton. His report revealed the fact that the Sunday School had enjoyed a most successful year in 1927. The school is thoroughly organized and graded for worship and for study, each department having a separate assembly room, and each class having a separate class room. "Efficiency" is the slogan of the Sunday School. The Sunday School has an enrollment of 386.

The pastor's report set forth the purpose and program of People's Church, reviewed the accomplishments of the year 1927, and outlined the goals for 1928. He reported twenty-two baptisms during the year 1927, sixty-three new members received into the fellowship of the Church, forty-five by confession of faith and eighteen by letten of transfer; ten of the faithful members were called from labor to reward during the year. During the year thirty-nine letters of transfer were issued for members who had moved into other communities to enable them to unite with some Church where they now reside. The present membership enrollment of the Church is six hundred and thirty-one, five hundred and sixty-six of whom are in active relationship with the program of the Church.

LIMITING GOD.

It was said of the Israelites, "Yea, they turned back and tempted God and limited the Holy One of Israel." Limiting God—what a thought! How awful! Can a poor, weak man limit God, a Being to whom all power in heaven and earth belongs? Think of Him, the great Creator of heaven and earth and all that in them is. Can a man limit God?

Yes, it is possible, and it has often been done. The children of Israel time and again limited God. The people generally, with a few exceptions perhaps, are limiting God in different ways, mainly because of unbelief and disobedience.

Let us think for a moment about God limited. Through unbelief and disobedience on the part of Adam and Eve, God could not use them. They, so to speak, defeated God's purpose. Little creatures they were to get in God's way and defeat His purpose, but they did it. King Saul, through unbelief and disobedience, limited God so that God had to stop the onward march of His chosen people, throw Saul out, and put in a new king. The work was retarded and the kingdom suffered.

God could not work in the first battle against Ai. Unbelief and sin were wrapped up in the army of Israel, and the army had to be purged of theftdom, lying and avarice. Then God could work and give the children of Israel the victory.

David, through unbelief and cowardice, limited God. He ran away to the fag end of the earth, so to speak, and the work of God was retarded. God's power was limited and David was humiliated. So much for failure through limiting God in one way or another.

Now, let us notice briefly how God works with His people when He is unlimited. Abraham believed God. He did not limit God. The result was he became the father of the faithful. God blessed the world through Abraham. Abraham was a mere man, fully surrendered to God, and God used him. The children of Israel enjoyed unlimited blessings and prosperity as long as they believed God and fully obeyed Him. They left Egypt in victory; they crossed the Red Sea on dry land; they enjoyed the pillar of clowd by day and the pillar of fire by night as a guide and protection from the enemy. God being unlimited, the walls of Jericho fell down flat.

Solomon, in the beginning of his reign, let God have unlimited control in his life, and he prospered in wisdom and wealth above any to his day. By and by he limited God and down he went. God could use him no longer.

The Hebrew children did not limit God. God worked through them and demonstrated His power before men. Daniel had no disposition to limit God, and God worked through him mightily. God could use the Apostle Paul because in the darkest hour he came forth and said, "I believe God that it shall be even as He said."

John, though banished to the Isle of Patmos, was in the spirit of the Lord's day, and God, being unlimited, revealed to him the Church from before John's time to the close of this age. The result was the Book of Revelation, which is a perfect picture of the Church of God, her trials, her battles, her sufferings, and her final great victory. God forbid that any of us should limit Him through unbelief or disobedience.

Norfolk, Va. J. Wm. Barrett.

CONTRIBUTIONS

SUFFOLK LETTER.

Dr. Atkinson continues to improve. His rheumatism is nearly gone; his cough is less, his appetite is good, and he sleeps better. His brothers, Zeb and Buck, have been to see him, and Miss Mary D. comes often and cheers him up with her bright smile, cheering words and filial love.

On Saturday, the 4th, I went to Winter Park, met a Mrs. King, who carried me out to Mr. Fred Bullock's, where I saw him, Mrs. Bullock, Miss Ruth, now a fine college girl; Mrs. Green, Mrs. Bullock's mother, and her son Sam, living near the Bullock's. Ruth carried me out to an orange grove and plucked for me one twig with a cluster of seven nice oranges. I will carry that to Suffolk. After supper, Mr. and Mrs. Bullock carried me back to the sanitarium.

On Sunday morning I attended the Men's Bible Class at the First Presbyterian Church, and then heard Dr. J. Blanton Belk preach to a great congregation on "The Deity of Christ." He seems to be the drawing pastor of Orlando, and was born in Chatham County, N. C., which joins Alamance County, where I was born.

After dinner, Mr. and Mrs. Bullock came over and carried me twenty miles away to Wekiwa Spring, which comes up in a great volume and makes the Wekiwa River. People were there feeding the big catfish, and they were even eating out of their hands. We had a run down the river in a small motor boat, and the scenery was picturesque—trees loaded with the long moss, all sorts of swamp growth and water lilies. It was a great trip. Nature at her best puts the mind in touch with God.

On Monday morning, the 6th, I took the bus for Winter Park to keep an engagement with Mrs. Bullock, who had arranged for me to go over Rollins College. Dr. Fainter conducted me through the building and over the campus, which is on Virginia Lake. It seems to be a good institution, with three hundred students. Mrs. Bullock will receive her master degree this summer, and Miss Ruth is in the freshman class.

After the college delightful experience, Mrs. Bullock carried me in their car through the old Brewer estate, through the city, and at noon back to the sanitarium. The Brewer estate is one of the lovely spots in Florida. By train, bus, and car the orange and grapefruit groves loom into interest and vastness. Mrs. Bullock carried me also to see Dr. Vincent, the pastor of the Congregational Church at Winter Park, and there I met Cady Staley, an old man from Mohawk Valley, New York.

Monday night I went to hear Dr. Daniel, at Sanitarium Chapel. He is holding a series of meetings in which he stresses the teachings of the Seventh Day Adventists. This sanitarium is akin to Battle Creek, and they keep Saturday as the Sabbath. They are very religious, and everything around this institution has the air of trust and dependence upon God. Vesper services are held after supper each day by Dr. Waldrop.

Early Tuesday morning I boarded the bus for Le Land, Fla., to visit Mrs. J. W. Page, who, before her marriage, was Miss Di Kilby, of Suffolk. She married Dr. Page, of Burlington, N. C. He passed before her, and her children are scattered in High Point, N. C.; Portsmouth, Va., and Greensboro. We had a very delightful day together. She carried me to see Mr. J. N. Williamson, Jr., and his wife. He left the evening before for Graham, N. C., in answer to a message that his mother was critically ill. We saw his wife and had a nice visit.

After lunch, Mr. Wells carried us in a good car to Ponce de Leon Spring, which springs up and moves off as St. John's River. An old Spanish sugar mill is still standing there, and the undershot water-wheel, thirty feet in diameter, which used to grind the sugar-cane is still running. Two other sluces of water are running through large openings in the dam. The river that rises full-grown from the ground is so deep and so strong that they have not been able to sound it. It is a great bathing-place. The temperature is about 76 degrees the year round. The other river, Wekiwa, mentioned above, flows into the St. John's. Fish feed here, as there, and the water is so clear that you can see the fish and the bottom. Mrs. Page gave me a great time.

Orlando, Fla. W. W. STALEY.

ELON LETTER.

The maintenance of colleges is an exacting undertaking in these days of governmental and professional standards. These standards relate to the preparation of professors, to the buildings and equipment, to libraries, to provisions for social life, to athletics, and to all the general problems concerned with higher education. However, the most perplexing and insistent problem is the financial one.

In order to belong to the Southern Association of Colleges of the Southern States, a college must have income from student fees of at least $25,000, and in addition to this must have net income above the interest on all indebtedness, either from endowment or from gifts from stable sources, of an additional $25,000 a year at least. The State of North Carolina has adopted this same standard, and consequently our own college must meet this standard or cease to be an A-grade institution.

This financial standard is based, of course, upon a study of the cost of education in institutions of higher learning the country over. A careful study of the colleges and universities of the United States, made in 1920, shows that students pay 39 per cent of the cost of their education, that 30 per cent comes from endowment, and 31 per cent from annual gifts of fairly stable sources, such as boards of education, Churches and denominational treasuries, or the alumni associations.

It costs a great deal more to teach college students than they pay. There is a demand now that students be required to pay the total cost of their education, and this demand is being supported by such men as John D. Rockefeller, Jr. Educators generally do not favor this, because it would drive students from the denominational colleges to the State universities, which do not charge tuition in many cases and in which there is no disposition to pass on the cost of higher education to students; and because, in the second place, it would deter a great many promising young people from entering college, since they would be unable to supply the money necessary to meet their expenses and would be afraid to borrow it, being unwilling to begin life handicapped with an enormous debt. If our denominations are to have preachers, and if poor boys and girls are to have the chance of higher education under Christian influence, the Churches must maintain denominational colleges and must also supply them with funds necessary to meet their budgets.

A study has just been made for colleges of 400 students, showing what it does cost in an average institution to teach each student. The figure arrived at is $495 for the entire country. Our own institution made an analysis of the most of instruction per student two years ago and found that it was $234.23, and that each student paid $115 of this amount.

This study to which reference has been made was conducted by Prof. Floyd W. Reeves for the Association of American Colleges and was based on the facts for the year 1925-26. Dr. Reeves says that the expenditure of $495 per student is not enough, and that the cost should be within the next few years on an average of $668 per student. This does not include board, room rent or incidental expenses of the college, but merely the educational cost for professors' salaries, laboratory maintenance and plant upkeep, together with the administrative overhead expenses.

Our own college last year adopted a budget, totaling $145,395, which included the following items of expense: teachers' salaries, $66,965; administrative salaries, $9,930; maintenance of power plant, $8,500; catalogues, bulletins, stationery and stenographers' salaries, $8,000; books for the library, $2,500; current expenses, $4,000; improvement account, $1,500; insurance account, $8,000; interest on indebtedness, $25,000; retiring bond issue, $10,000; miscellaneous items, $2,000—total, $146,395.

To offset this budget, the following sources of income were detailed: tuition, $37,000; room rent, $10,000; fees, $17,000; donations, $10,000; endowment, $25,000; miscellaneous sources, including income on dining-hall, etc., $12,000; Southern Christian Convention budget, $36,750—total, $147,750.

It will be seen from a study of this budget that if the interest charge of $25,000 on the indebtedness and the expense of retiring the bond issue, $10,000, were provided for on a permanent basis, the college would not have to call each year upon the Southern Christian Convention for $36,750 in the benevolence budget.

But as matters are now, in order for the college to maintain its standard of instruction and to be recognized by the State of North Carolina as a standard A-grade college and to retain its membership in the Southern Association of Colleges, it is absolutely necessary that the benevolence budget be raised. And even then we are far below the cost of higher education in colleges generally throughout the country, to say nothing of what Dr. Reeves thinks this cost should be. In order to find what education costs at Elon, we should deduct the interest account and the amount required to retire the bonds from the total budget. This would leave a net budget of $116,395, which, divided by 400, gives in round numbers $291 per student for the academic year 1927-28; whereas, the cost in the average college is $495, which means that it costs $204 per student less at Elon than in the average college of 400 students in the country. It also means that we are $377 per student below what Prof. Reeves thinks a college of 400 students should expend for giving instruction to each individual student.

These facts are given that our people may know just why it is necessary for the college to call upon the liberal-hearted and great-spirited members of our Church for assistance in maintaining its work. Those who love the Christian Church and who appreciate the work that Elon has done through its thirty-eight years of history, will liberally respond to the needs of the college at this time. Here is an opportunity to serve the kingdom of Christ through liberal support of Christian education.

W. A. HARPER.

BETHLEHEM LETTER.

There is a growing demand for such conferences as the Elon Pastors' Conference, and this one was well-timed and should contribute a large share in aiding our busy pastors by throwing light on many of their difficult problems.

Such a movement deserves the attention of all our pastors, as it will deepen faith and give an enlarged conception of the work of the kingdom of God. It carried with it the spirit of devotion, compassion, prayerfulness, holiness, and energy for the right, with a marked distinction between faith and gloominess, seriousness and severity, loyalty and intolerance, frankness and ungraciousness, strictness and narrowness, thrift and smallness.

I was most admirably impressed with the emphasis placed upon the principles of our common faith, which are our common heritage and common possession—the existence and character of God, the Creator of the world and Father of man; the principles of human duty as they are laid down in the Ten Commandments and expressed by Jesus Christ in the law of love; and the moral precepts of the Sermon on the Mount.

The program as a whole added richness and zest to our religious outlook, for it carried us from the fine to the finest in things worth while. It was a mind stimulus as well as a soul strength to the rural pastor, who has found the open field an inspiration to right thinging, and to the city pastor who finds the seeds for his ideas in the hurry of his activities.

It grew out of the helpful, fraternal spirit which has ever manifested itself in Dr. W. A. Harper and his co-workers, and characterized throughout by simplicity of statements and omission of irrelevant material and yet it held the rapt attention of that gruop of folks who are constantly searching for truth expressed in comprehensive terms.

We shall ever feel under lasting obligations to those who made it possible to enjoy such a feast of good things. Our joy and deep appreciation is inexpressible. This event will live long in the lives of our pastors. Those things which address themselves to our sense of pleasure and to our interest in temporal affairs are apt to go out of vogue very soon, but things of the spirit are eternal and the appeal itself consequently lasts. The Pastors' Conference will live because it speaks to our souls.

S. L. Beougher.

CHRISTOLOGY.

By Rev. J. W. Patton.

Literature is a great, if not the greatest of all factors to preserve thought, publish truth and disseminate knowledge. By it we may associate with many of the wisest men of the past centuries, the greatest thinkers of the day, and secure information concerning things that have claimed the attention of man. But the making of many books there is no end; and much study is a weariness of the flesh. In the field of religious literature there has been much and vareid thought presented for the consideration of mankind relative to anthropology to this life, the future state of man and concerning the God of the universe. In these we may study the ancient, ethnic, dogmatic Church of the Hebrew, the revealed word of God, and the teachings of the ecclesiastic organizations of today. Study their belief, style, plan and purpose. Study in the field of religious education and interpretation, endeavoring honestly to find truth and secure wisdom concerning the purpose of life and the value of the soul of man, convinces and leads to Jesus Christ, to His Spirit, to His teachings as essential, eternal and divine.

There is nothing superior; there is nothing equal! for God, through Jesus Christ, was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Therefore, I love more devoutly, preach more fervently, and build more and more our literature around about and upon the essential doctrines of His gospel. I submit that the real need of the hour is not Church membership, not profession of religion, not Church dogmatism, nor fine houses of worship, nor cathedrals, nor primarily more money; but vital, living, daily, dominating Christianity, the Spirit of Jesus Christ dwelling richly, influentially in the heart, to the glory of God, finding expression in act and making greater, lasting impression for good on child life.

No social, nor even political philosophy, and especially religion will ever get anywhere that does not postulate God as the norm of life. The worst enemies of Christianity are professing Christians. Jesus Christ did not desire to found an order like the then Church of authority, but to establish in the heart of man the apostolic spirit —meet the apostolic test. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of His."

The "only" irresistible argument for Christianity is its effect on character. Is it not too true, as Hosea has said: "Like people, like priest"? The institution of the family is at the present time gravely threatened by instability. The Christian Church—the Church of authority of today—is forced to realize that its ideals have been widely ignored, its precepts mocked, and even predicted that parts of our Bible will be junked. Dr. Jonah Wise, head of one of the largest Jewish congregations in the city of New York, recently said: "It is the great temptation for our great cathedral Churches and our great cathedral organizations to become tyrannical institutions, because the seed of tyranny is in all organized religion."

Jesus Christ sought the single life—the individual sinner; and under His touch the doubting Thomas found himself, his faith was confirmed, and the impetuous Peter became a rock. I am not opposed to union, but I plead for unity—unity of spirit. The life of Jesus Christ and His kingdom is a challenge to the kingdoms, etc., of this world. Joseph Fort Newton has said: "All just men, all devout men, all spiritually minded men are of one religion. All are trying to 'say' the same thing colored by their environment and development. Also, all just men, all devout men, all spiritually minded men are not only trying to say the same thing, but they are trying to 'do' the same thing. Since men are trying to say the same thing and trying to do the same thing, the greatest thing is trying to do together."

Unity, co-operation, harmony is the need of our day. Union of men leads to man's power. Unity of spirit of good men leads to God's opportunity. Jesus Christ came to earth to deliver a message, to establish His kingdom, to save the world. The purpose of the Church of authority should be, not to organize a sect, but to deliver a message. The last virtue which the Church can afford to lose is that of intellectual integrity. In the consideration of man, or the thought-world, Christianity is classed under two heads: (a) Christianity as an institution; (b) Christianity as an experience— or (1) A dogmatic Christianity; (2) a Spiritual Christianity.

The Church of authority—the organized, institutional Church—has its place and essential work. But my purpose, primarily, is not to get people into the Church, nor to get people into heaven; but to get the Spirit of God into the people and the kingdom of Jesus Christ into the children of men—and this individually done. Harnack said: "All men either had their own religion or somebody else's." Religion is either initiative or imitative—washed white or whitewashed. The Church of authority, when constituted of an honest, devoted and regenerated membership, is an essential, influential and powerful organization and institution. The Church of authority is a visible institution, built upon some creed, whether it be the Bible, the Koran, the Zenda Veda, or some other concept. The temporal fate of Jesus Christ was determined by the Church of authority—the Sanhedrin played its part.

The permanent and universal Mesiahship of Jesus Christ is in the Church of the Spirit. In the language of another: "Beyond the sundered sects of His time, when in the flesh, He saw the vision of a purified world; yes, Jesus saw a time when controversy should be supplanted by communion and the "unity" of His disciples patterned after His spiritual 'unity' with the Father."

The Church of the Spirit.

"Fight the good fight of faith, lay hold on eternal life whereunto thou art also called, and hast professed a good, good profession before many witnesses." Do we believe what we profess? Do we confess what we believe? The rock on which the Church of the Spirit is built is the indestructible and substantial consciousness of a living God. This is absolutely essential in the character of every member, for every one is individually responsible for what he accepts as truth.

The kingdom of God—the Church of the Spirit —is, and of necessity must be, invisible, because it is set up in the heart, the dynamic of action, producing fruitage, which fruit is visable. Jesus said: "The kingdom of heaven is at hand." It was a kingdom which should not come by observation. Read Luke 17:20, 21. This "spiritual" interpretation of Christ's kingdom is remote from the governmental and institutional intention of the Church of authority.

I believe that there is great danger of the governmental retarding the spiritual kingdom, rather than a medium through which the kingdom of God may freely function. There are millions of people in these United States who, if we do not Christianize, will heathenize us. Note the unfolding of the kingdom in the model prayer, "Our Father, which art in heaven," etc.; it is not Thy "Church," but Thy kingdom come. The word Church occurs only twice in the gospel as recorded by Matthew, Mark, Luke and John. The word kingdom is used fifty or more times by them. Jesus Christ came not to destroy, but to fulfill. He came not to contend with the Church of authority, but to establish the Church of the Spirit. What is the purpose of the Church? Salvation saves from, and not in sin.

Salvation Saves.

1. The physical man. How can a purified soul live, dwell, in a polluted body? This is religiously and spiritually impossible. The spiritual tradition, derived from Jesus Christ, is that of the inherent worth of each human soul. Degraded, debased, debauched, defective, abandoned, it has within it the possibility of reconstruction, recovery, regeneration and self-discovery. We cannot do much for the poor; we can only do things with the poor. Jesus Christ could not do much for the people; He could only do with and through the people as they co-operated, individually, with Him.

2. Saves the soul. I submit that it is absolutely impossible to save the soul of man without saving the body. Saving the body from voluntary sin is a preliminary act to saving the soul. Mark 1:15, "Repent ye, and believe the gospel." Is repentance a part of salvation? Is it not a preliminary work? Is the preparing of a plat for a flower garden the cultivation of the flowers?

So must the heart, and the body, and the life

(Continued on Page 14.)

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

PERSONAL PRAYER.

By Mrs. J. J. Lincoln.

Featuring the spiritual life department of the Woman's Mission Board of the Southern Christian Convention, the superintendent presents four main objectives: First, prayer life of the society; second, Bible study; third, the family altar; and fourth, tithing. How to make these practical and effective in the life of a society is a question many are asking. Admitting that a standard is worthwhile only in the degree to which it can be attained, it behooves us who are zealous for a growing spiritual power in our midst, thus early in the propagation of this new phase of woman's missionary work to try to find the right answer to the question. This present study, however, will confine itself to the first of the four general topics and is given in co-operation with the spiritual life department of the Virginia Valley Christian Conference Woman's Mission Board.

It will be acceded that responsibility for the ideal attainment of any or all of the objectives harks back to the individual, from the chiefest official down to the lowliest member. While this is true, it is equally true that some will not measure up to their responsibility, and so it must be kept well in mind that an undertaking need not be prevented by the spiritual limitation of one or many. Were it true in religious effort as sometimes is said of material, worldly things that "a chain is no stronger than its weakest link," how discouraging that would be! Did this theory apply in the present premises—the theory that the spiritual limitation of one or more of an affiliated group gauged the horizon of the whole—each objective being so dependent upon the personal element it contains and the personal element in any one being so interwoven in all of the four, one would expect that lack of self-commitment on the part of one individual might thwart the purpose not only of a particular objective, but of the whole correlated plan for spiritual life development. And no doubt an attitude such as here suggested does retard achievement. But it cannot prevent achievement finally. In God's own time and way, Christ's Church is going to prevail. In God, weakness becomes strength, and so the prayers and faith of His humblest and apparently His weakest child may be the thing God is using to make some other strong. "One man of you shall chase a thousand" is God's promise, but behind this and every implied victory unseen influences play a part. Whether spiritual or otherwise, the smallest agency that enters into the success of an undertaking is not to be discounted. Not even in the case of the most negative Christian. Oft-times God uses the weakest things of earth to mighty ends. After a while the indifferent Christian becomes average. We are not to think of him as so insignificant and of ourselves "more highly" than we "ought to think." "Let him that thinketh he standeth take heed." The great trouble is we have not thought this spiritual life project through far enough to be tremendously in earnest and to put our whole talent, be it little or much, into it. The right way, it would seem, to go about making the prayer life of the society effective is to view it in the light of personal responsibility as if the whole program of spiritual life were a self-soul matter.

The individual prayer life is a very intimate, personal thing—too intimate perhaps to be promiscuously discussed; that is, the kind of prayer life to which Jesus refers when He says, "When thou hast shut thy door." But without that intimate, personal experience there can be no such thing as a resulting prayer life of the society such as our S. C. C. department of spiritual life has in mind. Unless members are praying definitely, separately, secretly, their concerted prayers, when met together, will be little more than empty, useless ritual. It being the aim of this study to find the way to insure an adequate, forceful prayer life for a society, and believing that is done only by individuals acquiring the practice of daily, secret petition, some reference to the intimate phases of a Christian's life hardly can be avoided.

Perhaps all of us know women ("may their tribe increase") who spent from fifteen minutes to an hour or more at one period daily in prayer and devotional study of God's word. We know other women who, seemingly, do all the praying they ever do on the wing, so to speak. They go to Church and probably absorb something of good. Now and then they may entertain a flitting sigh or wish for a more righteous life both for themselves and for those about them. But to give themselves to a positive, aggressive, soldier-of-the-cross program, Sundays and all the time, how many have thought of such a thing? It certainly appears that the larger number who pass for average Christians pray only as did the college fellow who threw a glance at the wall-motto, "Lord, keep us through this night," and jumped in bed declaring "Them's my sentiments." Now, Christian men and women (why is it commonly agreed that women should pray more than men!), this will not always do. We may think we are getting along very well on it. We may be reverent and rather earnest for the moment in this on-the-wing business, but oh, think! if Christ had not prayed as He did, alone, before day, all night, agonizingly, what would be our hope? Yes, time may be found, or taken, to pray. It should be taken if need be. Taken boldly, in neglect or challenge of every other known duty. But this is a Christian age, and we are privileged mortals. There will be no persecution or interference to prevent us from praying. At first, accustomed routine may crowd and the thought of other things to be done somewhat encroach upon holier thought, and we may think fifteen minutes, or ten, a long time for family and household affairs or community obligations or social claims or business calls to wait, but the joy that comes of that waiting will grow until simply we shall love to prolong the prayer period more and more and because we so love and crave God's infilling, more and more will He supply it.

"If I had the time! . . .
Ah, friend, we have the time, 'tis true,
If we use it as God would have us to do.
Let's take the time! Let's take the time!"

And let's take it in the mornings whenever it is possible to do so. Let's make the morning-time possible. One has only to rise a little sooner. How small a thing that is to do for Jesus! The morning is God's rightful time. He claims the first of our waking hours. No day is started at its best without a season of meditation and prayer, definite, beseeching, confident, sacrificial prayer. And the earnest, devout worshiper will not stop at that. God honors and strangely blesses with an experience of unspeakable joy the faithful observance of stated, set times of prayer and praise, but He honors even more our answer to the call of the Spirit whom, whatever the time and wherever the place, we actually and immediately hide ourselves in the secret of His presence. Such spontaneous response to the Spirit's promptings, God answers just as directly and freely as we give the Spirit heed. Would that all women (and men, too) of missionary faith and connection the world over might bring themselves actually to think this matter through far enough to believe that the consummation of world redemption rests upon the diligence and consecration with which disciples of our Lord in this present time apply themselves to the carrying out of that one of Christ's basic injunctions which says, "Enter into thy closet, and when thou hast shut thy door, pray."

Again, does one say there is no good opportunity for retirement? Opportunity can be made. Seemingly, men's problem for leisure and retirement is the harder, but even a way for men to "meet God in the morning" could be convincingly stated here. We know men, some of our business men, who do it. Woman's natural realm is such that never is there a day, whether she stays in the home or goes and comes, when during some hour of the twenty-four she cannot, if she will, hide herself from all but God.

Lawrenceville, N. J.

WE NEED ELON COLLEGE.

By I. A. Luke.

And Jesus increased in wisdom and stature and in favor with God and man. These words as recorded by Luke, tell us all we know about the eighteen years of the childhood and youth of our blessed Lord.

They depict the ideal development of the child of God. Growth physically (stature), mentally (wisdom), morally (right relations with man), and spiritually (right relations with God). They afford a standard surprisingly up to date and in accord with modern pedagogy, which should be the aim of every child.

True education, by whatever name it is called, has but a single aim—the development of the individual in right relation to his or her environment. Secular education deals with only part of this environment—nature and man. It, therefore, needs to be supplimented by the development of right relations with that other part of every soul's environment which we call God.

The public schools do not teach religion, and therefore if a child's education is to be completed, some agency must supplement its work. This is both the manifest duty and opportunity of the Church, for its own well being and our present-day civilization and culture.

By Christian education is meant education under Christian influences, and by teachers consecrated to character building upon the foundation of Christ.

Let us give to our young people the principles of the Christian religion, for those principles are spirit and are life. The Bible, the greatest classic in the world, is a text-book in Christian schools, and as an element of education we cannot afford to neglect it.

That the Christian schools have influence spiritual is shown by the fact that 80 per cent of those who enter the ministry are the product of such schools, and by the fact that a large portion of Christian association workers, social settlement workers, and men and women engaged in various fields of helpful work, have received their training in Christian schools.

Such schools shoulder grave responsibilities and endeavor to see that students have an opportunity to study the great moral and religious questions which will soon confront them, and my observation has been that our young people long for the life of spirit, and are anxious to help solve the great problems of their generation, and this is shown by the orations delivered annually in our high schools and colleges at their commencements.

A Christian college furnishes the people envi-

ronment for cultivation of these high ideals. The need of an educated ministry is apparent. Without that, our pulpits will soon be empty and our Churches closed. Not only is there a call for men for the ministry, but there is also a call for Christian teachers and social workers.

The most important issue before the world is the religious issue. The history of religion is the history of the world. The history of the Christian religion is the history of civilization, and the future of the Christian religion is the future of civilization.

Our duty is then manifest. The young people must be placed in the very best environment possible, for the development of Christian character, and where the call to Christian service for the world is paramount.

Elon College (the college of the Christian Church), with its faculty of highly educated Christian men and women, stands nobly for and champions these higher and greater things.

Therefore, our boys and girls, looking to higher and greater things, and the Chrsitian Church as a religious body, need Elon College.

Holland, Va.

ADULT DEPARTMENT.

By Mrs. E. T. Holland.

What am I responsible for as secretary of the adult department of the Sunday School and Christian Endeavor Convention? I am sure those of us who read Rev. John G. Truitt's letter in The Christian Sun of January 5th realize that he has placed a big responsibility on each of us as secretaries. We, in accepting these offices, have in a way said we will co-operate and work with him. Dear secretaries, let's each and every one of us put our shoulders to the wheel and try to do some real work, so as not to disappoint our executive secretary when the Convention meets in July. I am quite sure we all feel our weakness in trying to do this work; we realize it cannot be done alone. But I believe with the co-operation of the superintendents and teachers of the forty-four Sunday Schools, great good can and will be accomplished. I believe this work was entrusted to us through faith, and I wish we as adults could develop a spirit of union between the adult classes in all our Eastern Virginia Sunday Schools. The adult department, I believe, is one of the most valuable opportunities for service in our Sunday School and Christian Endeavor Convention. Suppose every adult class in all our Sunday Schools was conscious of all the other classes, and that all of them were working together toward some common goal—what a wonderful thing it would be! I should like very much to see this department worked into a powerful factor in our Conference, and I am anxious to co-operate as secretary of the adult department as best I can in this matter. I wish every adult class in the Conference would agree to study missions during a month or a quarter of the year, and that they would study stewardship at another time, and that they would study evangelism at still another time. Furthermore, I wish every adult class in our Conference would take a membership in the Christian Missionary Association. I wish to stress these four goals: (1) Study of missions; (2) study of evangelism; (3) study of stewardship, and (4) every class at least one membership in the Christian Missionary Association.

Dr. Atkinson tells us that the Bible is brimful of missions. Dr. Denison feels the same toward stewardship and evangelism. Their lives are in their work—why shouldn't ours be? Suppose every adult class in our Sunday Schools were as interested in missions, stewardship and evangelism as these good men; would we have to plead for membership in the Christian Missionary Association for the study of missions, and stewardship, and evangelism? Teachers or adult superintendents of all the Sunday Schools in the Eastern Virginia Convention, I am trying to reach you through the printed page of The Christian Sun. I am anxious to hear from you through the same paper or a personal letter as to the work you are doing and what you will undertake to do, so we will have a good report when the Convention meets next July.

I learned through our secretary of missions, Mrs. M. L. Bryant, what we believe to be a splendid way for raising and saving money through the adult classes for memberships in the Christian Missionary Association. The plan is to pass small dime-holders through the class and collect two or three dimes every Sunday. In adopting this plan we could raise a $10.00 membership before we realized it. All classes who are interested in this plan and will advise me, I will do the best I can in providing the holders.

Holland, Va.

SIGNING UP WITH THE DEVIL.

Soon after I left college, I remember attending a theater. The play impressed me very much. I shall never forget it. It was Faust. The weird scenes, the flashing lightning, the flaming pit, the shrewdness of the devil, the human nature of Faust—I remember it all. Faust was a good man, a scholar, a doctor, a magician, a man of ususual attainments. And yet the time came when his knowledge seemed as nothing, his learning turned to ashes, he contemplated suicide to end his troubles.

As the years passed and as old age came on, he realized more and more that he had never yet learned the secret of living. In his seeming last extremity he called upon the devil for relief. Men are still doing that. The devil painted him a beautiful picture. It was one of "wine, women and song." He promised him youth, money and power. A strong appeal, to be sure! What man would not sign up to be guaranteed perpetual youth, abundant wealth, unlimited power, and every day an opportunity for gratifying another new desire?

There was only one consideration. Faust must sign over his immortal soul, with a guarantee from his Satanic majesty that that would burn in hell forevermore. Faust was charmed, captivated, bewildered. He signed on the dotted line. Then followed the wild orgies of "wine, women and song," and the story of Gretchen. Faust debauches the girl, kills her brother, drives her insane; she slays her own child, is condemned to death, and dies a raving maniac in prison. Thus ends the first act.

The second scene opens on a beautiful hillside. Faust awakens from a deep, long sleep. He realizes a change has taken place, and although he continues to follow the devil, finally angels snatch the soul of Faust and bear it away to God. How can we explain such a story? How is it that men who deliberately give themselves to lives of sin and indulgence in worldly pleasures are finally snatched as brands from "the eternal burning"? Just how far may one go before he is beyond the realm of hope?

That depends—depends upon who the individual is, what the training of his early life has been, and how many true friends he has. A poor fellow said to me the other day: "The curse of my life has been that I didn't have an opportunity to select my parents." All of us are human; some of us very much so. The world's greatest men have fallen—when the right temptation came. They say every man has his price. David, the "sweet singer of Israel," the "man after God's own heart," fell when the temptation became too strong, and in his old age paid the penalty. This is not an argument in favor of one spending a life in sin with assurance that in the end he will somehow be saved. And yet we believe there are some men who cannot be lost—too much of the good planted in the subconscious in early life and even before birth. Christian parentage, proper training

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RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VIII—February 19, 1928.

Two Miracles of Power.

Golden Text: "Who, then, is this, that even the wind and the sea obey Him?"—Mark 4:41.

Lesson: *Mark* 4:35-5:20.

Devotional Reading: Psa. 104:1-8.

Jesus and Natural Forces and Dangers.

The Master was human. A hard day's work made Him tired. He therefore suggested that they get into a boat and go to the other side of the Sea of Galilee for some rest. Leaving the multitude, they took Him, even as He was, in the boat and started for the other side. "And other boats were with Him." People who are in trouble or who are harassed by temptations, or who have great sorrow, often feel that their case is unique. We need to keep in mind that there are others in "boats" on the sea of life in the storms that beat upon us, and thta these storms beat upon them. One of the best things that people in trouble can do is to help others who are in trouble.

"And there ariseth a great storm of wind . . . and He Himself was in the stern, asleep on the cushion." Jesus knew how to relax. He was as serious about His life-work as any man has ever been, and He carried His work on His heart. But, unlike so many people, He did not take it to bed with Him. Happy is the man who, having done the best he can, lies down to sleep, or gives himself to some hobby, or takes some recreation, so that when he does go back to his work he can take it up with new power and new enthusiasm. We Americans need to know the fine art of "power through repose." We need to learn "how to let go."

"Teacher, carest Thou not that we perish?" The Father does care about His children. He cares more than we realize. The trouble usually lies in the fact that so many of His children have no sense of need—they do not realize that they will perish without Him, and in many cases it would appear that they do not care much whether they do perish. Let any one in the storms of life appeal to the Master and he will soon learn that the Master cares, and that He is able to deliver.

"And He awoke, and rebuked the wind, and said unto the sea, 'Peace, be still.' And the wind ceased, and there was a great calm." What does it all mean, unless it means that Christ is Master of natural forces? There are many people who readily accept the fact that Jesus is the Saviour of the world, who are "stumped" by this miracle. As some one has said, however, if we accept the really great miracle, the miracle of Jesus Christ Himself, there is not much difficulty in accepting His miracles and mighty acts. And aside from the facts here set forth there is the eternal truth that the Master can speak peace to human hearts. There are many people who know that this story is not an idle tale, for the Christ Himself has come into their hearts, distracted, torn, storm-tossed, and spoken a great peace of God which passeth all understanding. This, after all, is the truth our hearts hunger for.

Jesus and Demonic Powers.

The first section of this lesson showed Jesus' power over natural forces. This section shows his power over demonic powers. As soon as he had landed on the other side of the lake, in the country of the Gadarenes, there came to him out of the tombs or caves so numerous in that section a man "with an unclean spirit." The people of Jesus' day used this term to denote that a man was afflicted by epilepsy, or fits, or insanity, or other forms of abnormality, especially in the mental sphere. They attributed these phenomena to the fact that there was in such persons an evil or an unclean spirit. The Chinese today still believe that disease is due to the presence within a person of devils or evil spirits, and one of the common practices of native doctors is to stick a needle or larger pointed instrument into the affected part so that the devils or evil spirits may come out. In the case of this man, it is more than likely that he was at least partly insane, and subject at times to violent outbursts. At such times his strength was such that chains and fetters were easily burst asunder. He was not only a pathetic figure; he was a dangerous one.

When this man saw Jesus afar off, he ran and worshiped Him. Even such a man seemed to recognize in the Master something unique. The evil spirit within him recognized in Jesus its Master too. "What have I to do with Thee, Jesus, Thou Son of God, the most high God? I adore Thee by God, that Thou torment me not." Jesus is the Disturber of men of evil design. How glad all evildoers would be if they could get Christ out of the land so that they would be left free to carry out their desires. What a fine thing it would be for bootleggers, dope-traffickers, white-slave owners, and their ilk if they could close up the Churches and get the spirit of the Christ to go somewhere else. We Church folks will do well to remember that the Christ is depending upon us to wage an uncompromising warfare against all such things of the devil.

"And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting and clothed, and in his right mind." What a parable of the work of the Christ! How often has He taken those who were crazed by drink or passion, who were dressed in rags, who were defeated and broken, who were subject to "evil spirits," and wrought in them such changes that, as Paul says, "they are new creatures." They clean up and dress up, they become sober and law-abiding, they regain their self-respect, they become victorious and happy, they fill useful places in the home, in the Church, and in society. The thing that happened on Galilee's hills long, long ago still happens right where we live. The Christ still has power over "unclean spirits." For this cause was He manifested to destroy the works of the devil.

"And they pray Him to depart out of their coasts." Then as now, vested interests often hold material things of more value than men. And they fight bitterly any efforts to secure for men and women, boys and girls better living conditions, more sanitary surroundings, better advantages, at the expense of profits. When one sees the implication of this verse, he sees that it is as modern as the latest "best seller."

"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." The first place, and perhaps the hardest place, to show that we have begun and are leading the Christian life is in the home. How romantic it sometimes seems to think of going to China or India or Japan as a missionary! It is well to remember, however, that in a very real sense one can be a missionary right where he is. And he who manifests in the home where he lives the spirit of the Christ is in the finest sense a missionary after Christ's own heart.

CHRISTIAN ENDEAVOR.

Sunday, February 26, 1928.

Topic: "How Much Does the World Want Christ?"—Acts 16:8-15, 17:32-34.

Suggestions for the Meeting.

1. Announce the meeting with a poster on which is a map of the world with the words "How much does the world want Christ" written below it. Or make a poster showing people of different races and countries using the words suggested above.

2. Keep in mind that this will be the last week of the college period, and have the college work presented in some way. Christian Endeavorers should assist the pastor and others in getting the Church offering for our colleges.

Leader's Talk.

How much the world at large wants Christ will depend upon how much we love Him who claims to be His followers and how attractive we make Him to others. People of other lands are more intelligent than the average American gives them credit for being. They are watching the actions of the Christian countries to see how Christianity works in industry, politics and governments. Can the Christian countries always be an example in these things? Is it because Christianity doesn't work or because we don't apply Christianity in these things?

How much does the world need Christ? Is Christ a sufficient Leader for all the world? When we read the Bible we find that the principles of Christ, as of no other Leader the world has ever known, are equally applicable to all people as individuals, races and nationalities. It is remarkable how up-to-date they are and how nearly they can be applied to every phase of life. The homes of this and other lands need Christ. In some places where Christ is not known there is no such thing as a real home. Those of us who know and live Christ know that all the world needs Him, and at the same time realize that it depends entirely on Christians as to how much the world wants Christ.

The World Seeking Christ.

Many countries are seeking Christ today because they are seeking His principles of living. E. Stanley Jones, who understands the people of India, says India is ready to receive Him, but that this does not mean that they must have our Church system. They need and want Christ. This gives us something new to think about. Other countries may be able to show us that Christ can mean more to our individual lives, or show us how we may better work together as Christians, or many other things which we have not thought about. Christ means more when we see that He is bigger than any one Church or nation. Many peoples are ready to receive such a Christ. Some are seeking Him consciously, and others unconsciously. We, as Christians, have no right to be dogmatic about how they shall receive Him.

Growth of Christianity.

The growth of the kingdom of God—spreading the gospel—has been slow, but when we study about it we find that it is one of the most marvelous things the world has experienced. We see the world as it was when Christ came—the work which He did while living on the earth, training His twelve disciples; the slow spreading in different ways after His death, finally the conversion of

Europe and the spreading of the gospel to this country. Nothing could be more interesting! As long as Christ is not known around the world, there is work for all of us to do. The world needs Christ, and we must help the world to want Christ.

Questions.

1. What would happen if all people should accept Christ?

2. What influence would making the world Christian have on war?

3. Would we be able to tell a difference in politics and industry if Christianity were applied to them?

4. Name some ways in which we can make Christ more attractive to those around us who don't accept Him.

PATTIE COGHILL.

ROSEMONT CHURCH.

Rosemont is planning to receive the "Appreciation Offering" for our colleges on the last Sunday in February. Elon was not forgotten on January 15th. We prayed for "dear old Elon" on that day.

Mr. Sandusky Curtis, president of the Virginia Christian Endeavor Union, spoke to our young people, and also to the evening congregation, on the night of February 5th, delighting both audiences with most helpful and inspirational messages.

The meeting of the workers' council of the Sunday School, held the evening of February 8th, was interesting, and the discussions were very helpful. The council decided to have special mention made of those at the end of each quarter who had not missed Sunday during the past three months.

The new Church fund is still growing, and it is the hope and prayer of the pastor that we will have a Church and Sunday School building within a few years that will be large enough and can be kept warm and comfortable enough for our large and growing membership.

The pastor has been authorized to plan for a special evangelistic campaign in the early spring, but the exact date has not yet been decided upon.

Two new members were received into the Church on last Sunday night, and several others are expected to become members in the near future.

"Soul Culture" and "By the Sheep Market" are the sermon subjects for February 12th. The former will be a discussion of Christian education, in keeping with our colleges and their work.

J. F. MORGAN.

REVIVAL MEETINGS.

Owing to looking after the new building at Bethel, I have been slow to get into my usual work this year. Only three meetings have been held, leaving six more to be held at my regular Churches. The one at Mt. Olivet has already been reported.

I began my meeting at Palmyra on November 28th. Rain and sleet hindered the attendance and interest. There were five conversions and reconsecrations. One was received into the Church. My meeting at Whistler's Chapel was held on January 3rd to the 20th. The attendance and interest were good. There were nine conversions and consecrations. Three new members were added to the Church, with others to join later. At my last appointment at Mt. Olivet a man eighty-two years old was received into the Chucrh, and another new member was added at Palmyra last Sunday, making a total of twenty-five additions to my Churches since Conference.

W. T. WALTERS.

Harrisonburg, Va.

BIBLES FOR ALL PEOPLE.

The New York Bible Society has just arranged for the delivery of 1,000,000 Bibles at its building, 5 East Forty-eighth Street. Its circulation is limited to the city and port of New York. This is the largest order ever placed by the society and was necessary, it was declared, to meet the constantly increasing demands for Bibles in this city. This number will provide a new Bible to about one in six of the population. The order includes Bibles in twenty-two languages, the largest number being in English. The foreign languages are French, German, Greek, Hebrew, Italian, Latin, Bohemian, Czechoslovakian, Danish, Finnish, Flemish, Hungarian, Lettish, Lithuanian, Russian, Ruthenian, Spanish, Norwegian, Swedish, Polish and Maltese. The society has always available Bibles in sixty-seven languages and in raised type for the blind. The 118th anniversary of the organization will be celebrated Bible Sunday, December 4th.

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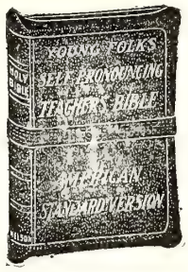

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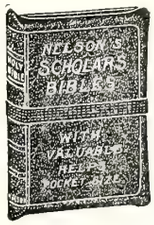

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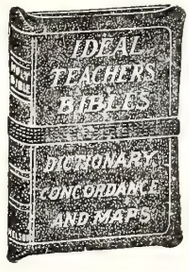

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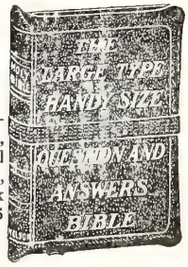

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"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

RESOURCES OF GOD.

"Open his eyes, that he may see."—2 Kings 6:17.

This young man could not see the haste of God about him, and Elisha seeing them prayed for him that he might see also. Then he saw.

The contest of life is very keen sometimes, and defeat is threatened, but so long as God's faithful ones are loyal to Him, His forces are to be reckoned with.

At a dark time during the Civil War, Governor Gates wrote a despairing letter to Lincoln. Lincoln replied: "Dick, stand still and see the salvation of the Lord." That is God's teaching. "Be still and know that I am God." That is what we are failing much to do in this rushing age. We are running and looking, but not seeing. We are living and not having life. We are hearing and not understanding. We see some things, viz: adversities, disappointments, evil, trouble, shadows, and we grow pessimistic and give up the fight, all because we fail to see the forces that are for us.

We are like the fellow who looked upon the great glazier and saw only its commercial value. He said: "All that ice would bring a lot of money in Calcutta." Or like Coleridge's sunrise, one sees a heavenly glory, while another sees nothing. To some, Christ is a loving Saviour. To others He is just a Man.

Prayer.—Our Father, we humble ourselves before Thee this day to pray, that our work today, our deeds, our thoughts all may be sacrifices of righteousness. May we be able to set Thee before us and look to Thee the Author and Finisher of our faith. Compass us about with Thy mercies and may our lives be filled with Thy glory and Thy salvation. *Amen.*

TUESDAY.

CHRISTIANITY'S STERNER VIRTUES.

"Quit yourselves like men and be strong."

We think of Christianity as bringing the softer, tenderer, more amiable virtues to character, but we make a mistake if we suppose that it has no place for the severer excellencies.

Every day is a scene of discipline, conflict, struggles, wrestling against flesh and blood and principalities and powers, and it takes shrewdness, craft and power of the spirit to vanquish the adversaries of our souls.

The soldier, lest he be surprised at his post and fall a victim to his foe, must possess the primary soldier-like virtue—watchfulness. To keep ourselves under constant vigilance, Christian discipline, like the adamant stone, we become powerfully refractive, impenetrable, and irresistible to life's foes. This challenges the highest type of manhood, but it acquires the highest type of godliness.

Prayer.—Our Father, Thou art the only force that turns back the force of sin. Thou hast never disappointed upturned eyes. As the sun breaks upon those who look to the east, look Thou upon us as we look to Thee. Give us the faith and the courage to look inward and see Thy glory. *Amen.*

WEDNESDAY.

PEACE WITH GOD—HOW?

"Acquaint now thyself with Him and be at peace."—Job 22:21.

Some folks see no difference between the satisfaction they get out of life and that which a Christian gets out of life. They see no difference between their own misfortunes and the misfortunes of believers, and there are Christians who cannot see that their Christianity has brought them any peace.

Well, God does not promise sunshine and flowers all the way, but he does promise to "keep" us. Noah had a hard time, but God kept him. Abraham was a desolate soul, but God kept him. Jacob lived a life of a broken heart, but God kept him. Joseph spent much time in jail, but God kept him. The Israelitish history is bondage, but God brought them out. To all the faithful He says, "My presence shall go with thee and give thee rest." But we are to remember that the first duty of man is to "Seek ye first the kingdom of God and His righteousness and everything else shall be added" to make our lives right and at peace.

Prayer.—Our Father in heaven, Thou art our refuge and strength. We wish to do our whole duty to Thee and our fellow-men. We pray Thee with penitence for our sins. Forgive us, Lord, and give us power to become Thy children, and we shall have Thy peace. *Amen.*

THURSDAY.

WHAT A PEACE!

"There is now no condemnation to them that are in Christ."—Rom. 8:1.

"He that believeth shall not be condemned."—Jno. 5:24.

Once upon a time a little boy wounded his neighbor with a wild shot from his flobit rifle. Knowing the enormity of the tragedy, he was in great sorrow, but the father paid the hospital bill and assured the boy that the neighbor forgave him and that no harm would come of it Then the boy was happy

How happy we are when Jesus pays it all and forgives all and God is happy with us Are we surprised that sinners cannot understand? They haven't it. Are you surprised that some Christians do not understand? They are not without condemnation.

The whole of Christ's teaching is that we have to put Christ in our lives. That is the difference between moral reform and Christianity. Moral reform is merely driving the devil out and leaving the house empty. Christianity is putting the devil out and putting Christ in.

Prayer.—Our Father in heaven, give us this day our daily bread, give us lives to do Thy will, make this our chiefest pleasure. Give us the glorious liberty of fellowship with God and eternal peace. *Amen.*

FRIDAY.

WHERE THE BLAME IS.

"Thou wilt keep in perfect peace whose mind is stayed on Thee."—Isa. 26:3.

If we have not this peace, is our mind in the right place? The fact is we all try to have peace of ourselves instead of peace with God. God is able to make us happy without anything but Himself. How can we be anything but happy if our sins are forgiven, if our spirit is right, and our future bright with the hopes of God's promises? Our mood does not change the fact. The fact does not crumble and pass away, but it remains forever, peaks of pearl cleaving the air of eternity, and their bases are firmly planted in the rock of God.

Prayer.—Our Father, in this day of Thine, give us the consciousness of Thy presence. Help us to open the doors and shutters of our souls. Send in the sunlight of heaven and flood our souls. Sup with us. Give us Thy Spirit, and we shall be Thine forever. *Amen.*

SATURDAY.

THE MASTERY OF SELF.

"He that ruleth his spirit is better than he that taketh a city."—Prov. 16:28-33.

The greatest mastery is the mastery of self. We often hear the expression, "getting hold of one's self." And the more we see of life, the more we are convinced that comparatively few have learned how to rule the spirit. The wise man tells us that this very quality is greater than conquering a city.

The man who has mastered himself is fitted for the larger tasks. Across many of the failures of life might be written: "Lack of self-mastery." One may have desires and aspirations; he may put forth some strenuous efforts; he may know what he would do, and plan for it, yet he may lack capacity for the bigger things.

He who controls himself has taken the most potent weapon out of the hands of the enemy. Any contestant in a game stands a better chance when he has himself under control. Some one has said, "Beware of the man who fights with a smile on his face."

The man who rules his spirit is already a victor.

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

WHEN GOD REVEALS HIMSELF.

"Where is the Lord God of Elijah?"—2 Kings 2:1-15.

God, in some way, honors the demand for His presence and power. If we cry unto Him and put Him to the test, He is sure to respond. The God of Elijah was revealed to Elisha in the use made of the old prophetic mantle. The act of faith that cast the mantle over the Jordan of difficulty was honored.

The mantle of our spiritual deliverance has been, in mnay instances, the Word of God. When that is used in faith, God draws near. The same thing can be said of the Church, when its instrumentality is estimated properly and faithfully used.

Elisha's question was best answered in his own life. In the subsequent doings and character of that prophet, God was manifested. It pleases God to reveal Himself in a life that is surrendered, consecrated, laid down. This is borne out in an observation made by a Durham miner about that well-known saintly Christian worker and preacher, Thomas Cook. Said the miner, who had been listening to Cook on one occasion, "I'm not a Christian, but that man is thick with God!"

Prayer.—Lord's Prayer, all the circle joining.

(Continued from Page 9.)

in childhood, prayers of friends and loved ones. It would seem that an individual with all that behind him cannot be lost without promises in the Bible, to some extent at least, being discounted.

One can never live himself entirely away from the Christian teachings of early childhood. He may, by drink and dissipation, drive these things out of his conscious mind for the time being, but the great subconscious still retains them, and they will at times, in spite of himself, come to the surface. But, after all, does it pay to take the chance and, worst of all, waste the life?

S. M. SMITH.

Christian Orphanage

Dear Friends:

The children at the Orphanage escape scourges of disease for long periods, and then occasionally we have a real seige of it. We have not had an epidemic of any disease in four years. And for the last four years have had but very little sickness. Last year we had children in bed one hundred and thirty-six days. Perhaps a child in bed one day and hardly over two out of the one hundred and thirty-six days we had one girl in bed eighty-eight days. So you see we had one hundred children only sick one-half day each during the year. Four years ago we had flu and pneumonia. Some children critically ill, but we had no deaths. Now we have measles and whooping-cough. The whole Orphanage looks like a real hospital. So far, we have had no complications, and all are doing well. We are hoping and praying that we will have no serious trouble.

Orphanages are like homes—always in need of something. But it is always a joy to some one to supply our need. We need a piano for our new building. Who wil lsupply this need with a new one or a good second-hand one?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 16, 1928.

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Eastern N. C. Conference:		
Turner's Chapel	$ 1.62	
United Church, Raleigh, N. C.	3.67	
Hayes Chapel	4.64	
Pleasant Hill	3.00	
		12.93
Eastern Virginia Conference:		
Rosemont	$44.66	
Oakland	5.00	
Windsor	9.45	
First, Norfolk	4.35	
		63.46
Valley Virginia Conference:		
Leaksville	$ 3.37	
Antioch	2.00	
Newport	2.00	
Dry Run	1.75	
Bethlehem	2.22	
		11.34
Georgia and Alabama Conference:		
Vanceville		1.46
Alabama Conference:		
Noon Day		.60
Special Offerings.		
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W. H. Lee, support Mary D. Lee	63.50	
R. B. Wicker, coat for Edna	5.75	
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Northern Sunday Schools:		
Huntington S. S., Huntington, Ind.	$14.50	
Rev. A. Godley, Tenafly, N. J.	1.00	
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Thanksgiving Offerings.		
Eastern N. C. Conference:		
Oak Level		15.71
Western N. C. Conference:		
Zion		25.50
Outside help:		
Mrs. Mattie J. Cox, Suffolk, Va.		1.00
Grand total		$2,248.59

YOUNG PEOPLE'S RALLY.

On Saturday and Sunday, March 10-11th, there will be a combined meeting of the Christian Endeavor Union of the Eastern North Carolina Conference and children's workers of the Sanford district, at Sanford, N. C. Each Church of the Conference will be expected to send some young people as delegates, whether or not your Church has a Christian Endeavor Society. Each Church of the Sanford district, which includes the following Churches, will be expected and urged to send their pastor, Sunday School superintendent, all teachers of children in the Sunday School, and others interested in children—Bethel, Christian Chapel, Christian Light, Lee's Chapel, Lebanon, Martha's Chapel, Moore's Union, New Elam, New Hill, Pleasant Hill, Pleasant Union, Shallow Well, Sanford, Turner's Chapel, and Poplar Branch.

The young people's program will include conferences on Christian Endeavor work in the local Church, worship programs, addresses by Dr. Graham, of the University of North Carolina, and Dr. W. M. Jay, of Elon College, reports of the Detroit Student Volunteer Convention by Graham Rowland, a senior at Elon College, and others; a social, business meeting, and so on. Galen Elliott, Chapel Hill, N. C., is president; Ethel Woodlief, Henderson, N. C., vice-president, and Fleda Summers, Raleigh, N. C., secretary-treasurer. The leaders are enthusiastic over the meeting, which promises to be fine from every standpoint.

The children's division institute should be most interesting and worthwhile, with Miss Helen Stearns, teacher of children's work, in the religious education department of Elon College, and Miss Priscilla Chase, of Boston, Mass., and Raleigh, writer for children's periodicals of the Congregational Church, as leaders. The discussions will include organization and administration of the children's division, story-telling, training children in worship, the daily vacation Bible school, and teaching materials and methods. This will be the first of a series of children's division institutes to be held in the Eastern North Carolina Conference under the auspices of the Board of Religious Education.

PATTIE COGHILL, *Field Secretary.*

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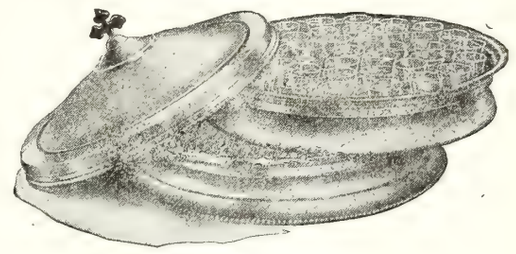
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**



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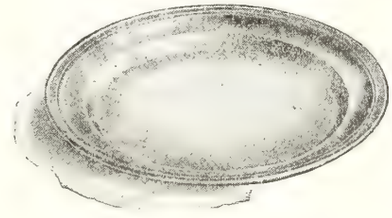

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Children:

As your editor is very busy getting her new work lined up, she has asked me to write to you. I am sending you a story that deals with restless children in the Sunday School class. As we all have these problems, perhaps you will get some idea that will help you solve yours.

We had such a dreadful accident in Ramseur yesterday. A little seven-year-old girl, on her way to school, was killed by the train. When the body was taken to the undertaker he found her pencil still in her little hand. Today they are taking her to Pleasant Ridge Cemetery, and many hearts are sad in the first grade at school because she is absent.

With all good wishes, I am

Sincerely,

MRS. T. A. MOFFITT.

Ramseur, N. C.

JIMMY TODD AND THE GOLD STAR.

By Daphne McVicker.

Just as the Busy Bee Class was finishing its work and putting away its pencils, something very exciting happened. The superintendent came in and told them that in just four Sundays, on Children's Day, there was to be a prize given to the class that had the most new members, the most members on time, and was the best-behaved during the class hour. The winner was to get a splendid big gold star.

The Busy Bees were like busy bees as they walked home from Sunday School. Just suppose that they, the very smallest class of all, should win that big gold star! Then somebody said something that made them all very sad.

"Jimmy Todd!"

That was the name of a boy who caused a lot of trouble to the class, for Jimmy Todd simply could not keep still. He talked out, right in class, and gave answers that were not right at all, but meant to make the pupils laugh. He scuffed his feet and whispered. How could the Busy Bees be the quietest and best behaved class with Jimmy Todd in it?

"Well," said Harry, "we'll have to put him out."

The others frowned. Nobody liked that idea. It wasn't right to ask a boy not to come to Sunday School. Then Andy Harris had an idea.

"I don't believe Jimmy means to be so noisy," he said. "He has so many brothers and sisters at home that he can't be heard unless he shouts. He can't get used to being quiet on Sundays."

Andy's idea was to teach Jimmy to be quiet. Harry said that he would ask him to come to his house next Saturday night, when he and his sister studied their lesson.

"Then he will know the lesson and won't have to ask so many loud questions," he said.

Andy promised to stop for him early Sunday morning and walk to Sunday School with him. Then Jimmy would have a chance to tell him all the things he needed to be told, and wouldn't have to tell them in Sunday School.

Helping Jimmy get to be a game. They divided up the Sundays, naming one person for each Sunday to keep Jimmy quiet. But what do you think happened? Jimmy was quiet on Sunday, but he brought his brother with him, and they had to take care of him! And the next Sunday he brought two more brothers, and they each brought a friend. That was because he was enjoying the class and wanted the others to enjoy it.

It was fun for the class to take care of all these boys and get up early to talk to them on the way to Sunday School. But then a dreadful thought came. They had been so busy taking care of Jimmy Todd that they had forgotten all about doing the other things to win the gold star!

They felt bad when they thought of that, for it was on the way to class on Children's Day, so that nothing could be done. It was a sorry row of faces that looked up at the superintendent as he started to speak.

"I am glad to give the gold star to the Busy Bees, the smallest class of all, but the hardest working. They have been the best behaved, the quietest, and have had more members on time and more new members than any other class."

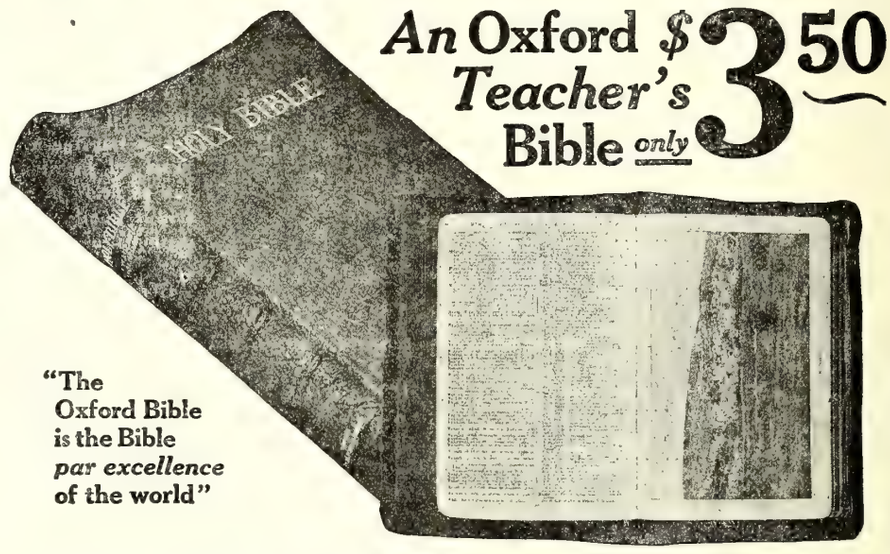
The boys and girls could hardly believe their ears. Even after the big gold star was shining on the wall behind their class, they were still amazed. Then Andy Harris began to laugh.

"Why, it's all Jimmy," he said. "The new members came with him, and we were all on time because we walked to school with him and his friends. All we did was to take care of Jimmy, and he did the rest."

(Continued from Page 7.)

be prepared before Jesus Christ can, through His Spirit, fully function in the soul of man. But any person may join the governmental Church. I must be to do. I do what I am; I am what I think. Thinking produces consideration; consideration, decision; decision, action; action, character, and character is what I am. "Whatsoever things are true, whatsoever things honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Salvation through deliverance, based upon faith and love, is biblical Christology.

OXFORD BIBLES



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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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OBITUARIES.

BIRDSONG.

George T. Birdsong was born November 17, 1851, and died January 5, 1928. On May 31, 1876, he was united in marriage to Miss Mollie E. Scarborough. He is survived by his wife, three sons—Willie E., Sam T., and Johnnie C. Birdsong; and 1 daughter, Mrs. R. N. Edwards; also eight grandchildren and four great-grandchildren, and one brother, J. H. Birdsong, of Birmingham, Ala.

The funeral was conducted from the home, near Wakefield, Va., by the writer, assisted by Rev. A. W. Lamdkin, of M. E. Church, and the body placed in the family cemetery to await the coming of our Lord. Certainly a good man has gone to his reward. May God bless those who mourn. C. E. GERRINGER.

WILLIAMS.

John H. Williams died at his home, near Quicksburg, Va., January 30th, aged 84 years. Funeral services were conducted from Whistler's Chapel Church, of which the five surviving sons and daughters are members, and the remains laid to rest in the Cedar Grove Cemetery.

The deceased was a member of the Methodist Church. His goodness and worth were recognized by his neighbors and friends. Funeral services were conducted by the writer, assisted by Rev. J. R. Dodson, of the Progressive Brethren Church. May God bless and comfort the bereaved.

W. T. WALTERS.

DUNDALO.

William Dundalo was born November 16, 1851, and died at his home, near Maury, Va., January 16, 1928, aged 76 years and 2 months. Early in life he was married to Miss Sallie Laine, who preceded him in death about forty years. To this union was born one daughter. He is survived by his daughter, Mrs. Frank Kitchen, and one brother, W. W. Dundalo. The funeral was conducted by the writer from the home, and interment was made in the family cemetery near Barrett's Church. God comfort all who mourn. C. E. GERRINGER.

SHIFLETT.

David Franklin Shiflett was born September 18, 1883, and was killed in an automobile wreck January 19, 1928, making his age 44 years, 4 months, and 1 day. He was the son of John and Ella Shiflett, who were faithful members of Antioch Christian Church. Surviving are four brothers and two sisters. Funeral services at the Mt. Clinton Mennonite Church January 21, 1928.

A. W. ANDES.

HAM.

Mrs. Sarah Elizabeth Ham was born March 6, 1843; died January 10, 1928. She was married to J. W. Ham, and to this union were born ten children. She is survived by seven children, 61 grandchildren, 57 great-grandchildren, and 1 great-great-grandchild, and many other relatives. Mrs. Ham had been a member of Liberty Christian Church practically all her life. She lived an unquestionable Christian life. The funeral service was conducted by the writer. May the Lord comfort the bereaved.

H. E. CRUTCHFIELD.

BEDDOW.

Eleanore Beddow died at Hancock, W. Va., December 10, 1927, aged 68 years. Funeral services were conducted by the writer from Palmyra Christian Church, of which the deceased was a member, and the remains laid to rest in the neighborhood cemetery. She left a number of relatives and friends to mourn her departure. We pray God's blessings upon the bereaved. W. T. WALTERS.

SHOOP.

Whereas, it has pleased our Heavenly Father, in His infinite wisdom, to take from the scene of his earthly labors Bro. C. A. Shoop, who died on the morning of January 17, 1928, at the age of sixty years; therefore, be it

Resolved, That, in this dispensation of Divine providence, our class has lost one of its most liberal and zealous members; the Church a brother whose heart and purse were always open to the needs of its general enterprises as well as the needs of the local Church; and the community a citizen who was ever on the look out to promote its interest and whose optimistic spirit was an inspiration to all with whom he came in contact.

Resolved, That a copy of this resolution be spread on the records of the Twentieth Century Bible Class of the Suffolk Christian Church, and a copy sent to the family of our deceased brother, and a copy sent to The Christian Sun for publication.

H. WOODWARD,
J. M. DARDEN,
W. W. POLLARD,
Committee.

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MILLER.

Mrs. Ruth Shelton Miller was born in Rockingham County, N. C., February 28, 1896, and departed this life December 26, 1927, in a hospital in Colorado Springs, Colo., where she was being treated.

She was the wife of Bro. R. J. Miller, who, with their five children, survive her. Sister Miller was a member of the Reidsville Christian Church, and up until her health failed her several years ago was active in all the Church work. She remained a member until death. Though absent in body, she was loyal in interest, as shown by her frequent communications with her friends.

Her body, accompanied by her family, was shipped from Pueblo, Colo., where the family made their home while she received treatment at a nearby hospital. Her funeral was conducted at the Church in Reidsville, January 3rd, at 2 P. M., by the writer, assisted by Rev. M. F. Huske, pastor of the First Presbyterian Church of Reidsville, and her body laid to rest in Greenview Cemetery.

The testimony of her many friends regarding her happy, cheerful disposition and her sweet Christian character is a noble and fitting tribute to her life. We humbly bow in submission in the hour of our bereavement, sustained and comforted by the assurance that she has transferred to the "Church Triumphant."

R. A. WHITTEN.

JOYNER.

On November 11, 1927, Bro. J. E. T. Joyner passed from this life to the great beyond. His age was 74 years, 11 months and 25 days. He was married three times and leaves to mourn their loss six children, 17 grandchildren, and a host of relatives and friends. He was for many years a faithful member of Mt. Carmel Christian Church. He was for many years superintendent of the Sunday School and remained an active deacon until near the time of his death.

His funeral was conducted at Mt. Carmel by his pastor, assisted by Dr. W. W. Staley. It was said by many to be the largest gathering ever seen at a funeral in this section. The congregation, the flowers, the words expressed by many showed the high esteem in which he was held by the people. May God's richest blessings rest and abide with his children, grandchildren and friends.

ELISHA BRADSHAW.

Walters, Va.

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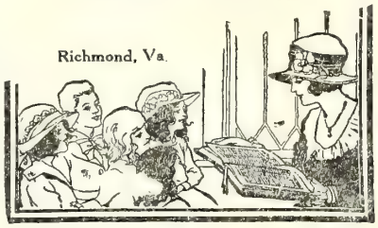

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VOLUME LXXX. RICHMOND, VA., THURSDAY, FEBRUARY 23, 1928. NUMBER 8.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A Lenten Program.—

The Congregational Church of the United States has outlined a definite program for the Lenten season. It will stress very definite things. Among the things to be emphasized will be chiefly the deepening of personal devotion. They will seek to heighten the religious ideals of youth, and they will seek new members. For the last ten years the Congregational Church has received about thirty thousand each Easter-time. All Protestantism needs to deepen the devotional life of Christians, that it may flow forth in power.

Ur of the Chaldees.—

Sir Frederic G. Kenyon has just returned from an archaeological investigation of Ur of the Chaldees, and he states that in his opinion a greater civilization will be discovered in that city than existed in Egypt. Finer and better workmanship is shown by articles discovered in the royal tombs. This civilization is as far from the Egyptian as the Egyptian is from our own. According to Sir Frederic, the Chaldean civilization was on the wane when Abraham departed from his native city. Students of archaeology will await with keen interest the further developments at Ur.

Mission Aid to Churches.—

A study just completed by the Institute of Social and Religious Research shows that the largest number of Protestant Churches receiving home mission aid in this country are not foreign, negro or Indian Churches, but are native-white Churches in rural areas. It shows also that in proportion to the population these rural areas already have a larger number of Churches than any other areas.

The findings of this study, contained in a pamphlet, entitled "Home Mission Aid," written by C. Luther Fry, and published by the Institute of Social and Religious Research, 370 Seventh Avenue, New York, at 35 cents a copy, disprove the commonly heard allegation that Protestant boards go out of their way to aid "competitive" Churches. On the contrary, Churches in rural communities that have only one Church each are as likely to be aided as Churches in communities that have four or more. While it is evident that "competitive" Churches are not being disproportionately aided, they are as likely to be aided as one that is "non-competitive."

Urges a United Youth.—

At the meeting of the Methodist Episcopal Education Association recently, in Chicago, Superintendent of Epworth League Blaine E. Kirkpatrick, urged a union of the youth of all Churches. He said, in effect, that youth should unite through the various young people's organization, that the Christian youth might present a solid and effective front to the world. He feels that the time has come for united effort and for the forgetting of the old and outgrown divisions that have kept us aprat too long. It is hoped by the leaders of the various young people's organizations that some plan can be evolved by which this can be brought to pass, and the leaders of all those organizations will gather in Chicago soon for the discussion of the matter. When youth has united, then the problem of Christian union will be largely solved, for from them will come the leaders of the next generation, and they will be leaders who cannot understand why the division exists. That will be a great day for Protestantism.

Religion of Colleges.—

A conference has been called for February 17-18th to discuss the religion of the college students. It will be made up of the college presidents, deans, head-masters, and ministers of Eastern and Middle Western universities. It is recognized that the religious life of the colleges is undergoing great changes, and these men are to think together of the forces tending to shape the moral and spiritual character of college and university students. Among the speakers at the conference will be John Grier Hibben, Clarence C. Little, Ernest H. Wilkins, Deans Herbert E. Hawkes, Willard L. Sperry, Rev. Harry Emerson Fosdick, Dr. R. H. Edwards and Prof. Rufus M. Jones. The conference is sponsored by President John H. Finley, President Frank C. Aydelotte, Dr. Henry Sloan Coffin, President Harry A. Garfield, Dr. John R. Mott, and others. The same thing which is calling these leaders together is exciting interest in the undergraduate world. The students are feeling that something must be done to meet the changed and rapidly changing conditions of moral and spiritual development in the university. The findings of the conference of leaders should be most interesting. Princeton University is entertaining the gathering.

Textile Wages.—

The textile manufacturers in New England have been forced to cut wages by 10 per cent recently. The Pepperell Mills of Biddeford, Maine, started the thing, and their example has been followed. For more than a hundred years the mills of New England have held a monopoly of cotton goods, but conditions have changed now, and throughout the South large cotton mills are turning out millions of yards of cotton goods in competition with New England. The only mills not cutting wages are those making fancy bed-spreads, laces and frills. The silk and woolen mills, while not booming, have not yet cut the pay of their workers. Thomas F. McMahon, head of the textile workers and editor of their publication, *The Textile Worker*, said that "We have read so much about prosperity lately, but to me, except for bankers, speculators, bootleggers and prize-fighters, it is all a myth." Cheap cotton and cheap power, abundant labor and comparatviely low living costs in the South have conspired to bring about this cut in New England wages. No one can foresee the result of these cuts, and it is certain that they will bring hardship and suffering to many of the textile workers.

Franz Peter Schubert.—

Life is a strange thing. A hundred years ago on the 19th of next November the authorities in Vienna were told that Franz Peter Schubert had died of typhus. It didn't matter much. He was just another of those hungry-looking musical fellows. The officers went over to the little house where he lived, and, getting no answer to their raps, pushed in. They listed his leavings—six pairs of shoes, thirteen pairs of socks, a shabby suit, a blanket or two. Ten dollars they appraised it, and they discovered then a pile of unpublished music and added two dollars more. Minds have changed since, and now he is given credit for more than six hundred pieces of wonderful music. He is best known for his songs. Vienna, who didn't care so much when he died, is now paying homage to him a hundred years after his death. They started the year with a Schubert concert, they will sing Schubert, and all over the world he will be celebrated this year. Under the direction of able broker, music patron, Otto Herman Kahn, the United States has elaborate plans, including an international musical contest, with prizes amounting to twenty thousand dollars to be awarded by the Columbia Phonograph Company. There will be concerts, and possibly a first American production of a Schubert opera.

Schubert was the son of a poorly paid Moravian school-master and a cook in a middle-class family. He began as an under-sized choir boy in the Imperial Chapel, and later as a violinist in a school orchestra. Then he taught in his father's school to dodge military service. He next was what Vienna saw, a round-shouldered, pasty-faced musical fellow, and then at thirty-one he died. But the world is remembering this year the Schubert of many songs, the musician to whom music and poetry were one, and we are recalling now the young man who rose early in the morning to set the lyrics of Shakespeare and Goethe to music, the genius who wrote first drafts and called them finished products, and we are marveling how one who died so young could have done so much for the music of the world, and now after a hundred years we are remembering and honoring him for the thing he did, and he died never having had enough money to feed himself and buy his music paper.

NOTES-PERSONALS

We have encouraging news again this week from Dr. Atkinson, who continues to enjoy the Florida climate and to forge ahead to health and strength.

Mrs. Allen Lassiter, of Sanbury, N. C., in renewing her Church paper, says, "I cannot get along without The Christian Sun. It is such a comfort to me."

Rev. J. T. Morgan, of Norfolk, has accepted an invitation to assist the pastor, Dr. C. C. Ryan, of First Christian Church, Richmond, Va., in evangelistic services to begin March 12th.

Mrs. Mattie Davis Bowden, sister of Dr. J. Pressley Barrett, who for so many years was editor of The Christian Sun, writes that she thoroughly enjoys the paper and that it is an inspiration to her in her enfeebled condition at this time.

The "Father and Son Banquet" of the city of Burlington was held in the Christian Church on the evening of February 16th. It was a great occasion. President Harry W. Chase, of the University of North Carolina, was the speaker.

Mrs. J. T. Williams, Suffolk, Va., Route 2, in renewing for The Christian Sun, says that she enjoys the paper thoroughly and wishes that every member of our Church could take and read it. She adds, "I hope to be a subscriber so long as I live."

Rev. H. E. Crutchfield, of Henderson, has sent us ten renewals and five new subscriptions. Bro. Crutchfield is the kind of pastor who is not content with advocating The Christian Sun from his pulpit. He mounts his faithful Ford and calls on the brethren. He believes in hand-picked fruit and gets results.

The Philathea Class of the Suffolk Christian Church, through Mrs. Annie Staley Calhoun and Miss Effie Beale, have secured, in all, twenty-four new subscribers for The Christian Sun. We record grateful appreciation to these two faithful workers and to their associates for the good work done for The Sun.

Miss Ruth Youmans is to receive the degree of bachelor of religious education from Boston University in June, and she is anxious to become a director of religious education in some Christian Church. Any pastor who is interested would do well to address Miss Youmans at 35 Temple Street, Boston, Mass.

Dr. L. E. Smith finds time in connection with his exacting duties as President of the Southern Christian Convention and pastor of the Christian Temple to conduct evangelistic campaigns for his brethren in the ministry. He is at this time with Rev. James H. Lightbourne, Troy, Ohio, where he will be engaged in an evangelistic campaign until February 27th.

Mr. J. A. Kimball has been appointed leader by Dr. W. C. Wicker, his pastor, for the Mt. Auburn Christian Church for the college fund. Bro. Kimball says that he is going to do his best and that he is devoted to the college and is glad to do what he can for its advancement. Many another layman of the Christian Church feels exactly as Bro. Kimball does in regard to this matter.

Dr. W. A. Harper, president of Elon College, taught the Men's Bible Class of First Christian Church, Richmond, Va., and filled the pulpit for Dr. Ryan at both the morning and evening services. He expressed himself as being much pleased with the new Sunday School annex. We are sure the pastor gave a standing invitation to worship with his congregation.

Rev. Milton W. Sutcliffe, in speaking of the Ministers' Conference at Elon College, says: "The Elon College Pastors' Conference was a great opportunity and inspiration to me. It should result in lasting good. I hope that we may have such a conference every year at this time." Bro. Sutcliffe will be happy to know that the board of trustees, in their session this past week, voted for this very thing.

The Student Volunteer Convention for North Carolina colleges, which met at Elon College last year about this time, met the past week-end at Duke University. The Christian Church of Durham entertained the Elon delegates. Among those who went from Elon were Miss Helen Stearnes of the faculty, Misses Graham Rowland, Jewell Truitt, Josie Loy and Messrs. Joe French, C. C. Foushee and P. G. Kinney.

Readers of The Christian Sun will sympathize with Mr. M. Orban, Jr., who gave the Christian Education Building to Elon College, in the death of his youngest brother recently. Two other deaths also have occurred in Bro. Orban's family in the last two months, but nothing can dim his ardor for the kingdom of Jesus Christ or in any way darken his hope of that spiritual inheritance which awaits him, he evidently believes, in the spirit world.

The Domestic Science Department of Elon College, under the directorship of Miss Sue Raine, their teacher, gave a banquet in honor of the trustees, faculty members and representatives of the five student organizations of the campus, while the trustees were in session at Elon the past week. It was a five-course banquet that did honor to the department and delighted its guests by the choice and delicious foods that were served.

A very pleasing feature in connection with the meeting of the board of trustees of Elon College the past week was the regular chapel service which the trustees attended and in which each one of them was introduced personally to the student body. The students were glad to know the men who have made Elon what she is, and the trustees expressed themselves as happy in the privilege of seeing the Christian Church of the future face to face, as the Elon student body represents that future Church.

Rev. W. H. Garman writes from Old Zion Christian Church, Norfolk, Va.: "We had the pleasure on Sunday, the 19th, of having Bro. E. B. White, pastor of Dendron Christian Church, with us. He brought us some stirring messages on the immensity of Divine mercy. We hope to have him with us again. The Church was packed to the doors. The musical program was great, by Harold and Dave Anderson, Mr. R. Cooke and Miss Evelyn Harris, the string quartet; the Gunter sisters rendered two special numbers that brought one man to Christ."

The Christian Sun carried last week the program of the Christian Endeavor Union convention of the Christian Churches of the Eastern North Carolina Conference, which is to be held at Sanford Christian Church March 10-11th. Mr. Galen Elliott, who is to preside at this convention, desires us to call special attention to the fact that at this session a constitution will be adopted and that the officers provided for in the constitution will be elected, so that the work will be on a permanent basis after the Sanford meeting. It is, therefore, hoped that a large number of people will attend the Sanford meeting.

The Christian Sun is very anxious to add to the list of its contributors from time to time new names other than those that have been appearing in connection with splendid articles recently. Our pastors would do the acting editor a real kindness if they would send him the names and addresses of persons in their congregations who have a message of uplift and inspiration for the Church, and these same pastors would greatly profit the Church and help forward the kingdom if they would themselves continue to write notes, obituary notices and accounts of marriages, as is their custom, and at the same time occasionally send an article out of their rich store of spiritual experience and thought for the edification of the Church.

BEREA CHURCH.

The work at this Church is moving along nicely. The services are all very well attended, except in extreme bad weather. Plans are being made for home-coming day, and the special evangelistic meeting in September. The debt on the parsonage is being reduced in a most encouraging manner, and these fine people are to be appreciated for the good work they are doing. The Church needs new Sunday School rooms very much, and we hope it will not be long until this dream will come true.

The last meeting of the official board, held at the home of Mr. and Mrs. C. M. Curling, was the best attended and the most helpful of any recent meeting. A number of important matters were discussed, among which were that of painting the Church and beautifying the Church grounds, to do which special committees were appointed. The next meeting of the board is to be held at the home of Mr. and Mrs. L. W. Nichols, on Tuesday evening, March 6th.

J. F. Morgan.

A WORD FOR BETHLEHEM COLLEGE.

By Rev. Joe French.

In thinking of our colleges and religious education during this period, let us remember Bethlehem College, Wadley, Ala., our baby school. Although it is our "baby," we must admit that it is a strong one and is doing its best to let itself be heard and felt, as is shown by the following facts. In the three classes that have finished there have been thirty-eight graduates—thirteen in 1925, eleven in 1926, and fourteen in 1927. Of these graduates, more than two-thirds (29) have taken work in higher institutions of learning since finishing at Bethlheem. Three have taken degrees and six more are to take degrees this spring. This is an excellent standing for students in comparison with the stickability of students in other colleges.

I think that the spirit of Bethlehem is responsible for this to a great extent. A spirit of friendship and comradeship exists between the students that one rarely finds. This fraternal spirit is encouraging and helpful. The students apply themselves well. They put more time on their studies than any group of students I have ever seen.

Let us get behind Bethlehem with our prayers and support her in every way possible, so that she may be able to render a great service to our Church in the South and to the advancement of the kingdom.

THE CHRISTIAN SUN'S PULPIT

THE ART OF PUBLIC WORSHIP.

By Rev. John G. Truitt, *Preacher.*

"All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy name."—Psa. 66:4.

Through this text we look upon a wonderful vision of David's—a prophecy of things to come. It is such a dream, or vision, that could come only from a great loving heart. From one of the finest fellows that ever lived on God's earth comes the great hope: "All the earth shall worship Thee." David sinned, confessed, repented and was pardoned, but in spite of that one slip he was written in Holy Writ as "a man after God's own heart." He was thoroughly capable of the prayer and praise found in our text. "All the earth shall worship Thee"; he did not know how it was to come about. He did not know that one would come who would eventually say: "I am the Root and Offspring of David," but he knew out of his loving heart that God ought to be loved by all peoples; that somehow, somewhere, some time He would be King of kings and Lord of lords. To read his psalms of praise is to become a better, sweeter-spirited person.

It is a great thing that one soul should worship God. Have you ever stopped to think what a great thing it is for one soul to love God, obey God and adore Him to the extent of worshiping Him? For one soul to lift itself to Him, rest in Him, and feel completely happy and satisfied in Him is nothing one whit short of heaven itself wherever it is. For a soul to worship God is the greatest thing going up from a sin-cursed world.

It is great because of the kind of God He is. Worthy is He of all love. Nothing amiss from Him has there ever been seen—mighty to save, mighty to keep, and able to love infinitely in return. Considering Jesus and considering God we see a complete unit of worship in the world. And that should be an anchor for our souls in times of doubt and distress. Do you suppose storms, powers, or principalities could separate such a union as that? It is the relationship of infinite love and obedience. It is offered to us through Christ Jesus; and to quote Augustine, "Our souls are never at rest until they rest in Thee."

It is a great thing that one soul should worship God, because of what God can make the worshiper. Do we feel empty and barren of good works? "Ye art created unto good works." Are we wondering ever what the goal of life is and whether or not it is worth living? Are we making life a blessing, or a curse, to ourselves and to others? Or have we accepted the power given whereby we may become the sons of God? God will make the true worshiper of Him able to say, "Behold all things are new."

How the world was blessed because one David worshiped God! In a time when Israel wanted earthly power, prestige and fame; in a time when there was growing upon the hearts of Israelites a lust for other gods, and gain; in a time when Israel could have lost its soul David worshiped God. He loved God. He held on to God. He felt mean and sinful if he for one moment took his heart from God. He was God's, and God was his Friend and Jehovah. This worship steadied the State, preserved the seed, and set God's will agoing in the earth.

Woodrow Wilson worshiped God. Sabbath after Sabbath he came to God's altar of prayer. Times were not too stressing, nor duties too great to take him away from God. He was present for prayer and praise and worship. He loved God as a child loves a father, and trusted Him when the roar of battle was deafening the ears of the earth. And one thousand years will not waste away the influence he played upon humanity in his efforts for international peace. Or take another type. Moody was a shoe salesman, but one day Moody came to love God. Oh! how he loved Him. He worshiped with all his heart. And God was able to do great things for that worshiper. We are told that he was never ordained to preach, remaining simply an instrument in God's hands. But he just pushed two or three continents right upon near the throne of God, and changed the history of this country perhaps forever. He worshiped God. And the world is hungry for all the folks it can find who worship God. A Church, a community, or a Commonwealth is greatly blessed which has one soul in that really and truly worships God; for from out of their life there shines a radiance that enriches every one and everything upon which it falls.

We must prepare ourselves for public worship of God. Many things are done without preparation, but few if any of them are done well. Public worship of God is no exception of the rule. A young man is going to see a big executive tomorrow. He will wish to secure a position within the firm, or a contract for a big order for his house. He studies the nature and will of the executive; he prepares his own life; he determines upon his manner and method of approach; he grooms himself in his best fashion; and then, like Esther, he goes in on his mission. Some fail to land the place because their collar is soiled or they pick at their fingernails, or they sit slovenly, or they speak stammeringly, or they do not know what they want, nor where they are headed. The half-prepared person seeks eventually a lower level.

"To every man there openeth
A way and ways and a way;
And the high souls climb the high way
And the low souls grop the low,
And in between, on misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low;
And every man decideth
The way his soul shall go."

If our souls are going to be high souls and climb the high way to the worship of God we must be personally prepared to worship Him. Some points in preparation are: daily prayer and Bible reading, looking forward to the holy Sabbath when we shall come to the highest moment of all in the public worship of God. Young people, I do not crave that you be goody-goody, but how I do pray that you will read your Bibles daily and pray that God may direct your lives, and may fit you for worship of Him on Sunday. The world waits for a generation of young people like that. Practice the presence of God. Feel Him near. Realize He sympathizes with you and loves you, and wants your love in turn. He gives you the breath you breathe, the water you drink; yea, the life which is yours. "A good man's steps are ordered of God." Believe it, practice it, and look forward toward Sunday when in a public way you can honor Him by worshiping Him. Then on Sunday before you enter God's house observe a quiet hour. Read your Bible, read over an old hymn or two, and then pray that as you go into the house of God you may feel His blessing, His approval, and His Spirit upon you.

We have not thought enough about this matter of public worship in recent years. We have entered into it all too lightly. We have looked for fine sermons instead of God. We have wanted a beautiful solo more than we have wanted an everlasting salvation. We have looked for a large congregation instead of a great Comforter. If we prepare ourselves to see the Father, we shall see Him, and it will suffice and satisfy and save. The preacher, the choir, the ushers, all must prepare their part. They all realize that; but if you prepare to meet God here, you will think it was a good sermon, and good singing, and, better still, you will know without being told that yours is a good Saviour.

Memory is to play a big part in public worship. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Remember thy brother." When you come to Church, if you would see God, see your brother. Remember how you have treated him. Remember how he has treated you. He that cannot love his brother cannot love God. If you will allow it to be so, one of the biggest possible things that can come over life is your coming into the house of God for prayer and praise and worship. It will correct your attitudes toward your neighbors, friends, foes and sweeten your life. You may be miserable one Sunday on account of your sinful conduct, but you will realize that another Sunday is coming and you can smite on your breast and look up into the face of God and say: "Have mercy upon me, a sinner"; and then go out and live the prayer all the week. Next Sunday will be the happiest day of your life.

Not only is your stay within the house of God should you remember your brother, or men; but also remember God. Jesus, in making plans for the highest moment of public worship, namely: the partaking of the Lord's Supper, said, "As oft as ye partake of it do it in remembrance of me." Remember the things God has done for you, and the things which by His grace you have been able to do for Him. As the program of worship carries you through the hour, be constant in your remembrance of God and you will come out of the Church with a radiance on your face and a high and holy purpose in your heart.

This brings me to suggest that "without faith it is impossible to please God." How can we worship God if we have not faith in Him? Faith is the very essence of worship. There is no basis of love for God if we have no faith in Him. "If you believe not, ye are condemned already, because ye have not believed." Faith honors God. Doubt dishonors Him. Is it raining in your life? Are there clouds? Are there difficulties? What do you expect? It is life you are living, and God is the God of life, and able, anxious to bear you tenderly through it all. So in our worship of Him we must exercise faith, and then we shall be able to "worship Him in spirit and in truth, for the Father seeketh such to worship Him." If we are prepared to worship Him; if we regard our brother, and not iniquity in our hearts; and if we have faith we shall see many of the things that discourage us in a far different light.

The world is waiting, longing for your life if you will only make it a God-worshiping life. Jesus' life was supremely a God-worshiping life, and while the world crucified Him on Friday, it began to kiss the "emblem of shame" on Sunday. And today His is the sweetest name on mortal tongue. "All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy name."

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

UNPAID OBLIGATIONS.

Obligations are legal, moral and spiritual. A promise is binding in law, and failure to keep promises is a sure way to lose the confidence of others. Confidence is one of the greatest assets in human society. Credit is built on confidence, and the world's business is conducted chiefly on credit. The government and all great corporations rest on their bonds and stocks. Any institution that loses its credit goes out of business. The government not only issues bonds, but its currency is nothing more than a promise. When the Civil War ended, Confederate money had no value. Confidence was gone. The most important thing in individual life is credit. Man gets all he needs as long as his credit lasts. Confidence in business means credit for business.

Moral obligations are more binding than legal obligations, because many of them are implied, if not assumed. That parents are under obligation to provide for their children is not a verbal or written promise—it is implied in the very nature of parenthood. That members of the Church are under obligation to support the Church and its institutions is not a matter of promise, but of implication. A personal promise adds to this moral obligation the legal obligation. But, if all members would keep their moral obligations to the Church, verbal and written promises would be unnecessary. Paper promises simply admit the moral obligation. When the word is as good as the bond, it emphasizes the binding force of the moral obligation. The Christian does not have to promise to attend Church and contribute to its support, but such promises enable officials to do the business in a business-like way. The vows taken at the marriage altar simply announce to the public what is known in the hearts of those who pledge their troth to each other.

Spiritual obligations are the finest and embrace all the rest. There is a spiritual sense of obligation to God that every heart feels. Right and wrong are known in the domain of this spiritual relation to God. His Spirit moves upon human spirits and makes men conscious of their dependence upon and obligation to Him. When this obligation is inwardly admitted and assumed, it carries all other obligations in their place. Right relation to God means right relation to men. Those who love God with all their heart will love their neighbors as themselves. Those who pay their vows to God will keep their promises to men. Those who pay honestly what they owe to God will pay their debts to men. Spiritual obligations include all obligations; and a man cannot be true to God and false to men. When any of these three classes of obligations remain unpaid, the man is in debt, and debt is the burden of the world. Have you paid your dues? Have you given your heart to God—your name to the Church? Have you given of your means as the Lord has prospered you? Have you taken care of your obligation in the spiritual, the moral and the legal realms?

HOME, CHURCH, COLLEGE.

There are three institutions with which the Christian should have an intimate concern. They are written at the head of this editorial.

We have no choice about the home into which we are born. In the very nature of the case we could not be consulted about this matter. Our parents sacrificed for us in our tender years and lavished their love and affection upon us. Home, of necessity, becomes a foretaste of heaven when the Spirit of Christ reigns within its four walls.

But we do have a great deal to do when we reach maturity with the home which we ourselves will found. Here again Christian principles must underlie, and when they do underlie the home, home really becomes, as in the case of our childhood, a foretaste of heaven.

We have the entire decision of the matter of our relationship to the Church. It should be the joy of our lives in childhood and youth to ally ourselves with the Church of Christ. It is the greatest character-building institution outside of the home that we know anything about, and even the home would not be able to function as a Christian institution without the support and influence of the Church.

When our young people have finished high school and are looking forward to college preparation, again we must remember that the same Christian atmosphere is necessary in order for the proper development of Christian character as in the home and in the Church. That is why the Christian Church has found it necessary to maintain colleges for the preparation of its young people, because the Christian Church wants its leaders to be men and women of Christian character. They can secure the knowledge that makes for material success in life in a great number of institutions, but in order to be sure that this knowledge will be mediated to its young people in terms of the Christian religion and of its own ideals, principles and practices, the Christian Church has wisely decided that it must have its own training centers. So in 1888 Elon College was founded, and five years ago Bethlehem College was founded.

These are our colleges. They are Christian colleges, at least in their intent and purpose. It is their privilege and their duty to prepare ministers for our Church in our pulpits and lay workers in our pews, and in every way to mold the life, character and attitude of the young people who come as students so that they will reflect in their after life the true principles and ideals of Christian character.

These three institutions—the home, the Church, and the Christian college—should really be thought of as forming a unity. They do work together wondrously in the development of Christian character. It is doubtful if any Christian civilization can survive the passing or the crippling of any one of these three institutions. They are fundamental in our life, personally and nationally. They are also fundamental in the growth and development of the kingdom of God.

W. A. H.

PRESIDENT'S REPORT.

February, 1928.

I.

Allow me, in the very beginning, to express to you my grateful appreciation for granting me the first vacation I have enjoyed in seventeen years, when during last July and August you permitted me to have six weeks off for research and study in Columbia University. It was indeed a real vacation to me, and I enjoyed it to the full. I was gratified to learn that your methods of discharging your trusteeship have the stamp of approval upon them as the practice of the 659 colleges and universities of the country reveals. I also learned that a board of trustees has three major functions—to determine policies, control finances, and choose a president and hold him responsible. When the trustees and president disagree or he fails to carry out their policies, they should secure another president, says the practice of American colleges since Harvard began in 1636.

I worked on two projects while I was there—one in the field of religious education, the general topic being, "The Definition of Majors in the Field of Religion," and the other being in the field of college administration, with particular reference to "The Participation of Alumni in College Government."

The first of these studies is not yet fully completed, though a section of it will appear under the title of "The Growth of the Teaching of Bible and Religious Education in Colleges and Universities" in an early issue of *Christian Education.* The study, when it is completed, will have the imprint and approval of the Council of Church Boards of Education, but it will be some time before all the facts can be collected that bear upon such an important theme.

The study that related to the participation of alumni in college and university government, including a further study which I conducted during the fall of 1927, appeared in the first issue of the Elon Alumni *Voice* and reference is made to it as constituting a part of my report at this time.

The United States government has requested the privilege of examining both these reports, and the one relating to the alumni is in the hands now of the Bureau of Education.

II.

I hope that you will find it possible to give particular attention to some method by which the alumni of the college may be enabled to participate directly in the government of the college through their own representatives on the board of trustees. You will, of course, not hasten into this arrangement, and I do not recommend that, but I do recommend that your committee on alumni affairs be specifically authorized to confer with the Alumni Association officials respecting a basis of co-operation eventually leading to direct participation of the alumni in the government of the college.

Dr. W. H. Boone, president of the General Alumni Association, I hope will make a full report to you of his splendid activities on behalf of the college. I wish particularly to commend him for his plan of organizing local alumni associations which will elect representatives to a gen-

eral alumni council which will be the legislative body of the alumni, and his efforts to found the Elon Alumni *Voice*, the first issue of which appeared this month. Also his plan of inaugurating class reunions at commencement by decades deserves commendation.

There arrives a time in the history of every college when its alumni become conscious of their responsibility for their alma mater. This time has arrived in the history of Elon College, in my judgment, and I hope that every encouragement will be given the alumni in their desire to serve the best interests of their alma mater. In this connection, however, I learned from my privilege in Columbia this summer that every college problem has a history and should be disposed of in accordance with the experience and practice of other institutions. That is why I made the study that I did with reference to the participation of alumni in college government. And as I have already said, I hope you will make this the basis of your approach to the solution of this problem.

(This item was approved, and a committee appointed to confer with the alumni.)

III.

For many years I have felt the need of having the pastors of the Southern Christian Convention visit the college while the college is in session, so that they might come to know it in an intimate, personal way. I suggested this matter to a generous friend last fall and told him I thought it would take about $500 to pay the railroad fare and other expenses of our ministers to bring them to Elon. I further suggested to him that the college would entertain the ministers for luncheons and dinners as an appreciation of their coming, and that I felt sure the faculty and ctiizens of the community would lodge them in their homes and furnish breakfast. By return mail, this good friend said that he would pay the traveling expenses, and so I was enabled to issue invitations to the "first pastors' conference" to be held at Elon College, January 23-27, 1928. Exactly sixty pastors attended, in addition to the ministerial students of the college.

I think you have seen from THE CHRISTIAN SUN, and no doubt have heard from your pastor individually, that this conference was a decided success. It accomplished the purpose we had in mind—to bring the ministers of the Church into a personal knowledge of the college, its life and problems, and to give the college, both faculty and students, opportunity to know at first hand the leaders of our Church. So far as I know, every minister who came thoroughly enjoyed himself and would agree with the verdict in regard to the conference expressed by one of the ministers in a personal letter when he said: "It was a rare opportunity to know our college, as we could never have known it from occasional visits and on dress-up occasions. We saw faculty and students at work and at play. We mingled with them and were for the time being a part of them. Of course, I have always loved "Old Elon," but I must confess that I had never known the "New Elon," and we cannot so well love that which we do not know. Before the conference, Elon was an institution that I regarded as very necessary to the welfare of our beloved Church, and as such it was our duty to support it. Now, I have a new interest and love for Elon, born of closer acquaintance and intimate knowledge.

There is a feeling on the part of our ministers that we should have these pastors' conferences annually, or at least each two years. I suggest that the board of trustees carefully consider this matter. (Annual meetings were approved, and the president was authorized to arrange for them.)

IV.

During the year we have had visits from a steady stream of distinguished Congregational leaders, both of the ministry and of the laity. Many of these Congregationalists have been on their way to Florida or from Florida and have incidentally dropped in to visit us and to get acquainted. Not a few of them have expressed the desire for a closer co-operation between their Church and ours in the maintenance of our colleges. They have all been particularly impressed with the work in religious education, in which Elon has pioneered. Dr. Lewis H. Keller, president of the Atlanta Seminary, spent two days with us here in January. After he had returned to his institution in Atlanta, he wrote me a letter which I sent to each of you in the official call for this session of the board of trustees. Since then I have had further correspondence with him and have held an informal conference with Dr. Kirbye, of Raleigh. Also Bro. J. M. Darden voluntarily secured certain confidential information in regard to the institution at Atlanta which will be presented to you when you take up for discussion this item of my report.

It seems that it would be a very good plan, generally speaking, for the Congregationalists and Christians to unite in building up an educational system of higher educational institutions in the South. In accordance with this general plan, it would appear to be wise to dispose of the institution at Star, N. C., owned by the Congregationalists, and combine it with Elon College. It also would appear to be wise to move the Atlanta Seminary to this place, combining it with our department of religious education, calling the combined department "The School of Religion."

The academy at Thorsby, Ala., should be combined with Bethlehem College, which should be made a standard junior college and subsidiary to Piedmont College, in Georgia. In addition to this, in Florida, Rollins College should be supported by the two denominations.

I refere this whole matter, however, to you for thorough study and consideration.

(A committee, consisting of Dr. W. H. Boone, Rev. S. C. Harrell, Dr. C. H. Rowland, D. R. Fonville, Dr. L. E. Smith, Dr. W. W. Staley, and the president, was named to confer with the Congregationalists.)

V.

We are now in the midst of the college period of the benevolence budget of the Southern Christian Convention. From this offering Elon should receive $36,750 if her budget is to be balanced. If we do not balance the budget, our membership in the Southern Association of Colleges and Secondary Schools will be endangered. We know what has happened to our Defiance College, in Ohio, when it failed to meet the requirements of the North Central Association, and to Union Christian College, in Indiana, when it could not qualify for membership in the same association. Elon is now the only college of the Christian Church accredited by a regional standardizing agency. We must, therefore, raise this benevolence budget, no matter what the effort may cost us to do so.

I am gratified at the fine brotherly way in which the ministers of our Church have co-operated with me in laying the plans for this benevolence budget. They observed the day of prayer for the colleges. They have appointed lay leaders, many of them, in their Churches. They have written letters to their brother ministers. Particularly has the President of the Southern Christian Convention aided me in a most statesman-like way. And our ministers generally have assured me that they will do their very best during the month of February to bring the offerings up to the full quotas. Also I am sure that you have enjoyed the fine, high-grade articles that have appeared in THE CHRISTIAN SUN emphasizing the place of Christian education in our denomination and the need and value of our college.

God only knows at this time what the result of this offering will be, but I feel sure that the college was never so deeply set in the hearts' affections of our ministry and of our laity as at this particular time, and I am hoping and praying for the best results.

After the college offering period is over, if the quotas have not been fully met, it is our purpose, acting under the authority of the budget commission, to enter the field and endeavor by collecting on pledges and through personal gifts to secure the full amount before the expiration of the present college term.

I am inclined to think that we will not be able from year to year to appeal to our people to make this donation to the colleges so as to keep us in the Southern Association of Colleges and Secondary Schools. This is the motive of fear, and we must appeal to the motive of love. If the pastors will continue to see that their Churches accept this benevolent obligation each year as an opportunity to express appreciation and love for our college and the cause of Christian education, then it will be increasingly easy for this money to come through regular channels. I think that it will be necessary to write the benevolence budget quotas into the local budget of the Churches and by the annual canvass of funds each year in each local congregation to secure subscriptions to cover current expenses and the benevolence program of the denomination at the same time. In this way, through regular channels, our enterprises, all of them, will be regularly and systematically provided for.

There is another way for the college to approach this problem, and that is to ask the Southern Christian Convention for the privilege of undertaking to raise a sufficient amount of money to pay off all indebtedness and to raise the endowment of the college net to a million dollars. I would personally prefer this latter method, though meantime it will be necessary to continue to raise the benevolence budget.

I refer this whole financial question to you for your most earnest consideration.

(The board urges every Church to raise its quota and to request the Southern Christian Convention to permit a campaign, when the board should so desire, to raise $1,000,000, or more if necessary, to pay all indebtedness and give the college a net endowment of one million dollars.)

I regret to have to report that since your last session Dr. J. W. Wellons, trustee from the foundation of the college, and Bro. C. A. Shoop have passed away. I suggest that a committee on resolutions be appointed at this time to voice your expression of appreciation for the service they rendered the college and for their inspiring Christian example. (Col. E. E. Holland, Dr. E. L. Moffitt, and Dr. C. H. Rowland appointed.)

Col. Marvin L. Gray, whose resignation was presented at last commencement, but was not accepted, insists that his resignation be accepted at this time. (Accepted.)

There are, therefore, three vacancies in the membership of the board of trustees at this time. (Rev. A. W. Andes, J. A. Williams, and Prof. L. L. Vaughan were elected.)

I suggest that at this session of the board you select persons on whom you will confer honorary degrees.

W. A. HARPER, *President.*

BUSINESS MANAGER'S REPORT.

To the Board of Trustees of Elon College:

The business manager will here give a summary of the business of the college from the time the books were closed last May to the present time, and offer some suggestions for the consideration

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Nancy Polk Clements, daughter of Josiah P. Gay, and widow of Thomas J. Clements, was born in Isle of Wight County, Va., on November 7, 1845, and died at the home of her daughter, Mrs. W. H. Dick, in Macon, Ga., on Tuesday morning, January 3, 1928, at the age of 82 years, 1 month, and 26 days. Funeral services were held at Antioch Christian Church, in Isle of Wight County, Va., on Friday, January 6, 1928, conducted by Revs. W. W. Staley, C. H. Rowland, and I. W. Johnson. Mrs. Clements had been a member of Antioch Christian Church for seventy years, and she and her husband were prominent and useful members of that Church for half a century. That historic Church, dating back to Colonial times, when it was a Church of England, holds in its cemetery many noted religious characters, but none more devoted to Christ and the Christian Church than Thomas J. and Nannie Polk Clements. When the scroll of time is unrolled and the names of the worthiest are revealed, none will be entitled to honor more than devoted and faithful members of country Churches. Great men like Wellons, Beale, Barrett, and Butler preached there, and great souls were born of the Spirit and labored in Antioch Church.

Mrs. Clements is survived by two sons—W. R. Clements, of Nashville, Tenn., and F. M. Clements, of Greensboro, N. C.; and two daughters, Mrs. W. H. Dick and Miss Ruth Clements, of Macon, Ga. Her sons were present at the funeral, but her daughters were unable to make the long trip at the time. A good congregation paid sympathetic and loyal respect to this greatly beloved member of the Church, neighbor and friend.

On March 8, 1927, just nine months and twenty-five days before her death, Mrs. Clements selected 2 Timothy 4:6-8 as the text to be used at her funeral: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me at that day; and not to me only, but unto all them also that love His appearing." That text was read, commented on, and was all the more touching because of the manner of its selection by one whose life justified its selection. It was a great experience that viewed death(approaching, in the light of this wonderful record of Paul. God's kingdom is a kingdom in which all the faithful can wear crowns.

Rev. Dr. I. W. Johnson, Mr. Joel Holland, Mrs. I. W. Johnson, Mrs. W. H. Andrews and Miss Evelyn Clements sang "Safe in the Arms of Jesus" and "Abide With Me"; and the congregation joined sympathetically in the songs and prayers. "Her children rise up and call her blessed," and her friends praise her. Whether we think of it or not, we live in three worlds—the present, the past, and the future—and this is never so plain to us as when our loved ones pass over the river to rest under the shade of the trees. The old home looms up in all its sweet memories; the home we now occupy seems robbed of all that made it home, and the future home glows with bright anticipations of reunion and eternal companionship.

W. W. Staley.

ELON LETTER.

The board of trustees of Elon College met on February 14th, at 10 o'clock. It was a dismal and dreary day without, but it was a forward-looking and cheerful day within. The spirit of progress and of hope animated each trustee. The problems that faced the board were approached in an optimistic and statesman-like effort, and decisions were reached which will tell mightily in the future progress of the college.

Four great measures were initiated that will be determinative very largely of the future usefulness of Elon. We are printing elsewhere in this issue the report of the president to the board of trustees, and, in parentheses under each item, indicating the action taken by the board of trustees; and we are also printing in this issue a statement of the business manager of the college, setting forth in detail financial matters as of February 1, 1928.

The first great forward action taken by the board of trustees was with reference to the recommendation of the president that steps be taken to give the alumni of the college the right to elect trustees from their own number. For many years there have been trustees from the alumni on the board, but they have not been elected by the alumni as such. The president made a very careful study of this whole matter, and recommended to the board of trustees that this privilege of direct participation in the government of the college should be granted the alumni.

The second forward step taken by the board of trustees was the appointment of committee to cooperate with the Congregationalists with reference to matters of higher education in the South. There is no doubt that here is a fine opportunity for a practical program of Christian union in the realm of Christian education. There are real possibilities of Christian unity as well as of Christian union in this co-operative educational enterprise.

The third item was the decision of the board of trustees to request the Southern Christian Convention to permit them, when in their judgment the time for such an effort shall have arrived, to undertake to raise a sufficient sum of money to pay off all the indebtedness of the college and to bring its endowment up to a net million dollars. When this has been done, the raising of $36,750 a year through the benevolence budget will cease to be necessary; but until it is done, the board of trustees will call upon the Churches and their pastors to raise every penny of the assigned quota for the college offering. The board of trustees believe that the Christian Church is definitely committed to the maintenance of Elon College and that it is willing to sacrifice, through the benevolence budget offering, for its immediate needs. The board also believes that the Church will rally nobly to the effort of the college to place itself on a permanent financial basis when the hour comes to raise this large sum of money to pay the indebtedness and increase the endowment.

The fourth great thing done by the board of trustees was to perpetuate the Pastors' Conference as an annual gathering at the college. This year, for the first time, our ministers were invited to a Pastors' Conference. It was undertaken by the president on his own initiative. In his report he referred the future of this conference idea to the trustees for consideration, and they unanimously voted that it should be made an annual gathering. The possibilities of mutual good-will and understanding that inhere in this annual gathering of the ministers at our college cannot be over-estimated. It makes it possible for the young people, who are to be the workers in our Churches, in the days ahead, to know in a personal and intimate way our present leadership, and it gives our ministers who are the keymen for every enterprise of our Church, opportunity to know the college just as it is. The college will look forward with great pleasure, therefore, to entertaining the ministers of the Church in annual gathering.

There were three vacancies in the board of trustees, and three splendid men were chosen to fill them in the persons of Mr. J. A. Williams, Franklin, Va.; Prof. L. L. Vaughan, Raleigh, N. C.; Rev. A. W. Andes, Harrisonburg, Va.

W. A. Harper.

OUR COLLEGES.

By Dr. W. S. Alexander.

(A sermon preached on the "Day of Prayer for Colleges.")

A native inner urge is constantly propelling mankind onward and upward. Unexplored areas lie out beyond the vanguard of mankind's upward marching army. Action is in evidence. The unconquored beyond serves as a magnet; the unexpended, pent-up force within serves to propel, and progress is being made. Mankind is dreaming dreams and seeing visions, and supplementing these by honest efforts toward their realization.

The advance guards are occupying vast areas that are but sparsely populated. The great problem before mankind is to equip and qualify the mass of humanity to enter where the few have explored and take up possession. The pressing need is an adequate supply of competent, faithful, consecrated leadership to man the expedition in its onward march. So important a factor in human progress is not easily secured. Long protracted effort, skillfully directed, dealing with a life that contains true metal is necessary to obtain such a product. Few indeed are they who are able to subject themselves to the refining fires with such abandon, with such intense interest and oneness of purpose that all that is necessary will be endured until the dross is consumed, that the metal of which they are made is purified and made capable of standing the strain necessary to qualify for real leadership.

The great outstanding mental and moral mechanicians of the race have constructed factories superintended by the best-trained leadership available, and using in their employ a vast army of helpers, varying widely in their qualifications for service. It would probably be better to say that "hot-beds" have been constructed in which lives are accepted undercircumstances most favorable for development and exposed to all that is calculated to serve as food and exercise conducive to such development.

What sculptor is to a block of marble, education is to the human soul. Artists are by this process discovered, developed, released. A great service has been accomplished by the production of a great servant. Education is a very comprehensive term. It includes all that exerts a formative influence on life. Its greatest object is not merely to furnish the mind, but rather to discipline that mind; to develop genuine self-control; to enable the individual to think clearly relative to the problems of life and to act rightly in all the situations in which life finds itself involved.

The great Horace Mann once said, "Education is our only political safety. Outside of this ark, all is deluge. School-houses are the republican line of fortifications." Accepting this as truth, it then follows that the more universal becomes the proper use of educational institutions, the greater becomes the self-protecting power of mankind. Eductaion is not constituted of one single ingredient, namely: mental development—power to think, power to devise, power to execute. Complete education always contains a proper admixture of the

element of control. A century ago, England's great general, the Duke of Wellington, declared that to educate men without religion was to make them but clever devils. The yegmen who but lately visited our community—a Loeb or a Leopold, a Hickman, and countless others—are but examples of the great body of failures in our educational output.

Daniel Webster once said: "If we work on marble it will perish; if on iron, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds and imbue them with principles, with the just fear of God and love of fellow-men, we engrave on those tablets something that will brighten to all eternity."

The Church has but poorly executed its task, but it has quite accurately sensed the manner in which it must be done. Through its whole history it has sought faithfully to train a competent leadership. As time went on, this attempt became more and more organized, until more than seven centuries ago it evolved the university system of education. This is a daughter of the Church. The Church has always sponsored that which has meant most to mankind. Out of the first 119 colleges built in America east of the Mississippi River, the Church built 104 of them. She has recognized that neither piety, virtue nor liberty could long flourish when the education of youth was neglected, and she has endeavored faithfully to attend to that great task. She early attacked the problem and has through the ages made progress toward its solution.

The denomination known as Christian has not lagged behind in her endeavor to bear her full share of responsibility in the educational task. Proportionate to size, probably few denominations have done more than have the Christians. She has produced rather a large family of schools and colleges in which aspiring young lives have found the opportunity, the encouragement and the assistance necessary to enable them to equip for a larger life service. Like all families of any age, their membership is divided into two classes, the living and the dead.

The family of Chrsitian Church schools and colleges is about equally divided between the livin gand the dead. Every member of this family was a welcomed child in the home. Each undertook its work with enthusiasm, zeal and faithfulness. Each rendered good service. Some were short lived ,not experiencing a good degree of development, the result of undernourishment. Others lived longer and served nobly until standardization requirements were lifted beyond their reach. The vision of their founders and sustainers did not widen and keep pace with the educational progress of the age in which they, as children, had been brought into existence. Failure to be supplied with that which could sustain life resulted in this untimely death. The service which they were so splendidly rendering and which was so badly needed was cut short. While some of these efforts may have been sporadic and unwarranted, yet they were all born out of a sincere desire to serve. Their failure must be charged more, probably, to the short-sightedness of their constituency than to the attempting the impossible by their founders.

There are five living members of this family of schools and colleges. Starkey Seminary, located at Lakemont, N. Y., is a preparatory school of exceptional merit presided over by one of the leading educators of our Church, Dr. Martyn Summerbell. Palmer College, now located at Albany, Mo., formerly located at LeGrand, Iowa, is a junior college. This college has done a very fine piece of work for the Christian Church. Never did it serve more efficiently than at present. Rev. Alfred W. Hearst, B. D., has lately been chosen to the presidency of this institution, which position was made vacant by the resignation of Dr. F. G. Coffin, the highly honored president of the General Convention of the Christian Church. Mr. Hearst is a worthy successor of a worthy man.

The youngest child to enter this family of colleges is our Bethlehem College, located at Wadley, Ala., whose affairs are administered by Dr. S. L. Beougher. Samples of the good work done by this institution are among our student body and serve strongly to recommend her for continued support.

The Christian Church has true cause to lament the loss of two of her most honored and most faithful colleges, namely: Antioch College, located at Yellow Springs, Ohio, whose first president was the great Horace Mann, and Union Christian College, Merom, Ind., whose first president was Nicholas Summerbell. The product of these noble institutions has greatly enriched the Church. But time will not permit us to speak further of the honored dead. Mention must be made of the two other strong living members of this family.

Defiance College, Defiance, Ohio, is the principal college of the Christian Church located in the North. She is manned by a most competent, consecrated faculty, who have sacrificially served the Church and the cause of education for many years. Her product is filling places of responsibility in many worthy fields. She has lately suffered very unjustly at the hands of those whom she has so faithfully served. There has been withheld from her the financial support which would enable her to remain in the North Central Association of Colleges and Secondary Schools. She has enjoyed membership in this accrediting association for twelve years. The interests of her graduates are very seriously threatened should she fail to regain this membership in the near future. We pray that there will be speedily forthcoming that which will enable her to do her full service.

We leave until the last that which concerns us most. There is another member of that family of colleges. The one with which we are most intimately acquainted; the one in whose welfare we are most interested—our own Elon College. No other human factor in the Southern Christian Convention has made so large a contribution toward the highest interests of the Convention. The greatest need of any worth-while enterprise is a leadership with a vision broad and distinct, with a power to think and to act commensurate with the tasks to be performed. Elon College has a noble part in furnishing the ministry of the Church, whose servant she is, with a qualified leadership.

We are informed that when this college came into existence there were but two ministers actively engaged in the pastoral service of the S. C. Convention who held college degrees. To that number Elon College has contributed until there are now fifty-eight college graduates in such service, fifty-one of them being graduates of Elon. That service alone by no manner of means measures the part which she has had in kingdom building. A service of incalculable worth is being rendered by the more than five hundred graduates who are lay-workers in our Convention Churches, and that much-larger army of more than four thousand workers who have had some college training within her walls. What the Church would have been without this body of workers enjoying various degrees of training, we get no pleasury out of trying to imagine. The present need and urgent demand for an adequate leadership is far beyond the ability of Elon College to supply. Absolute impartiality characterizes the Christian service which the college renders. Students of other religious faiths have equal rights with those who are members of the Christian Church. And many able workers in other armies of our one Master receive rich benefits from the training enjoyed at Elon.

A high and holy purpose has ever motivated those who have had the responsibility of directing the efforts of Elon. Intensely sensitive to the need of moral control in all of life's actions, she has made the choice of a motto, the realization of which wakes the highest and best at her command. That motto is "Christian Character, First and Always." Great care has been taken to accept service only from those whose life ideals measured up with the lofty ideals of the institution. The institution's product is the proof of the high degree of success achieved.

Extreme care has been taken in the selection of a controlling personnel and the body of instructors. The quality of character and the degree of competency possessed by the body of trustees who direct the affairs of this institution is commendable indeed. An educational enterprise which commands the faithful service and the sincere interest and attention of such a body of business and professional men commends itself to the young life seeking development. It would likewise be difficult to find a more efficient, sympathetic, considerate administrative force than are those individuals charged with the responsibility of administering the affairs of the college.

Continued membership in a Church college faculty is a good recommendation of character, quality, competency and motivation. The veterans in the profession need no further recommendation. Along with a competent personnel administering and instructing, a college needs a physical equipment of such a character as to furnish opportunities which adequately satisfy the needs of all students in the pursuit of any subject offered. Few colleges possess an equipment so adequate as that possessed by Elon.

Give such a school so manned and so equipped a body of young men and young women intently bent on thoroughly preparing themselves for real living, and you have such a combination of competent direction, honest endeavor, thorough cooperation and physical facilities as cannot fail producing most desirable results. Elon College possesses as fine a representation of young life as can be found in college halls. What an ever-increasing contribution is being made to the business of living! That the youth of our land must be educated is conceded by all. That two systems of education prevail is universally known—the State universities and the denominational colleges. Are these competing forces? Is the work of one a duplication of the other's efforts? Religion is the most vital element in life. Its development must have direction. The Church must have a trained leadership. Tax-supported schools cannot teach religion. Other provisions must be made. Colleges equipped and privileged to offer such instruction must be maintained.

The final determining factor in the successful future career of Elon College is its maintenance. Power to make the wheels go must be had, else the product can never be delivered, however badly it may be needed. For this power, she must depend upon her friends. May they not fail her. A religious education burden rests upon every member of the Church. May it be faithfully borne.

Elon College, N. C.

THE NEED OF RELIGIOUS EDUCATION.

By Rev. A. H. Hook.

Why do we need religious education? Might not one as well ask, "Why do we need education? Why do we need clothing and good food?" The African says, "Any food that is filling is sufficient, and clothing is in the way." Presumably enlightened men of our own nation assert that education only makes a man more cleverly dangerous. And, what is more alarming, certain outstanding men today are saying that religious education is not only unnecessary, but undesirable.

(Continued on Page 14.)

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

QUARTERLY REPORT.

Report of the treasurer of the Woman's Mission Board of the Virginia Valley Christian Conference for the quarter ending January 1, 1928.

Women's Societies.

Bethlehem	$ 1.60	
Bethel	1.10	
Dry Run	2.89	
Leaksville	2.95	
Linville	10.55	
New Hope	7.60	
Winchester	10.10	
		$ 36.79

Young People's Societies.

Antioch	$ 2.42	
Antioch, Jr. S. S. Class	1.74	
Mt. Lebanon	.30	
New Hope	1.75	
Timber Ridge	11.10	
Winchester Ever-Ready	4.25	
Winchester Willing Workers	.50	
		22.06

Specials.

Linville for Dr. Barrett's expense	$ 7.21	
Mt. Olivet (R), for Dr. Barrett	2.15	
Antioch one-day mission	47.00	
Winchester, for literature	2.15	
Winchester, extra	3.80	
		62.31

Thankofferings.

Antioch	$ 65.10	
Leaksville	12.00	
Linville	15.68	
Timber Ridge	2.40	
Winchester	28.00	
		123.18
Total		$ 244.34

Disbursements.

By cash to Dr. Barrett	$18.00	
To Dr. Minton, for Dr. Barrett's ex.	38.36	
Check to Mrs. H. S. Hardcastle	187.98	
		$ 244.34

Miss Verdie C. Showalter,
Harrisonburg, Va. *Treasurer.*

WHY THE CHURCH NEEDS ELON.

By W. B. Truitt.

If the average member of the Christian Church need Elon College?" the answer would be, generally, "Yes." If the addressee were pressed for reasons for the affirmative answer, the reply would very likely be, "Why, to train preachers and leaders." We have heard our preachers and interested laymen affirm these facts so often, and we have read about these good reasons in The Christian Sun so many times, that we take them, for granted, as true. Very often, however, we do not seriously consider these sufficient reasons for the existence of Elon College, and fail to become enthusiastic. We know it's a good institution; we know our pastor went there; we know that the present administration of the college has done a wonderful work—but still we fail to have a vital interest. When we hear some one extol our college, we are inclined to think that such a one is perhaps an overzealous graduate, and let the matter pass.

It seems, therefore, not amiss for one who is not an alumnus of Elon College, but of another which was formerly considered "anathema" by our own leadership, to try to present some broader aspects as to why members of the Christian Church should back up our college by prayer, by moral support and by financial aid. But surely the burden of such a presentation ought to rest more largely upon graduates of the college, who have learned to love it by close association. And some of us have wondered, sometimes, why Elon graduates do not take a more decided leadership in our Churches, where always and ever there is a crying need for some one to get in front and lead on. Human nature is ever the same, to be sure, but it does seem that all graduates of an institution founded on sacrifice, should catch the spirit of sacrifice and be willing to humbly assume the tasks which so often go undone. It is not necessary to brag, to display class rings or college banners for a graduate of a college to show his loyalty to and his enthusiasm for his alma mater. It remains for him to go to the work and let others know by his good work that he is a worthy son of a noble institution. Some of us who were not fortunate enough to go to Elon wonder why the work, except in the pulpit, is still largely done by people who never went to college, when graduates of Elon are found in almost all of our Churches. Surely these alumni and alumnae ought to be aroused, and if this writing is otherwise valueless, it is hoped to challenge the sleeping spirits of some of our college graduates to stand forth, and by their deeds make Elon vital to every member of the Christian Church.

The purpose of life, boiled down to basic fact, is to form character. In the formation of character, there is involved a life-long process called "experience." Experience may otherwise be termed "education." It is not an exaggeration, then, to say that life is simply a process of education. No sane person is enitrely uneducated; nor is it possible for any human being to grasp more than a limited amount of human knowledge. Even a university graduate with a string of degrees is relatively ignorant when his learning is considered in contrast to the sum total of human knowledge, to say nothing of the vast unknown even of our own planet. The amount of learning may, therefore, not be paramount. The character formed is the measure of education. Elon College has a slogan, "Christian Character First and Always." This slogan merits attention, and leads us to consider its significance.

It should be remembered that the impressionable years of childhood determine the direction of character to a large extent. We should not make the mistake, therefore, of thinking that any college can mold a character. This spirit of a human being, his character, once set in its course can only be changed by the power of God. Elon College, if opened to hoodlums, could not, by any human processes, turn out good citizens. This leads to two thoughts:

1. Elon College demands young men and women of good character to start with. The high moral standard required, the spiritual atmosphere maintained there, spells exclusion to those who haven't been reasonably well started in life. This being true, we take courage, for by selection we are going to secure within our Church a high standard of excellence in college-bred men and women.

2. But we must not expect immediate results, nor overnight revolutions. Our hope is in the future. We still make the mistake of thinking that Churches are for grown-ups. As Dr. Atkinson so well expressed it: "We are still building Churches for adults." Any expectation of getting real, conclusive results in a generation even in college-trained leadership is erroneous and selfish. May we emphasize that character is determined largely in the plastic age of childhood. The results of education at Elon will, therefore, be displayed not so much in the graduate as in the graduates' children. For, having come in contact with better things, having learned even to aspire to things which our own spirits will not let us do, we naturally try to instill these higher ideals into those for whom we strive, our own children. Perhaps this thought may be considered radical and unreasonable by those who pin their faith of success in a degree, but some of our sober thinkers will see there is at least a germ of truth.

But there are reasons for Elon College, other than those advanced. Shall we not stop to emphasize the importance of Elon as the center of activities of the Southern Christian Convention? Any modern business calls for centralization. The Church is a business institution, even if some have never so considered it. Modern government demands centralization. A few who live in the past still talk of "States' rights," but all who consider progress know that we must look to even more concentralization of government in Washington than we now have. Church business needs to be systematized. Isolated Church effort cannot be very effective. If, therefore, there were no other reason for Elon, we could still well support it for its influence in centralizing and co-ordinating our efforts.

There is still another cause for supporting our college. No human being does his best, or even approximately his best, without a task which seems almost impossible. Neither can a group of people measure up to any high standard unless there is a task to do. Elon College presents one such undertaking for our people. A part of experience is sacrifice. Elon College, even now, calls for a sacrifice from our Church members, and therefore is worthwhile, even if all else is left unsaid.

The founders of our Church chose a name which we should wear with both pride and reverence. For, "at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus is Lord, to the glory of God the Father." It would seem, therefore, that a member of the Christian Church should seek to honor that name and should be dissatisfied with anything less than noble achievmeent. Sometimes one is prone to become disheartened and to wonder if we are not taking that name in vain. Ought not we, of the Christian Church, to take the lead? Haven't we the right to expect results? Should we be satisfied with mediocre achievement? If all other reasons for Elon's existence had to be dismissed, we still have the greatest of all; for we should support our college out of pride to honor the majesty of Jesus.

We are proud of what has already been done, but we should strive for greater things. We should never suppose that Elon cannot be even greater. Larger opportunities are ahead. We must, in the name of Christ, whose name we seek to honor, achieve.

Summarizing the suggestions, there are at least seven reasons for keeping Elon College before our people as a worth-while institution, and one which we must support in every possible way.

1. To train ministers.
2. To train leaders.
3. To keep a greater Elon before its own graduates as a spur to greater activity.
4. To centralize Church activities.
5. To mold a firmer character for the next generation through selectivity and trained idealism.
6. To have a task.
7. To honor the name of Jesus Christ.

Greensboro, N. C.

ABSENT PASTOR INSPIRED.

As I sat in my study this morning and read the different accounts of the Pastors' Conference at Elon, I was inspired as though I attended, only perhaps in a less degree. No one regrets more than I my inability to attend, because of being employed as a teacher. The thing that touched me most deeply was the Christian unity note which is being played upon at present, which I think is right because it is the keynote. The question that puzzles me is why don't we act as well as talk, and perfect this union between us and the Congregationalists at once? We all realize that from every viewpoint it is the sensible thing to do, so why not do it and start the ball of Christian unity to rolling? I firmly believe it will grow as the rolling snowball. I was impressed by an expression from Dr. Kirbye, who stated that the Congregationalists were ready to unite with us on the basis of our "Principles." We could say so much to the Congregationalists, because our "Principles" are virtually the same with the exception of the name, and we don't blame them for being pleased to accept our name, for it is one of beauty and meaning and is coveted by other communions, insomuch that some have wrongly appropriated it for themselves, which has caused an endless amount of confusion between us, the responsibility for which we will not accept, for we were wearing the name for more than a quarter of a century before the Disciples of Christ came into existence. We admit that other names are good, but none as good for followers of Christ as "Christian." I feel sure that it is the most appropriate name that could be applied to the organization resulting from the union of two or more denominations of the Christain faith.

Can any one give one reason why denominations of identical faith should stand separate and apart and operate independently, and often inefficiently? We are waiting, if one wishes to answer, but remember it is "reasons" we are asking for, and not mere "excuses." Those who would not attend the supper offered various excuses, but no reasons. This applies very forcibly to divided Christianity today. We have many excuses for existing in this divided state, but when these are examined by the powerful microscope of God's holy Word we find that they are not founded on reason, and they are petty and childish. The resolution has been adopted at all of our Conferences to which it has been presented. Everybody is in favor of it, so why not call a special convention at once, composed of representatives from both denominations, reorganize, draw up the last will and testament, and go forward? I am waiting for an answer to this question, too. If there is no reason for delay, let something be done. We are waiting for the question. Will you (the official representatives of the Christian and Congregational Churches) put the question? If you can't do anything, explain yourself. It is entirely up to you. Don't let selfish and personal interests stand in the way. We may cull out some inefficient preachers, as Bro. Darden wisely suggested—and I may be a cull. We might also cull out some inefficient lay leaders. The culls should welcome it if it is for the good of the flock. I should be glad to lose my job if the kingdom gains by it. Now, if we don't get action at once I may be fool enough to accuse our leaders of delaying the progress of the work for fear of losing a job. I believe that our leaders are too big for that. Consequently, I believe a definite move will be made presently.

Yours for the immediate union of these denominations and ultimately of all of Christ's followers.

W. C. CARPENTER.

Ambrose, Ga.

ADVANTAGES OF BETHLEHEM COLLEGE.

BY MISS RUTH FLOYD.

The religious advantages of Bethlehem College are preaching each Sunday, a good Sunday School, and an active Christian Endeavor. At a small college like Bethlehem the students are more able to become personally acquainted with each other and understand each other better.

Another advantage is the students get personal consideration from the teachers; and also the teachers are able to become better acquainted with the students. And in this way the students and teachers will be more co-operative with each other.

The social surroundings at Bethlehem are first-rate. They have social clubs, such as literary societies, glee clubs, band, etc. There is also a splendid athletic spirit prevailing on the campus. When a new student goes on the campus of Bethlehem he doesn't feel out of place, but soon catches the Bethlehem spirit, because the old students are very congenial with the new students.

BUSINESS MANAGER'S REPORT.

(Continued from Page 5.)

of those of us who are very vitally concerned.

Statement I.

Money paid out since May 25, 1927:

On notes payable	$ 20,000.00
On salary and all other accounts	104,522.38
Total paid out to date	$124,522.38

Statement II.

Money received since May 25, 1927:

Balance on hand	$ 10,332.98
Money borrowed	25,910.00
Tuition and laboratory fees	27,547.16
Board	28,964.66
Room rent	17,891.52
Matriculation fees	14,985.00
Total money received	$125,631.32

Deducting the amount of Statement I from that of Statement II gives us a credit balance of $1, 108.94 in cash.

The college has a total of $35,165.59 of bills and salaries yet to be provided for during this year. Also the college has notes coming due this year amounting to about thirteen thousand dollars, and these must be paid. In addition to this, the running expenses of the laboratories, dining-hall, repairs, and so forth, will amount to some ten or twelve thousand dollars until commencement. The estimated expenses and bills to be paid between now and commencement are as follows:

Statement III.

Bills payable, including salaries	$ 35,165.59
Notes payable	13,000.00
Expenses for running to commencement	12,000.00
Total	$ 60,165.59
Against this we have notes and bills to be collected in the sum of	30,595.92
This leaves a deficit of	$ 29,569.67

In the running of an institution, items often come up that we cannot foresee. Break-downs at the power plant, in the heating or lighting systems may occur, and our running expenses may run higher than that estimated above.

However, if the Southern Christian Convention fund of $36,750 is raised in full this year, there will be no deficit.

Statement IV.

Southern Convention fund promised is	$ 36,750.00
Amount in on the fund	3,449.72
Balance due on this fund	$ 33,301.28
Estimated amount to complete year's work	29,569.67
Cash balance to commence next year	$ 3,731.61

T. C. AMICK,
Business Manager.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each.. .75

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All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IX—February 26, 1928.

Other Mighty Works of Jesus.

Golden Text: "Thy faith hath made thee whole."—Mark 5:34.

Lesson: Mark 5:22-43.

Devotional Reading: Ephesians 3:14-21.

In last Sunday's lesson we saw Jesus manifesting His power over nature and over demonic powers. In today's lesson we have a manifestation of His power over disease and over death. Whatever else these lessons teach, they teach that our Lord and Master was no weakling, but that He had infinite power, and that that power was always used for others and not for Himself. Alas! how we limit the Master by our paltry sense of His power.

Jesus and Disease.

First of all, we will take the case of the woman who had had some incurable malady which had afflicted her for twelve years. Every effort had been put forth to cure her; but, alas! she grew worse instead of better. Hearing that the Master was at hand, she pressed forward to touch Him, or even to touch the garment He wore, confident that if she could do this she would be made whole. Her faith was rewarded, and she went in peace, made whole of her plague. In this simple story there are several striking truths illustrated. There is, for instance, her sense of need. She realized her condition and felt that she must have help from more than human sources. That was the first, and a very vital factor in the cure which she received. One of the first prerequisites which men and women need to help them toward a whole and wholesome life is a sense of need. Most efforts at reformation from the human standpoint are like the efforts of those who ministered to this particular woman—they make the person "nothing bettered, but rather worse." God knows we all need Divine help. The trouble is that so many people have not seen the ideal in Christ; they have not put themselves under those influences which constantly reveal the higher life, and hence their shortcomings and their need, and in self-complacency they go on without any real sense of need. God seldom is able to do anything with a man until there is a sense of need.

Then again there is her spirit of faith. "If I may touch but His clothes, I shall be whole." There is something great and grand about this. This woman may not have had any formal creed, and her creed even if she did have one was probably not the orthodox creed of the scribes and Pharisees, but she had something better than a creed—she had a vital faith in Jesus Christ. Creeds are all right, but more important than what we believe about Christ is to have faith in Christ.

Once more, there is her confession. "She came and fell down and told Him all the truth." If we confess our sins, He is faithful and just to forgive us our sins. Furthermore, after all is said and done, it is the Master who makes us whole. Other agencies and institutions are but instruments in His hands.

There are other things to be noted, but space forbids mention of but one more—her reward. "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." He whose heart goes out in humble but vital faith to the Master eventually shall have his reward, not only in the things which the Master does, but in the presence of the Master Himself.

Jesus and Death.

"And behold there cometh one of the rulers of the synagogue. And when he saw Him he fell at His feet." Here, indeed, is the spirit of reverence. This man belonged to the group which was opposed to Jesus, but in his hour of extreme need he put away any pride he may have had and came humbly to the one who could help him. God resisteth the proud, but giveth grace to the humble. There must be not only a sense of need; there must be an humble spirit in those who come to the Master.

This man also had faith. He believed that a touch of the Master's hand would restore his daughter to health and strength. Without faith it is impossible to please God, said the writer of the Hebrews, for when we come to Him we must believe that He is, and that He is a rewarder of those who diligently seek Him.

Standing out in this incident, as it does also in the case of the woman mentioned above, is the Master's response to human need. "And Jesus went with him." Wherever there is trouble, wherever hearts are heavy, wherever there is human need, the Master is there. The tragedy of life is that our eyes and our hearts are not open to see Him and to receive His ministrations.

"And He suffered no man to follow Him, save Peter and James and John, the brother of James." There are times when we want only the inner circle of loved ones or friends with us. Others cannot enter into our experiences. Others cannot understand. Others are not prepared to interpret what is taking place. Others cannot help, no matter how willing they are. It is interesting to note that in the Garden of Gethsemane the Master went on alone, leavnig even this faithful three behind.

"Damsel, I say unto thee, arise. And straightway the damsel arose and walked." Jesus is Lord of all, because He is Lord of both life and death. He has power, not only over nature, over demonic powers, over disease; but He has power over death. And He has very boldly said that those who live and believe in Him shall never die. It is here that the Christian finds that which undergirds his life, giving him strength and power to endure here, and inspiring him to make this life worth while, and at the same time giving him assurance and hope for the life that is to come.

CHRISTIAN ENDEAVOR.

Sunday, March 4, 1928.

Topic: "What Is it in Jesus that Attracts Young People?"—John 12:20-32. (Consecration meeting.)

Some Bible Hints.

Doubtless, the story of Jesus' doings made the young men desire to see Him personally. Personal contacts are vital (v. 21).

The capacity of Jesus to see beyond the outside of things to their inner meaning (read Matt. 6 to see this) attracts youth (v. 23).

The daring nature of the teaching of Jesus is a challenge to youth to try His way, or follow His steps (v. 25).

Jesus' challenge to youth to follow Him in sacrificial service makes a tremendous appeal (v. 26).

Suggestive Thoughts.

Jesus' intellectual honesty attracts us. He saw things with His own eyes and refused to be bound by tradition. He was no "yes, yes" man.

Jesus' human-ness attracts us. He was full of understanding pity. He never condemned the weak, but encouraged them. Only Jesus could have thought of the parable of the prodigal son.

Jesus' life of service challenges youth. This is something we can understand and follow. Doctrine may be beyond us; helping people is quite within our reach.

A Few Illustrations.

Jesus' readiness to help people in a pinch is charming. So He turned water into wine (John 2:1-2). He is the perfect Gentleman.

Jesus' originality delights us. Shakespeare was original, but he borrowed from all human learning. Jesus does not. He speaks from above and is as full of divine nature as Shakespeare was of human.

Perhaps the greatest thing Jesus ever said was "Father, forgive them, for they know not what they do." What generosity, what greatness of spirit! We saw that evil is always stupid and later regrets its acts. His generosity attracts us.

The fearlessness of Jesus attracts us. Look again at the picture with this title, "Christ Before Pilate." He met death with unflinching courage.

To Think About.

What do you think is the finest thing about Jesus?

Does Jesus' defense of the weak attract you? (See John 8:1-11.)

If you had the choice of the way in which you might imitate Jesus, what way would you choose?

CHRISTIAN EDUCATION NEWS NOTES.

Meetings of the program committee of the Elon Chautauqua and School of Methods were held in Greensboro and Elon College recently, and it was decided to hold the school this year for a week the last of June, opening Saturday night, June 23rd, and closing the following Friday, June 30th. So many young people have attended the school for the past few years that it was thought best this year to put special emphasis on the young people's part of the program, but to offer courses for adults. The Eastern Virginia Churches have always supported the school by sending a large number of folks. It is hoped that more of the North Carolina Churches will send delegates this time. Our summer schools are doing a splendid thing in building up the Sunday School work throughout all our Church. The Elon program is just in the making now, but Mr. Hermon Eldredge has already agreed to come, and our people are always glad to have him. Further announcement will be made soon.

Dr. Beougher and others of the Alabama and Georgia Conferences think this should be a good year for the Bethlehem Summer School. It will be held immediately following the Elon school, beginning on Sunday, July 1st, and closing on Saturday, July 7th. The Alabama and Georgia people will be glad to know that Mr. Hermon Eldredge has agreed to be one of the teachers and speakers.

The new Sunday School plant at Suffolk is great! It is one of the finest in our entire denomination. It is built in accordance with the latest principles of religious education, with ample room for each department of the Sunday School. The Fellowship Hall, with its provision for banquets, games, and so forth, is one of the fine things about the building. The Suffolk people have a right to be proud of their new plant. Miss Lottie Mae Cross—Elon Chautauqua folks

will remember her—is superintendent of the beginners' department; Mrs. J. M. Butler, superintendent of the primary department; Mrs. M. V. Leathers, superintendent of the junior department, and Mrs. B. D. Crocker, superintendent of the intermediate department. All of these are taking their new responsibilities seriously, and much good should come out of this. Mr. Hardcastle and his people are to be congratulated.

Our members at Richmond, Va., have recently added a fine new educational plant to their Church. The Rosemont Church is going along nicely with their building fund. The Oakland and Liberty Springs Churches are among the Eastern Virginia Churches which have built new Sunday School rooms. New buildings are always an evidence of renewed interest and that the people of the Church are interested in their boys and girls. The Hanks Chapel Church, in the Western North Carolina Conference, have five new Sunday School rooms. This should be a fine example for the other Churches in the Western North Carolina Conference. Rowland Farrell, a young man, has been influential in getting the new rooms built. Practically all of the young people of the Church have shown an active interest in the new building.

Much interest is being shown in the combined meeting of the Eastern North Carolina Christian Endeavor Union and the Children's Division Institute, to be held in Sanford on Saturday and Sunday, March 10-11th. The program, which has just been completed, is especially fine and includes Conferences on Christian Endeavor and children's work, special addresses on Saturday night by Miss Stearns, teacher of children's work at Elon College, and Dr. Graham, head of the American history department at the University of North Carolina; conferences on Sunday morning and an address by Dr. W. M. Jay, of Elon College, with Sunday afternoon devoted to reports from the Student Volunteer Convention in Detroit by Miss Graham Rowland and Mr. Walter Crissman. Let every Church of the Conference be represented.

No one could help being enthusiastic about the new magazine edition of the *Herald of Gospel Liberty*. The March issue is a marvel. Think of having all the missionary information about our Church plans, programs, news, etc., together with the Sunday School lesson notes, the Christian Endeavor notes, articles and editorials on religious education—all for $1.00 per year. Fromerly the *Christian Missionary* and the *Journal of Christian Education* each cost one dollar. Under the new merger plan, both can be had for one dollar. In a lot of places in the Southern Convention our people are putting themselves to the task of increasing THE CHRISTIAN SUN subscription list. None of us could do a finer thing for any home than to get that home to subscribe to the Church paper.

PATTIE COGHILL,
Field Secretary.

A PLEA FOR BETHLEHEM COLLEGE.

BY MISS SUSIE ELDER.

There was a star once that led to Bethlehem, and that showed the shepherds and wise men where Jesus lay. There is another star now leading to Bethlehem, and that star will show those who follow it the mainstay and hope of the Christian Church in Georgia and Alabama. For years this star has shown, and for years there have been those who followed after it. At times it glowed brightly, and then less so; they followed quickly and eagerly, then slowly and doubtfully. But now again that star is brightening all the whole, and the steps of the followers are again growing more rapid. For those at Wadley we have accomplished much—we have our college. Those old followers were the faithful men and women who dreamed of a college there, who prayed for it, worked for it, and then made it possible. When you think of Bethlehem College, do not stop with just the mental image of the dormitory there on the hill, with the administration building by its side; that's not Bethlehem. Bethlehem College is the symbol of dreams, work, of lives consecrated to the cause of the Christian Church. Why should it be called a symbol, you ask? Because we need it as a training school for our leaders,, for those leaders who are to go out from it and change our small, weak and struggling Churches to larger and more numerous ones, to Churches that will give even a greater feeling of brotherhood. Does Bethlehem mean this to us? May I ask, does Elon mean anything to our Churches in its section? You answer that, and I'll say Bethlehem has a mission just as big, just as important, and just as certain of being carried out as had Elon.

To you people who are interested in our Church and especially you people in Georgia and Alabama, Bethlehem stands as a challenge to you. It needs you, but not so badly as you need it. Will the challenge go unheeded?

AMERICAN STANDARD BIBLES.
Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3 3-4x3-8 inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

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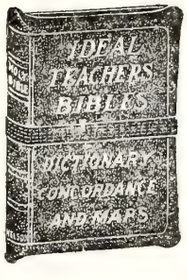

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

THE DOVE AND THE DEVIL.

"The Spirit of God descended as a dove upon him . . . then was Jesus led . . . into the wilderness to be tempted of the desire."—Matt. 3:16.

From the Jordan to the wilderness; from baptism to temptation; from prayer and consecration to forsakeness and assault; from God to the devil. This was the experience of Jesus. The father does not elevate the son to the dignity of a Saviour until he is tried and found true.

Do we ever feel that we have experiences like that? Paul said that he did. "When I would be good, evil is present with me." When we resolve to do our best and feel the blessings of God upon us, a mighty evil from somewhere swoops down upon us to tempt us to fall. Sometimes one gives up and because of this decides he was mistaken; he is not saved at all. But isn't it true that character cannot be raised to its greatest strength until the test of character has been applied? There is no prize without the previous contest. There are no deals without personal probation.

Because we should be tried, because the heights to be attained are realized only by overcoming obstacles and because the devil would thwart every soul from a holy course, the devil is the first thing a Christian meets after conversion and consecration, and no one is without this test, all alike, from the youngest child to the oldest veteran of the faith.

But the test is easy. If we have the Holy Spirit in us, no evil spirit can enter until we have said "no" to the former.

Herein is the value of religion to us. Temptations become a measuring-rod to our faith and prove the existence and power of the Spirit. If this were not so, we could never know whether we are Christians or not.

Now, we can glorify God that the same victory that came to Jesus is ours. "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted about that ye are able, but will, with the temptation, make also the way of escape, that ye may be able to endure it."

Prayer.—Our Father, we thank Thee that Jesus conquered, and that through Him Thou dost give us power to overcome. We thank Thee that we can beat the devil any time in Thy Holy Name. Give us persistence to overcome our sins. Show us, Lord, that the devil cannot stand the dose. We turn to Thee today for this power to smother our own wills and let right prevail. *Amen.*

TUESDAY.

PUTTING GOD IN THE LIFE.

"Hold fast that which is good."

I saw a street car advertisement once which read as follows: "Hold fast that which is good. More than 100 years' test."

That is what we can say of Christianity, of the Bible, except we can call it "the best" and it has more than 2,000 years' test.

God's invitation is, "Follow me." In following Him we are not asked to do anything impossible, or to believe in something that is not a blessing to us. His principles interpret the meaning of life in all its phases and lead us to that which is best for us. His principles put in our lives makes all wrong right, and teaches that right can be attained. It puts right before position; it puts duty before pleasure. It puts purity before profanity, kindness before selfish interest, honesty before personal gain, truth before favor; it is power without assertion, manliness without boasting, heroism without bluster, strength without violence, verility without pugnacity, and criticism without venom; it gives, serves without a strain of conscience; it curbs impatience; it snaps the bonds of passion, and is gentle in all things.

Prayer.—Our Father, create in Thy servants here the fruits of the Spirit. Save our souls, so that we can say, "I once was wrong, but now I am right and in harmony with God. Guide us in all truth and to know Thee, whom to know is everlasting life. *Amen.*

WEDNESDAY.

THE TRAGEDY OF GETTING WHAT WE WANT.

"And He gave them their desire."—Psa. 78:29.

Desire is the measure of a man. What he longs for is what he is for one transcending moment. It is not what we do that exalts us, but what we would do. The Scripture pronounces heaven's blessings on those that "hunger and thirst for righteuosness."

If we fail to embrace God's Spirit in our desires, nothing but tragedy can result. Adam got his desire, but it cursed him. Cain got Abel out of the way, but it robbed him of eternal peace. Noah became prince of all he surveys, but died drunk. Jacob defrauded to get gain, but because of it lived a life of misery because of it. David desired pomp and power and got it, but he was deprived of the temple of the Lord. Wishing, of all employments, is the worst.

Prayer.—Our Father in heaven, we desire to prove ourselves loyal to Thee this day. Forbid that we shall fail to do so in all that we do and say. In all our desires help us to be humble and approved by Him. Forgive us and bless us with Thy will. *Amen.*

THURSDAY.

CONTENTMENT.

"Lo, these many years do I serve Thee, neither transgressed I at any time Thy command, and yet Thou never gavest me a kid."—Luke 15:29.

This is the reprimand the brother gave the father when the prodigal son came home. Contrast it with a little shepherd boy's philosophy of life.

The king was out on the plains and came up with a shepherd boy, who was singing and whistling, and said to him, "Why are you so merry?" He replied, "Why shouldn't I be? I am as rich as a king." "Pray tell me," said he, "what are your possessions." He answered, "The sun is mine, the birds, the flowers, the sheep, the plains, and I would not take a thousand dollars for my eyes or my hands." The king said, "Boy, your greatest possession is contentment."

Prayer.—Our Father, all things are ours. Do Thou help us to appreciate it. Forbid that we shall forget to enjoy what Thou hast given us and make us content with what we have. If others banquet and we have bread and enough; if others have the smoothe and fragrant way, and ours be mountain-steeps, but leading to glory; if others have fortunes, and we are left poor, but traveling on to peace, grant that we may be content. For Thou hast told us that they that seek the Lord shall not want for any good thing. *Amen.*

FRIDAY.

THAT BESETTING SIN OF OURS.

"Let us lay aside . . . the sin which doth so easily beset us."—Heb. 12:1-2.

Men and women are all morally more or less frail, and in danger of sin in various forms. But more especially are we in danger from "the sin that doth so easily beset us." The apostle refers probably to a temperamental sin. Each one seems to have some particular evil tendency—some marked liability to fall. This is his or her "besetting sin."

With one it is impatience. Life is subject to vexations. The best way to meet these is to endure them calmly. Impatience at what are really trifles shows a small spirit, causes us unhappiness, and disturbs the peace of those to whom we should give pleasure.

Or perhaps it is a feeble will. We mean well, our intentions are good, our conscience is keenly alive. When we think on our beds, we see the beauty of saintly living, and we rise to moral heights. But when we arise to meet the duties of the day, and encounter some sudden temptation, we are taken by surprise, our will is overpowered and instead of choosing moral firmness, we are, before we know it, utterly defeated and put to shame.

Or we may have a tendency to harsh and uncharitable judgment of others. We expect them to be generous in their judgment of us—to pass lightly over our faults. If we hear a report that they have spoken ungraciously of us, we are hurt and wounded, and we do not stop to think how we may have judged and spoken of them. This is one of the most common of human faults.

Such are examples of besetting sins—the sins that lie at our very door, that are ready to ensnare, surprise and humble us at any moment. And the apostle means forewarned, forearmed. We should "put on the whole armor of God," and then we will see our besetting sin put to flight and the victor's joy will be in our heart.

Prayer.—By one of the parents, asking that God, in His infinite goodness, may enable us to overcome our besetting sins, and that we may be strengthened against temptation.

SATURDAY.

"NOT BY MIGHT, NOR BY POWER."

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."—Zech. 4:6-10.

Zerubbabel had a task to do for God. Its exact nature is not our concern. It was a hard and trying task, demanding sweat and blood. An angel brought the message that the thing was to be accomplished, not by might nor by power, but by the Spirit of God.

Surely it is one of the most fatal fallacies into which Christians and the Christian Churches fall, that of thinking worth-while ends can be easily attained by might and power. We feel sure that the kingdom can be ushered in if only so-called Christian forces can have the proper power and sufficient might. As a matter of fact, no real Christian end can thus be attained. We shall the better hasten the day when His will shall here be done even as it is in heaven, when we look not to the power or authority of worldly institutions—in short, when we are willing to trust the Spirit of God.

To be sure, this Spirit can be, and many times is, embodied in institutions and organizations, but above all, it works in the hearts of individuals. First being sure that our own hearts are open to its influence, we must then do our utmost to bring others under the same all-powerful influence.

Prayer.—By one of the parents, asking that our

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Have you remembered the Christian Orphanage in your will? If you have not, don't you think you ought to?

We met an old friend some time ago, and he said to us: "I have remembered the Orphanage in my will with a nice amount." He also stated in his conversation with us that he never gave anything to a good cause that the Lord did not give him ten times as much back. He has confidence in his Lord and His promises, and is not afraid to trust Him. "Freely ye have receiver, freely give."

So many of us like to freely receive, but are poor givers. Just a little clause in your will, giving a stipulated amount to the Christian Orphanage, will perhaps be the means of helping some little boy or girl to develop into a great man or woman who may carry the gospel message to thousands of hungry souls.

The following have been sent in since our last report: Ladies of Mt. Pleasant Church, N. C., 1 quilt; "A Friend," Ether, N. C., 1 coat; members of Catawba Springs Christian Church, 44 hens.

We are delighted to get contributions of this kind, as the cholera got in our flock of 200 white Leghorns last year and killed all of them in about a week. We wonder if other Churches would not be glad to send us a coop of hens to help us replenish our poultry yard again, so we can have eggs for the children.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 23, 1928.

Brought forward		$2,248.59
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
United, Lynchburg	$ 3.14	
Palm Street, Greensboro	10.90	
New Lebanon	2.00	
New Lebanon Baracca Class	2.00	
		18.04
Western N. C. Conference:		
Parks Cross Roads	$ 1.88	
Patterson's Grove	3.00	
Providence Memorial	3.80	
Randleman	5.98	
High Point	7.41	
Ramseur	9.50	
		31.57
Eastern N. C. Conference:		
Wentworth	$20.87	
Bethel (Wake)	8.00	
Lebanon	1.60	
Pope's Chapel	1.23	
Mebane	1.25	
United Christian Church, Raleigh	2.00	
Shallow Well	4.50	
Auburn	9.69	
North Clayton	1.86	
		51.00
Eastern Virginia Conference:		
Wakefield	$ 3.85	
Union, Southampton	1.66	
First, Richmond	13.80	
Suffolk	25.00	
First, Portsmouth	11.29	
Hobson (Jan.-Feb.)	3.58	
Cypress Chapel	5.04	
		64.22
Valley Virginia Conference:		
Mt. Olivet (G)		1.36
Alabama Conference:		
Pisgah	$ 3.00	
Pleasant Grove	5.00	
Wadley	1.82	
		9.82
Georgia and Alabama Conference:		
Enigma		1.65
Special Offerings.		
E. M. Davenport, for children	$37.50	
Miss Etta F. Fleming	25.00	
Mr. Carey Welch, New Hill, N. C.	10.00	
Girls' Class, High Pt. S. S.	5.00	
		77.50
Grand total		$2,503.75

(Continued from Page 12.)

faith in God may be greatly strengthened, and our hearts filled with the Spirit which gives us the assurance of His love and care.

SUNDAY.

THE PRAYER THAT CANNOT FAIL.

"We know that we have the petitions that we desired of Him."—1 John 5:13-15.

One of the greatest danger points in life is when we conclude that God has either not heard, or that He has failed to answer our prayer. The promises are clear, and we like to emphasize the word of Jesus that whatsoever we ask in His name we shall receive. And yet, in spite of all this, some of the things that we have desired with all our heart, and in favor of which we have "besieged the battlements of heaven," are the things that have been withheld from us.

We must have confidence, otherwise we cannot even begin to pray as we ought. But let us look at the passage. It is definitely stated that "if we ask anything according to His will, He heareth us." This rightly understood, clears away the fog of doubt. He has been most careful to indicate the conditions—"in my name." To ask in the name of Jesus is to ask only that which is in keeping with His Spirit, and to ask even this with an eye single to the glory of God. This precludes all selfish requests. Fulfilling this condition, the next thing is the absolute certainty that God hears our petition. And right here is where we so often fall down. If we could just be sure, when we flash our message to Him that our wave-length is correct and that He gets it. Well, if we have asked according to His will, we may have positive assurance that He hears our prayer. "And this is the confidence . . . if we ask anything according to His will, He heareth us!"

One thing more—we know that we have the petitions that we desired of Him. The most immediate answer to our power may mean the deferring of the gift. But we know that at the right time we shall receive it.

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

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1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
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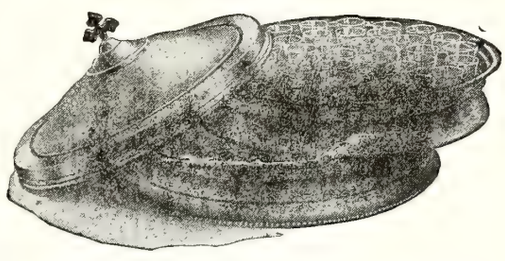
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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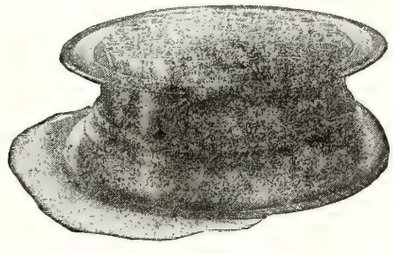
(For Silver Bread Plates, see under No. 90.)



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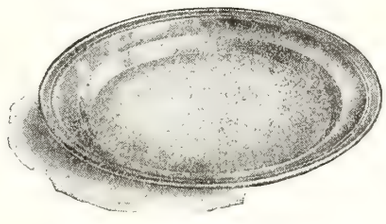
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



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THE NEED OF RELIGIOUS EDUCATION.

(Continued from Page 7.)

Before we become too discouraged, let us look at this question from another angle. H. G. Wells affirms in his "Outline of History" that education is the preparation of the individual for the community, and his religious training is the core of that preparation. This is indeed a fundamental truth. The need of religious education is manifest today as never before. This is an age of social transition, bringing in its train mental uncertainty, ecnoomic disturbances and general confusio. Religion, properly conceived of, purposes to bring order out of chaos and to guide those instances of social disorder which are conducive to progress.

Since the law of the land decrees that there shall be no secular instruction in religion, students are left without the means of growth in religious knowledge at all comparable with their growth and knowledge in other fields. Therefore, many of our best educated citizens have little to say for religion, either as a social or as an individual factor in modern life. There can be no complete education without religious training. The most important phase of education is the development of character, and character cannot be developed in the best sense without belief in God.

The fountain-head of religious education should of course be in the home. The value of Christian training in the home cannot be overestimated. It is here that the early religious impressions are given, and, as we know so well, these impressions govern to a very large extent the individual's religious growth through life. There is an overwhelming tendency in the home today toward laxness in the fulfilling of religious duties. In the home, where the social graces are taught, they are too often devoid of a religious background. Many books are being written which offer inspiration and guidance to both parents and teachers. Dr. W. A. Harper's recent book, "Youth and Truth," has attracted much attention in this field and is certainly very valuable to those who are training young people in the Christian life.

The fact that in many States it is unlawful for State schools to teach religion in any form should endear to us the work our denominational colleges are doing along this line. There is no college in the country that is better equipped or putting on a more thorough program of religious education than our own college at Elon. Our college at Defiance, Ohio, recently started a department of religious education in connection with its school of theology. Our State universities are realizing more and more the need of the introduction of religious courses in order to make their curriculum complete. In the University of North Carolina one man is giving his full time to the establishment of such a department, and while the courses which he gives in religion have not as yet been recognized as credit courses toward a degree, it is hoped and expected that this will soon be accomplished.

The great responsibility of all religious training rests ultimately in the Church, and more especially in the Church school. The work here must supplement and climax it all. It must take up the task where the home leaves off; it must help where the school fails. Mistakes have been made in the field of religious education, and we are not now at the entrance of a utopia, but the opportunity that the average child has today of learning about and experiencing the higher values of life is far superior to that offered a few years ago. The road of religious education is as long as the life of the human race. Let us build it well, that each succeeding generation may find it smoother, safer and more direct.

New Haven, Conn.

OUR COLLEGE.

By B. D. Jones.

What does Elon College mean to our Church? To endeavor to answer this question would be a hopeless task. Elon College is ours. We love her, and every member of the Christian Church should assume and bear his proportionate part of this responsibility. It has revolutionized educational ideas and aspiration in both the ministry and the laity of the Church. It has given to the youth of our Church an opportunity for higher education under Christian leadership.

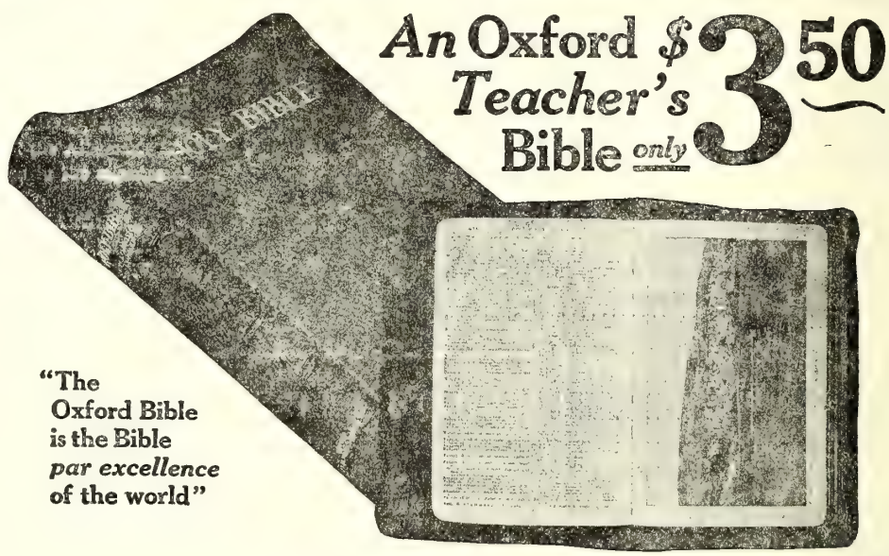
Elon is preparing men and women for all walks in life. Many of our outstanding men and women today are proud of the fact that they received their college training at Elon. Elon has trained and will continue to train leaders for our home mission and foreign mission fields, for our Sunday Schools and day schools, for our literature; in short, for every movement in the Church. It has sent out forty-eight college graduates to preach the Word of God. It has given to us an increasing number of trained laymen in our local Churches capable of helping to handle the great problems of the present day.

Realizing, then, what our college has meant to our Church in the past, we cannot help but think what the future may hold for us if we but do our part. Can any one of us afford to withhold his hearty co-operation when the call comes to help by giving of our time, our means and our prayers for Elon College.

Holland, Va.

Mrs. J. I. Joyner, 204 Fillmore Street, Petersburg, Va., in finding it necessary to change from place to place in the search of health, must discontinue The Christian Sun, which has been such a comfort to her through all her life. We hope that Mrs. Joyner will soon find renewed health and strength and that we may return her to the list of subscribers to The Sun.

OXFORD BIBLES



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OBITUARIES.

JOHNSON.

Daisy V., wife of T. O. Johnson, of Raleigh, and daughter of the late W. W. and Rhoda Ann Johnson, was called from her earthly home to rest in her eternal home not made with hands, on Saturday morning, February 4, 1928, at the age of fifty-one years. She leaves to miss her and mourn their loss her husband, two daughters, Vivian and Roberta; two brothers, W. L. & A. G. Johnson; four sisters—Mrs. T. B. Upchurch, Mrs. W. J. Upchurch, Mrs. Irene Johnson Cook, and Mrs. M. D. Smith.

She was a member of Wake Chapel Christian Church, where she joined when young. She loved her Church and was a faithful and loyal member till death. In her going, the Church sustains a loss that will be felt for years. But while we count it loss, who knows but that it may be even our gain? She was a woman of very fine character, and unselfish in her devotion to others. She made great impressions for good upon those with whom she came in contact, so much so that it was not uncommon to hear the words "She is one of the best women I ever knew," and those who had known her, even as passers-by, dropped in to pray with her when she was sick. Her business-like ability made her a wonderful wife and mother and was of great help to her younger brothers and sisters after the death of her parents.

I think I never knew so much prayer offered for any one as for her while sick, but when this did not avail we all felt it to be the will of our Lord to take her and that He would glorify Himself thereby.

The interment was in Wake Chapel Cemetery and the services were conducted by Dr. Stanbury, of the Edenton Street M. E. Church, of Raleigh. May our Lord's richest blessings rest upon each of those who await the coming of the Lord and the resurrection of the saints and bring them all together again where they will never part.

J. LEE JOHNSON.

SHOOP.

Whereas, it has been the will of God, our Father, to remove from the ranks of the Ladies' Benevolent and Social Union of the Suffolk Christian Church, of which he was an honorary member, our loyal friend and co-worker, Mr. C. A. Shoop; and

Whereas, we deeply deplore the passing of one whose life in our midst was so full of good works, one who was ready to lend a helping hand whenever and wherever he could be of service; and

Whereas, by his death the society has suffered an irreparable loss; and

Whereas, the life of our deceased friend was the exponent of charity, loyalty, cheerfulness and good will, and his efforts to forward the work of the kingdom were untiring; therefore, be it resolved:

That we resign ourselves to the will of Almighty God, knowing that He is too wise to err.

That we seek to emulate the good traits that stood out so prominently in the life of our departed friend.

That we extend to his family and to his aged father our deepest and heartfelt sympathy in this their hour of trial, and pray that they may be sustained by the faith that characterized the life of their devoted husband, father and son.

That a copy of these resolutions be published in The Christian Sun, a copy sent to the bereaved family, and a copy spread on the records of the Ladies Benevolent and Social Union.

JULIA A. BRINKLEY.
MRS. O. S. SMITH, SR.
MRS. GEO. W. NURNEY.

TURNER.

Whereas, it has pleased our Heavenly Father to call from an earthly home to a heavenly home our beloved friend and member, Mr. Archer Turner; therefore, be it resolved:

1. That we bow in humble submission to God's will, knowing that He doeth all things well and for our good.

2. That we imitate his good example by always giving our best to His cause.

3. That we express to his family our deep sympathy in their great bereavement and commend them to Him whose comfort can give strength in our times of weakness and despair.

4. That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication, and a copy spread on the minutes of the Benevolent and Social Union records.

MRS. D. C. LEWIS,
MRS. HENRY CROCKER,
MRS. H. S. HARDCASTLE,
Committee.

"When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart,
Thou, Lord, shall I fully know,
Not till then how much I owe."

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THOMAS.

Inasmuch as the soul of our little friend and co-worker, Margaret Thomas, was suddenly ushered into the great beyond by the wrecking of a school bus on January 10, 1928; and

Whereas, in her death, the Sunday School at Moore Union Christian Church has lost one of its most interested and consecrated pupils; and

Whereas, we cherish the memory of her lovable disposition, the cheerful mood and unusual ability which marked her a leader among our younger pupils, and for which she was loved by all; be it resolved

1. That we deplore the tragic way of her untimely death, and trust that our renewed sense of obligation for the safeguard of sacred childhood shall be so perpetuated that she shall have not died in vain.

2. That we extend to the family our sympathy and assure them of an interest in our prayers, and that a copy of these resolutions be sent to the family, a copy to The Christian Sun, and be recorded in our Sunday School record.

VERA WOMACK,
T. D. HUNTER,
IOLA BOLIN,
Committee.

LONG.

Resolutions of respect for Mrs. J. P. Long, who died November 30, 1927:

Whereas, it has pleased our Heavenly Father to call from our Ladies' Aid Society to a heavenly home our beloved and faithful friend and charter member of the society of Sarem Christian Church; therefore, be it resolved:

1. That we, as a broken circle, bow in humble submission to God's will, knowing that He doeth all things well and for our good.

2. That we imitate her good example by always giving our best to His cause.

3. That we offer our heartfelt and deepest sympathy to her family, pointing them to Christ our Saviour.

4. That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun and the Albemarle Observer, and be recorded in the minutes of the Ladies' Aid Society.

MRS. D. S. HARRELL.
MRS. G. G. GATLING.
MRS. J. R. LANGSTUN.
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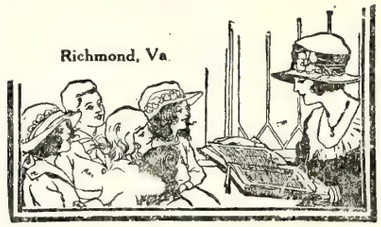

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VOLUME LXXX. RICHMOND, VA., THURSDAY, MARCH 1, 1928. NUMBER 9.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Given to Lepers.—

At the thirty-fourth annual meeting of the American mission to lepers, it was disclosed that since 1893 the American people had given one and a half million dollars for that cause.

Refuses More Salary.—

Dr. Charles E. Jefferson, pastor of the large Tabernacle Congregational Church of New York, recently refused an increase of twenty-five hundred dollars in his salary. In declining this increase, he stated that he felt ten thousand dollars was all his Church should pay him. This refusal became news because so few men would have declined the increase.

Napoleon's Bedroom Wrecked.—

The first hall bedroom Napoleon had in Paris, long before he dreamed of commanding an army or ruling an empire, and in which he studied maps and military strategy by candle-light, is being wrecked. The building in which it was above a little bookshop in which Napoleon spent those early Paris days is being torn down. The bedroom itself will go to a museum, and a bronze plaque in the new building will mark its location.

Care of Children.—

Recently in Raleigh was held North Carolina's first institute for the instruction of parents in the care of children. Of course, only a few parents, comparatively, can be present and hear the instructive addresses delivered. It is to be hoped that the valuable hints and information given will be published, in order that parents generally may avail themselves of it. The care of the child's health is a problem, and scientific help is needed.

Another Resolution.—

Senator William E. Borah, Idaho, is leading the fight in the Senate against the use of marines in Nicaragua. He has offered a resolution asking for the facts relative to the use of the navy in Nacaragua since the recognition by the United States government of the Diaz regime. Senator Borah wants to know the size of the naval force employed in Nicaragua, the number of conflicts, and the number of killed or wounded on either side.

Ban Luther Film.—

The Bavarian government, in response to protests from Roman Catholic officials, has banned the showing of a film depicting the life history of Martin Luther, the great religious reformer and beginner of Protestantism. The Catholics urge that the film offends the susceptibilities of Catholics, and is derogatory of their religion. The picture has had full houses at its showings in Berlin. The Catholic bishops' organizations in other parts of Germany are attempting to stop its showings elsewhere, though the film has passed the board of censors.

Another Protest.—

Religious forces are earnestly protesting against the proposed great naval increase program as a step away from peace. Yale Divinity School, students and faculty, have sent a protest to Congress, and so have a number of other strong organizations. We cannot expect Europe to believe our words about disarmament when we plan larger navies and more devices for war. The people at home will be drilled in war talk and a war psychology built up until we shall be another Germany under the Hohenzollerns. We shall be building a machine which will turn and destroy us.

Protest.—

It was recently announced by Mrs. D. Foster Updike, secretary of the woman's division of the National Congressional Commission on Foreign Missions, that telegrams of protest had been sent to the senators and representatives in behalf of nearly seven hundred thousand Congregational women in opposition to the proposed naval program of seventy-one new battleships in the next eight years. The Churches must not fail to make their opposition to measures which make for war if the reign of the Prince of Peace is ever to be ushered in. The Church cannot be subservient to the State, following it tamely into war as was done in 1917, and hope ever to advance the kingdom of God, because in so doing we stamp all the efforts of our foreign missionaries as worthless and all their messages as lies. We must stand for something in these days while there is yet something to stand for. The Congregational women have done a brave thing, and others should follow in their train.

A Peace Gesture.—

A resolution has been offered in Congress providing for a treaty to be signed by all the world powers in agreement to abolish and cease to build submarines. Secretary of State Kellogg, speaking of the matter, said: "Of course, it would be impossible for one country to abolish submarines and leave any other country free to operate and build them. The United States would be willing to sign a treaty with all the powers of the world prohibiting the use of the submarine entirely." This gesture may carry us nowhere, but enough of them will arouse the desire for peace instinctive in us all. We shall provide slowly but certainly for permanent peace. There will have to be built up better understandings, and it may require another generation, but we can lay the foundations for peace in the days that we live, and we can contribute to the better understandings that must underlie any project for peace.

State Bars Bible.—

According to a ruling by the Attorney General of the State of Michigan, the reading of the Bible and the teaching of any religious subjects, sectarian or otherwise, in State-supported institutions is unlawful. According to a statement by the superintendent of public instruction, this ruling by Mr. W. W. Potter affects a number of normal schools, the Michigan State College, and scores of grade and high schools who have made it a practice to give courses in the general principles of religion and to read the Bible in class. Mr. Mencken calls the Southern States "the Bible belt," but it is better to have even a narrow religion than to have none. We shall be far behind the standards of Christ if we thus continue to bar any form of religious instruction from schools. The ruling does not affect the University of Michigan because religious instruction there is given in a separate building not maintained by the State. And since we are so divided, we should take steps to see to it that such buildings stand on every university campus and that capable men who are appealing to youth should teach in them. We need more of the spirit of Christ and less of the things that have been said about Him which we parade as Christianity.

Mission Support Troubles.—

It is announced by the Presbyterian Church that the foreign mission budget may have to be cut by 30 per cent unless the giving to that cause is materially increased, and this condition of the Presbyterian Church is typical of the condition in a number of the religious bodies. There seems to have been a vast falling off in the offerings for foreign missions, and this branch of Chrisitan service is menaced with deficits and threats to cut. There is, of course, an underlying cause for this, and it should be sought out and remedied, for in so doing lies the one hope. It may be that men and women are feeling that to continue to propagate denominationalism abroad is worse than useless, and are refusing to support it. And then, too, there is an awakening, vaguely still, but certainly there, that the countries to whom we are sending missionaries would like our Christ but not our Christianity, and the failure of many missionaries to give that has made them fail to get results, all of which is discouraging. We may not want Church union at home, but we must have it abroad or die there, and perhaps here, as many tell us, we are already doing it. It is a critical time for the Church as we pass through this period of readjustment to meet a changed and changing world.

NOTES-PERSONALS

"The Christian Annual" is being mailed out this week to the various Conferences.

Readers will wish to read Dr. Staley's contribution in this week's SUN entitled, "Five Reasons," or "Why I Like the Christian Church Best."

Special attention is called to the article headed, "To Whom It May Concern," by Bro. J. M. Darden, which appears in the first column on the "Mission" page.

Mrs. B. F. Gwaltney, Disputanta, Va., in renewing for THE CHRISTIAN SUN, says: "There are so many good things I get out of THE SUN. It is of so much worth to me. I cannot see how any Church member can afford to be without it."

Rev. M. W. Butler, pastor of the Gulf Mills Christian Church, Conshohocken, Pa., in renewing his subscription for THE SUN, states that he has been reading THE CHRISTIAN SUN regularly for fifty years. That is a fine record. How many others have been reading the paper for fifty years? Let us have their names, please.

Mrs. Boyd Richards is putting forth special effort to awaken the women of the Valley Virginia Central Conference in missions. She is going to make an effort to have each missionary society of each Church sponsor the missionary programs in the Sunday Schools during the foreign mission period.

Rev. J. W. Fix is planning earnestly to carry out the recommendation of the Pastors' Conference to enroll tithers. He is not merely preaching sermons on the general theme of "Stewardship," in which tithing is stressed, but he is distributing Tithers' League cards to the juniors and young people in his Sunday School.

Drs. W. G. Sargent and A. B. Kendall speak with high approval of the booklet recently issued by the Department of Christian Education of the General Convention, outlining twelve missionary meetings for young people. Those who are interested in this program may apply to Miss Lucy M. Eldredge, C. P. A. Building, Dayton, Ohio.

Rev. G. R. Underwood writes that he does not have any regular pastoral work, but that he is kept busy conducting funerals, prayer meetings and marriage ceremonies. He spends much time in visiting the sick and holds a public service once a month in the Chatham County Home for the Aged. Bro. Underwood is one of our earnest, faithful ministers.

Another one of our preachers has caught the Florida spirit. This time it is Rev. R. A. Whitten, who has been granted a leave of absence through March by his Church. He will spend it in Florida recuperating. Bro. Whitten has done fine work at Reidsville and has won his rest, and we hope and pray that he will be greatly revived by it.

Defiance College has just issued its "Summer School Bulletin." The sessions begin on June 18th and close August 18th. The course of study is intended for teachers, though courses are also offered in music and for college credit. Some of our public school teachers who plan to attend summer school this summer would do well to write to President Caris for his announcement.

On the anniversary of the fourth year of Dr. Rowland's pastorate at the First Christian Church of Greensboro, the Church came together in a special service and subscribed sufficient money to pay off the accumulated deficit of several years, about $2,500 in all. At the conclusion of the service, Dr. Rowland was presented with a package of gold, and Mrs. Rowland with a gift of flowers as appreciation of their services.

Beginning with an early issue, THE CHRISTIAN SUN will conduct a department known as "The Convention Forum." Any member of the Christian Church who has a thought in respect to the approaching Convention and what it shall undertake to do will be given opportunity to express his or her opinion in this column. Our Southern Christian Convention is only three months off, and we cannot begin too early to fasten our attention upon this legislative body of our Church in its biennial session.

There are twenty-three Christian Churches having more than 400 members, and ten of these are in the Southern Christian Convention. The largest Church in the Christian denomination is the Christian Temple, of Norfolk, with 1,378 members. The next is the Christian Church of Suffolk, with 1,201 members. The Christian Churches of the South that have more than 400 members are: Christian Temple, Suffolk, Burlington, Old Zion (Norfolk), South Norfolk, First Church of Norfolk, Bethlehem (N. C. & Va. Con.), First Church of Greensboro, Holland, and Apple's Chapel.

Rev. John G. Truitt, former president of the Eastern Virginia Elon Alumni Association, in speaking of the banquet held by the association on the evening of February 17th, says: "We had a wonderful meeting of the Elon alumni in Suffolk Friday night. There were about seventy present, and everybody seemed to possess the true Elon spirit. All through the meeting there was expressed the commendatory note toward the present Elon, its president, faculty, board of trustees, alumni and patrons, including the present student body." The new officers elected by the association are: president, Mrs. J. B. Gay, Franklin, Va.; vice-president, Rev. J. F. Morgan, Norfolk, Va., Route 3, and secretary-treasurer, Mrs. Annie Staley Calhoun, Suffolk, Va.

It is the custom of the Clio Literary Society to give a public program on the evening of Washington's Birthday each year. They departed from their accustomed type of program this year and brought back to the campus one of their alumni in the person of Attorney F. F. Myrick. Mr. Myrick made a very impressive address on "Crime and the Courts." It is likely that the society will continue this practice, and the plan certainly has much to be commended. A literary society in a college is properly judged not only by those who at present are members, but by the persons who have passed out from its training and taken their place in the work of the world. The society was certainly fortunate in the individual chosen to be their first alumni representative.

The Christian Publishing Association is now launching a campaign for ten thousand subscribers to the magazine number of the *Herald of Gospel Liberty,* a forty-eight-page magazine appearing once a month and combining the *Christian Missionary, Journal of Christian Education,* and certain features of the *Herald of Gospel Liberty* into a single magazine. The price is $1.00 a year, but if five or more are taken by a Sunday School or Church in one package, the price is seventy-five cents a year each. It is doubtful if such a bargain can be secured in the way of fine Christian literature anywhere else for this price. In addition to this, the Christian Publishing Association will give the first 100 Christani Missionary Societies sending in five or more new one-year subscribers to the magazine a copy of Dr. Bishop's "The Christians and the Great Commission," a book of 302 pages; and it will give the first 100 Christian Endeavor Societies sending in ten or more new one-year subscribers to the magazine a copy of Dr. Barrett's "The Centennial of Religious Journalism," a book of 655 pages. We suggest that the Christian Publishing Association also offer a reward for the first 100 Sunday Schools that shall send in five or more new subscribers to the magazine.

INTEREST IN MISSIONS.

Bro. J. M. Darden, of Suffolk, Va., gave me report of the pastors' meeting in Norfolk, on Monday, February 19th. It is a great pleasure to note the interest manifested for missions at that meeting. When I read the minutes of the meeting it filled my heart with joy to see that the pastors all promised their co-operation and willingness to go out in the field and make a special drive to raise not less than one-sixth of the pastors' salaries at the various Churches for missions. I do want to thank those who have offered their services free to go to the various Churches in the interest of missions. Though I am not physically able to get out in the field and work at the present time, I know that the interest of missions will be taken care of by these great workers with the co-operation and support of the pastors. I pray that the Churches will be liberal and raise this money, which is so badly needed at the present time. I thank God for such men and women who are willing to give their time and services for the cause I love so dearly; for well I know we grow in power and in numbers only as we become and are missionary in spirit, giving and activity. J. O. A.

OFFICIAL NOTICE.

The Southern Christian Convention is to meet in Richmond, Tuesday, May 1st, 1928.

For years it has been the custom of the Convention to meet alternately in North Carolina and Virginia. Last session the First Christian Church at Durham, N. C., was host to the Convention. The First Christian Church at Richmond has extended the Convention an urgent invitation to meet with them this year. The Executive Committee has accepted this invitation, and the date of the meeting is May 1st.

However, the suggestion has been made that it would be a fine thing to open the Convention with a banquet on Monday evening, as was the case in Durham. It occurs to me as a very fine thing for the ministers, workers and delegates to meet for a banquet on the eve of the opening of the Convention. If we could meet Monday evening at 6 o'clock for the banquet and have the opening service at the Church at 8 o'clock we could get many of the preliminaries out of the way so that the Convention would be ready for business Tuesday at 10 o'clock. I am mentioning this and wish that those of you who are interested would please write me at once your judgment in the matter.

In the event that the banquet is held, the committee in charge could see that all the necessary arrangements are made. If you have any suggestion as to the program of the approaching session of the Convention the committee will greatly appreciate having the same.

The committee wishes to express its most sincere appreciation to the Richmond Church for its hearty invitation, and assures it of a most willing acceptance.

L. E. SMITH,
President.

THE CHRISTIAN SUN'S PULPIT

THE GREAT COMMISSION.

Rev. John G. Turitt, *Preacher.*

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Matt. 28:18-20.

The day of Christian heroes is not over. I refuse to believe that men, women, and children will not hear of the strong Son of God. And I refuse to believe that they will not heed the voice of this self-same Son. Our text begins with the striking phrase: "Jesus came and spake." Much of the secret of the situation lies in those words, "Jesus came and spake." Whenever a Church or person loses its warm, intimate touch with Jesus, it has lost its power and place in the world. How many "dead spots" there are in the history of the Church! Sin, selfishness, ecclesiasticism had shut the Saviour out, and lethargy, indifference and death is only the logical result. Whenever this situation has come about, then the Church has busied itself with "activities," organizations, plans (so-called), and with the making of much ado about nothing it has tried to feel that it was functioning in the right and proper way. But lethargy, indifference and death prevails. It cannot be done for Christ without Christ. "Jesus came and spake."

The forces without can never match the forces within. The forces without had driven the disciples to despair and disbandonment. The forces without had changed them from a loving, faithful band of followers to a group of fugitives fleeing from a situation worse than futile. But "Jesus came and spake unto them," not simply "to them," but "unto them," and with Jesus' speaking unto them there was developed a force within which all the powers of the forces without could not hamper nor control. Pretending to hear Jesus speak unto us is a very different thing from hearing Him. Pretending to have allowed Jesus to come to us and speak to us is only a pretense—the most empty, soulless sort of a thing in the world—against pretense the strong Son of God uttered His strongest words. It is a useless encumbrance of the ground, full of leaves and leaves only; it should be rooted up and cast out forever.

When "Jesus came and spake unto them" they were quite willing to tarry in an upper room in Jerusalem in prayer. Dr. Minton, our Secretary of Foreign Missions, has asked me to please bring a message on the great commission. Here is part of it right now: The disciples having heard Jesus Himself speak unto them, tarried in Jerusalem in prayer. They waited until the Holy Spirit had come upon them, and then they were willing—mind, I did not say ready, for they could but choose to go since the Spirit of God was upon them—to go with power and speak not in tongues, but languages that all could understand. "Jesus came and spake unto them" a language they could full well understand, and they in turn talked to others of every nation about Him in a language which could be understood.

A vision comes before my eyes. I see Jesus coming to the one hundred thousand members of our Churches, assembled in their places appointed for prayer—the disciples met Jesus at a place by Him appointed—and speaking unto them through His servants, the ministers of the gospel. I see them laying aside all their cloaks of self-righteousness, and I see them turning their faces to Jesus in wistful, trustful anxiety. They forget the ministers and see the world's Servant. They see His nail-pierced hands and feet, His sword-thrust side, and His thorn-pressed brow. They hear Him saying, "Be not faithless, but believing," and tears are coming from their eyes and confession from their lips as they cry out from their hearts, "My Lord and my God." And in a sweet, gentle, loving voice, He is saying, "All power is given unto me in heaven and in earth." Then all in His presence feel that the sweep of His words has brought the nations to His feet.

What happens? What always happens? Why, the disciples tarried in prayer. Therefore, I see one hundred thousand members of my Church—yea, and I thank God that my vision is far bigger than my Church, for I see the members of all Churches flocking to the altar of prayer! If asked to answer in one word the question as to what we can do about the retrenchments being made by our missionary forces, I should unhesitatingly answer, Pray. Some might say pay. I say pray. I cannot speak other than the message that is in my soul, and I desire that no attempt at style or assumed rhetoric shall hinder me from saying what I sincerely believe.

Last Monday morning the pastors of some forty Eastern Virginia Churches met in Norfolk, as is their monthly custom. With them met Mrs. M. L. Bryant, president of the Eastern Virginia Woman's Conference and member of the Mission Board of the Southern Christian Convention, and Bro. J. M. Darden, also a member of the Mission Board. Their souls were kindled with the call of this Christ, who "came and spake unto them," that our Churches in Eastern Virginia should do something worthy of our Saviour about this great commission. They were so keenly conscious, as were we all, that our beloved Dr. Atkinson was pouring out his very soul to God in prayer for the success of the missionary program of our Church, and that he had lain his life in such a whole-hearted and inspiring manner upon the Church's altar of service. It was a serious moment, for all present desired that we should proceed in the best possible way to answer the call of Christ in His great commission. Your speaker proposed that we launch the campaign in Eastern Virginia by pledging each pastor in the Conference to preach on missions the first Sunday in March. The proposition was accepted and each pastor heartily voted to speak to the subject of mission next Sunday.

It is of most vital importance that the preaching be done in such power of the Holy Spirit that it shall bring the hearers to the altar of prayer. If the preaching is as though "Jesus came and spake unto them," it will cause prayer to follow. And so my vision is a people coming to God in prayer. If our Churches would come to the altar of prayer and prostrate themselves at the feet of Jesus Christ in humble submission to Him, at once a new day would dawn. Preach, pray, pay, is not an illogical procedure. The minister will pray before he preaches, and the Christian will pray before he hears; but even so, it is New Testament logic. "Jesus came and spake unto them," "they tarried in Jerusalem," and then they gave their possessions, and representatives from all nations heard the good news.

Do we say we are weak? What account is going up to an altar and praying for a spirit of obedience to our Lord? It looks spectacular. Is it sincere? Is it not a weak business? Oh! turn your faces to the Saviour again:

"See, from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

"So rich a crown!" "All power is given unto me in heaven and in earth." It means everything that back of this commission is the infinite power of God. Are we weak? If we accept Christ's will for ourselves, no. And the moving of our people to an altar of prayer such as our Church has never witnessed before in all its history would mean a Pentecost and a program resulting in action instead of "activities," and conquest instead of retrenchment.

It was Dr. Minton who asked me to answer the question: What will we do with the great commission? Just permit me to pause here long enough to say, God, give us more Mintons—a man who is literally living his life out in agonizing prayer, that something fine may be done by our Church in response to Christ's command, "Go ye, therefore, and teach all nations." My answer to the question, What will we do about the great commission? is: Nothing worthy of the name unless we pray. If we pray, we will obey!

Goethe says, "The highest cannot be spoken." My deepest desire in this whole matter is more than I can express. Jesus has expressed it in the text: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." It is something like this which I have in mind: a personal companionship between Jesus and me, reaching out through my obedience to His command unto others, and with the assurance that He is with me alway. This text begins with "Jesus" and "them," but it closes with a touch so divinely personal: "I am with you alway." "The laborer is worthy of his hire," and his hire in this case, thank God, shall be Jesus!

You will want to hear Jesus speaking to you. And as I said in the outset, the day of Christian heroes is not over. You will be more than conquerors through Jesus Christ, even as Paul was, if you but let Him come fully into your heart. The Holy Spirit has enlightened us too greatly for us to go half-way in this matter in which Jesus has promised to go all the way, even unto the end of the world. What shall we do with the great commission? Obey it as a personal command as our salvation is a personal matter, placing our lives and our means upon His altar in service. Thus in true Christ-likeness we shall be servers with our lives, and of our world.

Dr. Elbert Russell, of Duke University and professor of the Old Testament in the divinity school there, has recently joined the United Church, of Raleigh. Dr. Russell said in joining our Church at Raleigh that he believes in Christian union, and since the United Church is practicing it better than any Church he knows, he was anxious to place his membership in that Church.

Surrounded by members of his family and loved ones, Mr. J. W. Carlton, of Richmond, enjoyed his eighty-seventh birthday on February 2d. We are happy to report that Mr. Carlton is recovering nicely from his recent prolonged illness. Long may he live to brighten the lives and cheer the hearts of his host of friends.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MEN AND CAUSES.

There are two elements that enter into Christian service—persons and causes. The first thing in Christianity is a person. Jesus Christ is the first element that enters to Christian experience. "In the beginning, God." In the beginning of Christian life, Christ. He comes first in experience. We give Him our heart, and He gives us new spiritual life. Before regeneration man "is dead in trespasses and sins"; but after regeneration man is a "new creature." "Ye must be born again" is a requirement for salvation. Religion is a personal experience that realizes a change of heart. In the natural birth, nothing is manifest in the beginning but a personal relation. It is mother and child. In religion it is Jesus and believer. Personality is a big factor in all human relations; but personal relations are only a part of man's obligations.

If the child that is born live, it is more than a personal relation as the child grows. Obligations grow out of that sweet personal relation, and son must serve mother in obedience to her will, in supplying her necessities, in helping to reward her sufferings and her love. The same is true of the man born of the Spirit. It comes to be more than a heart relation, a personal experience, a child of God. As the Christian grows, his obligations increase. Service is added to faith and love. After a time the Christian life becomes more than experience of regeneration; it becomes a life of work for the cause of Christ. The Church is the field in which the Christian must work. Jesus said: "My Father worketh hitherto, and I work"; and then He said to His disciples: "Go work today in my vineyard." The cause of Christ is the important thing in real Christian service, but all must be done in His name. He is the Head of the Church.

Many members of the Church determine their loyalty and their service by their feelings toward persons. One man can raise more money than others. They like the man. The cause is hid behind the man. One person has a greater appeal than another. The true idea is to give to the cause and not to the man. Some people have a mind of indifference toward the Church, and while in that state of mind neglect to give or withhold from the cause that needs and claims their help. It is difficult to separate the man and the cause, but one should never prevent srevice for the other. The cause is the most important thing, and devotion and loyalty suggest support of the cause, though the man who represents the cause may be false. Men die, but causes live. Jesus died, but His cause increases in interest and value as the centuries roll on in their course.

It is important for members of the Church to study the leading causes that need support, and set aside for each cause what he can afford to give. For the next three months missions will be the cause to which special offerings must be made, or that cause will suffer. Missions is a main cause for Christianity to maintain and enlarge. If the mission cause die, the Church will wane. It was the command of Jesus: "Go ye into all the world and preach the gospel to every creature." What He said unto His disciples then He says unto His disciples now. One cannot be a faithful Christian and not believe in missions, and he cannot do his part unless he contributes to the cause of missions. It is not so much a strong appeal as a strong sense of obligation to missions that members of the Church need. The need is great. The obligation is plain. The reward is sure. The success of Christianity means success for the world. It is true that God sends the rain upon the just and the unjust alike, but He does not send His approval upon the faithful and the unfaithful alike. He sends His rain upon the farmer's field that works and the farmer's field that does not work; but He sends the harvest upon the field of the farmer that works.

A MASTER BUILDER.

Mr. John Wilbur Jenkins has written in his volume entitled "James B. Duke, Master Builder" (published by Geo. H. Doran Co., New York City; $4.00), an account of one of the master-minds of our day.

Mr. Duke devoted his energies to business, amassed a fortune, and became, as his biographer says, a master builder. He would have gone to the top in any vocation to which he had devoted his remarkable energy and organizing ability. His university will, a hundred years from now, no doubt assure him a safe place among the half-dozen really constructive master men of this generation.

James B. Duke believed in work, and never tired at it. He had a woman's reputed intuition in his capacity at seeing straight through a situation, and his intuitive judgment rarely was in error. Success in his opinion was fifty-one per cent energy and only forty-nine per cent ability and training, and yet so highly did he value training that he founded a university to train ministers, teachers, engineers and other professional men.

Mr. Duke believed in saving and in investing for profit. His advice to younger men was to save half their income, no matter how small it might be. Saving, he knew, was the foundation of economic independence and of success in business enterprises. He lived hard and saved and invested according to his best judgment. He always felt that he would be a rich man, though born to straitened circumstances, and he was determined to do good with his money. He laid up treasures on earth, but not for himself. That is the way he read Christ's injunction, and undoubtedly he was right.

Mr. Duke had none of the spirit of the gambler in business. He did not play the stock market nor deal in futures. He made millions, but he rendered a service for the profit he took, and at no time in his career was he a parasite on industry. His organizational ability enabled him to enrich himself and his associates, nor did he impoverish those who consumed his products.

I have often heard men speak of James B. Duke as stern, selfish, hard-hearted. They did not understand what he had in mind. He did not give to every enterprise that appealed to him for assistance, else he could not have accumulated the fortune that made Duke University possible, to say nothing of his great benefactions to hospitals, orphanages, rural Churches and veteran ministers of the gospel. His final accounting of his stewardship is his vindication. Mankind's verdict on this master builder must be favorable. Many a poor boy in high school or college reading Mr. Jenkins' book will be inspired to go forward. Another Poor Richard has lived and wrought and enriched our social heritage. He is depicted fairly in this biography. W. A. H.

EXPANDING HORIZONS.

Some years ago, in a Conference address, I had occasion to tell about a man who would not give for Christian education because he believed more in home missions than in colleges. When the home mission secretary called upon him hopefully, he refused to give for that purpose, since the home Church needed the money. When the chairman of the finance committee of his home Church called upon him, he was unable to give because his family needed even more than he could supply. His wife then appealed to him for a convenience in her home that would greatly lighten her labors. He declined to make this investment because, as he said, he needed every dollar he had for himself.

This is no parable. This is oftentimes fact, and though such a man may have his name on the Church book, is he not more a pagan than a Christian? I have known other men who, prior to their entrance into the fellowship of the Church, were hard-hearted and stingy and selfish who have become generous to their families, liberal to their local Church and deeply concerned for the enterprises of the kingdom as represented in Christian colleges, home and foreign missions, orphanages and welfare work, and other calls for assistance in the name and for the sake of Christ.

It is beautiful, too, to see the growth in spirit of these changed men. Their rich and happy experiences are written unmistakably in the radiant expressions of their countenances. When the horizons of life expand it is because the heart has first expanded. When the horizons of life expand, the line of vision is expanded and the interests of life are correspondingly enhanced. Expanding horizons mean expanded vistas of beauty and charm and liveliness in life and character.

The man with a muck-rake has no horizon, but the man whose interests are world-wide, whose horizons have expanded, sees not only the beautiful landscape as it stretches out in every direction around him, but he looks up at the stars and beholds the complete beauty of the handiwork of God in the firmament about as well as on the earth beneath.

Isn't it a pity that so many Christian people, as they think, deny themselves the beauties and the joys and satisfactions of the expanded spiritual horizons? Isn't it a pity that they are limited and narrow in their interests and their concerns for the enterprises of the kingdom?

But thank God for the men and women whose

hearts have been strired, whose countenances have been lifted and whose eyes have been made to behold the expanded horizons of the spiritual realm. They are the light of the world. They are the salt of the earth. They are the messengers of Jesus Christ. They are the evangels of that coming day when the kingdoms of this world shall have become the kingdom of our Lord and of His Christ. W. A. H.

UNITY CONFERENCE.

By Peter Ainslie, D. D.

1. We of the Baltimore Conference of the Christian Unity League, holding membership in twenty-five communions and citizenship in eleven States and Canada, recognize the desirability of such freedom in the Church of God as will enable diverse groups to give expression to distinct emphasis in doctrine, worship and operations. We agree, likewise, that geographical, cultural, and racial differences may require diversity in administrative organization.

But we believe that, if the prayer of our Lord is to be fulfilled, the unity of all His disciples must be visbily expressed. Only as the disciples of our Lord are united and share with one another the spiritual insight and experience, which each can contribute, can they fully explore the mind of Christ and understand His will. Only a united Church can evangelize the world. Only as the Church exemplifies the spirit of brotherhood can she effectively promote that spirit throughout the range of human relationships. The flagrant sins against brotherhood, both public and private, which threaten to disrupt the national and international, industrial and social life of our day, contribute a challenge to all the communions of Christendom to come together in an organic unity for the weal of mankind.

While we keep this ultimate aim of a visible unity of all disciples continually in mind and affirm our purpose to labor for it, we recognize that important differences of conviction, particularly as to the nature and authority of the Church, present in these times grave difficulties in the way of its achievement. Nevertheless, we earnestly and persistently seek common understanding and agreement with those who differ from us and urge such communions as already stand on approximately the same ground to press toward the closest possible forms of unity as a step toward the fully inclusive unity for which we hope. It is our conviction that there is a most urgent need that immediate steps should be taken to develop conviction and such forms of organization as will enable these churches to express their fellowship in Christ, which already exists, and to contrive to carry out a common strategy without encroachment upon essential spiritual liberties.

2. The Baltimore Conference of the Christian Unity League desires to express its firm conviction that the World Conference on Faith and Order, held at Lausanne, August 3-21, 1927, marked a great step forward in the progress of Christian unity and that its significance cannot be overestimated. Viewed as an isolated event, it may have seemed to those who did not carefully follow its deliberations to have emphasized the differences obtaining between the various communions of the Church rather than their agreements. Viewed as a step in a long series of events in the history of the movement toward unity, it marked a great step forward. Even as a manifestation of the deep and growing desire for unity and dissatisfaction with the divided condition of Christ's Church, it had marked significance. But it was more than these. It was the first gathering of practically all the Christian communions of the world, except Rome, to discuss the possibility of increasing oneness. Out of it came a new understanding on the part of the different Churches of each other's point of view that will make all future efforts toward unity more effective and more fruitful of events. A study of the reports adopted for presentation to the Churches for study and discussion will reveal an agreement on faith and doctrine, and even upon sacraments and orders, that would have been impossible a generation back.

We, therefore, urge upon the various Churches the careful study of these reports, and we heartily concur in the recommendation of the business committee of the World Conference on Faith and Order that regional conferences be arranged all over the country with the Lausanne reports as the basis of discussion. We also urge that, in the holding of these regional conferences, or any other conferences which the Christian Unity League may hold, women and representatives from the youth movement be given places on the program.

3. The Baltimore conference recognizes that the statement in the doctrinal formulas of the Churches and their ways of government and of worship were largely based upon the results of Biblical interpretation and theories of origins of Christian institutions, as held at the time the statements were prepared; for example, in the first four centuries and in the sixteenth and seventeenth centuries.

We are convinced that during the nineteenth and the first quarter of the twentieth century decided progress has been made in the discovery of new sources in the use of sounder and more trustworthy methods of biblical interpretation and in the way of historical study of the origin and valuation of Christian creeds and institutions.

We believe that the cause of Christian unity would be furthered if representative scholars of the different Churches would be appointed on commissions, who would devote themselves to the study of the great issues set forth relating to faith and order of the Churches in the reports of Lausanne, and assemble in accessible forms the accredited results of biblical interpretation and historical study.

We, therefore, recommend that the Baltimore Conference of the Christian Unity League submit this matter to the continuation committee of the World Conference on Faith and Order.

4. We also recognize the great service the Federal Council of the Churches of Christ has rendered American Christianity in giving expression to the practical unity we already have in the channel of co-operative service. Working together is essential to a common understanding, and to further unity. Such an instrument of mutual action has the advantage of potential leadership, which is more than being a channel of intercommunication.

We, therefore, recommend to this organization, as it prepares for its twentieth anniversary, a study of its possibilities to effect a fuller unity of its constituent communions. We submit the suggestion that equal effort should be made by the council to interest various communions in one another as is now made to interest them in common tasks. This might mean the creation of a commission on unity, with an employed secretary, whose ministry would point to a goal beyond the present organization and lead the way.

5. The Baltimore Conference of the Christian Unity League confesses the conviction that the spiritual children of the Western Churches, as they are being organized into Churches in foreign lands, know little and care practically nothing for the differences of Western denominations.

Therefore, this conference urges all Churches everywhere to minimize their denominational differences and to expect their foreign representatives to promote Christian unity in every feasible way. And we desire to express our gratitude to God for the stimulus from the foreign mission fields to Christian unity in the homelands.

6. The Baltimore conference recognizes that the denominational schools are becoming less denominational and that in some instances, particularly on the foreign mission fields, they are becoming interdenominational. We, therefore, urge that all denominational schools will not only bring on their faculties persons of other denominations, which already is being done, but that they will take steps, if need be by the change of their charters, to bring on their boards of trustees persons of other denominations, until gradually the denominational school will be controlled by several denominations instead of by one. By such a method, the whole denominational school system would tend toward a fuller Christian interpretation.

We also recognize the disadvantage in educating young men for the Christian ministry in denominational seminaries apart from other young men who are being educated in seminaries of other denominations; and, therefore, desire to express to those in control of denominational seminaries (1) that they consider the possibility of immediate steps in establishing a course in Christian unity where those of other denominations may speak to their students in the interest of a united Christendom from different angles, and (2) that they consider seriously the possibility of unifying theological seminaries for the educational and spiritual equipment of the young men who are being trained to become ministers of Christ.

It is further recognized that, as a factor in the Church's education for unity, the denominational papers may, to the advantage of this cause and the coming of Christ's kingdom, publish more contributed articles and news items from other denominations, thereby widening the outlook for a larger fellowship and helping to prepare the way for a united Christendom. It is hoped that the denominational press may gradually become interdenominational both in editorship and in ownership.

7. In view of the frequent references in this Conference of the Christian Unity League to the sacraments and intercommunion, we express the conviction that every instance of intercommunion is a convincing testimony to the world of the unity of Christ's Church, and we would express the hope that such testimony be more and more frequently manifested as a recognition of the equality of all Christians before God.

8. In consequence of the urgent need of a Christendom united in brotherly love, we call upon the Churches of the world to follow the example of our Lord in praying for the oneness of His disciples, in order that His gospel may triumph in all nations and among all races. We further urge that prayer, as a factor in bringing the unity of Christendom, be diligently studied as any other factor and that it also be practiced by intercommunion groups until the whole Church be brought in penitence to find the will of our Lord for the unity of His disciples.

The city of Greensboro is at this time enjoying a series of co-operative evangelistic services from February 19th to March 2nd. Three Churches are co-operating—First Christian Church, Dr. C. H. Rowland, pastor; Friends, Rev. Milo S. Hinckle, pastor, and the First Reformed Church, Rev. H. A. Fesperman, pastor. Rev. O. D. Poythress, of South Norfolk, Va., is leading the song service. These evangelistic services are insisting on a friendly fellowship, united service and a joint appeal. From February 19th to the 22nd the services were held in the Christian Church; from February 23rd to the 27th, in the Friends Church, and from February 28th to March 2nd in the Reformed Church. Here is a practical illustration of Christian union in a most vital phase of the Church's life.

CONTRIBUTIONS

SUFFOLK LETTER.

Archibald Atkinson Turner was born in Nansemond County, Virginia, on June 1, 1862, and died at his home on North Street, Suffolk, Va., December 17, 1927, age 65 years, 6 months, and 16 days.

He was married to Ida Grace Barnes on September 6, 1888, just after the big Suffolk fire that destroyed the entire business part of the town. There was born unto this happy couple ten children—Ruth Rebecca, married Georgh H. Howell, and has two children; Ida Staley, deceased; Doris Mayo, married F. C. Copeland, and has two children; Hope and Carroll, twins, deceased; Floyd A., married Olive Johnson, and has one child; Moses, deceased; Mary Wilson, deceased; Barnes A., married Mabel Jackson; Perry Everett. His companion, five children, and five grandchildren survive him.

Bro. Turner united with the Suffolk Christian Church on December 2, 1877, and remained a faithful member for fifty-one years and five days. He was 14 years, 6 months, and 10 days of age when he joined the Church. For more than fifty years he was a regular attendant at Sunday School and Church services. All of his living children are members of the Suffolk Christian Church. His father and mother were members of the same Church before him. His love for his Church was deep and abiding. He was a man of convictions and loyal to his convictions.

He was a member of the Masonic order and the Knights of Pythias. He was true to these orders and his record in them was characteristic of his simple but sincere life in all of its associations. He was whole-hearted in all relations, and did not hesitate to stand by what he believed to be right, under all circumstances.

He espoused the cause of temperance when saloons were popular and deacons drank without losing their standing as members of the Church. He was really a pioneer in the field of temperance, and never wavered in his attitude on this subject. It was that kind of men that gave this nation prohibition. A little story may not go wrong here. A. B. Covington, who resided on North Street, near Bro. Turner, years ago, and was buried from Union Church, January 31st of this year, entertained a tramp for two nights. The tramp said he wanted work. Bro. Covington told him Mr. Turner might employ him, but would not if he drank. The man went to see Bro. Turner, who asked him if he drank. He said, "No, I am such a temperance man that I will not allow a barber to put bay-rum on my face when he shaves me." Bro. Turner told me that from that day he never used bay-rum, as he would not allow a tramp to be more temperate than he was. When local option and State option, and the nation voted on this subject, Bro. Turner was a successful worker for the cause, because he had lived what he advocated.

His occupation was paper-hanging. He, no doubt, entered more residences, knew more housekeepers, and decorated more homes than any person who ever lived in Suffolk. His reputation was as clean as his life, and he filled a place in the city that remains in the work which he did. His life honored Christ, served not only his family but his city and his generation. He sought no honors, aspired to no conspicuous position in society, but, with his companion, built a Christian home and a Christian character that remains in memory. His children rise up in his praise, and his kindred and friends say, amen. Such men and such members witness for Jesus Christ and help to plant Christianity firmly in society.

W. W. Staley.

ELON LETTER.

Progressive Richmond.

I hardly knew the First Christian Church of Richmond on Sunday morning last when I found myself on Grove Avenue, at Sheppard Street. I had to look twice to be sure that the beautiful educational building which had been erected since I last saw our Church there was really a building and not a mirage.

But when I had found Dr. Ryan, the pastor, and we had gone through the building from the basement throughout, I was more than pleased with the reality. The new Sunday School building of the Christian Church in Richmond was not constructed to meet the theoretical requirements of experts, but to meet a definite situation; and from the way the Sunday School is growing in interest and efficiency, there is no question but that the garment has been cut to fit, so to speak, and that provision has been made to meet the particular needs of our people there.

One of the most pleasing features of the Sunday School of our Richmond Church is the delightful orchestra with twenty or more pieces which for the opening and closing exercises. A pit in front of the superintendent's platform has been constructed for them, and they fill it to the overflow. Prof. Carr, their director, has the ability to inspire those whom he instructs and to elicit their enthusiasm. The summer school, which is to meet at Elon College in June, would do well to have this orchestra come over for a day—and here's hoping that they may come.

The intermediate class in the Richmond Sunday School deserves special mention. The intermediate class in most Sunday Schools is a graveyard, but in this Sunday School it is the very opposite. It has twenty pupils, and on Sunday twenty of them were present, and for a period of six months there has not been a single absence in this class. It is the most remarkable intermediate class of my acquaintance. The explanation is found in the teacher, Mrs. John T. Kernodle, known during her Elon days as Miss Virgie Beale. Those who know "Miss Virgie" will not be surprised that she is able to hold the interest continuously, even of intermediate boys and girls.

I spent the day with our First Church in Richmond and had the pleasure of speaking at both the morning and evening services, as well as of attending the Sunday School. It was "Educational Day," and the quota of $375 was readily raised. Several of the members told me that they look forward to the time when their children would be through high school and could be at Elon.

The new Sunday School addition to the Church has entailed an outlay of some $50,000, with some money yet to be spent for equipment. This is a very remarkable achievement for the faithful group of worshipers who gather there from week to week. They are enthusiastic for the Church and attend its services with evident satisfaction of mind and heart.

But it is easy to understand when you come to know intimately the spiritual leader who presides over the congregation, nor do I fail to include also the pastor's faithful and efficient life companion. Dr. and Mrs. Ryan will inspire any Church to sacrifice and to go forward. They radiate enthusiasm. Their own sunshiny dispositions and optimistic outlook are a contagion that infects the entire membership. The devotion of their people for them is pleasant to behold.

In the afternoon I had the pleasure, in company with Dr. Ryan, to call to see our venerable brother, J. W. Carlton, who has been so ill recently, but who was able to be seated in front of a window in his residence and to talk with us when we called to see him Sunday afternoon. Bro. Carlton is representative of what we know as the Southern gentleman of the old school—gracious, hospitable, courteous, devout, concerned for his family, his friends and the kingdom of God. It is an inspiration always to be in the presence of such a high-souled Christian gentleman as he, and the brief time we were permitted to spend with him was gone all too fast.

The Southern Christian Convention is to be congratulated upon having chosen Richmond as the place in which to hold its approaching session. The plant is adequate to provide for the public session and the committee work of the Convention, and to care for the serving of meals without the necessity of having to go down-town for luncheons and dinners. And a more hospitable congregation cannot be found in the entire Church. The Convention evidently faces what would appear to be a very successful session.

W. A. Harper.

BETHLEHEM LETTER.

The Paramount Need of the Christian College.

There are about 500,000 students in our American institutions of higher learning; that is to say, out of every 225 people in America, one is engaged in securing a higher education. The importance of safeguarding the religious welfare of these prospective leaders of thought and activity must be apparent.

China may be in the midst of great changes and troubles, but she seems to have an eye to education, nevertheless. There are said to be 250 normal schools in that country, with 28,000 students, and 5,000 of their graduates are now teaching in graded town schools. Three hundred and fifty junior high schools give special attention to equiping teachers for primary country schools.

Some facts are very striking at times, and doubly so when compared or contrasted. This country never had as large a college population, but at the same time its prison population also was never so large, and the latter is growing faster than the former. Of the 5,000 persons daily in the hands of New York police, nearly one-fourth are boys under sixteen. From such come a large proportion of our criminals.

The president of one of the great State universities has said if he could have his way he would have every one of the thousands of students going to his institution spend at least a year or two in one of the smaller Christian colleges before losing himself in the great crowds that throng the modern universities.

The purpose of the Christian college, with its few hundreds, differs from that of the universities, whose students are numbered in tens of thousands. Men and women are or should be educated to enable them to co-operate with the scholars nad leaders of the country in the enterprises of the modern social order, and where that order is defective, to make it Christian. But a university, with its ten or twenty separate colleges under its wings, often shows a tendency to value the fruits of education from a materialistic point of view, putting the emphasis on practical and money-making education, as compared with the older forms of intellectual discipline, moral culture, and refinement of life. The small liberal arts college is satisfied if it can fit a student not so much for a job, which is only a part of life, but

for life itself. In a word, it is character-building—character after the mind of Christ.

Just as it was half-century ago, the small college is still the backbone of higher education in the United States. Most of our great universities grew out of the small Christian college. The conservation of the best educational and religious traditions by the less pretentious, but not less vital institution promises to bring the small college into greater favor than for some time. This tendency is becoming more pronounced as Christian parents object to certain tendencies in the larger and independent schools.

Our age seems to have more knowledge than education—more data on many things than ability to interpret them. People acquire a certain amount of information on some subject, but instead of "thinking through" it, they seize upon some attractive but superficial idea and view the whole matter from that angle. A scientific profession is simply a kind of exalted trade, the preparation for which in the technical school is often mistaken for an education.

Elon and Bethlehem are our own Christian institutions, and their effectiveness for the establishment of Christian principles throughout the South will depend upon the loyalty of their constituency. They are our colleges. Let us build and support them.

Wadley, Ala. S. L. Beougher.

DOVER, DEL.

With the many surprises in gifts during the past five years to People's Christian Church, Dover, Del., that the pastor has announced from outside friends and from the members in appreciation of the loyalty and progressive activity of the membership, perhaps none have come with greater surprise than the one announced at Sunday evening's service—that of the installation of the marvelous auditorium electric Orthophonic, the cost of installation being approximately $10,000, and the further fact that People's Christian Church is the first Church in the world to have such an instrument installed.

The pastor of People's Christian Church, Rev. R. C. Helfenstein, D. D., surprised the entire congregation gathered in the Community Hall Sunday evening to celebrate the eighteenth anniversary of the organization of the Boy Scouts of America, and also the observance of Lincoln's birthday, by having the instrument which was secretly installed during the week, played, unannounced.

The Boy Scout band had rendered a delightful sacred concert, and an interesting program of music and worship had been given. And just as every one was expecting the service to close, the instrument played forth in a perfectly exquisite manner "Adeste Fideles" as sung by the 2,500 male voices of the Associated Glee Clubs of America. The audience was spellbound, wondering whence the beautiful strains of music were coming, as the instrument had been secretly installed during the week by a large number of workmen from the factory, and the apparatus being concealed behind the curtains on the stage of the Community Hall of the Church.

One man expressed himself after hearing the instrument that it sounded like the music of a heavenly chorus. The effect of surprise, of joy and satisfaction was beyond the power of words to describe. Then after the selection had been played, the pastor, Dr. Helfenstein, explained that the reproducing instrument to which they had just listened was the very last word in the science of reproduction. The superb tone qualities of the instrument and its perfect range of volume have to be heard to be believed.

The pastor stated that for the past two years he had hoped and planned to have a reproducing instrument installed in the Community Hall to use in connection with the educational program of the Church, but only recently was he able to decide what kind it should be. Last fall Dr. Helfenstein arranged with a friend to place one of the new instruments in People's Church. This gives the Church a great asset to the already splendid equipment. The instrument also has the attachment of an eight-tube radio.

The pastor announced that it was his plan to have Sunday afternoon programs with the great music masters, interspersed with radio numbers of Christian gatherings. The first program will be given next Sunday afternoon at 4 o'clock, to which the public is cordially invited. The gift is most sincerely appreciated by People's Church; it being the first Church in the world to have such an instrument makes it a double source of appreciation.

At the service Sunday evening, just before the closing prayer was made by Dr. Helfenstein, he called for a rising vote of thanks and appreciation to the donor for the gift, which was responded to unanimously in an enthusiastic manner. Several of the officials of the Church then requested that Dr. Helfenstein also be given a rising vote of thanks for his part in securing hte gift, as it was forcefully pointed out by one of the officials of the Church that it was through the vision of Dr. Helfenstein for greater service to the Church and the community that the idea of having such an instrument was conceived and that enabled the Church to have such installed as a part of its equipment. This new asset to the equipment of People's Church brings the valuation of the building, equipment and grounds up to $260,000.—*Delaware State News.*

CHRIST CAME TO SAVE THE LOST.

By Mrs. Ella Braddy.

"For the Son of Man is come to save that which was lost."—Matt. 18:11.

The greatest mission of the Lord Jesus Christ to earth was to save lost mankind. The words of our subject which were spoken by Him reveal this fact as well as other Scriptures. He came according to the will of our Heavenly Father, because He so loved the world that He desired its salvation above every other interest He had in us. We should always love and appreciate John 3:16, which says: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This precious verse is enough to touch the hardest heart, it seems to me, and it is enough to keep every heart tender. It declares the love God had for the world; and realizing that we are a part of the world, it should thrill our very soul. God proved His love for us through the sacrifice of His dearly beloved and only begotten Son on the cruel cross of Calvary. To be lost is a most fearful thing. Few, if any, who are fully awake are aware of the woefulness of the lost condition of a human soul. The business of the enemy of our souls and lives is to benumb our consciousness and sense and lull us to sleep in sin so we shall not become alarmed about ourselves and flee to Jesus Christ for salvation. Consequently, he is rocking the world in the cradle of "carnal security," endeavoring all the time to dull the sense to the exceeding sinfulness of sin and the consequences that follow. Paul tells us, "The wages of sin is death" (Rom. 6:23. James also tells us, "Sin, when it is finished, bringeth forth death" (James 1:15). Such statements are enough to awaken and arouse every sinner to a sense of his lost condition, causing him to flee to the feet of Jesus, repenting of all his sins with a deep and godly sorrow that he may find mercy, pardon and redemption. Sinners, do not neglect your soul. "Seek ye first the kingdom of God and His righteousness" (Matt. 6:33). "What shall it profit any one if he gain the whole world" and go into the presence of God unprepared and lost? This is a time when men are struggling and clamoring for money and riches, and the worldliness of the world, such as we have never seen. But how much is it all worth to a soul when he faces death and judgment? If a man could gain the world he could not pay his way into heaven with it. If he comes before God he will be turned away unless his sins are pardoned and his soul cleansed through the blood of Jesus Christ. A rich man here will be a pauper at the judgment if he is without the love and grace of God in his heart and soul. A pauper here, so far as the wealth of the world is concerned, will be rich in heavenly things if he goes up to meet God in the triumphs of faith and salvation. He can shout with the heavenly host forever, "praising Father, Son and Holy Ghost."

Jesus could have set up an earthly kingdom in all probability and ascended the throne as the mightiest Monarch of all the world, to the putting down of all other kingdoms and powers. This was really what Jews wanted Him to do, and because He didn't they rejected Him. "He came to His own and His own received Him not" (John 1:11). Doubtless, He could have become a champion earthly ruler, with the praise of men heaped on Him and having all the luxuries the world could afford, but not so. Such would have defeated the plan of redemption. He chose the humble way. He was meek and lowly. He chose to suffer at the hands of men in order to save them, rather than have the applause of men and let them die in sin. He was a "Man of sorrow." He was afflicted, He suffered, He wept, He died, all for our sake. "As many as received him, to them gave He power to become the sons of God, even to them that believed on His name" (John 1:12).

Reader, have you accepted Him? If not, do so today; don't delay any longer; repent now. He is still tenderly saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Hear Him now; come and be saved. He loves you, and came all the way from heaven and died on Calvary that you might be saved. If He is knocking at the door of your heart, soul and life, O let Him come in! Don't turn the Saviour away. "The Son of man is come to save that which is lost."

LOOKING FORWARD.

Yes, we are looking forward to our missionary rallies which will begin the first Sunday in April. But the great question is, are we ready? Have we district leaders done our part in visiting Churches and societies? Have we explained to them the purpose of the rallies? Have we been helping them to get better organized? Have we told them we were depending on them for a good report and a large delegation? And have we been working and praying as we should? If so, then we are ready and our rallies will be a success. I trust that we district leaders realize the responsibility that rests on us in behalf of the missionary work and, too, I feel that we young people of the Alabama Conference have a golden opportunity before us for doing a work that is worth while.

The Master has need of us. We can't afford to waste our time in idleness. So let's line up our forces and help fight the battle of the great Christian warfare. Let's hear the call of God to His Church to pray: "Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possessions." Young comrades, when we hear and answer this call we can then look forward, feeling and knowing that our missionary work in the Alabama Conference has been a success, because we have heard the call and obeyed. Rubye Rae Orr,

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

TO WHOM IT MAY CONCERN.

The pastors of the Christian denomination will please note the following minutes:

"Meeting of executive committee of Mission Board of Southern Christian Convention, held at the residence of Mrs. W. J. Lee, Nansemond County, on Saturday, January 21, 1928, at 3 o'clock P. M. Present: J. E. West, J. M. Darden, John A. Williams, Mrs. M. L. Bryant, and Dr. J. O. Atkinson, secretary of the board.

"Object of the meeting: To provide for missionary offering and render assistance to Dr. J. O. Atkinson, secretary, so that he would feel free to take vacation granted by the board. Tentative call on each local Church was made for one-sixth of pastor's salary. This was to be the minimum request.

"Mr. J. M. Darden and Mrs. M. L. Bryant were appointed a committee to present plan to the next Conference of Eastern Virginia Ministers, and Dr. G. O. Lankford and Dr. C. H. Rowland were appointed a committee to present the plan to the Conference of N. C. Ministers."

"The Ministers' Association of the Eastern Virginia Conference, in session in Norfolk, Va., on February 20, 1928, approved the matter of the special drive for missions presented by Mr. J. M. Darden and Mrs. M. L. Bryant in trying to raise at the various Churches in the Conference not less than one-sixth of the pastor's salary for missions and each pastor pledged his support.

"A motion was made and carried that all pastors who had services on the first Sunday in March were to preach a special missionary sermon. The following pastors and workers have pledged to give their services free to go to the various Churches to assist the local pastors when called upon: Dr. W. W. Staley, Rev. O. D. Poythress, Rev. H. C. Caveness, Rev. J. G. Truitt, Mr. J. M. Darden, Mrs. M. L. Bryant, Mr. and Mrs. Sam Leonard Davis."

We realize the great work and the untiring efforts of our beloved, Dr. J. O. Atkinson, secretary and treasurer of our Mission Board, and knowing that his physical condition will not permit him to go out in the field at the present time, we now call upon every pastor of uor denomination to personally represent the cause of missions.

The meeting of the Ministers' Association on the 20th was one of the most enthusiastic meetings I ever attended, and I have faith in our pastors and our denomination that they will not let missions lie because our beloved secretary is not able to get out in the field.

Missions have done great things for our denomination, not only in this country, but in the foreign countries. I could mention many of these great things, but many of you are so familiar with them it is not necessary.

I feel that there has never been a time that each one of us was called upon more than now to go out and do personal work to keep alive missions, whose foundation has been so well established by our secretary, and I appeal to each pastor to work for this great cause. Let us prove our love and appreciation of the great work of Dr. Atkinson. This is a great work and for a great cause—the advancement of our denomination and the kingdom on earth. If we will get this in our hearts there can be nothing but success ahead of us.

Remember, I am with you in this great work. Command me and I will give you my best. If any of you want any one to go to your Church to assist you in this campaign, please advise me and some one of those who have offered their services will gladly go.

Now, let us all go into this work whole-heartedly and we will reach the goal.

J. M. Darden,
Acting Secretary.

FIVE REASONS.

By Dr. W. W. Staley.

("Why I Like the Christian Church Best," an address given at the Ministerial Association of the Eastern Virginia Christian Conference on February 20th, and published at the association's request.—Editor.)

1. Because it is scriptural in origin, liberal in principles, Christian in spirit and history. The Antioch Church was the first Church composed of Jews and Gentiles, and the disciples there were first called Christians, and, as I believe, by divine inspiration. That name really points to the unity of all believers.

2. Because it contains no element of sectarianism or human pride. Its numbers are small, its wealth is limited, its social prestige is Jesus-like, and its membership is humble and true to Christ. Humility is a Christian grace, and Jesus lived His life and wrought His work among the lowly, but planted the seeds of sincerity, faith, and patience among men. And the Christian Church seems to me to follow Him.

3. Because the Christian Church grants liberty without license, liberty in thought with proof of character. It is democratic in its posoition, spiritual in its relations, and strong in its convictions. Individuality marks its way of life, tolerant toward others, and willing to co-operate in all good work with all good men and women. It does not claim to be better than others, but it does claim the right of private judgment in matters of religion.

4. Because it insinuates its Principles into other denominations, and causes them to feel the necessity for unity, and this grows into independent steps toward an answer of the prayer of Jesus, "that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me" (John 17:21). Other denominations recognize the position of the Christian Church, but do not admit it to others or to the Christian Church.

5. Because it suggests an open door to Christian unity. In all of its history it has stood for unity. It has helped to open this door through Christian Endeavor, co-education, Christian journalism, Federal Council of the Churches of Christ in America, and its friendliness toward all Christian movements. It is in harmony with Protestantism in its work of evangelism, missions, education, charity, and benevolent institutions. It has more heart than head, more faith than money, more love than numbers, more hope than success, more influence than reputation, and more power than is yet known.

PORTO RICO LETTER.

Our young people's work is progressing nicely. Weekly I visit our different Churches and societies, and I always return to Ponce with new hope and inspiration for our work.

Last week I had the privilege to attend the Temperance Union conference, which was held at San Juan for three days. The spirit of brotherly and sisterly love and co-operation which I found among the different delegations was a great encouragement for the increase of wholesome citizens in America and its outlying posssesions. These people are waking up from this sleep of ignorance about the destruction of liquor, and becoming stronger in their faith toward the W. C. T. U., which is doing a wonderful work within the different parts of the country. At the conference we had the privilege to listen to wonderful and forceful speakers of the island, which created a new inspiration and life in the mind and body of the different delegations.

There are many of our Americans who are great stumbling-stones to our Porto Rican friends, religiously, morally and socially. However, I feel sure that the banners of the Christian folks will march victoriously through all these conflicts by the help of our Father.

I enjoyed the conference sessions to the fullest, and had the opportunity to make many friends among our Americans who are missionaries in the different parts of the island. I also was happy to find a friend of my father's, who is the Y. M. C. A. secretary at San Juan. I was entertained at his beautiful home. I also learned that he was a worker under my home-town Y. M. C. A. for years in India. All these interesting and pleasant conversations and meetings with friends made my trip almost perfect.

At every gathering I find some of my family's friends or some of my own which I had met some time during my college or teaching periods. Our Ponce Church is working under a systematic program. Our Christian Endeavor is doing nicely, the young people are drawing closer to the Church and appreciating her value. Our little folks' group, which we call Sunbeams, are doing fine. I work with them every Saturday afternoon. We enjoy the songs, games, Bible stories, and the hand-work.

Last week I spent one full day at our country work at Arris and Fortunne, and visited twenty-one families, where I was almost worshiped by our poor families as I gave them some necessary clothing sent by our people in the States. Every article was greatly appreciated. It added a ray of sunshine on the dirty but pretty faces of the little folks as well as the big folks. We held fourteen services, partly in English and partly in Spanish. I sincerely hope that many of our missionary societies will help by sending clothing. We would appreciate your help, as there is always a need for such.

I am also grateful to Mr. and Mrs. Morton for their help in making it possible for me to enjoy an American home life. They are always helping me to start my work. Kindly remember us in your prayers.

Victoria E. Adams.

A RADIO "S O S."

A few nights ago I lay in bed listening in over radio to a banquet program in one of the large hotels in New York City. The city officials and other dignitaries were entertaining President Cosgrove of the Irish Free State. Even over radio the spirit of the occasion could be felt. It was one of good will, and everybody was happy.

Scintillations of Irish wit prevailed. Typical Americans were anxious to show to a foreign visitor of note what a real American welcome is like. The toastmaster had announced the preliminaries and had introduced the first speaker, an Irish-American minister, who was speaking on "What the World Owes to the Irish." He was hitting a responsive chord, and what he was saying was being well received. Suddenly and without a word of warning, the announcer broke in: "Beg pardon, but Station WJZ is signing off for an 'S O

S.'" Instantly practically every radio station on the Atlantic coast went dead. The papers next morning told the story. A ship was aground off the Jersey coast. Out on the air, through the darkness and storm of the night, the call of "save our ship" was coming. Human life was in danger. The nationality of the ship was not a consideration. It was an "S O S" call, and that was sufficient. Indeed, of sufficient importance to make even the entertainment of a foreign diplomat of no consequence, so far as the absent public was concerned.

That same evening before retiring I had watched one of Uncle Sam's giant airships, with several airplanes with brilliant flares, searching the waters of Hampton Roads for a boy that had been lost. A lad in his teens had left his home in Hampton, telling his mother he was going out to shoot ducks. He has never yet returned, and what became of him remains a mystery. The social or financial standing of the lad's parents was not a consideration when the report became circulated that he was missing. Hundreds volunteered their services, expensive ships left their regular duties and joined in the search. The resources of the government were placed at the disposal of the stricken family and friends. Airplanes and dirigibles scanned the waters of Hampton Roads, even out to sea. The loss of money and time was not thought of. Radio broadcasted the news. Letters of cheer and comfort from everywhere came to the grief-stricken mother. A bright boy with a life before him was lost—and that was sufficient to arouse a whole city, a community, and part of a nation to action.

Incidents like these touch a responsive cord in the human heart. Whether it is a great ship driven ashore on a stormy night or a mere lad battling with the winds in a storm-tossed row-boat makes no difference if life is at stake. But if it be a human soul adrift upon the ocean of time—that's dffierent. We're too busy, business calls us elsewhere, and we haven't the time. We excuse ourselves with the argument that that is the duty of the minister and the mission worker. About us everywhere are souls adrift upon the ocean of life, eventually to become derelicts in the maelstrom of sin. Just how far are we as members of the Church concerned? Whose business is it, anyway? S. M. Smith.

WHAT DO WE CALL HIM?

By Rev. J. Lee Johnson.

We love that old song, "Take the Name of Jesus with You"; also this of later date, "Jesus, Jesus, Jesus, Sweetest Name I Know." These surely will never grow old. Yet in our common use of His name do we not handle it somewhat unbecomingly, or, better, do we handle it "as becometh saints?" Let's make His word our judge. Haven't we got into the habit of saying, Jesus this, Jesus that, and Jesus the other? Not only when speaking of Him, but when speaking to Him do we not address Him, "Jesus." Let's examine the word a bit.

In John 13:13, we read: "Ye call me Teacher and Lord; ye say well, for so I am." Should we not heed this injunction which fell from His lips? Imagine Him saying, "Ye call me Jesus: ye say well." When He would ride into Jerusalem, He sent His disciples after a colt; and should any one ask why they loosed him, they were told to say, "The Lord hath need of him." Again imagine Him saying to His disciples, "Say, Jesus hath need of him." No, He never taught His disciples to so use His name, and they never so used it. Did they follow His injunction to call Him Lord? Let the Scripture speak, looking at a few verses here and there. When Peter saw Him walking on the water, he said, "Lord, if it be Thou," etc. Again, "I am a sinful man, O Lord"; and again, "Lord, Thou knowest all things," etc. "Thomas saith unto Him, Lord, we know not whither Thou goest," etc. Again he said, "My Lord and my God." John said, "It is the Lord." At the last Passover, our Lord said, "One of you shall betray me"; then "began every one of them to say unto Him, Lord, is it I?"

These quotations could be multiplied to show that the apostles never once addressed Him "Jesus," but in keeping with His own injunction called Him Lord.

Now we would notice that Judas, who "is a devil" (demon), never called Him Lord, yet seems to have respected Him to that extent that he never addressed Him as Jesus. In John 14:22 we read, "Judas saith unto Him, not Iscariot, Lord." Note how careful the Spirit is to inform us that this Judas who called Him Lord was not the one that betrayed Him; for mark well the Scripture and its marvelous accuracy, "No man can say that Jesus is the Lord but by the Holy Spirit" (1 Cor. 12:3). Judas Iscariot "having not the Spirit," could not call Him Lord. When at the last Passover table "every one began to say, Lord, is it I?" could Judas help using the same words? But he did help it, and this demon-possessed man said, "Rabbi, is it I?"

Now, please note what the enemies of our Lord were wont to call Him. "And hearing the multitude pass by, he asked what it meant, and they (the multitude) told him that Jesus of Nazareth passeth by." A demon-possessed man said, "What have I to do with Thee, Jesus, Son of the Most High God?" In the synagogue at Capernaum, a demon cried out, "What have I to do with Thee, Thou Jesus of Nazareth?" His enemies almost always called Him Jesus, but never Lord.

But some may call to mind Matt. 1:21, "Thou shalt call His name Jesus." This is clearly His earthly name, His name in humiliation; and note it is distinctly said, "for He shall save His people from their sins." But once we have come to a realization of our acceptance through Him, shall we then call Him Jesus? Nay, verily. He, thank God, becomes our adorable Lord. This is very clear from Acts 2:36, when the inspired apostle says: "Therefore (in view of Christ's death, resurrection, and ascension), let all the house of Israel know assuredly that God hath made that (not this) same Jesus, whom ye crucified, both Lord and Christ." Note carefully "that same Jesus" is now "Lord and Christ."

But why, then, do we have throughout the New Testament the apostles using the word Jesus so frequently? Ah! that is one of the wonderful marks of Divine inspiration; that the Holy Spirit is really the Speaker, for "all Scripture is God-breathed." To illustrate, if I were to meet the honored governor of North Carolina on the street, would it be becoming in me to say, "Good morning, Augus? Surely not, but ascribing honor due him, I would say, "Good morning, Governor." But on the other hand, would it be anything of impropriety should Mrs. McLean say, "Good morning, Augus?" Of course not, and the difference is in equality of relationship. So, while it is not becoming in us to speak of our Lord, who occupies His high, priestly office, as Jesus, it is perfectly natural that the Holy Spirit, one with Him, should so address Him. I say again, what proof of inspiration?

Let me point to one Scripture that bears out this thought. I refer to Phil. 2:10-11, where the Spirit, speaking of His humiliation and exaltation, says: "That at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Note the Spirit, by the apostle, says, "At the name of Jesus," but declares that "every tongue" should confess Him Lord.

Beloved, let us so confess Him always, remembering that He said, "Ye call me Lord: ye say well, for so I am." Let us, who are so unworthy, be careful how we use "that worthy name," and "give unto the Lord the glory due unto His name."

Fuquay Springs, N. C.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson X—March 4, 1928.

Jesus and the Twelve.

Golden Text: "Go ye into all the world and preach the gospel to the whole creation."—Mark 16:15.

Lesson: Mark 1:16-30; 2:13, 14; 3:13-19; 6:7-13, 30.

Devotional Reading: Rom. 12:1-8.

The number twelve has but little significance in itself, but when it is capitalized and "the" is put before it, it immediately becomes immortal. *The twelve*—what a wealth of association and inspiration those two words beget within the heart of Christians in all lands and in all times. The lesson today is about Jesus and the twelve, their call, their training, their mission, their ministry. Dr. Bruce has written an entire book—it is a most helpful book, too—on "The Training of the Twelve," so there is no possibility of treating the subject fully in one lesson. Certain interesting facts can be set forth, however, which have a practical application to our lives.

"And calleth unto Him whom He would." Jesus called men—red-blooded, out-of-door men, men of vigor and of enthusiasm. He called busy men, calling them away from the tasks of their every-day livelihood, and promising them new vocations in spirit if not in actual practice. "Come ye after me, and I will make you to become fishers of men," He said to those who were already fishers. He called men of varied and even of sharply contrasting temperaments. Peter, quick-tempered and quick-spoken, but loyal and enthusiastic and whole-hearted; James and John, sons of thunder, fiery; Philip and Andrew, quiet, thinking, sound; Matthew, a business man; Thomas, rather sober, and slow to believe, but loyal at all costs, and so on down the list. One of the wonders of all time is the fact that Jesus could take these men of such varied temperaments and outlooks and handle them and use them. We call Him Master, and we do well, for such He is indeed. Furthermore, Jesus called men to personal allegiance to Him. He did not ask them what they believed, at least not at first; He simply asked them to follow Him. Here is the heart of Christian discipleship.

Why did Jesus call the twelve? There are several answers. "He appointed them, that they might be with Him. He wanted companionship and friendship. It was going to help tremendously to have a small group with Him in the work to which He was giving Himself. Furthermore, He wanted them to be with Him so that He might train them. He saw that it was going to be impossible for Him to succeed in His short ministry, or to succeed alone. He, therefore, got together this little band and trained them and schooled them in the things that they ought to know, and shared with them His fellowship and imparted to them the inspiration which came from that fellowship. He also called them "that He might send them forth to preach. They were to come to Him and to learn of Him, that they might go for Him. They were to be the channels through which the water of life which He gave so freely was to reach the dry and thirsty hearts of humanity. Freely they were to receive, freely they were to give. Today, as always, Jesus gives to us that we may give to others. He also called them, that "they might have authority to cast out demons." Vested in these men of humble spirit and of limited education in the technical sense, there was that spirit and authority which would cast out of the lives of men and of society those evil forces and powers that mar character and hinder the kingdom of God. And today as then, those who follow the Master and have His spirit have a power that often they know not of, a power that breaks down the strongholds of evil and wrong.

"And He called unto Him the twelve, and began to send them forth by two and two; and He gave them authority over unclean spirits." There was wisdom in the Master's policy of sending them out two by two. There is increased confidence and strength and power of achievement in such effort.

He sent them out on a venture of faith. They were to take nothing for their journey. This does not mean that ministers or Christian workers should not be prudent and fore-sighted. In this particular case, the men were to make a hurried evangelistic tour of Galilee. The Master was using the old, old principle that the way to learn to do is by doing. They were fledglings, and He was teaching them to learn to fly, to use their wings. The provision which God would make for them on this journey would deepen and confirm their faith.

He sent them out to cast out demons, to heal the sick, and to preach that men would repent. They were to minister to those who were sick for the gospel has a message and a ministry to the body as well as to the spirit. They were to drive out the evil spirits that find embodiment in the hearts of men. They were to declare the good news of the gospel and to proclaim that men should repent.

It is quite likely that they went with much fear and with many misgivings, but they went. It is also likely that they made some mistakes, but they kept on. And because they were faithful in that which the Master had committed unto them, He committed more unto them, and it was these who began and who wrought so well in that movement which "has turned the world upside-down.

We cannot be of the original twelve, but we can be like them in that we can spend time with the Master and learn of Him, and then having learned of Him and having received power from Him, we can go out and cast out the evil spirits in the world, bring help to those who are sick and weak, and proclaim the good news of the Father's love and the Saviour's redeeming power.

CHRISTIAN ENDEAVOR.

Sunday, March 11, 1928.

Topic: "How Can I Help Others to Follow Jesus?"—1 Pet. 3:8-16.

Some Bible Hints.

The quality of our life and character is the best argument for Christianity and leads people to Jesus (v. 8).

People observe how we meet adverse circumstances, and if our faith enables us to act in a big way they are drawn to Christ (v. 9).

With our tongues we can either lead people to or drive them away from Christ. Our words are important (v. 10).

If we have the meekness and gentleness of Jesus, people will feel the influence of a divine spirit in us and want to know about it (v. 15).

Suggestive Thoughts.

It is only as we ourselves follow Jesus that we can draw others to Him. We are like an open book which the world reads.

Paul believed in intercessory prayer. He prayed for others, asked prayer for himself. To be a soul-winner we must learn to pray for those we seek to win.

We can help others to follow Jesus by helping them to understand Him better. That means that we ourselves first understand Him—and this is a big task. But it can be done.

In writing to friends, we may tactfully speak of divine things, of spiritual blessing, of strength given in weakness, and so forth. People are interested, more than we think.

A Few Illustrations.

We cannot shine unless we are luminous. A sun without sunbeams might argue without effect about light until doomsday. Shine! Seek Christ in the heart.

The man who sits on the top of the steeple and thinks he will lead people to follow Christ is mistaken. We must get down among men, as Jesus Himself did, to help them.

A lawyer who does not know the law is useless in a law court, and a Christian who knows little or nothing about Christ cannot be very helpful to anybody. We need to study as well as follow Jesus.

A street car without electric current is helpless enough, and so is a Christian who is not enbued with the Spirit. Power to win souls is got in silent communion with God.

To Think About.

Why should we be anxious to help others to follow Christ?

How have others helped us to follow Jesus?

How did Paul help men to follow Christ?

YOUNG PEOPLE'S CONGRESS.

The first meeting of the Western North Carolina Young People's Congress was held at the Pleasant Hill Church on Saturday and Sunday, April 2-3, 1927. The spirit of the meeting was so good, the hospitality of the Pleasant Hill folks so fine, and the program so splendid, that those present voted to continue the work and elected the following officers: president, Julia Woodson; vice-president, E. H. Thompson; secretary-treasurer, Lizzie Lawrence Farlow; Dr. G. O. Lankford, Mrs. I. H. Faust, and J. H. Harden, counselors.

The congress was divided into four districts, with the hope that the local Churches could be more effectively reached and all the Churches brought in touch with the work. Rallies were held in each district in November at the following places: Ether, Ramseur, Hanks Chapel and Liberty. At Ether, Nannie Bell Allen was elected president of the district; at Hanks Chapel, Rowland Farrell was elected president; and Dwight Lankford, president at the Liberty meeting.

The second congress meeting was held at the Seagrove Christian Church on Saturday and Sunday, December 10-11th. For several reasons the attendance was not as large as had been expected, but those present were enthusiastic over the meeting and entered heartily into the program. At each session, a two-minute speech on the Elon Chautauqua was made and a resolution was passed at the last session urging each Church of the Conference to send at least one delegate to the 1928 session. Let us hope that every Church in the Conference will respond.

Geo. D. Colclough, Elon Alumni secretary, met the high school students present for a conference, and Dean A. L. Hook gave an illustrated lecture on the college at the Saturday night meeting. The

Sunday morning session was presided over by E. A. McPherson, a member of the Burlington Church and a student at Elon College, and opened with a worship service conducted by Miss Essie Mae Cotten. Dean Hook taught the class of boys at the regular Sunday School hour, using the theme, "What Shall I Do with My Life?" and Miss Cotten and Miss Coghill taught the girls' class, using the same subject. After a talk by Galen Elliott on "The Christian Endeavor Society at Work," Dr. C. H. Rowland delivered an address on "Young People and the Church."

During the Sunday afternoon session, which was presided over by Geo. T. Gunter, the following officers were elected: E. H. Thompson, Pleasant Hill, president; E. A. McPherson, Burlington, vice-president; Lizzie Lawrence Farlow, High Point, secretary-treasurer; Pauline Scott, Ramseur, assistant secretary-treasurer; counselors: Dr. G. O. Lankford, Burlington; Mrs. I. H. Faust, Ramseur, and Dr. M. E. Street, Glendon.

It was voted to hold annual meetings of the congress on the second Saturday and Sunday in October. Rev. J. C. Cummings closed the session with a sermon. Such meetings as these should mean more interest in kingdom work and more people actively engaged in it.

PATTIE COGHILL,
Field Worker.

BIBLE STUDY.

BY MRS. M. S. RICHARDS.

Let us consider this subject from the angle of its effect on the mental, moral, and spiritual development of individuals.

A woman widowed during the War Between the States, and living in that part of Virginia where property was almost wholly destroyed, was left in practically destitute circumstances with four children to rear. She soon learned to rely on one son more than any one else. This boy was always dependable and always bright, even in the dark days. The family looked back later to a time when the mother had just cornmeal enough to bake in one large griddle cake and divide between her four children for breakfast. This boy was bright and cheery and usually managed to do some odd job for his neighbors that would yield the family another meal or two.

The mother of this family was a Christian. She loved books and was a great reader. The Book of books had a prominent place in her home and in her life, and so also in the lives of her children.

The boy grew older. So pressing was the need of money in this poor home that, though his sisters attended the village school regularly, the boy felt he could spare but little time from work. Nine months was all the school life he knew. For three years he attended the village school for three months each year—the three cold, winter months of each year.

He grew to manhood; he married. He had a family of children. All of his children have memories of a certain room in his home where he sat at his desk, with an open Bible before him. He would arise early before the rest of the family were astir and go to this room to read and to pray alone. It was in this room the family met often for family prayer. He did not seem an uneducated man to his family. This man of nine months' schooling was the superintendent of the Sunday School his family attended, and quite a leader in Church work. Liberal-minded and full of interest in his fellow-men, this man of nine months' schooling could speak well and interestingly before an audience of people. His English was, as a rule, faultless, and the wording of his petitions beautiful when in prayer to his Heavenly Father. Now, why?

I would unhesitatingly say because of his daily association with the most beautiful English there is—the King James Version of the Bible. I would add that for this reason he loved his fellow-men; for the same reason he had an abiding desire to see others made new beings in Christ, and was instrumental in bringing many to a saving knowledge of their Saviour. This man, because of his Bible study, was morally clean, strong, good, mentally alert, and broad-minded, spiritually a leader in his Church. Of him his pastor said when he conducted his funeral service, "Know ye not that there is a prince and a great man fallen this day in Israel?"

A young woman had a Bible class to teach. It was a class of women. They challenged her to Bible study as nothing else would have done.

Many a week would have gone by with but little or no real study of God's Word had she not felt forced to prepare an acceptable lesson for her class of women. Many were her days of weakness, once almost turning away from her task because of her feeling of unworthiness and failure and a sense of sin or lack of spiritual development

(Continued on Page 14.)

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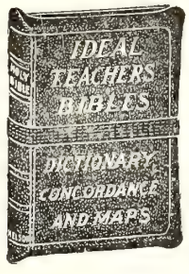

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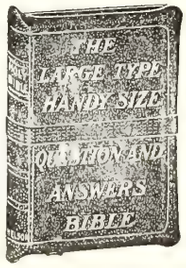

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One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

GOD'S CARE FOR YOU.

"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father . . . But the hairs of your head are all numbered . . . Fear ye not, therefore, ye are of more value than many sparrows."—Matt. 10: 29-31.

How can God care for us so personally? Answer: How does a librarian know the library? To him every book of the many thousands there has a special association. He knows them by name, author and contents. The more he knows, the less he sees the books as a whole. Does not God know us infinitely better than a librarian knows his books?

How does an engineer know his engine? The average man sees just the enormous mass of machinery, but the engineer knows every part of it—screw, lever, piston, valve. The more he knows about the engine, the less he sees it in bulk and the more he sees and cares for every minute part. Is not God infinitely more acquainted with His universe and cares? Ignorance sees the mass; knowledge sees the detail and cares the more. It is this that God cares.

Prayer.—Our Father, Thou who knowest the stars, who numberest the hairs of our head, who watchest the sparrows fall, we believe that it is Thy will that none of us should perish. We would not perish, Lord, and we dedicate our lives to Thee this day wholly to Thy care. *Amen.*

TUESDAY.

LOVE INCLUDES THE PARTICULARS.

"Thou shalt love thy neighbor as thyself."—Let. 19:18.

"If I (the Lord) have washed thy feet, ye also ought to wash one another's feet."—Jno. 13:14.

God has a purpose for the universe and a purpose for us. We did not just happen. One has said if we just happened, "God is a living seamstress, sewing without a thread. The universe and the centuries are the cloth, but there is no thread to bind them."

We are God's workmen. We are co-laborers with Him. Can this be so without His love? And if it is so important to Him that He has given us an example of His love expressed in so small a thing as the washing of feet, is it not true that we must know that He cares and wishes us to do likewise? Can a father love his family without loving each one in particular and wishing that each would obey his will? Is not God infinitely more loving and careful about the little things?

Prayer.—Our Father, do away with our doubts. We enthrone the vitality of prayer and now dedicate our lives to Thee. As we go about our business, increase the consciousness that we are a part of Thy great plans. *Amen.*

WEDNESDAY.

NATURALNESS OF PRAYER.

"Oh, Thou that hearest prayer, unto Thee shall all flesh come."—Psa. 65:2.

You may shut up the fountain of prayer in your life and think it is gone, but it is like the waters of an artesian well, walled up with modern concrete, the water still seeks through the overflows.

In the crisis of one's life, man calls upon God. The streams of nature long held back and flowing underground of the life prove stronger than the artifice of man, and those God-given impulses break out, and man prays. A soldier coming from battle said, "I have never prayed before, but I prayed then. I guess everybody prayed. (Read Psalm 107:23-28.)

Prayer.—Our Father, who art in heaven, and who art on earth and who art with us, be with us more and teach us to come to Thee. Teach us to pray. We know not what is best for us, but Thou knowest. For that we pray. *Amen.*

THURSDAY.

WE ARE OUR OWN GREATEST ENEMY.

"Oh, that my ways were established to observe Thy statutes."—Psa. 119:5.

Prayer is the very highest energy of the human mind. At the lowest it may be crude, but at his best, man prays spiritually and gloriously, and the spirit makes it intelligent. There is nothing better than the deepening and purifying power of prayer, and one cuts himself off from the elemental function of the soul when he denies himself the tendency to pray.

Hunger cannot exist without food. Breathing cannot exist without air. Falsehood cannot exist without truth. Prayer cannot exist without God.

Prayer.—Our loving Father, forbid that we shall neglect the gift that is in us to pray. We pray for the gift, for the blessing, for the glory, and for all it should mean to us. *Amen.*

FRIDAY.

COMPLEX DEDICATION.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice."—Rom. 12:1-5.

Much of the value of an exhortation like this is derived from the character of the man who utters it. It would do little good for a coward to urge others to be heroic; or for a selfish man to urge others to be sacrificial; or for a crafty schemer to urge others to be sincere.

This call to entire dedication partakes of the sacrificial spirit of the man who uttered it. We catch the note of sincere heroism in it. He had given himself in unstinted service to Jesus Christ. Many times he describes himself as the servant of the Lord Jesus. Paul pleads for this dedication of ourselves upon the ground of God's mercies. His unfailing mercies lay us under obligation to give curselves back to Him unreservedly. Jesus Christ had all there was of Paul. He had presented his body a living sacrifice.

Prayer.—By one of the parents, asking that the members of the household may realize, in their own lives and experience, the joy of Christian fellowship, and of unity with the great army of believers throughout the world—one body in Christ.

SATURDAY.

COURAGE AND ACTION WIN THE DAY.

"Why sit we here until we die?"—2 Kings 7:17.

The Christian life is one great adventure. We have a very old proverb which says: "Nothing ventured, nothing won." This is equally applicable to the Christian life and of every field of holy endeavor. Some would defend the spirit of progress by giving us another proverb: "A rolling stone gathers no moss." There are only two things wrong with that—we are not stones, and the acquisition of moss is not the true aim of life.

In Genesis we are told (Gen. 11:32) the days of Terah were two hundred and five years; and Terah died in Haran. How different from the words in the beginning of the twelfth chapter: "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred." So Abram departed, as the Lord had spoken unto him. To die where we were born (in the religious life) is a spiritual and moral tragedy.

We are not only called out—we are led out. Possibly early in the year we made a new start. The Christian life has much for us that may be realized here and now; there is something better for us every day. The path of the just is as a shining light which shineth more and more unto the perfect day.

Prayer.—By one of the parents, asking that we may have a fuller faith in the Divine leading of our lives, realizing that if we serve God with all our hearts, He will make straight and safe the paths that lie before us.

SUNDAY.

SUNDAY IDEALS.

A young man entered an office and asked for work. He re-enforced his request with a recommendation from his pastor.

The man at the desk read it and smiled. "Your minister knows you on Sunday," he said superiorly; "but you are to work for us on week days. Can't you bring a recommendation from somebody who knows how you live and act during the week?"

The story has made the rounds of the papers in the form of a joke, and no doubt it has received smiles and chortles of applause. There is truth in the criticism. We know well that Sunday ideals sometimes are looked upon as a deep parade, to be forgotten when the uniform is taken off.

Nevertheless, the truth in the criticism of the man at the desk is only a half-truth; hardly that. What we do on Sunday does affect the work of the week, and the minister's recommendation does count. The Bank of England asks applicants for a position how they spend their Sunday. Does that furnish a key to character? It certainly does. The young man who is faithful in worshiping God and meditating upon the great truths of life with God's people, whose Sunday is a re-creation of fundamental forces, will soon be different from his chums who use Sunday for indulgence in shallow pleasures.

Prayer.—Lord's Prayer, all the circle joining.

The Stewardship Council announces that the Churches of America last year gave for all purposes $488,479,078. The United Presbyterian Church gave the largest amount per capita, which was $38.04. The Southern Baptists gave the smallest amount per capita, which was $10.80. The Christian Church came near the bottom in the list, giving $14.45 per member. It is stated that this enormous sum of money was given by one-half of the enrolled members of the Church. It is also stated that the Church members do not give a fourth of the tithe of their income for the Church. If the Christian Church was to give four times what it is giving, we would have $57.80 for each member; whereas we now have only $14.45. It would appear that the Churches of Christ need a revival in giving, though the surest way to have this revival is for them to give themselves individually first of all to Jesus Christ.

NOTICE.

Those expecting to attend the Christian Endeavor Union to be held at Sanford, March 10-11th, will please notify Miss Stella Stout, Sanford, N. C., at their earliest convenience. This will aid the committee in providing entertainment and otherwise ministering to the comfort of visitors.

Christian Orphanage

Dear Friends:

The measles gave us a real visit indeed, and about sixty children had them. With careful nursing we had no complications, and practically all our children are out again. They hit us at a good time—when the weather was rainy and cold, and it was not much trouble to keep the children in. We find if we keep children indoors till they are entirely well we seldom have much trouble. Nine years ago we had a scourge of measles and all the children had them; all the children who did not have them at that time are now just recovering. So it will be a number of years before we can have another scourge of measles. It makes all of us who have the responsibility feel like taking a long breath.

Pneumonia is one disease we dread very much in our work. It does its work so quickly. We had one very serious case about a year ago, and the girl was confined to her room for eighty-eight days, and for several weeks we had but little hope for her recovery; but by careful nursing she recovered. This winter, so far, we have had no pneumonia at all, and we are hoping and praying that we will be spared this spring.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 1, 1928.

Brought forward		$2,503.75
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Ingram	$ 3.00	
Third Avenue, Danville	5.32	
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Liberty (Vance)	5.28	
Damascus	1.50	
		16.34
Eastern Virginia Conference:		
Holy Neck	$10.00	
Elm Avenue	5.37	
First, Norfolk	9.24	
		24.61
Valley Virginia Conference:		
Winchester		5.44
Alabama Conference:		
Antioch		2.10
Special Offerings.		
Boone Bible Class	$15.00	
C. M. Howard, support children	10.00	
Mr. & Mrs. C. C. Howell, Jacksonv'e	150.00	
		175.00
Grand total		$2,791.91

BOARD OF RELIGIOUS EDUCATION MEETS.

At the called meeting of the Board of Religious Education, in Raleigh, in December, when Dr. C. H. Rowland was elected chairman of the board, the following report was made by C. H. Stephenson, treasurer, for the period from August 1, 1927, to December 1, 1927:

Balance in bank Aug. 1		$ 80.57
Receipts.		
Eastern Va. S. S. & C. E. Conven.	$850.00	
Elon College, advert'g Chautauqua.	100.00	
Fuller Chapel S. S. (Children's D.)	5.28	
Liberty S. S., Liberty, N. C.	7.00	
United Church S. S., Lynchburg	3.86	
First S. S., Greensboro, N. C.	25.00	
Hopewell Church, Hopewell, Va.	2.00	
		993.14
Total balance and receipts		$1,073.71
Disbursements.		
Farmers' Bank, Holland, loan	$250.00	
E. T. Holland, expenses	10.00	
Typewriter Sales & Service Co.	10.25	
J H Lightbourne exp. acct	26.00	
Central Publishing Co., printing	231.35	
Christian Pub. Ass'n, Elon	74.03	
S. L. Beougher, Chautauqua	10.00	
Miss Pattie Coghill, salary—Oct.	100.00	
November	100.00	
		811.63
Balance in bank Dec. 1		$ 262.08

ROSEMONT.

The Young People's Society of the Rosemont Christian Church held a most beautiful social in the new Men's Bible Class room on the evening of February 14th. The room was most attractively decorated, presenting a lovely Valentine setting. Games were played, contests were enjoyed, and at the conclusion delicious refreshments were served.

This society also held a most interesting service on Sunday evening, February 12th, when the subject was "Choosing a Life Partner." The plan of the leader consisted of a brief talk by the pastor and a written exercise on "Some characteristics I want my life partner to have." These answers were then read before the scoiety and proved most entertaining. Most of the answers showed that for a life partner a Christian was wanted, and all showed that people of clean and strong character were wanted as life partners. In other words, the meeting proved that these young people were possessed of high ideals and ambitions, which, if followed, cannot but lead them to lives of great usefulness.

The services of the Rosemont Church Friday, February 12th, were all good. The pastor presented the cause of Christian education as represented by Elon and Bethlehem Colleges in a most helpful sermon at 11 A. M., using as his subject, "Soul Culture." At night the pastor spoke to a most attentive audience on the thought, "Sin No More, Lest Worse Things Come." The choir rendered during the day two beautiful anthems which brought forth many expressions of appreciation, and Miss Dorothy Roane sang very effectively just before the evening sermon the solo entitled "A Clean Heart."

MRS. J. F. MORGAN.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

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In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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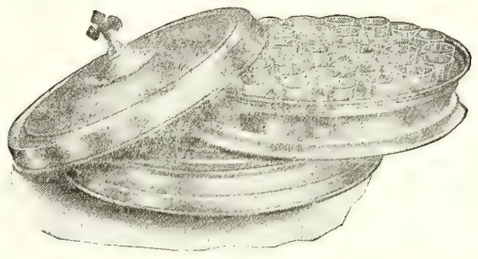
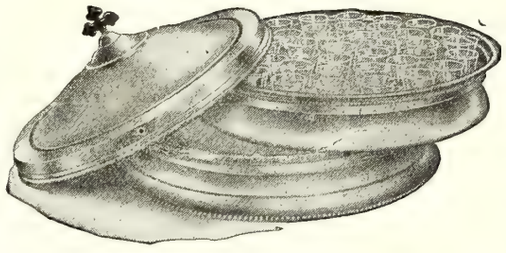


Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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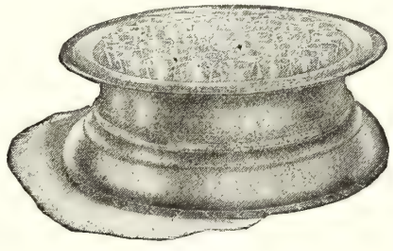
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 30 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Breda Plate No. 3—Narrow rim	$ 9.00
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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Children:

If you have read THE CHRISTIAN SUN this week you know what a real calamity has befallen our Orphanage at Elon—an epidemic of measles and whooping-cough. Either disease alone is something to be dreaded, but together they are terrible. Now is the time when you can do so many nice things for these dear little children. Send them letters or fruit or anything you have, that they may feel your sympathy and help. Mr. Johnston must be a marvel to be able to care for so many sick children, but if we can help, the blessing will be twofold. Don't put it off, but right now while it is fresh in your minds remember them and write the "Kiddies' Korner" what you did.

We are going to see our little grandson tomorrow. He is five months old, weighs twenty-one pounds, is twenty-eight inches tall, and has two teeth and is precious. We have his name on our missionary cradle roll, and when we have the picnic for the babies next summer we want him to come. We are also spending Sunday in High Point, with your editor. She will write to you real soon, as she has organized her work very successfully and will have more time. Will send you a story next week. Yours sincerely,

MRS. T. A. MOFFITT.

Ramseur, N. C.

BIBLE STUDY.

(Continued from Page 11.)

in her own life. But in this dark hour, the conviction came to this woman that her one hope of growing stronger spiritually, of coming into closer fellowship with her Saviour, lay in keeping her work and fighting on toward higher levels in her own heart and life, and praying for the same things for her class as for herself.

Bible study keeps many from sin, many from selfishness, many from narrowness, many from bitterness. It creates in the hearts of many love, tolerance, sympathy, generosity, a sense of stewardship, a desire to serve.

A young married woman watched and cared for her tubercular husband to the end. She saw his spirit leave the earthly tabernacle for its heavenly home. After all was over, she took up life again with a burden of debt and a dear little son to rear. She belonged to "The Comrades of the Quiet Hour." For years she had been giving at least fifteen minutes of each day to Bible study and prayer. This woman is earning just a small salary, but one-tenth of it is given regularly to her Lord's work. Why?

I would say because of hours of Bible study. She became so permeated with God's truths, so filled with His Spirit, so desirous of doing her best for her Lord, that she just felt impelled to tithe. It seems that all who tithe testify to a sense of blessedness, to a feeling that they are the Lord's and that He cares for His own. This young widow received a legacy of $1,000.

What a wonderfully helpful thing it would be if groups of Christ's followers would get together for courses of Bible study. Members of the different Churches constantly have opportunities offered them for Bible study. How pitifully few avail themselves of these opportunities! Just at the present time, the Moody Bible Institute, of Chicago, is offering "The Mountain Peaks of Prophecy Course." This course gathers the prophecies from their different sources and follows them through to fulfillment.

Would not this be an interesting study for a class of Church people? Besides the mental stimulus received from such courses of Bible study, there is always a new lot of spiritual truths learned.

Henry S. McCready, in a sermon of his, published in the *Congregationalist*, said: "In this day we must acknowledge the high cost of spiritual growth. Most of us have busy days, filled with activity because there is so much that is really worth while, we think, offered us on every side. In the realm of material things, prices soar and demands keep apace. Is there the same passion for things of the spirit?"

All Christians who are developing spiritually have learned that it is absolutely necessary to save a little bit of each day for a study of God's message to them. May the number of Christians increase who have this conviction and act upon it!

Winchester, Va.

BETHLEHEM COLLEGE.

BY G. S. HUNT.

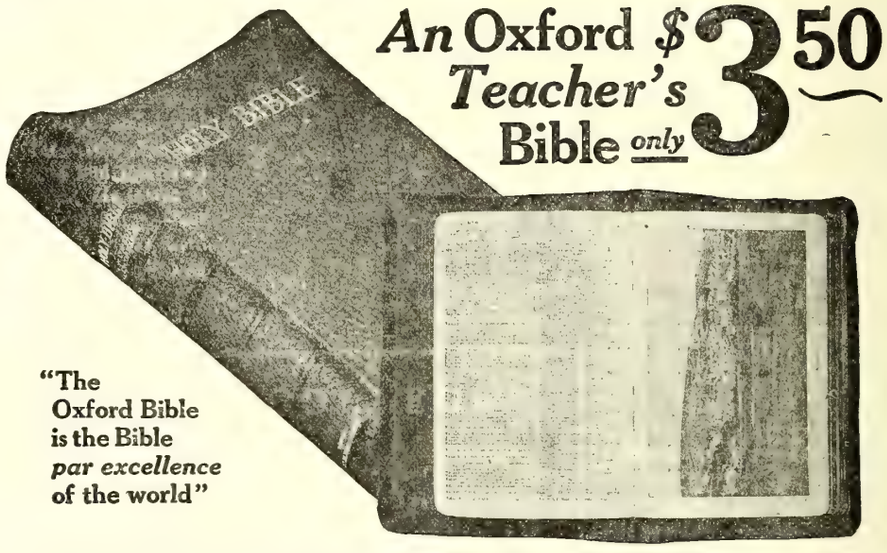
A pray'r from the heart of an earnest man,
Untiring efforts and a willing hand,
A mighty faith in the mercy of God—
And Bethlehem College rose from the sod.

Weakly and feebly as a tender babe,
Slowly, but surely, her steps were made;
Strengthened and guided by the hand of love,
A dream fulfilled to the dreamer above.

Not a great mansion of silver and gold,
But a hope for young and a faith for old;
Bearer of light in the way of all truth,
The patron saint of a glorious youth.

Corner-stone laid in the hope and the love
Of a Church's faith in the God above;
A prayer to Him its fate to insure,
And a plea to you to make it secure!

OXFORD BIBLES



The best recommendation of the OXFORD TEACHER'S BIBLES is the fact that over 3,000,000 copies have been sold. The wonderful helps they contain save your time because they are alphabetically arranged, making reference easy. They take the place of many books about the Bible, and can be depended upon, being written by eminent scholars. The Helps contain 32 graphic illustrations, besides 15 beautifully colored maps. The text is the Authorized or King James version, with over 50,000 centre column references.

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All proper names and difficult words divided into syllables and accented so they may be correctly pronounced. Sizes 8½ x 5½ x 1⅝ inches.

Specimen of Type

6 And Á-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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OBITUARIES.

LYNCH.

Deacon Albert Anderson Lynch departed this life February 7, 1928, aged 68 years, 6 months and 4 days. Bro. Lynch had been a member of the Christian Church for some forty-five years. His membership at the time of his death was with the Church at Mebane, N. C., where the funeral services were conducted. Bro. Lynch had been twice married, and leaves five children by his first wife—Sam, Walter, Mrs. Leroy Thomas, George and Frank—to mourn their loss; and also leaves his second wife and two daughters, Katie and Ada, and his brother Frank also to mourn their loss.

Bro. Lynch had been in declining health for some two years. Before his departure he spoke of his willingness to meet God. God bless the bereaved. The funeral was conducted by the writer at Bro. Lynch's request, assisted by Rev. Bro. Hurley, of the M. E. Church. P. T. KLAPP.

STRICKLIN.

Peter Stricklin passed to his reward on February 1, 1928, in his sixty-ninth year. He was a member of New Lebanon Christian Church, Rockingham County, N. C. He was a good neighbor and Christian gentleman, and had the confidence of those that knew him. He leaves a widow, Mrs. Alice Stricklin, and eight children (six boys and two girls)—Billie, Bert, Hermon, Pauline, Claud, Sam and Gilbert C. Stricklin, Mesdames Elwood and Boyles.

His suffering was severe for several months before the end came, but he died in triumphant faith of the Saviour's love, praising Him and praying for his family. Funeral services were conducted by the writer, his pastor, assisted by the pastor of Shiloh Methodist Church, in Alamance County, where the remains were laid to rest in the cemetery. May the God of all grace comfort the bereaved and bring them together in that home above.

J. W. KNIGHT.

ARNOLD.

Bro. Alexander Wade Hampton Arnold departed this life January 13, 1928, aged 63 years, 11 months and 28 days. He was married to Bettie Liles January 25, 1883, and she preceded him to the spirit land some two years since, and to this union were born fifteen children, eleven of this number remaining to mourn their loss.

Bro. Arnold was a member of New Hope Christian Church, Franklin County, N. C. I had been Bro. Arnold's pastor first and last for more than fifteen years. He was a good friend of ours. We saw him last spring and he told me he was ready to go. He loved his Church and he was always willing and ready to confess his faults. Bro. J. E. Franks, the pastor, was unavoidably hindered from being present. The funeral took place two weeks after burial. God bless the bereaved. Funeral by the writer.

P. T. KLAPP.

WEST.

James Judson West died at his late home, near Holland, Va., February 18, 1928, aged 74 years. The funeral services were conducted at Holy Neck Church by the writer, assisted by Rev. L. F. Pamlette, pastor of Holland Baptist Church. The burial was in the Holland cemetery.

Mr. West leaves a widow, who was Miss Mariah L. Howell; four sons—Hilliard C. West, Whaleyville, Va.; J. Littleton West, W. J. and Hudson A. West, Holland, Va.; four daughters—Mrs. J. E. Schuyler, Roanoke, Va.; Mrs. David Lankford, Franklin, Va.; Mrs. Alfred Howell, Holland, Va., and Mrs. I. K. Howell, Portsmouth, Va., and twenty-nine grandchildren. The deceased had been a member of Holy Neck Church since early life. May the peace of God that passeth all understanding keep the hearts and minds of his loved ones in their sorrow.

N. G. NEWMAN.

CHAPMAN.

Phoebe Catherine Chapman was born November 11, 1854, and died January 3, 1928, at the age of 73 years, 1 month, and 22 days. Sister Chapman was reared at Linville, and in her younger life held membership with the Christian Church there. She is survived by five sons and three daughters. Funeral services were held at Lyndale Mennonite Church January 5, 1928. A. W. ANDES.

MISSIONARY PAGEANTS.

Two Masters—By Bertha Cooper Fraser. One of the very best ones published. Price .....10 cents

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DEMPSEY.

Mrs. Annie Jane Dempsey departed this life February 3, 1928, being nearly 74 years of age. She and Mr. John P. Dempsey were married nearly fifty-two years ago. She was a devout member of Hines Chapel Church for many years.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose
Unbroken by the last of foes."

She was buried from Hines Chapel Church, which was more than full of friends, loved ones and kindred who were present at the last rites. The casket was slowly lowered to its last resting-place, while the model prayer of our Lord and Master was repeated in concert. The grave was then closed and covered with fragrant flowers in various designs. She is not dead, but sleepeth, and shall in the eternal springtime of the sweet by and by come forth and live forever in the beautiful city of our God.

J. W. PATTON.

FORD.

On January 27, 1928, the great Gardener visited His garden and went into the home of Bro. and Sister Marshall Ford, of Auburn Christian Church, and gathered for Himself and heaven a bud when He took out of its earthly tabernacle the spirit and claimed it for a heavenly purpose the life of their darling baby, little Dartha Allen Ford. She was only 15 months and 27 days old. Her stay on earth was short, but her life in the better land will never end. May the parents be able to say in their hearts, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

J. A. DENTON.

LEDBETTER.

William Ledbetter died at his home, Sanford, N. C., February 5, 1928, aged 77 years, 6 months and 2 days. Bro. Ledbetter was for a long time a member of Lee's Chapel Christian Church. For the past two years the writer was his pastor and always found him interested in the subject of religion. He leaves to mourn their loss five children—four daughters and one son. May the Lord comfort the hearts of these until they meet their loved ones in glory.

J. A. DENTON.

OXFORD TEACHERS' BIBLES

An **Oxford Teachers' Bible** has references and 300 pages of helps that are a mine of information to Bible students. The helps are arranged in alphabetical order, like a dictionary. They are accurate, comprehensive and up-to-date. A few styles are listed here. Many others are described in our Bible catalogue, mailed upon request.

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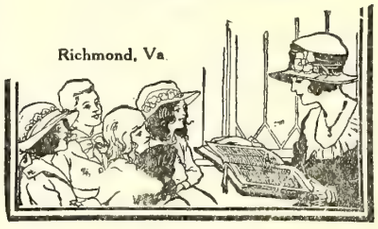

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The text is self-pronouncing, by the aid of which children can learn to pronounce the difficult Scripture proper names.

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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Specimen of Type.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, MARCH 8, 1928. NUMBER 10.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Membership Teaches Oneness.—

Church membership trains us to live and work together for the kingdom. It makes a family of us, and we want to make our group effective. It gives us pride in our Church to make it attractive. A fly does not light on a red-hot plate.

Lagging in Missions.—

It is hardly possible now to pick up a religious publication which is not discussing the lack of support for missionary endeavor. It is disclosed now that the Methodist Foreign Mission Board has three hundred and twenty-one fewer missionaries at work now than it had in 1923. Of the 1,002 now on its list, 114 are cut off from appropriations and are serving charges, teaching schools, and in various ways supporting themselves until there are funds sufficient to return them to work on the field. This lagging in missionary endeavor while congregations erect gigantic and costly Churches is indicative of the sort of thing Mr. E. Stanley Jones is charging us with.

A Good-Will Dinner.—

In Richmond, Va., was held recently a dinner of importance. At the gathering were a hundred and fifty Jews and a similar group of Protestants and Catholics. The dinner was sponsored by a committee of self-appointed ministers of the three groups. The speakers were Dr. Peter Ainslie, of Baltimore, who supported a similar dinner in his city in December; Rabbi Mendoza, of Norfolk, and U. S. Senator Ransdell, of Louisiana. Governor Harry F. Byrd presided and suggested that every city of Virginia follow Richmond's example. This sort of dinner is being held in many cities of the United States and Canada. Rabbi Ferdinand M. Isserman dined a large group of Jews, Protestants and Catholics recently in Toronto at which the feeling of co-operation and brotherhood was stressed. They were seeking a common denominator on which all could agree.

The Greatest Americans.—

Since H. G. Wells began to name great men, it has become fashionable to name the greatest men in one country or another or one phase of endeavor or another. Rev. John Haynes Holmes, pastor of Community Church, New York, recently named the ten greatest Americans from his pulpit. Here is the list: Lincoln, Emerson, Thoreau, William Lloyd Garrison, Theodore Parker, Robert E. Lee, Walt Whitman, Mark Twain, Charles W. Eliot, and Eugene V. Debbs. Nobody, and least of all Mr. Holmes, would expect everybody to agree to this list, but it would be interesting to lay aside all our prejudices and seek to see the true greatness in every man, and then compile our own list of great Americans. It might help us, too, to see further into many causes and movements than we ever saw before. That would do us good spiritually, no doubt.

Indicts Professional Christianity.—

In a closing address at the meeting of presidents, deans and pastors of colleges and others, held February 17th to 19th, President Clarence C. Little, of the University of Michigan, said some strong things. We are not expecting every one to agree with Dr. Little, but we believed them worth thinking about, and so we are outlining them. Dr. Little drafted a number of subjects on which the activity of Christians differ from their belief. He took up death and said that though we believe in a happy immortality, we continue to keep alive people who are suffering with incurable diseases. Our birth he strongly indicted a social order which brought into being thousands of unwanted children in our cities. He spoke of law enforcement and called it hypocrisy and cant. He rapped the worship of wealth in our Churches and blazed away at those who support parties that are guilty of bad faith in politics and corruptness in practice. He spoke strongly, deploring the "me first" attitude in international relations. And last of all, he talked about the spirit in the Churches which would be well expressed in the phrase, "You must think as I think." Dr. Little is pleading for saner tolerance, and for readjustments which may somehow rectify the perilous social position we now occupy. We must think about things simetimes which may not be at all pleasant to us.

Ministerial Antecedents.—

There is a widespread belief that the lives of ministers are so hard and unpleasant and the homes so bleak because of lack of money that the sons of ministers refuse to follow in the footsteps of their fathers. A recent survey shows that this is a fallacy, and that ministers' sons do become ministers, and that the remainder come from the homes of leading members. The survey was made by the clergyman's committee of the American Eugenics Society, and for the purpose a hundred of the leading preachers of the country were selected. Men like Henry Sloane Coffin, Harry Emerson Fosdick, Dr. S. Parks Cadman, and many another famous in the country's religious life. It was discovered that two-fifths of these were the sons of ministers, and that many of the remainder were the sons of deacons and elders. Three had local or lay preachers for fathers, and one had a Quaker preacher for a mother. Only four reported that their parents were not much interested in the Church, and one of these made the vital distinction that while they were not interested in the Church, they were interested in religion. One of the men answering had a long line of direct succession of Presbyterian ministers dating back to the seventeenth century, and another an unbroken succession of Moravian ministers going back to 1740. This survey reveals that out of the homes of ministers and of the leading members of the Church come the recruits for the ministry.

The Same Voice Speaks.—

The man who wrote "The Christ of the Indian Road" has written again. This time it is "The Christ of the Round-Table." The first book cast a spell of power about the readers, and made itself one of the most talked-about books on religious subjects. It enabled many to approach India without a feeling of hostility, and gave us the feeling that perhaps the Christian traffic with India was not all on one side. Now Mr. E. Stanley Jones reminds us that India wants Christ, but he is not certain that we of the West are able to impart Him. He calls attention to a request by the founder of the Mongel Dynasty in the thirteenth century for a hundred wise Christina teachers, but the Church was too busy with a controversy, and only two went, and they demanded submission to the papacy, which was refused. Mohammedans seized the opportunity, and today seventy million Moslems stand as a monument in India to that negligence of the Church, because the Mongol Dynasty of China, with its new religion, invaded India. At Rome, in the thirteenth century, the Church degenerated into rigid ecclesiasticism. In Germany it sank into dogmatic theology, in England it took the form of imperialism, and in America he feels it may become mere rotatianism. He tells us in this last book that at the close of the World War India bent forward eagerly to hear the great word the Protestant world seemed about to utter, and it heard fundamentalism, modernism, larger and finer and more comfortable Churches, and the menace of the papacy. India expected Western Christendom to ask for a cross; we asked for comfort. She wanted Christ and we gave her a controversy; she desired a fullness of power and we gave her fear of the pope. Mr. Jones rather scathingly remarks that "we Protestants have swept crucifixes out of our Churches and put in cushions," and this, in his thinking, is not without a profound significance. At any rate, there are thoughts that come out of India which are challenging and provocative of a deep meditation on our own fitness to be the bearers of the message of our Lord to the Eastern world. We need the humbling of a great love and of earnest prayer to make us better able to realize the opportunity and the task that await us in India and in all the world.

NOTES-PERSONALS

Dr. C. C. Ryan is to be assisted by Rev. J. F. Morgan, of Norfolk, in the evangelistic services to be held at First Church, Richmond, beginning next Sunday.

Dr. L. E. Smith, pastor of the Christian Temple, Norfolk, Va., was in Richmond the first of the week in the interest of the Southern Christian Convention, which meets May 1st.

There are many Churches in the Southern Christian Convention that have members willing to subscribe for THE CHRISTIAN SUN. Will not some one collect these names and send to the editor.

THE CHRISTIAN SUN wishes to congratulate Dr. R. C. Helfenstein on the appearance of the People's Church *Messenger,* a real magazine, giving reports of the work of the Church and outlining its programs.

Rev. W. J. Edwards, who for several years has been living at Ether, N. C., has moved to High Point. His address is 211 Ward Street. Bro. Edwards is one of our faithful pastors. He always delivers a spiritual message.

Rev. P. T. Klapp sends $5.00 for the college offering—a personal offering. Bro. Klapp is the oldest active minister in the Christian Church, South. He says: "I have no work, and hence no salary, but I want to make my offering to the colleges."

Rev. A. H. Sheppard, Columbus, Ga., in a private letter to THE SUN regrets that he could not attend the Pastors' Conference. He has been ill since Christmas, but is now able to resume his work. Bro. Sheppard reports that his field of labor is making good progress.

There is being held at Jerusalem, March 24th to April 8th, a session of the International Missionary Council. This is the first world gathering of missions since the Edinburgh meeting of 1910. It bids fair to be the most important missionary gathering ever held in the history of the world. It will be held on the Mount Olives.

Mrs. Nannie L. Hawkins, Hurdle's Mill, N. C., has been reading THE CHRISTIAN SUN for many years. She says: "I think it ought to be in every member's family. I intend taking it as long as I live. I hope you will continue the sermons. I live some distance from my Church, and it is a great comfort to me to read our Church paper."

Rev. A. W. Andes certainly believes in advancing the interests of THE CHRISTIAN SUN. He has personally subscribed for THE CHRISTIAN SUN for one month for ninety-three of his members, and wrote each of the ninety-three a personal letter, urging that the paper be subscribed for at the end of the month. This is co-operation of a very practical character.

If there is any Church in the Southern Christian Convention that does not have a pastor and that wishes to have preaching services, if they will notify THE CHRISTIAN SUN office, Elon College, N. C., effort will be made to send a preacher. If there is a Church without a pastor that wishes to employ a pastor, inquiry addressed to the same place will receive prompt attention.

Rev. H. W. Elder, who continues ill in the hospital at Plains, Ga., has accepted the invitation of the acting editor to write a message to our people during the mission season. Bro. Elder has given himself to the missionary work of the Christian Church. He says this may be his final message to our people. I am sure that it will be read and heeded.

We begin in this week's SUN "The Convention Forum." It is earnestly urged that every member of the Christian Church will accept the open forum column as an invitation to him or to her to give expression to the ideas that should properly claim the attention of our Southern Convention when it meets. It is well for the whole Church to think on these issues.

A mutual friend who sees Dr. Atkinson every day gives this encouraging word: "Now regarding Dr. Atkinson and his health, I will say that he is making very good progress every day. We are daily together, and I hold him in high esteem and will do everything in my power to make his stay pleasant and profitable." This will certainly be encouraging news to our people.

The Churches of the country have certainly made their voices heard by the Congress now in session, and it seems certain that the naval building program at first outlined by the Secretary of the Navy and the committee on naval affairs will be very much changed when final action is taken. We believe in the separation of Church and of State, but we also believe that the Church should make its mind known to the State. This seems to be good American doctrine.

The winter school of religious education was conducted the past week at Franklinton Christian College for our colored people. Those who took part in the school were Dr. W. W. Staley, Mr. Hermon Eldredge, Miss Pattie Coghill, and W. A. Harper. Bro. J. W. Sellars was present also and lent his inspiration by giving an additional $100 to the library to which he had already given $250 and 150 books. Bro. Sellars also decided that he would fit up the library by tinting the walls and furnishing it with tables and chairs. An oil painting of Bro. Sellars was presented to the library by President Henderson, of Franklinton College.

A new international quarterly magazine, entitled *Stockholm,* has just been published in three languages—English, German and French. If the writer of the article uses English as his native language, his article is printed in full in that language and then summarized in both German and French. This same custom is followed with reference to other contributed articles. The purpose of the magazine is to give regular and systematic expression to the progress of Christian union throughout the world from the standpoint of "life and work." The subscription price is $2.50 a year. The subscription agency in America is the Chicago University Press, Chicago, Ill.

Dr. Edward F. Green, president of the Country Life Academy, at Star, N. C., writes: "I am very much interested in President Harper's report to the board of trustees of Elon, as printed in the last number of THE CHRISTIAN SUN. Especially am I interested in the suggestion relative to the getting together of the Christian and Congregational bodies. I shall be thankful for any suggestion that may lead to a larger understanding concerning what we should do." The Christian Church is beginning to believe that the Congregationalists evidently mean what they say when they talk Christian union and educational co-operation. Evidently, the Congregationalists have seen a great light. They have, no doubt, found that light beaming from the prayer of our Lord for the oneness of His followers.

We quote the following item from the Portsmouth *Star,* February 20th: "Last evening, in the Craddock Methodist Church, the large congregation that packed the Church to capacity heard the gospel message in song and sermon presented in such a manner that hearts were stirred and souls of the inner man touched. The famous gospel pianist, Sam Leonard Davis, and his wife, Pauline Allen Davis, sang and played sacred melodies with the fragrance of a Saviour's love until their hearers caught a new vision of the cross. Listening to a man who has never been permitted to see the beauties of this world, but whose touch on a piano of the ordinary type could peal forth with such exquisite music, somehow one sensed a feeling that the 'heavenly host' were present and that such sweetness of tone could be sounding only from a resplendent organ. Among the several special selections played by Mr. Davis was the rendition of 'The Old Rugged Cross.' With a sweet, clear voice, Mrs. Davis sang 'I Will Not Forget Thee' and 'Christ Returneth,' Mr. Davis singing in refrain of the latter. Under the direction of Mrs. Davis, the choir sang sweetly, 'Have Thine Own Way, Lord.' Mrs. Davis delivered a direct and forcible message on 'Prayer,' taking as her text Acts 4:31: 'And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.' The speaker, in her discourse, pointed out the importance of prayer, emphasizing the fact that prayer today has as much power with God as it did in the days of the early Christians. Those assisting in the service were Rev. G. S. Reamey, Rev. J. A. Sawyer, Rev. A. A. Whitmore, and Mr. J. M. Darden, of Suffolk, Va."

OUR CONVENTION FORUM.

Dr. Lankford Sees Great Problems.

I have your letter of the 27th in reference to "What shall we undertake for the kingdom and the Church at Richmond?" Briefly, I wish to suggest that emphasis should be given the following matters:

1. A definite emphasis upon a deeper and an ever-deepening spiritual life as the basis of all our endeavors in and through the Convention.
2. A due recognition of our stewardship of life and money.
3. Commit the Convention solidly and wholeheartedly to the idea and effort to raise the $1,000,000 endowment for Elon College.
4. Thoroughly arouse our people to the imperative necessity of a larger messionary program.
5. More definite and aggressive steps than ever before toward Christian union.
6. A program that will deal with our problems right where they are and as they are.

G. O. LANKFORD.

NOTICE.

The district missionary rallies of the Eastern Virginia Christian Conference will be held as follows:

Waverly District—Richmond, April 3rd.

Norfolk District—First Church, Norfolk, Va., April 4th.

Franklin District—Antioch Christian Church, April 5th.

Suffolk District—Berea (Nansemond), April 6th.

MRS. L. W. STAGG, *Sec'y.*

REVOLVING CROSS AT DOVER.

By H. C. Taylor.

With the surprise gift three weeks ago to Peoples' Christian Church, Dover, Del., of a $10,000 auditorium electric Orthophonic and Radiola machine from Mr. Eldridge R. Johnson, formerly of the Victor Talking Machine Company, which was a genuine surprise and greatly appreciated by the members and congregation of the Church, a second gift was made last Sunday to People's Church which not only serves as an ornament to the Church, but a most appropriate memorial to a deceased member—that of a revolving illuminated electric cross, given by Mrs. Clara Ridgeway Hazel, a member of People's Church, in memory of her late deceased husband, Mr. James H. Hazel, a charter member of the Church and a deacon and a trustee of the Church up to the time of his death three years ago, and a most loyal and devoted member of the Church.

With the installation of a small cross on the inside of the Church some months back, the idea of a revolving cross on the tower of the Church, as seen in many of the cities on the Pacific coast and in the West, was conceived in the mind of Mrs. Hazel, and after consulting with the pastor and an official of the Church as to the installation of such a cross, an order was sent for a ten-foot revolving illuminated cross, from a firm in San Francisco where the cross was invented by Dr. William L. Stidger, pastor of Calvary M. E. Church, of San Francisco.

The cross was ordered early in January, but coming from the Pacific coast, naturally it took considerable time to reach here. It arrived in Dover about the middle of the present month. As soon as the cross arrived, plans were at once started for its installation, and being completed last week, it was dedicated last Sunday evening with most appropriate services, a special dedicatory program being prepared by the pastor of People's Church, Rev. R. C. Helfenstein, D. D.

The cost of the cross and installation was considerably over $900. Prior to the dedication services, which took place in front of the home of the donor, Mrs. Hazel, who lives opposite the Church, Dr. Helfenstein, at the close of the evening services, told of his visit to the Pacific coast some few years back and of having seen the revolving illuminated cross on many Churches of all denominations, expressed a wish that some day People's Church might have such a cross on its tower. One of the official members of People's Church at that time, unknown to pastor or people, began an inquiry as to the securing of such a cross, but in view of other gifts contemplated at that time, did not go further with the project.

Noticing the simplicity and significance of the small cross erected in the auditorium of People's Church some weeks back, Mrs. Hazel thought of the revolving cross from the tower of People's Church, and within a few days afterwards set about to secure one, soliciting the aid of an official of the Church to make the purchase and look after the installation. Mrs. Hazel, like the pastor, had seen the electric cross on Churches on the Pacific coast while on a visit there some year or two back with her brother. The dedication services, which were most impressive, were held on the porch of Mrs. Hazel's home after the evening services Sunday. The program included a special dedicatory service prepared by Dr. Helfenstein, with response by the members of the Church. At a given signal, electric current was turned on and as the cross began to revolve the services began, closing with the singing of the hymn, "In the Cross of Christ I Glory." A dedicatory prayer was made by H. C. Taylor, one of the deacon's of the Church, followed with the benediction by the pastor, Dr. Helfenstein.

The revolving cross can be seen every evening from dusk until midnight, sending out its rays all over Dover and at the same time giving forth the message of the cross as it is intended, that of the memory of Him who suffered and died for man's redemption. The revolving cross is the only one in Delaware, and is said to be the only one of its kind on any Church this side of Oil City, Pa.

Dover, Del.

Dedication Service, Celebrating Gift of Cross.

Words by the pastor, Dr. R. C. Helfenstein:

Tonight it is our very great privilege to accept the gift of a beautiful revolving illuminated cross, the cost of installation of which was approximately $500.

This beautiful and significant gift to our Church, given as a memorial by one of our loyal and devoted members, is most sincerely appreciated by the membership of People's Christian Church and by all the Christian people of the community for whom the cross is the symbol of God's forgiving love, and of His saving power as revealed in the sacrifice of Christ upon the cross.

The cross is the emblem of Christian faith, and as such has a place not only in the heart of every Christian, but also should find a place upon the tower of every Protestant Church.

In appreciation of this inspiring gift, we now pause solemnly to dedicate the revolving illuminated cross on the tower of our Church:

Pastor: To remind the people of this community and all who pass this way of their personal relation to God as expressed in the upright part of the cross,

People: We dedicate our revolving illuminated cross.

Pastor: To remind the people of our community and all who pass this way of their social obligations in life and their relation to their fellowmen as revealed by the arms of the cross,

People: We dedicate our revolving illuminated cross.

Pastor: To witness through the working hours in the day of Christ's constant presence with those who trust in Him,

People: We dedicate this cross.

Pastor: To flash the message of Christ's love through the darkness of the night, and to remind all of the cordial invitation People's Church gives to those who wish to worship here,

People: We dedicate our revolving illuminated cross.

Pastor: In the name of Christ, to the glory of God, to the honor of the Church, and to th service of mankind,

People: We dedicate our revolving illuminated cross.

Song: "In the Cross of Christ I Glory."

Dedicatory prayer, by Herman C. Taylor: Almighty God, Father of our Lord Jesus Christ, Maker of all things, and Judge of all men, we gratefully acknowledge the manifold blessings and mercies Thou hast bestowed upon us from time to time, and above all we thank Thee for thy dear Son, Jesus Christ, who shed His most precious blood on the cross for our redemption and made it possible for us to be co-workers with Him in our day and generation in all that pertains to Thy kingdom.

As we dedicate this cross to Thy glory and the remembrance that Jesus died on the cross, may we ever be mindful, as we look on this symbol of deliverance from sin, that we should ever seek to emulate His life by serving others, and that as He died to make men bold, so we should strive to make men free by preaching and teaching the gospel He taught when here on earth.

Bless, we beseech Thee, our Father, the donor of this illuminated cross. May she ever rejoice in the thought of having given an emblem that shall forever shine forth, both day and night, in kingdom service and to the glory of God and His dear Son.

We thank Thee for the life of the man in whose memory this cross is given. May it ever be the beacon light to guide not only the followers of the lowly Nazarene, but to those who know Thee not, with the hope that somehow, or in some way, in looking on the cross, its meaning may result in the bringing of many to the feet of Him who suffered and died on the cross.

This petition we make in Thy dear name and in the name of Jesus Christ, our Lord and Saviour. Amen.

ELM AVENUE, PORTSMOUTH.

We have had much sickness among our little flock since last we wrote, and two deaths. The first was a dear, consistent member, Sister Terwillinger, wife of Bro. Charles Terwillinger. After one week of illness, she passed over the river to the glory world on December 16, 1927, leaving her husband and one little lad, Charles, Jr., aged ten, besides mother, father and a host of friends. Her funeral was held in Elm Avenue Church, conducted by Bro. T. N. Lowe, pastor. May God ever watch over and guide husband and son.

The next one was Bro. J. A. Baker, who died February 19, 1928. With Bro. Lowe by his side, he looked up in his face and gave an ethereal smile and just went to sleep at 8:45 A. M. He was stricken with paralysis five months ago. He never regained his strength. He was a constant and very patient sufferer. God wonderfully blessed him. During our revival last fall, he attended every service, but was never able to come any more. His death was typical of his life: so was his funeral. It was conducted at Liberty Spring Church by Bro. T. N. Lowe, assisted by our former pastor, Dr. W. D. Harward, Rev. J. S. Wallace, of Elm Avenue M. E. Church, and Dr. W. W. Staley. Dr. I. W. Johnson, pastor of Liberty Spring, sang a solo. Interment was made in the family cemetery, in the county.

Our Church is just about the same as it was when last we wrote. The holidays and severe cold are over now, and we are praying for a spring awakening. God says in all things be exceedingly glad and rejoice, and "lo! I am with you even to the end of the world."

We want our people to be workers. We need faith with work, and work with faith. So let's wake up and be about our Father's business. With Bro. Lowe as our earthly shepherd, Jesus as old elder Brother, and God as our Father and Guide, there is nothing that we cannot accomplish. Let's put on the breastplate of righteousness with the whole armour of God and go to work for Jesus. Let's pray more. That is the key of true service and heaven. Bro. Lowe reports he has found that our little Church has twenty-one tithers. Thank God for that many, and may God bless them so they can give more.

Mrs. Percy F. Turner.

"It isn't raining rain to me:
It's raining daffodils!
In every dimpled drop I see
Wild flowers on the hills.
The clouds of gray engulf the day
And overwhelm the town—
It isn't raining rain to me:
It's raining roses down."

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LAYMEN AND THE CHURCH.

Laymen are of more importance than they have been accustomed to think. The last twenty-five years have opened the eyes of the Church on the subject of laymen in the Church. The "Laymen's Movement" called attention to this subject in a new way and aroused the laymen to a sense of their obligation in a way unknown before. At sixty-nine conventions in 1905, 102,000 men registered at one dollar each; and, in Washington city, 1,325 men registered at five dollars each. These great meetings worked their way into the thought and conscience of laymen as tides creep up the estuaries and rivers.

The Church is composed chiefly of laymen—men and women who make the Church, and the ministers, too. There were laymen before there were ministers. Abraham was a layman of great power and great wealth; but his wealth did not interfere with his religion, and his religion did not interfere with his wealth. He and others founded the Church 400 years before there was a priest or a minister.

Joseph was a great layman, a poor slave, a prisoner in jail, but he remained true to God, became prime minister of Egypt and saved two nations from starvation by interpreting the king's dream and carrying out the meaning of that dream.

Moses was a layman and he led a nation out of bondage to a land flowing with milk and honey. When laymen move in obedience to God's will, seas open, mountains speak, and pillars of cloud and fire lead bondmen to liberty, and exiles to happy homes.

Philip was a laymen who taught the Ethiopian treasurer the way of life in Christ Jesus, and sent him on his way rejoicing.

Laymen should not only examine themselves as to their spiritual life, but as to their capacity for work, and their financial ability to support the cause of the Church.

Laymen have usually underestimated themselves as to their capacity for religious work, and depended too much upon ministers, and thereby stifled their own spiritual development and retarded the real work of the Church. Laymen ought to assert themselves in all the activities of the Church, as they do in business, politics, and industrial interests. They ought to choose their way, their work, and their service. They ought to increase the number of givers as well as increase their gifts.

They owe a debt to outsiders, to put into others their thought, their judgment, and their work in all the activities of the Church. "No man liveth to himself," and the laymen ought to keep the Christian way of life before men and women outside.

Laymen should carry into the business of the Church their experience in business outside of the Church. In doing this they would increase the activities of the Church, its efficiency, and awaken a new interest in their own lives. Laymen ought to look into the future and so plan and carry on the work of the Church that it would go forward in their day and live after them. The work of Jesus, though done on a small scale, as it appeared to men, continues through the centuries with increasing power and usefulness among men, and it will continue until the kingdoms of this world become the kingdom of the Lord and His Christ. If laymen would do more, ministers could do more than they have ever done. Ministers are as helpless without the faithful help of the laymen as military leaders would be without soldiers. The army is one—officers and soldiers working together. The Church is one—ministers and laymen working together. The time has come when laymen are needed in all their Christian experience, business experience, and support as never before.

THE MISSION PERIOD.

Beginning with March 1st and continuing for four months, we enter the special mission period of our Southern Church. It is not to be inferred, however, because we have set aside a certain period for missions that every period of the Church year is not also an opportunity and a challenge for missionary effort. The mission period, however, is the time of special emphasis on this enterprise to which Jesus commissioned His Church when He commanded them to go into all the world.

During this period it is hoped that ministers will preach sermons with missionary application; that Sunday School teachers in every department will find opportunities to emphasize the missionary teaching of the lessons they present; that Church prayer meetings, the women's uaxiliary societies, and all the groups and gatherings of the people of the Church will keep steadily in mind the importance and likewise the privilege of intelligent understanding and generous support for the home and foreign mission objectives of our Church.

It is also hoped that during this four-month period every member of every Church will be brought face to face with the missionary claim and challenge in such a way as to induce him to make such an offering for the Lord's work in this field as the Spirit shall lead and suggest.

According to the benevolence program of the Southern Christian Convention, all money raised through the Women's Missionary Societies of the several grades, all money raised through Sunday School offerings for missions, all membership fees in Conference Missionary Associations, and all special and personal gifts for missions less than $5,000 shall be credited toward the quota assigned each particular Church. In addition to these items, the Acting Secretary of Missions, Bro. J. M. Darden, requests each Church during the four-month period to receive an offering for missions that shall be equivalent to one-sixth of the pastor's salary. He promises to send speakers to any Church desiring it to aid in the effort to raise this money. The missionary cause in our Church, as in all Churches, is in great financial need. There is no opportunity that offers itself at this time to our Churches that will bring greater joy and satisfaction of heart to the people than a liberal response to this missionary call—a response so liberal that it will discharge all the obligations of our Mission Board and leave a surplus in the treasury for a larger undertaking for the kingdom.

THE CHRISTIAN SUN calls upon the ministers and the laity of our Churches to be earnest in prayer for the success of the missionary offering during the 1928 season. W. A. H.

THE PRICE OF HEALTH.

BY DR. S. Q. HELFENSTEIN.

Some one has said, "Strange we never prize the music till the sweet-voiced bird has flown." It is also strange that people never prize health until they have lost it. There is another fact that is equally strange. Some there are who seem to think that sickness is something thrust upon them, independently of what they do. It has been said that "Every one is the architect of his own fortune." May it not be said with equal propriety that every one is the architect of his own health? The acceptance of this fact will enable us to see the need of constant vigilance in guarding one's health. Is health worth what it costs? Ask the millionaire, whose wealth brings him no surcease from suffering and who would gladly give millions for perfect health.

Ask the victim of restless wakefulness who resorts to drugs to secure a little sleep. Ask the strong, vigorous young man who has conquered his appetite, subdued his craving for unwholesome food, and is in the enjoyment of jubilant health. Each of these will tell you that health is worth all it costs.

Why are some in poor health and others in apparently good health? There are many erroneous views relative to the subject of health. There is the view which some hold that health is the result of a mysterious providence and is bestowed independently of what one does. Those entertaining this view are not apt to be on their guard against unhygienic methods of living. The science of correct eating doesn't seem to trouble them. Appetite, momentary physical pleasure is the governing factor in the selection of their bill-of-fare. There seems to be no desire to avoid starch poisoning or rheumatic conditions from lack of proper selection and balancing of foods. The blood stream becomes sluggish from over-indulging in cereals and a heavy protein diet of meats, while neglecting such foods as the suculent vegetables and fruits which are efficacious in cleansing and replenishing the blood stream with life-giving elements.

Others have the idea that health can be restored when lost by the use of medicines, but more and more people are learning that drugs have no curative power that is of any permanent value, and that nature must do the work of healing; and the best assistance we can give nature is proper, wholesome food, properly selected and intelligently appropriated and intelligently assimilated. Some destroy their health from lack of mastication; others from over-indulgence, wrong methods of eating, or eating out of season. That old "saw" still seems to be applicable, "many are digging their graves with their teeth." In the book of

Ecclesiastes is a statement that is very suggestive. "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." While Rome's princes were temperate and ate for strength, their country flourished; but when night was turned into scenes of revelry, Rome's senators ate for more pleasure, the beginning of the end was already at hand. When Cicero invited Caesar to join him in one of those pleasure-seeking events, Caesar intimated that he would like to repeat the process. Of course, Cicero knew that meant that he would like to repeat the process. Of course, Cicero knew that meant that he would have to provide two suppers instead of one. "Woe to thee, O land, when thy princes eat in the morning!" When men lose their health conscience, they are on "the toboggan" to ill health. A noted physician asks: "Have you a health conscience? If you have and it pricks you, heed it. Health means joy instead of despair; success instead of failure; life, often, instead of death. If you have ever known the full joy of feeling alive, of doing, value your health. Without it your faculties are deadened; you do not live, you merely exist, and life becomes a dreary burden. Health is a priceless asset. Its possession makes all earthly power and happiness possible. Without it, life lacks snap, enthusiasm, initiative. Money becomes meaningless, for it cannot buy for you the one thing you most desire—health."

Perhaps you have read of a millionaire who, despite his countless millions, had to eat toast and milk for his Thanksgiving dinner, while his servants feasted on turkey and plum pudding. In that case, who was the real millionaire? He is truly rich who enjoys jubilant health. Have you ever made a survey and made an estimate of what per cent of the people you know are in the enjoyment of health? Have you ever studied to find out the agencies and customs that tend to break down and lessen health? Of course, the "drug habit" ultimately undermines health. The thought of health through nature may astonish us, but those who seek health by natural means are not disappointed. Another quotation from Dr. Vilet says: "The generations to come will wonder how we could have been dupes of the drug habit, a monstrous mistake. Today, we use our best effort to get well. The generations to come will concern themselves only with how to keep well." And this they will do by a knowledge of nature's curative treatment. Few people now entertain the view held in the past, that health is largely independent of one's own acts. Health results from wisely selected, properly prepared, and rightly balanced food, appropriated at suitable times, and intelligently assimilated in requisite amounts. He who has learned the "science of eating" is on the highway to health if he practices what he knows. He will become a stranger to "pains and aches." Every subjective pain and ache are either a petition or a protest. A petition for some food element which the system needs and is not getting, or a protest against food the system does not need. People past the three-score line do not need a diet of heavy protein which growing children and active young people do, and instead of eating heartily of meat and eggs, they should limit themselves to small amounts, say two or three eggs a week. Otherwise, they may have to suffer from stiffness of joints and rheumatism, for the system has no means of storing surplus amounts of protein and organs have to overwork in its elimination, and pains and aches follow.

With an ever-growing knowledge of health methods and food values, may we not look for the time when people will regard it a disgrace to be sick? With the help of health magazines and the instruction of food experts, one ought to be able so to live as to keep free from colds, for colds result from wrong methods of living. Colds are nature's effort to rid the system of poisons, generated through either willful or ignorant violation of the laws of health. It is the health-seeker's business to avoid those violations and thus keep free from colds; for each one should strive to be of the greatest value to himself and to the world in which he lives. To this end, one needs health—full, jubilant, abounding health—which makes one want to do things, and fills with vigor, vitality and preserved power that insures against weakness and resists disease. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Dayton, Ohio.

WHY WE NEED CHRISTIAN EDUCATION.

By Rev. J. E. McCauley, B. D.

There has not been a time since Christ came into the world but that Christian education was needed. There has not been a time in the history of the Christian religion when it was more needed than it is at the present. This need is not because the people are worse than they used to be, nor is there a lack of interest in religion; but because there is a greater demand for the youth to be prepared for the multifarious problems that are to be confronted in life. The Atheistic Society of America and the non-Christian movements the world over are trying to undermine our youth. Christian education is the only offset for such evils.

In the early Christian centuries, education was taken care of by the process of catechising the new-comers into the Church. Those who were to be leaders were educated under a tutor or in a school designated for a particular training.

The type of education that the youth of the nation receives always determines the type of citizens the nation will have. Greek education was divided into two types. The Spartans trained their youth to become athletes and soldiers; as a result of such training, there is nothing left but the records of how they fought and destroyed humanity. The Athenians trained their youth in philosophy, art, and aesthetics; as a result, they gave to the world a contribution in this field that has been unsurpassed by any other nation. The Romans insisted on training their youth for soldiers, lawyers, and the practical things of life. Thus they conquered the known world and gave to posterity a system of law. Now, then, as we come to the Christian era, with its form of catechising and tutoring, we find that this, too, made a contribution to the advancement of civilization. But with the onrush of pagan ideas and religions, the dark ages brought about the practice of educating the Christian worker in the monastery. This type of education meant to them a salvation by means of seclusion and self-satisfaction. But the Greek, Roman, and medieval type of education have passed into oblivion. In this age we face a different problem from any of the preceding ages.

An individual cannot be secluded from the rest of the world. The means of travel, radio, newspaper, and modern conveniences bring us in contact with the whole world in just a few seconds. We must educate our people to meet and cope with the world problem. No education but a Christian education can fulfill this demand. The school is the place where the thought-life of our country is directed. It has been in the schools of higher learning that most of the progressive moves have taken place and borne fruit. Since the tree is to bring forth fruit of its kind, it behooves us, as Christian individuals, to see to it that the right kind of environment is thrown around our children in educating them. There are progressive moves that have taken place in the schools which have resulted in world movements. Also there are movements which have originated elsewhere and gone into the schools that they might receive impetus. Those movements are as follows:

First, the Reformation had its origin in the educational institutions of its day. Such characters as Martin Luther, John Calvin, Thomas Cranmer were the recipients of the thoughts and courage that came to them while studying in the various institutions of their day. From these three grew the Reformation, Calvanism, and the English Prayer Book. John and Charles Wesley organized the "Holy Club" while in school at Oxford. This later became the mother of the Methodist Episcopal Church. It was while Samuel J. Mills was in Williams College that he organized the Society of Brethren, out of which grew the world's missionary movement. It is the student movement all over the world at the present time that is likely to revolutionize the world's thinking in regard to world peace. Such movements as these have been a direct result of the thinking of the students who have been in a wholesome environment. A direct contrast with such movements as mentioned above is the Atheistic Society of America.

In the May number of *World's Work*, an article appeared, entitled "Atheism Beckons to Our Youth." Below we give some of the aims of the officers of the society, who are Mr. Charles Smith, president, and Mr. Freeman Hopwood, secretary, both of New York. "We are going to undermine the Churches of America as certainly as time comes," said President Smith. He claims that all the people in America who are not affiliated with some religious body are atheists, which number amounts to forty million. He claims that there are a hundred thousand who are professed atheists. The society has a nine-fold goal toward which it is working, viz: "(11 All Churches should be taked; (2) chaplains in Congress, legislatures, and the army and the navy shall be done away with; (3) appropriations of public money for sectarian use shall be stopped; (4) bootlegging (their phrase) of Bible and religion into the schools of America shall cease; (5) no religious festival or fast shall be recognized by the State; (6) the Bible shall no longer be used to administer an oath; (7) Sunday as a religious Sabbath shall no longer be enforced by law; (8) 'Christian' morality shall be done away with; in its place shall be natural morality, equal rights and impartial liberty; (9) 'In God we trust' shall be taken off of coins."

This society was organized outside of the school, but recognizing that the schools are the logical places to get its stronghold if it is to live, it has made every effort possible to get into the institutions of our country. There are twenty institutions of learning in the United States which have atheistic societies. There are a few in the high schools of some of the large cities, but they are mostly in the State and city universities. There are only one or two denominational colleges or universities in the group. At the time of the writing of the article, the organization was only eighteen months old and had made the progress I have already shown. The officers claim that within a period of three hundred years there will not be a Church in the United States. This society wants to rule the Church out and plant such principles as the nine articles of atheism in its place. Their purpose is to educate from God and teach that there is no God, rather than help the youth discover God and restate a faith in Him. The question comes, then, what are we to do about such conditions?

I do not think we should be so badly alarmed over the situation, yet it does claim our attention.

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

I have been here at Franklinton Christian College for five days, speaking with Hermon Eldredge to the faculty and students and twenty-two negro preachers who attended. We have private rooms in the Bishop Cottage.

The following white people have been here during our stay. Miss Pattie Coghill, her sister Mabel, and her brother's wife. Miss Pattie delivered good messages to the students. Dr. W. A. Harper, president of Elon College, who delivered a telling address; Rev. E. M. Carter, of Youngsville, N. C.; J. W. Sellers, of Warsaw, Ind., spending the winter with his son-in-law, Rev. Geo. T. Stephens, in High Point; A. H. Call and wife, of New York Western Christian Conference. Dr. C. H. Rowland, of Greensboro, and Rev. Stanley C. Harrell, of Durham, N. C., were expected here to assist Bro. Hermon Eldredge, who represents the Board of Christian Education and has charge of this week's meeting here; but Bro. Rowland was detained by union meeting in Greensboro, and Bro. Harrell by a funeral. All regretted their absence and the loss of their addresses. J. W. Sellers has made a valuable contribution to the college library and is interested in the success of the institution.

This Christian Church college, founded in Franklinton thirty-four years ago, and located in this new place with new buildings thirteen years ago, is on the Seaboard Air Line Railroad and the concrete highway, one mile from Franklinton, N. C. Rev. J. A. Henderson is president, with six teachers, who help him to care for the work. There are 156 students, of whom 104 are young women and 52 young men. There are thirteen in the senior class who expect to graduate at the close of this session.

On Wednesday night eighteen young women of the student body gave the pageant, "The Call of Youth," which appeared in the *Sunday School Herald* some time ago. It was well rendered and the audience was large and appreciative. I attended some of the classes and found the work in good shape by both teachers and students. There seems to be an air of good behaviour throughout the institution, great respect for President Henderson, and for one another.

One thing attracts attention here—the unfinished dormitory, which is badly needed to house students and to prevent decay in the building itself. If some liberal soul would give a few thousand dollars for this purpose it would reward the donor by increased usefulness of the college and endless good in the years to come.

Two things stand out boldly in Franklinton College—the deep religious feeling among faculty and students, and the great singing in the chapel meetings. Religion and music run together, and both are found in the negro race as in no other race. One of the greatest assets in the Southern States is the religious nature and life of the negro race. Pure spiritual religion in that race creates an atmosphere that is breathed unconsciously by the white race and helps to keep religion dominant in Southern society. No two distinct races on earth dwell together in such friendly relations and peace as the white and negro races in the Southern States; and President Henderson and his faculty are doing all they can to cultivate and extend this relationship.

W. W. Staley.

ELON LETTER.

It is the custom of the Christian Church, acting through its general Board of Christian Education, to conduct summer schools in every college and educational institution of the denomination. The summertime does not fit in ideally with the program of our colored people in the South, most of whom are farmers and are exceedingly busy during the summer. The Board of Christian Education, therefore, has, for the past several years, been conducting a winter school at Franklinton for our colored people. It is the custom of the college during this school to invite the ministers of the colored Christian Conference to come as guests of the college and as members of the winter school of Christian methods. In this way, both the student body and the ministers are able to get full advantage of the special school.

This year, Mr. Hermon Eldredge was in charge of the school, and was assisted by Dr. W. W. Staley throughout the week. Rev. Stanley C. Harrell, of Durham; Miss Pattie Coghill, of Henderson, and Dean A. L. Hook and the writer, of Elon College, also took part in the school. Mr. J. W. Sellars, of High Point, was present and greatly rejoiced the hearts of all by his further evidence of interest and concern for the library there.

The Franklinton School is different necessarily from our other religious schools. Textbooks are not placed in the hands of pupils for study, but the lecture method throughout is used. But the lectures bear upon vital Christian themes and aim not only to give information to those who attend, but to motivate them in Christian principles. It was certainly interesting to see how these leaders of the colored race not only drank in in their genuinely appreciative spirit the addresses that were given them, but how also they took notes so as to be able to refer to them later. There is no question about the permanent value of such a school of religion as the Board of Christian Education conducts each year at Franklinton. It is one of the best investments that the board can make of its funds.

Rev. J. A. Henderson, president of Franklinton, and his teachers are earnest and consecrated Christian men and women. They have sensible views of the Christian life and of the relations that should exist between the two races. They also have the right idea as to the kind of education which our colored people need at this time, education in practical things, though presented in such a way as to motivate the life in Christian ideals.

The singing of the student body and of the school quartet was a genuine inspiration. I think it would be a fine thing for the quartet to go to the General Board meeting in Dayton next fall and sing, and then to make a tour of the Churches on the way to the General Board meeting and on the return. These young people at Franklinton not only have talent, but they have the right spirit, and they will give the school the kind of prestige it needs to fasten it all the more securely upon the heart's affections of our people.

The financial needs of Franklinton are great. The dormitory that was begun some years ago is still incomplete for the lack of $20,000. The current expense of the school, however, have been met promptly and a high grade of work in the standard high school is being done. We should certainly feel gratified that our colored people are able to send their children to such a Christian institution as Franklinton is and that it should be a privilege and a pleasure to us to help them make it even more worth-while in their life and program. This is a genuine home mission enterprise and should be accepted as such by our people generally.

W. A. Harper.

BETHLEHEM LETTER.

Life has but two ends—the cradle and the grave. We enter this world with nothing and leave it with no more. In our travels through life we may accumulate possessions which we proudly call our own. At first they are little more than playthings, but as time goes on they are to us in keeping with the years. When we reach that period that we are able to acquire possessions through our own efforts, they take on value.

The normal man is prone to follow his instincts and add to the quantity of his possessions. This habit has grown until in many cases it has become the sole object in life. Man does not instinctively desire to serve his fellow-man. By nature we are selfish, and nothing but the contact and absorption of the religious teachings of Jesus Christ can make us unselfish. We may acquire a secondary instinct, which is a desire to do good and to be good, and if we foster this we are likely to become good Christian citizens.

As we travel toward the end of life we are traveling side by side with millions of people. We meet no one going the other way, but all traveling in the same direction; and from day to day many of our fellow-travelers step aside to enter their last resting-place. The possessions they have acquired are left as they step into the grave; others who are not yet ready to slip away gather up the things and add them to what they already own, thus carrying them along until they, in turn, deposit them all by the grave-side as they find their final resting-place. The endless possessions move on through the centuries, always from the cradle toward the grave.

While we take nothing material with us out of this world, there is something else we have acquired as we have journeyed along the road of life which we do take into eternity; it is the record of what we have earnestly striven to accomplish. Jesus left for us a glorious record of his life which is an example for us. His was a fully consecrated life—a perfect example of what His followers should aspire to work out in their own lives. Every thought and every action was entirely devoted to the cause for which he came, namely: to redeem the human race.

Christ led a wholly consecrated life. Everything He did was consecrated. Everything He owned was consecrated. Money is neither good nor bad. It has an influence which may be either. Its function is to do the will of him who has it in his possession; therefore, its influence depends entirely upon the spending inclinations of the possessor. There is no way in which we can so nearly approach His perfection as in the consecration of our money, for, having decided to do so, we have but to send it on its high mission, and very little effort on our part is required thereafter. Money is one thing we cannot take with us anyhow, and what we do with it as we go through life makes or mars the only thing we can take with us, namely: the record of our lifes' work. There is another side to the question, which is the Divine side—that when we give we get. In order to get we must give, and the more we give the more we get.

Our colleges, which are teaching the power of Jesus Christ to save and raising up and developing leadership in His name, are crying out all over this Southland for money. They need it, for they are so constituted that they cannot earn it. God has given to you and to me the power to earn it—perhaps I had better say, to acquire it—and

we do. The trouble with the most of us is that we keep more of it than we need. Let us, then, consecrate it. We cannot take it with us. If we leave it for others to spend, our purposes may be defeated. Not to consecrate our money may condemn us, and by giving largely we get largely. If the money of the Southern Christian Convention folks was consecrated, our colleges would get all the funds needed to meet all present and future demands. Pray that God will lead to the consecration of our money for the sake of Elon and Bethlehem Colleges. Amen.

S. L. Beougher.

Wadley, Ala.

TUNING IN ON GOD'S WAVE-LENGTH.

By S. M. Smith.

There come times in the lives of most of us when we seem to rise to heights of almost supernatural strength. In times of danger, a person will sometimes accomplish feats of strength which under ordinary circumstances would be impossible. The minister, in the midst of a sermon, finds himself suddenly inspired, he soars away into flights of oratory he has never before known, his congregation is powerfully moved. A friend of mine tells me of an experience that is not uncommon. He retired at night very much concerned about a problem in engineering which had to be solved right away in order for him to complete a job in contract time. Before going to sleep he dismissed it from his mind with the feeling that somehow everything would work out all right. He awoke the next morning to find, on the table in his room, the problem worked out in detail in his own handwriting. He had gotten up in his sleep and done the work without knowing it. He observed that in working out the problem he had employed certain principles of higher mathematics with which he was not supposed to be familiar.

The question is, where did he get the knowledge and ability to do this? What source of power did he contact? Where does a man get the physical strength to enable him to carry a piano from a burning building without assistance? What fountain-head of power does the minister or public speaker tap that makes it possible for him to sweep beyond himself and carry his hearers with him until they break forth into shouting or a pandemonium of applause. Somewhere there must be such a source of power. Under certain circumstances we evidently contact it. Is it possible for us to learn to contact it at will? Suppose we could! There would be little or nothing in life we could not accomplish. What is this great source of power? Where is it located? By what method of procedure can we contact it?

Some call it universal mind. Others call it Divine mind. Some say it pervades the universe and can be contacted if we only know how to tune in. By whatever other name it may be designated, this great power is, after all, none other than God Himself, the Divinity within us, which we contact through our subconsciousness by tuning in on the Divine wave-length.

The greatest fact in human life is the coming into a conscious, vital realization of our oneness with this Universal Mind, this Infinite Source of all power, and the opening of ourselves to its divine inflow. Christ said, "I and my Father are one." So it is our privilege to be. Christ realized His oneness with the Father and made the most of it when He needed extraordinary power. We do not. Were we able to tune in at will and contact this divine source of power, nothing in life would be impossible of attainment.

"Greater things than these shall ye do," Christ said to His disciples as they marveled at His miracles. That is exactly what is meant in the Scripture, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

When I was a boy I attended the Baptist Church near my home. The old minister, a devout soul and learned in his day, preached a great deal about heaven and hell. According to his theology, heaven was a far-away place in the skies where a stern God sat upon a great white throne and meted out judgment to those who had died, while angels entertained Him with heavenly music. For a long time that was my conception of heaven. But how much more it means to me now when I remember the words of the Master when He said, "Say not, Lo here nor lo there; know ye not that the knigdom of heaven is within you?" He could have said, "Come ye into a conscious realization of your oneness with the Father's life. As ye realize this oneness, you find the kingdom, and finding this kingdom and establishing it in your own life, all things else shall be added unto you."

Our parents constituted the instrumentality through which we came into phyiscal being, but the highest life, which is the physical plus everything else, comes only from God.

One day some friends came to Christ and told Him that His mother and His brethren were waiting outside to see Him. "Who is my mother, and who are my brethren?" he asked. He did did not mean to be disrespectful toward those of His own family. He explained by reminding them that He considered those who did the will of His Father as being more definitely related to Him than those of His own flesh and blood.

When we refer to self, we use the capital letter "I." That's good grammar. But none of the other personal pronouns are capitalized. For a long time I couldn't understand why this was. My explanation now is that when we say "I," we refer not to the person, but to the Deity within. Suppose we realized that every time we referred to self! To do away with all sense of separateness, and to recognize at all times this oneness of self with the Divinity within, is the spirit of all Christ's teachings. The prophets, sages, seers, and great spirits of the past were those who grasped the significance of this teaching and appropriated it. It is our privilege so to be and do.

CRUSADE OF YOUNG PEOPLE.

Evangelism, world peace and Christian citizenship will be the points of emphasis in the nation-wide movement of Christian youth which will begin on Easter Sunday, April 8th. The Christian Endeavor groups and other young people's organizations in this section and throughout the country will be united in the crusade with Christ as the new movement is named.

Twenty-five denominations and leaders in religious education and citizenship are associated with the International Society of Christian Endeavor in the crusade, which was inaugurated at the Cleveland convention of the international society in July, 1927. Before 17,000 young people gathered in this convention, Rev. Daniel A. Poling, D. D., international president, presented the challenge of the three-fold loyalty of youth to great tasks of the Christian Church, in the fields of personal living, good citizenship and law observance and international brotherhood and peace. Following the approval of the program by the young people, three commissions were formed to study the possibilities of evangelism, world peace and Christian citizenship as ideals for a North American movement of youth of the Churches.

The crusade actually takes form throughout the continent on Easter Sunday, April 8th, when it will be inaugurated with early morning prayer-meetings arranged by interdenominational groups of young people in co-operation with the various Churches and Sunday Schools and Christian Endeavor Societies. The devotional emphasis of these meetings will be on an enlarged service for young people in their individual Churches and in carrying the message of the Church among their friends. The crusade will have as its further objectives the study and practice of patriotism in the use of the ballot by those entitled to vote, the observance of all laws, and fulfillment of every citizenship obligation. In the broader field of international good will, the crusaders will seek to understand the viewpoint of other peoples and to break down some of the barriers of prejudice and jealousy. The Christian Endeavor organization in particular is a world-wide fellowship, having 4,000,000 members in 100 countries of the world. The Sunday Schools and denominational bodies likewise have international affiliations that will enable them to advance this objective by a closer fellowship among those similarly affiliated in other nations.

Young people's leaders have been impressed with the development of the Christian crusade ideal since it was proposed in Cleveland by Dr. Poling. The address which gave to the crusade its name and the other general policies and plans outlined in the International Christian Endeavor Convention was discussed in young people's summer conferences and in fall institutes of Christian youth groups, with a resulting demand for information, literature and speakers for young people's mass-meetings. When the three commissions had met in December, setting forth certain objectives for the crusaders, an inter-denominational central committee was formed and definite plans for extending the usefulness of young people to the Churches were made. One of the first purposes will be to enlarge the force of young people connected with the Churches of America. In spite of unfavorable comments made by some concerning the young people of today, it is doubtful if the Churches have ever had available so large a youth force for recruiting new members and engaging in citizenship and welfare work as they now possess. The new crusade will energize and educate this youth force so that its usefulness to the Churches and communities will doubtless be greatly increased. In view of this new movement within the Church, Easter 1928 will have a real message of reconsecration and spiritual power to several million young people.—*International Society of Christian Endeavor.*

PLEASED.

May I, as a new subscriber, be allowed to express my appreciation of the spiritual help I am getting through The Christian Sun, all of which I enjoy?

There are several articles I would particularly like to mention that appeal to my hungry soul, viz: (1) Rev. J. G. Truitt's weekly messages are most interesting and inspiring; (2) Rev. H. S. Hardcastle's Sunday School Lessons are very helpful to me in my daily study of the Bible; (3) the Family Altar, conducted by Rev. H. E. Rountree, is also worthy of being commended. How I wish we had more family altars in the homes of every country! I am very glad to read that our dear Bro. Dr. Atkinson is improving in health.

I read with much interest our Porto Rico Letter from Miss Adams. May God continue His loving care over her, giving her grace and courage to keep in the work He has given her to do.

Yours in Christ,

E. D. Papzean.

The missionary cause suffers from the emotional mood. We do not need oratory, but facts. Rousement is good, but it should come after information.—*Anon.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

MISSION PERIOD.

The Southern Convention, in session at Durham in 1926, divided our Church calendar year as follows: January, February—college period; March, April, May, June—mission period; July, August, September, October—religious education period; and November, December—Christian Orphanage period.

The object of this Church year was that the four major interests of the Church might be emphasized in our pulpits and Sunday Schools on some Sunday or Sundays in the period named and take an offering from every member in the Church for the object named in that period. So now the mission period is upon us.

It is hoped and believed that our pastors are going to use this mission period and see to it that every Church in the Convention shall teach, preach, emphasize missions and give to missions. The reason why four months were given to missions was on the supposition that two months and one offering would be given to home, and two months and one offering to foreign missions. However, the Mission Board deemed it wise, in order to avoid so many offerings, to ask for one offering which is to be divided equally between home and foreign missions, unless any individual making the offering shall specify differently.

This year the Mission Board has set a goal for each Church which certainly seems to be reasonable and one that every Church can reach, viz: for every Church to make its mission offering at least one-sixth the amount of the pastor's salary.

Since we know that missions, which means giving the gospel to those who haven't that blessing, is at the foundation of all Church progress and power, we hope every Church will measure up to this goal and that many will go over it.

J. M. DARDEN,
Acting Secretary.

HISTORY OF MISSIONS.

BY REV. P. T. KLAPP.

Christian missions is the greatest subject, or enterprise, in the whole world. There are many enterprises in the world that are of great value to this business and commercial age, but none worthy to be compared with the Christian mission enterprise. Its mission first of all is to evangelize the world, and therefore there is nothing to compare with it, and it has done more to civilize the world than any other influence; yes, it has done more to open commercial intercourse with the nations of the world than all other institutions.

Now, let us notice wherein it does otherwise pay to invest in missions. There is not a line of legitimate industry in the United States that has not been financially benefitted by Christian missions. There never has been an investment that made better returns in dollars and dimes than the meager sums given to foreign missions. For an illustration, the missionaries opened up Japan to trade, commerce, improvements and progress, and an immense advantage in trade to our country followed. The export trade of the United States to Asiatic countries was almost nothing before the missionaries taught them who and what we were and what we had. Our exports to Asiatic countries in 1905 was about $127,000,000, and it is now increasing by leaps and bounds. Our purpose in using this illustration is to enable the Chrsitian Church of North Carolina to see what their investments in missions has meant to them as a denomination.

Up to 1883, the Christian Church had made very little progress, and that was mainly due to a lack of interest in missions. In 1883, the Christian denomination had but one Church in a town in North Carolina, and that was Hayes Chapel, Garner, N. C. About this time the Christian Church in North Carolina caught a new vision of her responsibilities and opportunities in Christ's kingdom; and from 1883 to 1925 we have organized Churches and erected houses of worship in the following cities and towns, viz: houses of worship and their value—Raleigh, $150,000! Durham, $50,000; Youngsville, $2,500; Burlington, $100,000; Greensboro (First), $40,000; Greensboro (Second), $6,000; Reidsville, $20,000; Danville, Va., $8,000; Henderson, $6,000; Sanford, $5,000; High Point, $3,000; Chapel Hill, $10,000; Franklinton, $8,000; Haw River, $4,500; Clayton, $6,000; Ether, $2,500; Seagrove, $2,500; Graham, $25,000; Keyser, $1,000; Mebane, $3,500.

Now, the value of this Church property gained from our home missionary funds from 1883 to 1925 is valued at $354,000. This does not include the value of the Church property held by the Christian denomination previous to 1883; neither does it include the value of our Church property gained in the rural districts during this same period.

On the third Sunday of April, 1884, the writer of this history, as pastor, gave to his congregation an account of the heathens who would kill, roast and eat their own little children as we would a turkey, and this was for the lack of the salvation of Christ; hence our responsibility. When we closed the service and went out on the Church yard, a man whose name was Roney Womack, who could not even write his own name, came to us and said: "If that statement you made is true, here is all the money I have—thirty-five cents. Take it and use it to send the gospel to them for their relief, and if our people will not use it that way, give it to some Church that will use it for them." The statement made by this brother caused a desire to come into the heart of the writer of this history that the Christian Church should no longer fail to obey God, but to accept the full commission of preaching the gospel to every creature.

We decided in our mind to try to get our coming Conference to take up the work of foreign missions. We became so burdened about it and interested in it that we mentioned it to three of our brethren—Revs. D. F. Jones, S. B. Klapp and J. D. Wicker—and found them in sympathy with us. We set to work and raised from April to November $100.26. The North Carolina and Virginia Christian Conference met that same fall, November, 1884, with the Christian Church at Poplar Branch, Moore County. During this Conference, on Saturday, the writer offered this resolution: "Resolved, That we set apart Monday, at 11 A. M., as a special hour to consider the advisability of entering into the foreign mission fields" —and this resolution was adopted by the Conference.

Saturday night following, Rev. D. F. Jones and the writer spent the night in prayer and study, and drew up a paper memorializing the Southern Christian Convention, which was to and did meet with the Church at Mt. Auburn, May, 1886, to elect a board on foreign missions, whose duty it should be to consider fields for work and to accept or appoint missionaries for the field. The Convention adopted this memorial and appointed the following brethren on that board: Revs. P. T. Klapp, W. G. Clements, W. T. Herndon, A. Moring, and M. J. W. White. Rev. D. F. Jones and wife accepted the appointment for Japan, and sailed from New York, by way of England, and reached their destination safely in 1886.

Up to 1884, the Christian Church in the South had no college, but it was being advocated. It was, at that time, thought by some of our strongest brethren, if we succeeded in establishing this work in the foreign mission fields it would be the defeat of the desired college; but, instead, we believe that it opened the way for the forthcoming needed college, for we believe that the liberality of the Christian Church has increased more than 100 per cent since 1884. Now the Christian Church has and owns a standard and a first-class, well-equipped Elon College, with a strong faculty, doing a fine work in the education of our people. We say just here, we do not teach evolution as referring to the origin of man at Elon College. We believe that God made man, a perfect man, in His own image and after His own likeness.

At the Conference held at Oak Level, November, 1883, there was an order made that four hundred circular letters be printed and sent out to raise money to aid the brethren of the Raleigh Christian Church in building their house of worship. In 1884 or 1885, Captain S. P. Read introduced a bond system, the amount of which was to be paid in five years—annually in five equal payments. Then later the North Carolina and Virginia Conference organized a missionary association, with a membership fee of $5.00, and still later this association was reorganized, with a membership fee of $10.00, or lifetime membership fee of $25.00. Then the Conference held at Berea, N. C., November, 1914, elected a board of home missions, whose duty was to direct the distribution of the money coming into their hands. Rev. L. I. Cox was the financial agent of this board, and from this board a number of Churches in rural districts received financial assistance.

Now, let's compare our numerical and financial standing as it was in 1883 with our numerical and financial standing as it is in 1925. In 1883 the Christian denomination had only two Conferences in North Carolina, sixty-six Churches with membership of 5,173, and the value of Church property was $20,410. Now in 1925 we have three Conferences, 114 Churches, with a membership of 12,648, and value of Church property is $712,365, adding to this the value of our Elon Christian College property, we have a financial standing of $1,611,370, which shows our financial standing at the present to be a total of $2,323,735, with an annual income of $808,393; which gives the Christian Church in property values in North Carolina a grand total of $3,131,028. We have tried as best we could to work out and give you a true history of what missions has meant to the Christian Church in North Carolina since 1883.

Elon College, N. C.

BRO. ALLRED ENCOURAGED.

My Churches are doing fine work this year. The prayer meetings at High Point and Randleman are really inspiring. The people get happy and are not ashamed to shout. The Sunday Schools at all three of my Churches are doing fine work.

We have taken the offering for the colleges in my Churches and gave the people the opportunity to satisfy their conscience. We tried to make clear the need of this offering and asked our members to pray over the matter and mind the Lord. The offering, however, has not reached the amount asked for by the Convention. I do not know why. The Master knows why. If our people were more concerned for saving souls, I feel they would be more sure to reach financial goals. The financial business of a Church would be settled if the membership was really devoted to the great work of

saving souls. Such a Church will have already given itself to God, and it will be easy for them to give money.

Christians who have the habit of prayer give up worldly pleasures that do not conform to the will of God. The Lord has said that some things that are highly esteemed with men are an abomination in His sight. We need to be more on our knees so that we may receive power; and after the Holy Ghost has come upon us, and not before, we shall have results in our Christian life. That is why we do not have any more results. We lack power.

My Christian friends, if that be true, let us seek that power that we may reach the hearts of men and women. Christians have freely received from God, and they should freely give back to Him and to His Church. Our ministers and teachers need to be filled with the Spirit, so that they will know how to tell others about it.

I verily believe when God calls a man to preach, if that man will tarry till he is filled with the Spirit, there will be no need for higher learned folks to write and tell him what to preach about on certain occasions. The Spirit will lead him to know what to preach on.

Faith comes by hearing, and hearing by the Word of God. When people get filled with the Spirit, begging for money will be over, for they will bring money with gladness in their hearts and lay it at the apostles' feet to be used according to the needs of the Church.

Jesus did not say ignorance was the way; neither did He say that learning was the way. He said, "I am the way, the truth, and the life." Learning is wonderful, but life is better. He came that we might have life and have it more abundantly. We should all work in the Spirit of Christ, that we may realize that we are debtors both to the wise and to the unwise.

Brethren, pray for me, that I may be filled with the fullness of God's love.

J. M. Allred.

OUR STEWARDSHIP.

By Mrs. R. J. Newton.

Do you ever stop to think of the great need of missionary work in the world? Do you know that two-thirds of all the people on earth still worship false gods? There are a billion, six hundred million people in the world, while the Christians of all denominations and creeds number less than six hundred million. More than a billion worship false gods. This is nearly twice as many as the number of even professed Christians; perhaps ten times as many as true Christians. Eight hundred million worship at heathen shrines. One hundred and fifty million are Animists—the lowest of all pagans, who worship animals and the forces of nature. This is the situation two thousand years after Christ said, "Go preach the gospel to every creature." Some say it does not make any difference. God will take care of the heathen. It does make a difference whether people are Christians or not The whole history of the world proves it. The whole situation of the world today demonstrates it. Something is radically wrong, and will continue to be wrong until we come back to God's plan for carrying on His work. Yes, until we who call ourselves followers of Christ and God's stewards, realize that we should make the promotion of His kingdom our first consideration. Christian people declare the Bible to be their only rule of faith and practice, yet in the matter of Christian finance, many have ignored its plain teachings and have tried every plan devised by man. Man's plan may succeed, but God's will never fail. The Bible designates two sources of financing—tithes and free-will offerings. The tithe should be paid as cheerfully as any other debt. It is a solemn thing to handle trust funds when they belong to God, for one day He will say, "Render an account of thy stewardship." The recognition of our responsibility to God as stewards of everything we are and have—life, time, talent and possessions—is fundamental to a real Christian experience. Are we using all for the glory of God or are we using our opportunities for material things and worldly pleasure? The heathen bows down and worships wood and stone and puts us to shame by giving his best to the god he worships. Then, it seems to me, that we who worship the true and living God should come back to His plan for extending the kingdom on earth and bring Him the best of what is not ours, but of what He has entrusted to us while here on earth. Some say tithing was a part of the Mosaic law, binding only upon Jews. The Ten Commandments were also the Mosaic law, yet when some one steals our car or kills our child we are ready to accept the Mosaic law as just and divine and want full punishment inflicted. Christ says, "I came not to destroy, but to fulfill the law." The tithe has from Abraham to the prophet Malachi, in the Old Testament, and Jesus and the apostles in the New Testament as its endorsers. Then, if we are Christ's redeemed disciples, the law of tithing is just as binding on us as it was on the Jew. We do not find where the law of tithing has ever been repealed.

If all our Church members would pay the tithe (Jesus said pay; the Pharisee said I give tithes) our colleges would be well endowed and our missionary treasuries would be filled, ready to send out missionaries as fast as they could be prepared. God's plan was to save the world through Christ and redeemed men and women, who were to carry Christ to the world. Some one is responsible for the millions now in darkness. "Lord, is it I?"

The missionary passion does not rest on the heathen's desire for the gospel. It rests on our obligation as followers of Christ. Upon us rests the duty of evangelizing the world. Others gave it to us, it has made us what we are, and no Christian should be content until the gospel had gone to those in darkness. The salvation of the world is the cause for which Christ came, served, suffered and died. True Christians should exalt this cause.

What are we doing to help the cause for which He died? As stewards, we owe God at least part of our time, talents and money. How much you should give, you and God alone knows. The highest compensation from tithing is spiritual. It enriches the life by a happy realization that you are a co-worker with God—one of His trustees. Oh, that we as a Church might wake up! Read Mal. 3:8-10, and believe God's wonderful promises.

BRO. ELDER ON MISSIONS.

Though I am cut out from regular work, my interest is not abated. We are now in the mission period of our benevolence program. I hope the ministers of the Georgia and Alabama Conference will endeavor to inform their members about the needs of our mission work and that they will arrange upon a certain day during the mission period to have mission talks by several.

I suggest that the pastor preach before this special day a mission sermon. Let him at this time announce the Church's quota, and then on the day set for raising the money let some one stand with him in the pulpit and take down the names and amounts offered for this purpose. Let the minister start the ball rolling by heading the list himself. It will be well for him to see a few members before hand and have them ready with a liberal subscription as soon as the opporeunity is offered.

In all such matters of money-raising there is nothing like getting a good start. It is with our pastors as to how much we will receive on any such occasion. If they plan well for it, they will reap good results.

I call upon every pastor in the Georgia and Alabama Conference by all means to get busy and to prepare to go over the top in the mission offer-

Plains, Ga. H. W. Elder.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XI—March 11, 1928.

Jesus Feeds the Multitudes.

Golden Text: "I am the Bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst."—John 6:35.

Lesson: Mark 6:31-44; 8:1-10.

Devotional Readings Ezekiel 34:11-16.

"And he saith unto them, Come yourselves apart into a desert place and rest a while." The Christian worker, in common with other workers, needs to get away from his work occasionally. The Master Himself is authority for this statement, as the words quoted above indicate. He needs to get away for the sake of perspective as well as for rest and recreation in the sense of recreation. In spite of the fact that there are so many things that need to be done, all of them seemingly important, it is well to drop everything occasionally and get away from it all, both for seeing things in their proper relation and for getting rest. Every minister owes it to himself and to his congregation to get away perhaps for a day once in a while as well as for a vacation, even if it is a brief one. Every Church ought to make it possible for its minister to have a little change, a little relief from the routine, an occasional opportunity for study or attendance at summer conferences, or some such recreational activity. In the long run, a man will do more and better work. It should be said, too, that when a Church does give a minister a vacation he should hold it in sacred trust, using it in such a way that he will be refreshed physically, mentally and spiritually.

What has been said about ministers is true of business men, professional men, and especially of mothers and housewives. What a difference it would make in the lives of so many poor, tired mothers if they could get away from everything for a while!

"And He came forth and saw a great multitude, and He had compassion on them because they were as sheep not having a shepherd." The word compassion means "to feel with," or "to suffer with." Jesus had, to a marvelous degree, the power to put Himself in the other person's place, to feel with him, to suffer with him. We lose so much in life because we overlook the fact that when we have temptation, or sorrow, or trouble, or perplexity, or death, the Master enters sympathetically into our lives and shares our experiences. We have not an high priest which cannot be touched with our infirmities, but one like unto us. Therefore, He knows how to help those who are in trouble. The Sunday School teacher who thinks that the members of his or her class are unresponsive, who feels what seems to be the futility of the efforts put forth, must keep in mind that Jesus had to deal with the same discouraging situation. Not only were there many things which He could not tell them; there were many things which He did tell them which they did not understand and to which they did not respond. Let us not be weary in well-doing. Like the Master, we shall reap in due season if we faint not.

"His disciples said, Send them away . . ." But He answered, "Give ye them to eat." How often do we, like the disciples, send away those who are hungry, not only for material or physical things, but for the bread of life? And how often we do it, when, all unknown to us, we have that which the multitude needs. Let us learn one thing: if the needs of the world are to be met, they must be met through the generosity of those who have received from the Christ. God does not give us to hold, but to use. It is not what a man has, but how he got it and how he uses it, that blesses or damns his soul.

"Five barley loaves and two fishes." What a meager supply for such a large crowd! And yet when this meager supply was brought to the Master and consecrated to His use, He made it overabundantly adequate to meet the needs of that multitude. Alas! that so often we do not give anything because we think we do not have anything worth giving. How God could use even what we think is a paltry sum if we would only give it as unto Him. How glad He would be to get the supposedly trivial sums which we Americans and we professing Christians spend on chewing gum, and soft drinks, and cosmetics, and movies, and pleasure-gasoline in one year! And how He could feed the world on the gospel, the bread of life, if He had that which we have! There seems to be a deepening conviction on the part of an ever-increasing number of thinking people that being a Christian is something more than a man's manner of life, as important as that is—it also includes a man's attitude toward and use of money.

"And He took the five loaves and the two fishes, and, looking up to heaven, He blessed and brake the loaves." How thankful the Master was, even for the little things of life! What a central place gratitude had in His life! Like Him, we can find often, even in our most straitened circumstances, that for which to be thankful. Paul says it is the will of God that we be thankful.

"And He gave to the disciples to set before them." God gives to us, that we may give to others. Money, education, influence, capacities, strength, everything we have and are is a trust to be used not selfishly, but for others. God meets the needs of men through men.

"And they were all filled." As I recall it, the word here indicates that they were satisfied. God, through Christ, can meet the deepest needs of men in a way that satisfies. One of the most pathetic and most universal facts of life is the hopeless way in which men and women seek satisfaction in the things that can never, never satisfy. Christ alone can give that which satisfies the hunger and thirst of men after that which our hearts crave.

"And they took up the broken pieces, twelve basketfuls, and also of the fishes." There was no waste. And strange, strange, strange indeed! there was a basketful for each disciple. Strange! No, not strange, for there are multitudes today who will bear testimony that no matter how much they give for others, they still have enough for themselves. Under the blessing of God, nine-tenths will go farther than ten-tenths used for self. Freely we have received, freely let us give. And as we measure, it shall be measured unto us.

CHRISTIAN ENDEAVOR.

Sunday, March 18, 1928.

Topic: "What Are the Real Values of Church Membership?"—Col. 3:8-17.

Some Bible Hints.

To belong to a society, one of whose great aims is to transform character, is a real benefit, a real help (v. 8).

The Church places before us a new ideal, Christ, and can be satisfied with nothing less than a life lived in His spirit (v. 10).

The Church stands for human brotherhood, overleaping the bounds of race and nationality. Christ in any man gives him a place in the company of the redeemed (v. 11).

The Church is a family whose members are expected to be kindly, gentle, truthful, meek, long-suffering, and so on. It is valuable to have this standard before us to shame our failure (vs. 12-14).

Suggestive Thoughts.

The Church is the home of the highest things. It stands for beautiful character formed on the model of Jesus' life (Col. 3:14-17).

We are so forgetful that without the Church we should forget the beautiful life we are called to live. The Church forever challenges us.

Church membership places responsibilities upon us. It is not good for us to wander through life footloose, carefree, careless. God harnesses us to great tasks.

As a Church member we enjoy rights and privileges—we belong to Christ, the Church's Head; we fellowship at His table; we find sympathy when in trouble.

A Few Illustrations.

What is the value to a hungry man of a good dinner table? The Church provides divine nourishment, and members have a right to it.

Church membership gives us a vision of the needs of others and is an antidote against selfishness. It prevents us from shriveling into uselessness.

Men give up many things to enter school or college. As Church members, we belong to God's school of training for the life beautiful. It prepares us for life beyond death.

As Church members, we are members of the greatest life-saving crew in the world; saving not bodies only, but souls, bringing them out of death into life.

To Think About.

What induced you to become a Church member?

What good has your Church membership done you?

Why should all Christians be Church members?

YOUNG PEOPLE'S PROGRAM.

The following is the program of Church and Sunday School Institutes of the North Carolina and Virginia Conference, to be held March 20th to 29, 1928:

Morning Session—10 o'Clock.

Theme—"Builders Together."

Devotional Service—Dr. C. H. Rowland.

Address—"Building Through Daily Vacation Bible School," Mrs. C. H. Rowland.

Address—"Building with Children and Young People," Pattie Coghill.

Benediction.

Afternoon Session—2 o'Clock.

Devotional Service—Pastor.

Address—"Building Together in the Church," Dr. C. H. Rowland.

Round-Table Discussion—"How We May Better Build Our Work," led by Pattie Coghill.

Closing Song and Benediction.

Evening Session—7:30 o'Clock.

Worship Service—Young People.

Address—"Building Through Co-operation," Mr. W. B. Truitt.

Address—"Building a Christian World," Mrs. C. H. Rowland.

Closing Service.

The program of the series of Church and Sunday School Institutes to be held in the North Carolina and Virginia Conference the last of March has been planned with the hope of reaching as many of our Churches of the Conference as possible. The program will present many phases of

Sunday School and Church work. Dr. C. H. Rowland is president of the Conference and interested in the whole program of our Church. Mr. W. B. Truitt is a Sunday School enthusiast and for years has been a teacher in his own Sunday School. At the present time he is president of the Sunday School and Christian Endeavor Convention. Mrs. Rowland has helped to conduct several very successful daily vacation Bible schools and has long been connected with the mission work of our Church. What these people have to say should be most instructive and helpful. These institutes should promote fellowship as well as a greater efficiency in work.

Below are the tentative places and dates of the institutes:

Long's Chapel—Tuesday, March 20, 1928. Churches in this group: Hopedale, Mt. Zion, Haw River, Union Ridge, Long's Chapel.

Breea—Wednesday, March 21, 1928. Churches in this group: Bethel, Shallow Ford, Bethlehem, Concord, Berea.

Monticello—Thursday, March 22. Churches: Hines Chapel, Apples Chapel, Reidsville, Monticello.

Mt. Bethel—Friday, March 23. Churches: New Lebanon, Happy Home, Howard's Chapel, Mt. Bethel.

Belew Cheek—Sunday, March 25. Churches: Salem, Pleasant Ridge, New Hope, Belew Creek.

Liberty (Va.)—Tuesday, March 27. Churches: Hebron, Lebanon, Union (Va.), Liberty.

Pleasant Grove—Wednesday, March 28, 1928. Churches: Pleasant Grove, Ingram.

Danville—Thursday, March 29.

PATTIE COGHILL,
Field Secretary.

A PRAYER FOR TEACHERS.

By GLENN FRANK.

O Lord of learning and of learners, we are at best but blunderers in this God-like business of teaching. Our short-comings shame us, for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we, in our blunderings, mislead.

We have been content to be merchants of dead yesterdays when we should have been guides into unborn tomorrows.

We have put conformity to old customs above curiosity about new ideas.

We have been peddlers of petty accuracies, when we should have been priests and prophets of abundant living.

We have counted knowledge more precious than wisdom.

We have tried to teach our students what to think instead of how to think.

We have thought it our business to furnish the minds of our students, when we should have been laboring to free their minds.

Give us to see that a student's memory should be a tool as well as a treasure chest.

Help us to see that all facts are dead until they are related to the rest of knowledge and to the rest of life.

May we know how to "relate the coal scuttle to the universe."

Help us to see that education is, after all, but the adventure of trying to make ourselves at home in the modern world.

May we be shepherds of the Spirit as well as masters of the mind.

Give us, O Lord of learners, a sense of the divinity of our undertakings.

The wisdom of the world can be distilled into a few simple principles—and these principles are everlasting. They are fundamental, the fruits of the experiences of all the generations that have ever lived. To be born with the power to recognize them, or to achieve that power, is to become wise. This power of understanding—of "seeing"—is one of the great forces in the world. With a nation it is vital. Progress comes in proportion to the number of minds that "see." The tremendous support which is won for great projects comes not so much because the people are convinced by laborious arguments, but because with swift and accurate insight they are given understanding. —*Ex.*

One day when I was with Mr. Hicks, the painter, I saw on his table some high-colored stones, and I asked him what they were for. He said they were to keep his eye up to tone. When he was working in pigments, insensibly his sense of color was weakened, and by having a pure color near him he brought it up again, just as the musician, by his test fork, brings himself up to the right pitch. Now, every day men need to have a sense of the invisible God. No nature is of such magnitude that it does not need, every day, to be tuned, chorded, borne up to the ideal of a pure and lofty life.—*Henry Ward Beecher.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

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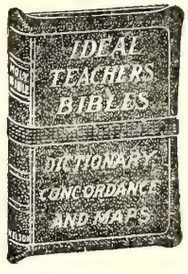

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FAMILY ALTAR

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One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

WHAT IS PRAYER?

Text: Psa. 22:1-5.

We will begin by stating what prayer is not. It is not duty, for duty is a debt. It is not begging, for it is not asking for something we want when in greatest need of it. It is not talking to ourselves or to some one else. It is not a pastime and an exercise of words. But it is a relationship in which we stand to God. It is an appreciation of God which makes us practice His presence. It is a fellowship with God in which we speak to Him and He answers us. It is a discipline of our souls in which we practice working for His desired end. It is the judgment seat where we bring what we have done with what He has given us, that we may test it by His divine ideals.

Thus the prayer life is a condition in which is reflected ourselves. We take exercises, not for the money we get out of it, but to keep our bodies in shape. We exercise ourselves in prayer, because it strengthens the fiber of our sympathies and brotherliness, because it gives us strength in temptation, because it disciplines and enlarges the mind, because it sweetens the disposition. Therefore, in prayer we should forget the idea that we have something to do for ourselves.

When the Master prayed He met somebody who was real to Him because He prayed. Can we thus make God real to us?

Prayer.—Our Father, teach us to pray. Make our relation to Thee like the joys of family love. Give us the patience of unceasing prayer. We know our friends are won only by time and testing, and found true, and we know we are not true to fall short of this in our prayer life to Thee. Oh, forgive us and save us! *Amen.*

TUESDAY.

A WORD ON PRAYER.

I have come to see that the Lord Jesus meant just exactly what He said when He spoke those words in the seventh verse of the fifteenth chapter of John: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."

But we must remember that there are conditions which every praying soul must fulfill if an answer is to be given. What are these conditions? Look for yourselves, for they are clearly stated in God's Word. The discerning soul can plainly see that all the conditions here mentioned may be included in the one word "abide."

Conditions of Prevailing Prayer.

1. Contrite humility before God and the forsaking of sin (2 Chron. 7:14).
2. Seeking God with the whole heart (Jer. 29:13).
3. Faith in God (Mark 11:23, 24).
4. Abiding in Christ (John 15:7).
5. Obedience to God's will (1 John 3:22).
6. Dependence on the Holy Spirit (Rom. 8:26).
7. Importunity (Mark 7:24-30).
8. Ask in accordance with God's will (1 Jno. 5:14).
9. In Christ's name (Jno. 14:13, 14, etc.).
10. Must be willing to make amends for the wrongs done to others (Matt. 5:24).

Causes of Failure in Prayer.

1. Sin in the heart and life (Psa. 66:18; Isa. 59:1, 2).
2. Persistent refusal to obey God (Prov. 1:24, 28; Zech. 7:11, 13).
3. Formalism and hypocrisy (Isa. 1:2, 15).
4. Unwillingness to forgive others (Matt. 11:25, 26).
5. Wrong motives (James 4:3).
6. Despising God's law (Prov. 28:9).
7. Lack of love and mercy (Prov. 21:13).
8. Feeling that prayer is unnecessary.
9. Feeling that it is impossible.

WEDNESDAY

THE PRAYER OF A CONVERTED MAN.

"Lord, what wilt Thou have me to do?"—Acts 9:6.

A young convert and his Lord. God had laid hold on Paul and yoked him to the great reality of Christianity and Paul's willingness to be shown, to be taught and accepting the truth in spite of what others think about it, is the best evidence of a strong character, a strong mind. His cry, "Lord, what wilt Thou have me to do?" expresses a fountain of devotion, a bulwark of brave endurance and readiness to be used. Many are ready for the field, but not the forge. Many are ready to do something, but not to suffer. Paul was like Jesus a little, "My meat is to do the will of Him that sent me."

Prayer.—Our Father, by Thy Spirit show us Thy way, Thy will, and help us to say, here, Lord, take me as I am. Give us devoted hearts and a clear insight into the deep things of Thy heart. Forgive us our sins and save us. *Amen.*

THURSDAY.

WHAT MANNER OF LIFE?

"Only let your manner of life be worthy of the gospel of Christ."—Phil. 1:27.

"For me to live is Christ."—Phil. 1:21.

The name "Christian" means "Christ's man," "follower," "fellow-worker," "member of His family." And when it is applied, that is what it should mean to every one. A certain teacher once was asked, "Do you hold that Jesus Christ is a personal reality in every-day life?" He replied, "No; it holds me."

Our daily living should be such that we may forget that the supreme ambition is to die right, but that it is to live right. Count upon it, if we cannot be friends with Christ now, we will be strangers then. Read Matt. 7:22, 23, and also the story of the five foolish virgins.

Prayer.—Oh, dear Lord of our souls, we pray for a real fellowship with Thee. We pray for Thy guidance, so that we may walk the living way of the cross to glory. O God, regenerate and renew us this day and every day, so that we may bear the cross for Him and light the path of men to glory. *Amen.*

FRIDAY.

THE SUNLIT WAY.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:10-18; John 8:12.

The underworld is dark, the upper world of right is sunlit. Every normal being wishes to walk the sunlit way.

The light of our life does not depend upon outward conditions. Poverty, low mentality, sickness are handicaps; but it is the inner life that we live which determines the sadness or the joy. "The path of the righteous is light." "Life does not consist in the abundance of the things which we possess"; for the supreme thing is not what we have, but what we are. The light comes into the soul when Christ is received into the heart. As I look back to the days of my childhood, it always is the same vision—coming out from the dark cloud that hung over the years—until Christ came into my life. The light grows brighter and brighter. Youth is beautiful; maturity is still finer; and old age is Beulah Land, all aglow with the light! The "perfect day" will become ablaze with the spiritual brightness of God, when our dull sight is transformed by the "Light inaccessible and full of glory."

Prayer.—By one of the parents, asking that we and our children, and all whom we can influence, may be led to walk in the light, looking unto Jesus who is Himself the Light of the world.

SATURDAY.

EARNESTNESS IN RELIGION.

"From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."—Matt. 11:11-19.

Great natures are serious, earnest, intense. Men like Moses, Hosea, Paul, Luther, Galileo, Gladstone, laid siege to life's difficulties with solemn and earnest intent to conquer. Jesus was no exception. "My Father worketh hitherto and I work," He said.

The great epochs and crises of history call for earnest men. Then even common men become heroes. During the Crusades, the children caught the contagion of courage. Women have proved to be heroines in our wars, visiting the battlefields while the atmosphere was reddened by the flames of war, and the bombs fell around. Whole peoples are made bravely earnest by a great crisis.

Religion appeals to the deepest feelings and principles of mind and heart. Unbelief, love of sin, love of the world, self-will, and pride, spiritual indolence and indifference are serious hindrances to progress in the divine life. The rewards of well-doing demand the exercise of earnestness to obtain them. "So run that ye may obtain." Love requires a fine glow of soul. The peril of our day is indifference. Our difficulties, our dangers, the nature of man, of worship and of God demand that we be earnest in religion. "The violent take it by force."

Prayer.—By one of the parents, asking that we may be inspired with courage and confidence to make progress in the Christian life, and that our faith may be abundantly strengthened.

SUNDAY.

KEEPING NEAR TO GOD.

"It is good for me to draw near to God."—Psa. 73:25-28.

Many of us have experienced the truth of this wonderful statement, but to some it is a strange word. It is evident that we need the old reality back again, the reality of God's presence. Then may we say: "My soul, wait thou only upon God."

It is good for us to draw near to God, both in public and private worship, for it is only as we enter into His presence that we begin to understand the true meaning of life. Keeping near to God will mean that we keep very close to life.

We may draw near to God not only through our worship, but through His Word:

"When quiet in my house I sit,
Thy Book be my companion still;
My joy Thy sayings to repeat,
Talk o'er the records of Thy will,
And search the oracles divine,
Till every heart-felt word is mine."

Let us keep the motive in mind, "that I may declare all Thy works." We shall learn to serve others if we keep fellowship with God.

Prayer.—Lord's Prayer, all the circle joining.

Christian Orphanage

Dear Friends:

The spring season of the year is always a happy season of the year to us. When the cold, bleak weather subsides and the air becomes balmy and fresh, and the frogs begin to croak in the little streams, and the many little birds of different kinds and colors begin to twitter and sing in the trees and seem to be perfectly at home on the lawn, and all nature seems to take on new life and new energy—we know that God is love. He made such a beautiful world for us to live in, and filled it with such beautiful things to make our life here happy, pleasant and joyful. The mocking bird comes in the early morning with his joyful song as we awake from the night's sleep. Then, too, the beautiful flowers greet us on every hand, perfect, sweet and fragrant. No painter's brush can equal them in all their beauty, fragrance and sweetness. How thankful we should be to the God who has been so kind and good to us? What beautiful lives we should live! clean, honest, upright and humble. How faithful we should be in our service to Him! Faithful to Him in visiting the sick, the afflicted, the widow in distress, the fatherless. Faithful in carrynig the gospel message to those who have not heard or accepted the Christ in our homeland. Faithful in sending the message of Jesus to those in heathen lands who know not His saving power. What great things could be accomplished in His name if we would but show our appreciation of His great love by rendering unto Him our lives, our all.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 8, 1928.

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Zion		1.50
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Amelia	$ 3.35	
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Pleasant Union	8.76	
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South Norfolk	$ 9.17	
Bethlehem	3.71	
Holland	9.00	
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Valley Virginia Conference:		
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Special Offerings.		
W. A. Rascoe, support of Lois	$15.00	
Chas. D. Johnston, guardian	60.00	
Club House Boys, one sack guano	2.50	
T. B. Roberts, support children	40.00	
		117.50
New Building Fund.		
M. W. Hollowell, Portsmouth, Va.		20.00
Grand total		$3,001.99

WHY WE NEED CHRISTIAN EDUCATION.

(Continued from Page 5.)

I have an idea that when Mr. Smith and Mr. Hopwood are dead and gone and the Atheistic Society has been forgotten, just as the atheistic movement of Yale College, which took place about 1735, has passed into oblivion, to all but the careful student of history, the Church will be stronger than it is today. Jesus said that He would build His Church upon the bold confession of Peter, "and the gates of hell shall not prevail against it." I believe this with all my heart; but even with this promise, He did not expect us to quit work and not carry on the task He has given us to perform. Neither does He expect us to try to rear our children in Christian homes and send them to institutions of higher learning, where they will be exposed to teachings that are non-Christian. This is the point that we should be alarmed over. For this reason, we need Christian education in our colleges and universities.

Another reason why we need Christian education is that about the age that most young people are in college there comes a period of doubt in the religious life. In institutions where the various sciences, classics, and history are being taught, and no Christian education along with these subjects, the person often gets away from his belief in God and early rearing. Without the influence of a Christian teacher and environment, the faith of the youth may never be restated. Instead, he may go the way of the atheist. But if he is given Christian education with the other subjects, he will become a stronger Christian by having had the experience of coming into contact with the teachings of science, provided the teachers are Christians. We need Christian education as a safeguard for all the offsets that are thrown around our youth. I am glad that Elon, our denominational college, supplies such a need.

The equipment that Elon has for a Christian educational program is equal to that of the larger institutions of our country and surpasses that of the small colleges. I give this statement from men of the faculty of three of the leading institutions of the South. These men have been to Elon and made a personal inspection of the equipment. The faculty of religious education at Elon will compare favorably with the faculty of religious education of our graduate schools. The courses for training in Christian education are open to all of the Elon students. With such equipment and opportunities as Elon offers, together with the work she has done in the past, we may feel sure that those who are under her care are being guarded against the prevailing dangers of the age.

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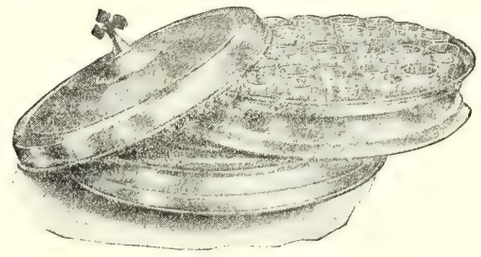

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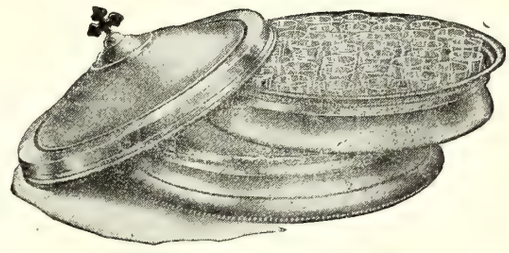

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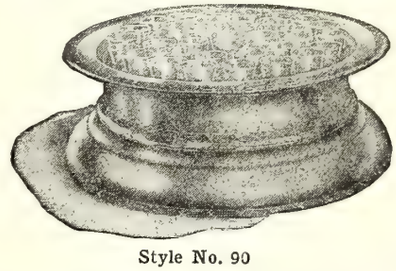

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MADGE MOFFITT WHITESELL, *Editor.*

Dear Children:

It seems that my schedule continues to run late, in spite of our good Dr. Harper, who is doing his best to get my letters in on time. I am sending you a story, which I hope you will like; also two little poems borrowed from "Charity and Children." The story is a contribution from a little girl of the Methodist Church. I'm sure you will appreciate her kindness to you in this way.

With all good wishes, I am,

Sincerely,

MRS. T. A. MOFFETT.

Ramseur, N. C.

WHEN PATTY FOUND A CHUM.

By Beulah Rose Stevens.

Patty Drew walked past the new house where a family had just moved in. It was the only house near her home, and she was thinking how nice it would be to have neighbors and maybe—O, maybe a chum!

All at once she stopped and her heart felt very queer. On the door was a sign—a red sign—and the black letters said, "Scarlet Fever."

"O dear!" cried Patty, running in to mother. "Now, if there is a chum, I can't see her for O ever so long!"

That night the paper said: "We are glad to welcome Mr. Wayne Williams and his family to their beautiful new home on Riverside Drive, but we are sorry to record the illness of little Marian. We trust the small invalid will soon be out."

Days will pass and weeks fly by, so one day Patty stopped short again at something she saw at the new house. It was a small, pale face, but it smiled down at her from an upper window. The hair was cut short, but it would grow again. Patty waved a greeting, and a weak little hand was raised for an instant. Patty raced home to tell her mother.

"Why, it was almost like really calling on her, motherdy!" she cried happily. "Our hands said 'Howdy!' "

After a little she came to her mother with a new idea. "O mother, if Marian is well enough to sit up, I can write to her and send her things, can't I?"

"Why, yes. How nice that will be," mother agreed. "But of course you know it wouldn't be safe for her to answer."

"No, I'll just imagine her letters. That will be fun, too."

"And you must send her only things that can be burned, you know."

"O yes, that's what I meant—paper dolls and some of my picture-books and things like that."

Many things traveled to that upstairs room during the weeks while Marian was getting well. Then there came an exciting message—a big, heavy, square envelope just like the invitations mother got sometimes.

"Dear Little Miss Patty,—Will you please come to a party for two under the magnolia? It will bt at 3 o'clock. Marian is well again now, and will be so glad to see you. Your grateful friend (signed) Mrs. Williams."

"May I dress up like a real party?" begged Patty. And on went the dainty white frock.

She found a bright rug spread under the great magnolia tree that was full of lovely big satin flowers. And on the rug there was the cutest table with the whitest of cloths and pretty cups and bowls.

But Patty stopped short. There was a boy sitting there. "Where's Marian?" she asked in a disappointed tone. "I thought you meant the party was for her and me, Mrs. Williams."

The boy chuckled as if he just couldn't help it, and Patty liked him on the spot. "I'm Marian," he said, "and the party is for us." Patty stared, giggled—and then how she laughed!

"And I sent you paper dolls, and my celluloid baby, and, stuff to make dresses for it—Oh, Oh!" Marian joined her gay laugh. "It was just all right!" he declared. "I wish I could show you those dresses. It was all such fun! I felt like—like a masquerade party, you know. And I'm going to play dolls with you and house and school, and you're going to run and jump and climb and play ball with me. Why, mother and daddy lived next-door when they were little, and they say it's lots more fun to be chums than two boys or two girls."

"I just believe it will be!" cried Patty happily, as she sat down to her custard smothered in-whipped cream.

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Reporters may help us by studying brevity in expression. So many other people want space that no one should spread his matter out over unnecessary space.

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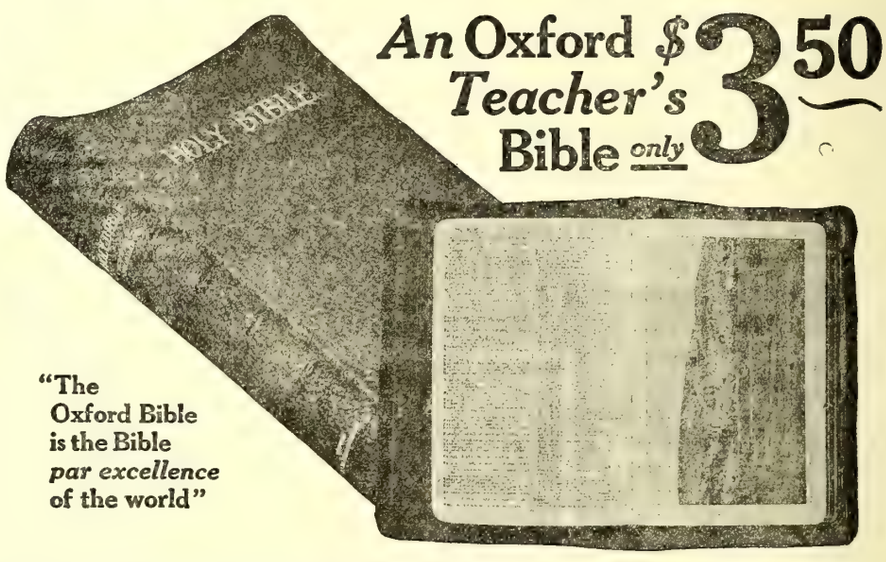

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OBITUARIES.

HOWELL.

On January 26, 1928, Mrs. M. J. Howell quietly passed away from this life to the great beyond, at the age of 74 years. She suffered much, but endured her sufferings patiently. For many years she professed a living faith in Christ, and she lived a beautiful Christian life. The services were conducted by the writer, at the North Highland Christian Church, where she was a member for many years. The beautiful flowers and the large congregation attested the high esteem in which she was held by the people. May the dear Lord bless her husband, children and friends.

A. H. SHEPPARD.

DOFFLEMYRE.

George W. Dofflemyre was born April 18, 1853, and died February 1, 1928, aged 74 years, 9 months, and 14 days. He was a highly respected citizen of Luray, Va., and well and favorably known throughout Page County, as was evidenced by the large congregation that gathered for the funeral at Leaksville, February 4th. He is survived by his widow, who is a faithful member of the Newport Christian Church, and by five sons.

A. W. ANDES.

LEADERS OBEY FIRST.

"If you two girls were boys," said Uncle Frank, "I think Marian would stand the better chance of becoming the general of an army." His twelve-year-old niece, Margery, turned questioning eyes on him. Her twin sister, Marian, had just run upstairs in answer to mother's "Come up here, girls."

"Yes," continued Uncle Frank, "people who are advanced to positions of command are those who have learned first to obey. Marian went at once in response to mother's call, and mother is still waiting for Margery."

Margery was off like an arrow.

Perhaps the girl who drops into slack habits of obedience hardly realizes how much she is limiting her own future. If we cannot make ourselves obey caall, how can we lead others? Positions requiring leadership and control have to be given to those who themselves have first learned to obey. Be a general in your own heart. Make yourself drop at once the thing you are doing to do the thing which you are asked to do.—Queen's Gardens.

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A MOTHER'S LOVE.

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One of Admiral Dewey's sailors, at the battle of Manila, accidentally dropped his coat overboard. It contained a photograph of his mother. He was forbidden to rescue it. But he jumped overboard and saved it. After he had been put in irons for disobedience, the admiral asked him why he risked his life to save his coat. When told about his mother's photograph, the eyes of the admiral filled with tears and he clasped the boy in his arms. Orders were immediately given for his release. The great Dewey said: "A boy who loves his mother enough to risk his life for her picture, cannot be kept in irons on this fleet."—Bible Champion.

Darwin, the scientist, could never master any language, his father accused him of being interested only in dogs, shooting, and rat-catching, and he said he would be a disgrace to the family.

Jesus said: "Blessed are those who hunger and thirst for goodness, for they will be satisfied."

MARRIAGES

SHIRKEY—DERROW.

On Wednesday, February 15, 1928, there came to my home to be united in matrimony Mr. Dorman W. Shirkey and Miss Ursula F. Derrow. They were accompanied by several immediate relatives of the bride, who witnessed the ceremony. Both of the contracting parties are from the Concord Church neighborhood, and will live there, where the groom is employed.

A. W. ANDES.

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BAKER.

We, the undersigned deacons of Elm Avenue Christian Church, of Portsmouth, Va., wish to pay a tribute of love and respect to one of its oldest and most faithful members, Bro. Junius Adolphus Baker, whom God in His infinite love and wisdom saw fit to remove from our midst on February 19, 1928. We have lost a true friend and a Christian fellow-worker. Therefore, be it resolved:

1. That we keep ever in memory the splendid spirit of co-operation and untiring efforts which he manifested so earnestly, discharging his duties as a deacon and member of our Church.

2. That we extend our sympathy to the family and trust that his gentle influence and life of devotion may be a guide to them in all the years to come.

3. That a copy of these resolutions be sent to The Christian Sun for publication, one sent to the family, and a copy be spread upon the minutes of our Church.

J. W. FELTON,
J. H. WILSON,
C. C. MONTCASTLE,
E. L. WILLOUGHBY,
O. G. PORTER,
Board of Deacons.

FARRELL.

Mrs. Meta Farrell, of Moncure, N. C., departed this life January 27, 1928. She would have been 54 years old March 5, 1928. Meta was the youngest daughter of Horace and Mary Ann Bridges. She married Bro. T. E. Farrell about thirty-one years ago. To these were born eight children—four boys and four girls. All of these, with father, survive her.

Sister Farrell was converted at twelve years of age and joined the Methodist Church. After her marriage she moved her membership to Zion Christian Church, where her husband was a member, and remained a most consistent and faithful member until the end.

Sister Farrell had been real feeble for a number of years. She fully realized that her earthly stay was short, but often expressed herself as being ready, at her Master's call, to meet her sainted parents and loved ones in the heavenly home. We believe that mother's example, earnest consecrated and faithful prayers, will be rewarded in the lives of her dear children whose grief was so heart-rending when the earthly farewell was expressed. The funeral was conducted by the pastor.

J. E. FRANKS.

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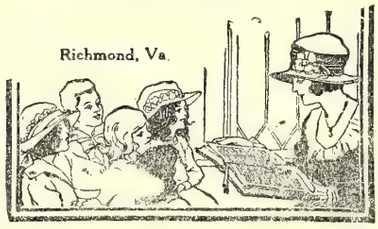

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VOLUME LXXX. RICHMOND, VA., THURSDAY, MARCH 15, 1928. NUMBER 11.

THE SUN'S OBSERVATORY

EXCEPT MY PROPERTY.

By Bishop Henderson.

The most sensitive spot in the surrender of the whole life to God is my property. Perhaps it is because my property provides me with material comfort, selfish satisfactions, and gratifies personal tastes and appetites. It may be that my property represents so much of myself, so much of my toil, so much of my blood, so much of my time, so much of my strength that it is my other self. In any case, it is more difficult to consecrate my property to God than it is to consecrate my prayers. It means more of a conflict to surrender my property and put it at God's disposal to use for the building up of His kingdom than to surrender my sins and put my personal influence at God's disposal to use at His will. Many a man will surrender his mind to God who will not surrender his money. Many a man will surrender his pride to God who will decline to surrender his property. There is something about that piece of land which tempts a man to say, "That land is mine. I paid my money for it. It is mine." Such a man has never paid any heed to God, who said centuries ago, "For the land is mine" (Lev. 25: 23). It now becomes a contest of who owns the land. The struggle continues when a man claims to own his income, whether it comes from the factory, the shop, the office, the store, the stocks, the banks, or the mine. The fight is on. The question for decision is, "Who is owner: God or myself?" If God is the owner of all things, then I must surrender to God as the owner of my property as well as the owner of my personality. But it is not a tea party; it is a conflict severe and often long. Always man is tempted to except his property from the surrender. I cannot make an exception of my personal sins. God says to me that the terms are "immediate and unconditional surrender." When I begin to condition my surrender, then I begin to compromise. Compromise with God is fatal.

I must not be regarded as irreverent when I express my conviction of how multitudes of people sing songs of surrender with very decided reservations. Frances Ridley Havergal has written for us one of the most effective hymns of consecration in our entire hymnal. But note how many of our people sing it:

"Take my love; my Lord, I pour
At Thy feet its treasure store
(Except my property).
Take myself, and I will be
Ever, only, all for Thee
(Except my property)."

My readers will protest that this ruins the hymn. Certainly it does. It ruins the harmony. It breaks the metre. It destroys the rhythm. But that is exactly what happens when I leave my property out of my surrender to God. If Christ is to be Lord of my life, I must crown Him Lord of my property as well as the Lord of my personality. How futile and how faithless to sing:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all
(Except my property)."

Men would not dare to sing it in this fashion. But that is the way countless members of the Church live the truth of the hymn called "Coronation." It is no worse to sing it with the lips than it is to say it with the life.

My Tithe Is the Token of My Surrender.

The conflict between God and myself is a struggle for the mastery of my life. My property is a barrier to the full ownership of God over all my life. My property is the battleground on which God must win or lose. God does not care to control my property for the sake of getting my property. He made the earth; it belongs to Him. He made the silver and the gold; they belong to Him. But God has a great ambition to get hold of me and secure my consent to make Him the absolute owner of my life. When I acknowledge God as the supreme Owner of all my life, when in "immediate and unconditional surrender" I yield myself to the unqualified control of God and pledge God that I will administer my property in the interests of the kingdom of God, then my tithe becomes my token of such immediate and unconditional surrender to God. My tithe is a constant reminder to me that I have surrendered my all to God. It is my love token to the Master of my life. This is the spiritual significance of the tithe. It marks an epoch in my spiritual career. It is the record of a completed transaction. It is the daily evidence that I am owned by another.

In one of our Churches there is reputed to be an official member who claims to be a tither. It has never been made clear to me why this man ever began to tithe his income. He is an employer. He claims he does not know his exact income, and therefore it is very difficult to tithe. And so he hit upon the novel device of taking the income of one of his employees as a basis, and this Methodist layman tithes on the basis of what he pays his employee. Aside from the tragic dishonesty to God involved in this kind of a procedure, this is on a par with seeking forgiveness from God by confessing other people's sins. What God demands is a personal surrender of my personal life, including my property, and God has set the standard that one-tenth of my income is the actual token that my surrender is real and complete. My tithe is a personal acknowledgment of a personal debt to God; my tithe is a personal token of a personal surrender to God. This makes my tithe a daily test of vital spirituality. There came to me a short time ago this statement from one of my preachers. It tells the story of a surrender to God that grows sweeter as the days go by. This is what he says:

"I began tithing my income soon after I became a Christian in 1894. Under the teaching of a faithful minister, I saw the tithe as a duty and a privilege. When I was married in 1899, we started a 'cash account book' with cash on hand of $4. Our income at that time averaged about $30 per month; but after every item of income the first entry in the paid-out column has been the tithe. By doing this we were able to pay our regular apportionment to the Church budget, and gave more to the benevolences than to the local Church, which was an unusual thing in the Church of which we were members.

"After about six years, owing to an expensive move, the added expense of two children, and a small loss in a property investment, we were involved in some debt. Under the advice of another pastor, we abandoned the tithe and set aside a certain amount—about 5 per cent of our income—for the Lord's work. The last we heard of this minister was that he had utterly failed in his work and was out of the ministry. Our income at this time was $50 per month. Soon after this we began considering the ministry, which we entered in April, 1909. We started with a reduced income, $500 per year, and with the debt increased by reason of purchasing our horse and outfit, but concluded we must return to the tithe. We couldn't preach a gospel practice which we were not observing. From that time on, the tithe has again been the first item in the paid-out column after every item of income, whether of regular salary or of extra fees. The income has gradually increased from $500 to our present salary of $1,300. With the exception of one advance of $50 in a move, the balance of the increase has been on the charges where we have served. It has been a joyful privilege to set aside and administer the tithe. It has meant some measure of self-denial, but it has blessed our spiritual life. I have not hesitated to preach to others a Christian duty and privilege we were observing ourselves. Each one of our three children has a tithe box into which they put the first tenth of any income of their own.

"God has seen us through on the nine-tenths. The debt involved in the beginning of our ministry has recently been paid. While we have no investment except what we are investing in the education of our children, we are joyful in the Lord, and expect to continue paying His share of our income into the work of the kingdom."

The tithe was the token of a full surrender to the ownership of God. Have you that token? Your tithe is your token. Pay God what you owe Him, and get it.—*Christian Advocate.*

NOTES-PERSONALS

Rev. G. D. Hunt writes that Rev. H. W. Elder, from whom he has just heard, thinks he is slowly improving. This will be acceptable news to our people.

Mrs. Jos. E. Liskey, Harrisonburg, Va., renews her subscription to THE SUN and expresses her hope that it may continue to shine in many homes.

We are pleased this week to present a message direct on "Missions" from Rev. B. W. Morton, active missionary of the Christian Church, Ponce, Porto Rico.

Mrs. A. O. Bridgers, Wendell, N. C., in subscribing for THE CHRISTIAN SUN, says: "I cannot get along in the reading line without my Church paper."

Rev. R. A. Whitten, who is spending his vacation in Florida recuperating, writes from St. Augustine that he feels quite much improved. Bro. Whitten's family is with him.

Dr. J. Edward Kirbye, pastor of the United Church, of Raleigh, and his son, and Bro. Herbert A. Carlton, were visitors on Tuesday, March 6th, at the college and the Orphanage.

Mr. W. A. Newman, of Henderson, N. C., was a visitor in Richmond the past week and made a pleasant call at THE SUN office. He is much interested in the enterprises of the Church.

Dr. W. W. Staley preached for Hopewell Christian Church last Sunday to a good congregation. He came to Richmond Monday to visit some of the sick, and while here made a visit to THE SUN office.

Dr. C. C. Ryan is holding a pre-Easter revival service at First Christian Church, Richmond, Va., assisted by Rev. J. F. Morgan, who is doing the preaching. The congregations are good, and interested and pleased with the preacher.

Mrs. J. A. Williams has returned from Lakeview Hospital, where she has recently undergone treatment. Mrs. Williams is very much improved and is again taking hold of her work as president of the Woman's Board with renewed zeal.

Mr. John H. Sittig, Harrisburg, Ill., Route 3, renews his subscription and says he is particularly pleased with the weekly sermons in THE CHRISTIAN SUN by Rev. John G. Truitt, and similar teachings, all of which he endorses.

It is stated by the general secretary of the New York Bible Society that during the year 1927 849,706 volumes of the Scriptures, in 67 languages, had been circulated among immigrants, seamen, prisoners, etc., of all nationalities, including many thousand Bibles placed in hotels.

The Church will greatly sympathize with Rev. J. F. Morgan, pastor of Berea and Rosemont Churches, in the death of his father. Bro. J. P. Morgan was a faithful and devoted Christian. He will be greatly missed in the Big Oak Christian Church, where he was a pillar and an inspiration.

A good friend in Orlando, Fla., who is in daily association with Dr. Atkinson, writes: "He is making wonderfully rapid progress. His cheeks are taking on a ruddy tint, and I am satisfied that in two or three weeks he will be almost himself again. We are having chats every day, and it is a pleasure to be with him."

Please note the growing interest in our Convention Forum. We have several messages this week, and hope to have more next week. Let the people express themselves. The Christian Church is a democracy, and the voice of the people should be heard.

Miss Lucy Dickerson, of Durham, N. C., whose father was for many years a deacon in our Church in that city, continues to take the paper, even though her father has passed over the river. She does not see how she can do without THE CHRISTIAN SUN.

Packages of literature to be used by our ministers in connection with the mission offerings this year are being mailed out from the mission office this week. Any minister who desires more literature sent can get the same by applying to the Mission Secretary's office at Elon College, N. C.

Mr. Hermon Eldredge represented the Christian Church at the Religious Education Association, Philadelphia, Pa., March 6-8th. This is the twenty-sixth annual meeting of this association, which was founded in 1903 by William Rainey Harper, at that time president of the University of Chicago.

Mrs. W. V. Leathers has been elected to fill the place in the Southern Christian Convention of the Woman's Board as superintendent of literature, succeeding Miss Gertrude Brown. Mrs. W. M. Jay has been appointed editor of field notes for the Woman's Mission Board for the Southern Convention.

The brotherhood will deeply sympathize with Rev. J. F. Burnett in the death of his devoted wife on Monday, March 5th. She was buried in Dayton, Ohio, on Thursday, the 8th. Dr. Burnett himself has been ill for some time. In Mrs. Burnett's passing, the Christian Church has lost one of its most active women leaders.

Dr. W. D. Harward has undertaken the pastorate of the Mt. Carmel Christian Church. Dr. Harward's brethren in the ministry and his host of admirers in the Church will rejoice to know that he has recovered his health sufficiently to undertake this service. The Church is fortunate to secure him as pastor. Mt. Carmel is one of our strong and forward-looking rural Churches in Eastern Virginia.

The North Carolina State Prison issues a monthly paper entitled "The Prison News." The issue of March 1st is certainly a valuable publication. Its editorial on "Advice to Newcomers" is certainly to be commended, and its additional editorial on "Some Reasons Why," in explanation of the increase in the State prison population, certainly gives food for thought. The prison last year showed an income in the way of profit to the State of $67,898.80. It is doubtful, however, if the State ought to profit at the expense of its prisoners.

Dr. L. F. Johnson, so favorably known to the Churches of our Southern Christian Convention, preached for the Newport News Church on the first Sunday in March. Dr. Johnson is now working for the college in the Eastern Virginia Conference, collecting pledges that have been made and in other ways helping the local congregations to reach their quotas in the "appreciation offering." Any courtesy accorded Dr. Johnson in either of these connections will be service rendered the college and the cause of Christian education, and will be most heartily appreciated.

Revs. W. T. Scott and A. H. Hook, who have completed their work at Yale for the B. D. degree, are doing graduate work in Union Theological Seminary, New York City. They will finish their work in New York in June. Two Christian Churches will be fortunate to secure their services. They are splendid young men, devout, consecrated and thoroughly prepared.

The General Board of Christian Education of the Christian Church is recommending that the young people's societies, beginning with the Sunday evening of March 11th and continuing through Easter, use each Sunday evening's program for evangelistic messages and support this method of service to the Church by personal work. It is certainly a special idea, and we commend it heartily to our young people.

The acting Mission Secretary, J. M. Darden, is ready to supply a minister or speaker on missions for any Church anywhere in the Southern Convention for any Sunday that is desired. He should be addressed at Suffolk, Va. Bro. Darden is carrying into the mission campaign that wonderful energy which has made him the successful business man that he is. Let all the Churches rally to his assistance.

The radio is being used now in a very large way for broadcasting religious programs. The Federal Council of Churches, the New York Federation of Churches, and the Bedford branch of the Y. M. C. A., of Brooklyn, have formed a joint committee for broadcasting religious programs on a national scale. Already the National Broadcasting Company, with thirty-seven stations, is sending out these programs from New York City and its environs. It is the expectation that in very large cities broadcasting centers will thus be established by these religious bodies for broadcasting religious news. Surely the air is to praise God!

There are thirty-nine Sunday Schools in the Christian Church that have more than 300 members. The largest Sunday School is that of Troy, Ohio, with 1,120 members; the second is that of Suffolk, with 815, and the third is the school of the Christian Temple, at Norfolk, 753. In addition to these two schools in the Southern Convention that have more than 300 members, there are the following schools having the numbers placed after each: Elon College, 581; Burlington, 450; Old Zion (Norfolk), 439; Greensboro, 350; Newport News, 350; Durham, 345; Reidsville, 325; Rosemont, 315; First (Norfolk), 303—a total of eleven schools having more than 300 members in the Southern Christian Convention.

Dr. W. Knighton Bloom, secretary of missions, eastern division of the Congregational Church, Washington, D. C., writes that he is anxious for an opportunity to co-operate with the Board of Religious Education by having the young people of the Congregational Church attend the summer school of Christian methods to be held at Elon College June 23-30. He says: "Some of us have been hoping that there might be a possibility of a participation on the part of Congregationalism. If so, then we are hoping that eventually there may result a united young people's conference of the youth of the two Churches in the Carolinas." And then he asks, "Would your committee be willing for us to have a Congregational group to meet each day for one hour, the remainder of the time, of course, participating in your own program?"

THE CHRISTIAN SUN'S PULPIT

LITTLE FOLKS IN LANDS AFAR.

Rev. John G. Truitt, *Preacher.*

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."—Mark 10:14.

At the close of this sermon, fourteen of our beautiful little girls are going to give us a pantomime—"I Think when I Read that Sweet Story of Old." And as their sweet little faces are turned toward heaven, I want us to visualize millions and millions of other little children whose wide, deep, longing little eyes are lifted toward a heaven hard and cold with superstition, ignorance, hunger, and dead-cold gods who have no beautiful hands and warm, loving arms. Millions and millions of them standing upon their cubby little feet waiting for Christ, waiting for Christian fathers and mothers, waiting for pretty songs and living prayers, waiting for some one who deep down in the very fiber of their soul knows Jesus Christ and will "take them up in his arms, put his hands upon them, and bless them."

Jesus would have us see their faces tonight as we look upon the faces of our own dear children. A light that never was on land or sea is in our souls, and we shall be held to account by our Lord if we do not see those millions from Siberia, Mongolia, India as they shall pass in review before our eyes; there are millions from Japan, the Philippines, and countless other islands of the sea; there they are from Arabia, Abysinnia, Egypt, and Libya traveling over the burning sands of their tropical countries and lifting their little faces in unending rows to God; from the Sudans, the Cameroons, Uganda, Kenya, and Angola they continue to come calling as they come for the Christ, picking up a cry now two thousand years old: "Sir, we would see Jesus"; from Nigeria, Liberia, Algeria, and Morocco their never-ending line grows, little children, little boys and girls, bright and ready for life at its best—but their mothers are picking some of them up and throwing them into ugly rivers hard by, and their fathers are burying some of them alive, and together their parents are submitting them to child-marriage and many other customs that burn their little faiths and break their little hearts. O God, police their little paths to Thee! Police them with Good Samaritans, garnered and gleaned from Christian places and Christian sources from all over the earth, for the next generation is looking for the end of a lane that leads to the Holy One of Israel. But there are still millions of others yet unmentioned; yea, and unloved by Christians, in that line of little folks from fields afar. From the Falkland Islands to Mexico, from Patagonia to Peru, they are lining up and looking out for a freedom that makes them free indeed. From Alaska to Labrador do they fill the ever-increasing bread-line, waiting for the "true Bread which comes down from heaven." As I see these millions they haunt me to my knees, and I wonder if there is any such thing as "Christian luxury" as long as these children stand in that line! Oh, what a chorus—

"I wish that His hands had been placed on my head,
That His arms had been thrown around me,
And that I might have seen His kind look when He said,
'Let the little ones come unto me.' "

Millions and millions of inarticulate, dumb little lips pick up that chorus, and yet the gospel is two thousand years old.

aspects. Before we come to those, let us get the

Our text suggests a picture that has three setting. Jesus is standing at the door of God's house; He is surrounded by God's people, and especially His own disciples; He has been telling them so many things adaptable to their adult minds, and doing so many things for the good of their sickened bodies, until they have all gotten it fixed in their heads that He is a Friend of grown folks; but this is no fault of Jesus', for hitherto He has tried to teach them better; for once before "He sat down and called the twelve and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And He took a child and set him in the midst of them, and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but receiveth Him that sent me." Again He had said, "Unless you shall become as a little child, you shall in no case enter into the kingdom of heaven."

Now, while Jesus was there, many mothers who had in this way or that either seen Him or heard of His wonderful works, desired that the whole lif eof their little one should be consecrated to Him, and that He should be Lord of their lives from childhood. It was a big wish from mother-hearts, and not from disciples' heads. It was a wish that fitted exactly into the thinking of Jesus, but was entirely too unselfish and Christ-like for His closest followers. Hence we come to the first aspect of the story: "And His disciples rebuked those that brought them." That is one of the hardest indicements of the New Testament, but we may certainly appreciate what these men became by the fact that they recorded of themselves so honest an account of their conduct.

Men who had sat at the feet of Jesus now stood in the way of little children coming to Him. It is a hard fact, and it will bring criticism if we make an analogy between them and the Church of today, but if the Church of today is worthy of the name it bears, it will mend its conduct, take its rebuke, record its sin and reach out a helping hand to millions and millions of little folks who will cling eagerly to it. These disciples did not merely stand passively in the way of the little children, "but they rebuked those who brought them." A man told me the other day—and he is a member of this Church, too—that we should not send money to others when it was so badly needed at home; that we should not send missionaries to others when they were needed here; and then he said something so original it provoked a smile: "Charity begins at home." If men could stand in the presence of Jesus and bear their arms against eager, humble mothers, do we wonder at the Church today! But they were held to strict and immediate account for that, and I wish to say that, according to the teaching of Scripture, we live today in a brighter light than that which fell upon them, even in the very presence of Jesus, and that we shall certainly come to know that "the axe is laid at the root of the tree, and that we bring condemnation and death upon ourselves in that we cry, "Lord, Lord!" and do not keep His sayings.

That brings me to the second aspect of this story: "But when Jesus saw it He was much displeased." So far as I recall just now, this is the only time in the New Testament this phrase is so used. Disciples turned away from Him, denied Him, betrayed Him, forsook Him, and failed Him in the hour of approaching death, but the phrase "much displeased" is not brought into play is describing it, and the fact that it occurs here shows that the disciples came to learn how greatly disappointed Jesus was, and how true was their pepentance. There is more real heartache in that phrase than the Church for two thousand years has ever dreamed of—and it has had a lot of time to dream, for it has spent much of that time in sleep! Because we are not surprised that Jesus was displeased, we confess that we know we should not refuse the gospel of Jesus to all the children throughout the world, and yet the whole matter is today a most unpopular subject. Mission boards by the score are making retrenchments and reducing their programs because the funds came sparsely in; and Churches are wondering what is the matter.

That heartache of Jesus Christ is very much alive today. For instance, Jesus enters the heart and life of some missionary so impellingly that he goes with complete obedience into some mission field, he works there with a love and zeal that only a devout follower of Jesus can know, he wins a big place in the hearts of hundreds and hundreds because he represents more than himself; for fifteen years he struggles onward against the odds which the disciples at home make for him, and then eventually he is ordered home by his mission board because of lack of support! Fancy that! Picture it, if you are brave enough. Picture it if you can think in fine enough spiritual way. What is that missionary to do? Some of them then have to go on and leave their Church, as their Lord has in such cases done, and fight their spiritual battles alone. Did I say alone—no, for Jesus has said, "And lo, I am with you always, even unto the end of the world." But there is the ever-present heartache whether they return home and leave those bgging millions behind or whether they try to go on without the support of the Church.

This brings me to the third aspect of the picture: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Are suffering? Are we? Yes, we are suffering quite a great deal, but fro our sins, and not our Saviour! Suppose this sermon is turned back twenty or thirty years. Twenty or thirty years ago millions of little children were looking for life under Christian environment. Today those ten million sleep in an daround and out and beyond Flanders' field! "And Jesus was much displeased." Oh, horrors of war! Are we suffering? I repeat it: yes, but not for our Saviour! "Let the little children come unto me." They came—ten millions of them; but oh, the tragedy of it! Mahommedanism teaches war; Christianity teaches peace. Christians have taught the Mahammedans how to fight, and the "unspeakable Turk" is unspeakable in the little he knows about the finessee of war as compared to his Christian brothers! Go count those ten million boys. Are they pagans or Christians? Did they live in Asia and Africa, or Europe and America? Are we suffering? Yes, for our sins, but not for our Saviour! It took two thousand years well-nigh of the preaching of the Prince of peace to bring about so great a war among Christians and even dragging good pagans into it. Ah, but saying "Lord, Lord" without keeping His command is mockery, and such Christianity makes for bloodshed rather than peace.

But there is a postscript to this story, which becomes the joy of the whole picture: "And He took them up in His arms, put His hands upon them, and blessed them." There are enough children living today, ready to be taught anything they are taught, to keep the world from war, and answer the phrase of Jesus, "for of such is the kingdom of God." Oh! will the Christian world take them up in its arms and put its hands upon their heads and bless them? Will we do our part of it? If we will we shall suffer for our Saviour and our sons and daughters and God's little folks in lands afar, and be pardoned of our sins. Amen.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MISSIONS AND MONEY.

Burns wrote, "Money makes the mare go"; and this pen says, "Missions make the Church go." If money fail, missions fail; and if missions fail, the Church fails. The mission of the Church is to do missionary work, and that requires men and money. Real men are like money—they have no value except in going into service. The duty of money is to go, nad the duty of men is the same. The first and main thing Jesus required of His apostles was to go and to preach the gospel to every creature; and that was missionary service. From that day until this, the gospel has prospered as men have gone forth to preach the gospel of the kingdom and to say, "repent." There is too much preaching in this day to Church members and not enough to outsiders. And even in the Church there is too much preaching of learning and not enough of the gospel. What the people need, and what the people really want, is the gospel. "It is the power of God unto salvation to every one that believeth." That is the reason Paul exhorts ministers to "preach the Word." Jesus sent the twelve out to preach.

When the Church was established they preached in Judea, Samaria, and the uttermost parts of the earth. It was missions—not home and foreign missions. Salvation is for all or it is for none. The gospel is for the world or it is not for our home. The sun shines for all and Jesus is the Light of the world. The blood of Jesus Christ cleanseth from all sin, and that means that it is for all sinners. God so loved the world that He gave His Son to die, that all might be saved. The Church cannot preach a gospel that does not embrace all. The spirit of Jesus Christ and the spirit of the Church must be the same. All the members of the Church are under this obligation to carry the gospel to the ends of the earth. That is a big task ,but Jesus Christ has promised to be with us to the end. There is no escape from this obligation, and there is no reward unless the command is obeyed.

March, April, May and June have been designated as mission months in the Churches of the Southern Christian Convention. The Mission Board has named as the goal for each Church to raise as much as one-sixth of the pastor's salary. If the salary of a pastor, with once-a-month preaching, is $300, the sum asked for would be $50. If the salary for full-time preaching is $1,200, the sum for missions to be raised by that Church during these four months would be $200. If the salary is $3,000, the sum asked for missions is $500. This seems to be a simple method of equalizing this call for missions, and Churches that have been aided by mission funds have this opportunity to make some return by helping others. The Seventh-Day Adventists pay, per member, for missions, 60 cents per Sabbath, which is $31.20 per member per year. Our people can pay what is asked for missions during these four months and feel all the better for doing it; but they will not do if if they neglect to think and pray about it, and wait till the end of the period to begin it. The need is great, Dr. Atkinson is out of the field for the time, and we are able to do it, and we suffer loss if we neglect to do our part.

JESUS, MISSIONARY.

Jesus was a Missionary, not only in the general sense that He came as a representative of heaven and the only begotten Son of His Father, to be the interpreter to men of the love that God has always felt for His offspring. In gratitude and reverent appreciation of His coming in this capacity, we often say that God only had one Son, and He made Him a Missionary.

Jesus was a Missionary in many other particulars and without intent or attempt to itemize all the concrete instances in which He was a Missionary, we may indicate a few as follows:

He was a Missionary to children when He commanded His disciples to suffer the little children to come unto Him and to forbid them not, taking them to His arms and blessing them.

He was a Missionary to young people when He looked upon the rich young ruler and loved him.

He was a Missionary to the home, when He became the intimate Guest and personal Friend of Levi, the Publican, and of Mary and Martha and Lazarus in their Bethany home.

He was a Missionary in the realm of Christian education, when He called His disciples to Him and sent them out two and two, and in other ways trained them to be the founders of His Church and the human medium through which His messages and teachings could be transmitted to all generations.

He was a Medical Missionary, when He healed the sick.

He was a Missionary to the poor, when He preached the gospel to them.

He was a Missionary to His neighbors, when He returned to Nazareth and on the Sabbath opened the Book to them and expounded His mission.

He was a Foreign Missionary, when He rendered service to the Syro-Phoenician woman in her distress and when He visited in cities beyond Jordan.

He was a Country Missionary, when He went from place to place and when He preached His great Sermon on the Mount.

He was a City Missionary, when He preached in Jerusalem and wrought mighty works in Capernaum.

He was an Evangelistic Missionary, when the multitudes hung on His words and declared that no man ever spake as this Man.

He was a practical missionary, when He went about doing dood.

We are the disciples of our Lord. We should emulate Him in our life. Should we not, too, be missionary in our attitude, in our interest, in our service and in our benevolence? W. A. H.

HAS THE CHURCH A WORLD MESSAGE?

By Roy C. Helfenstein, M. A., B. D.

The enlarging conception of the inclusiveness of the love of God and of the supremacy of the gospel of Jesus Christ has given the Churches of all denominations a new viewpoint in their missionary program. No denomination welcomes this new viewpoint in missionary enterprise more than does the Christian Church, for the position and principles of the Christian Church find eloquent expression in this new viewpoint of missionary program and project.

What the Christian Church has been holding before the world for more than a century and a quarter, the different denominations are now endorsing in their missionary viewpoint, namely: that Christians should be united in love and servive, instead of divided by creeds and ceremonies. From every section of the Church universal we hear the expressions of hope that sectarian barriers shall be absolutely obliterated upon the foreign field, and that all denominations forget their denominational interest in seeking the larger interests of Jesus Christ in mission lands.

Verily, it seems that the Christian Church has come to the kingdom for such a time as this to lead the way in proclaiming the larger message of Christian faith in the program of world missions. Never was the message of the Christian Church more needed than it is needed today in the foreign mission field. Never was it more welcome on the home field. For years, missionaries have lamented the denominational competition on the foreign field. For years they have hoped and prayed for denominational co-operation. For years they have recognized that "Christian" is a sufficient name for missionaries and for Churches in the foreign field, and that divisive and sectarian names are a stumbling-block to native converts.

The hour of opportunity for the inclusive fellowship championed by the message of the Christian Church has struck. The day of advance is here. What a tragedy that the Christian Church does not have the man-power and the money-power to proclaim on every foreign field its message of the larger fellowship in Jesus Christ! But what a glorious opportunity is ours to use the man-power we have and the money-power we have to proclaim just as far around the world as we can that message of Christian liberty, Christian co-operation, and Christian unity, and the larger Christian fellowship in the interest of a greater Christian service!

The salvation of every local Church is wrapped up in our denominational missionary program. And as a denomination, we cannot remain a Church and cease to go forward in missionary service. No Church can live, no denomination can live without missionary interest and activity. And no person can remain Christian and be indifferent to the call of world missions.

By reason of the world condition today, and by reason of the religious situation today, foreign missions is no longer merely a part of the Christian program. It is the very life of Christianity itself, and such being true, it is the only remaining hope for world brotherhood nad world peace, for the dream of world peace can never be realized until Christ has been enthroned in the hearts of the peoples of the world.

Modern inventions and modern economic conditions are bringing the East and the West closer together physically every year. Foreign missions constitute the greatest opportunity of the Church to bring the nations closer together spiritually. Modern transportation and modern communication have made the world into a neighborhood. That fact being true, unless the Church of Jesus Christ shall pray as it never has prayed, give as it never has given, and sacrifice as it never has sacrificed, to the end that this world neighborhood shall be made into a world brotherhood, the increasing physical nearness of the East to the West will prove a peril instead of an advantage. Geographical proximity may prove disastrous to both the East and the West unless they have spiritual fraternity in Jesus Christ.

As followers of Jesus Christ, it is our supreme privilege as individuals and as Churches to follow Him to the lands across the sea to make known the gospel, which is God's power to save. Jesus Christ was the first Christian Missionary. He had the world viewpoint in His program of salvation. And every person who calls Christ Lord and Saviour is expected to share Christ's missionary vision and passion. No person who believes in Jesus Christ or who sincerely claims to be a Christian can say that he does not believe in missions, for Christ and His mission program are so inseparably related that it is impossible to believe in one without believing in the other.

There are some who feel that because of the tendency toward nationalism and independence on some of the foreign fields that less emphasis should be laid at this time on foreign missions. But they are wrong. We may need a new emphasis, but that new emphasis should be stronger than the old emphasis has ever been. The internal social and religious conditions of the foreign field are a challenge to the Churches of America to show just how Christian they are. Are they willing to sacrifice purely for the glory of God in the service of His kingdom? Are they willing to leave their denominational competition and rivalry on the home field? Are they willing to give their money and their prayers without thought of denominational reward? Are they willing to cooperate with Christians of every name and creed in the task of making Christ known, if need be, even through a national Church over which they would have no control? The message of the Christian Church is a challenge to the Christian people of the world to be willing to do that very thing. No member of the Christian Church can be indifferent toward his or her responsibility in making it possible for our Church to lead not only in missionary idealism, but also in missionary practice.

We cannot practice these ideals without the offerings and the prayers of the members of the Christian Church. It is not enough for people to believe in foreign missions. They must show that they believe in missions, and demonstrate how much they believe in missions by the amount of the offering they give to missions.

The Principles of the Christian Church, if we took them seriously, would make us one of the leading missionary Churches of the world instead of our continuing as we have for years, satisfied to be counted among the stragglers who follow far behind in missionary zeal and per capita giving.

World missions need the message of the Christian dneomination. And we, every member of the local Christian Churches, constitute the Christian denomination.

Let's make this the "banner year" in missions for our beloved Church. Let's give the world our message—the message of Christian co-operation in kingdom building, and the challenge of sacrificial service—for the glory of God and the salvation of mankind.

OUR CONVENTION FORUM

Bro. P. J. Carlton Says:

Not having attended any of the Conventions in the past, I am not in position to say what should be brought before the approaching session, other than that we should undertake to strengthen what we have already done. I would like to see the affiliation of the Congregational Church and our Church if we can safeguard our interests. I will be leaving for England just before the Convention meets.

Richmond, Va. P. J. CARLTON.

Bro. T. J. Holland Says:

We are all aware that some very important matters must come up before our approaching Convention. They will require the very best thought of our very best leaders. In regard to our Church and the Congregationalists, our people from every section of the Church heartily endorse the movement for the union of these two Churches. The Congregationalists seem anxious to unite with us, and I do not feel that we should shut them out. I understand that they are willing to accept our Principles and do not reject our name. It will give us greater strength to unite with them and will be one of the greatest movements our Church has undertaken since the founding of Elon College. I think that our union with the Congregationalists will be the beginning of union with others, such as the Free-Will Baptists.

Ambrose, Ga. T. J. HOLLAND.

Rev. E. M. Carter Says:

If there is anything that concerns us, more than another, at the approaching session of the Southern Christian Convention, it certainly must be the matter of our publications. We should give the very strictest attention to this matter.

Youngsville, N. C. E. M. CARTER.

Dr. D. A. Long Writes:

In my opinion, the first thing for our Convention to do is to devise ways and means to pay its debts.

Second, to take from all its institutions the self-destroying power of contracting debts.

Third, to impress as far as possible the importance of teaching two facts—that missions, both home and foreign, is the only way to the salvation of souls, and that the highest liberty for the citizen is the reign of law.

Florence, S. C. D. A. LONG.

Prof. M. W. Hook Suggests:

I am listing below a few important objectives for the coming session of the Southern Christian Convention:

1. The endowment fund of Elon College should be materially increased.

2. Bethlehem College should be aided in every way possible in becoming fully accredited and established on a firm financial basis.

3. Action should be taken to put our missions on a better financial foundation.

4. Everything possible should be done to promote Christian unity in general and union with the Congregational Church in particular.

I think that the coming session might well be counted a record-making time if any one of the above were well accomplished; but we must not be satisfied with doing one thing when so many issues are confronting us. I am particularly anxious that Bethlehem College shall come in for her due share of consideration.

Elon College, N. C. M. W. HOOK.

Rev. B. J. Earp Suggests:

1. Merger with the *Herald.* One of the things that the coming session of the Southern Christian Convention should do is to merge THE CHRISTIAN SUN with the *Herald of Gsopel Liberty.* For years the financing of THE SUN has been the concern of a number of individuals in our Southern Church, and we cannot afford to let its shining rays of light die. I should be absolutely opposed to letting it die. But it does seem to me that the merger would help in a partial way at least to solve our financial problem in respect to this publication. I believe the money spent this way by holding to THE SUN independently and publishing it independently of the rest of our publications could be used to better advantage to further the kingdom of Christ.

2. Harmony with program of the General Convention. It is the conviction of the writer, and has been for some time, that the whole Church should undertake the same thing at the same time. Take for example "missions." I read the *Herald of Gospel Liberty,* and there I see a program outlined for teaching missions in February. I pick up THE CHRISTIAN SUN, and there I read of a plan and program for education period in February. I believe the Convention should fashion its program so as to fit in with the program of the General Convention, or else slow down on "Christian unity."

3. Formulate some plan for closer affiliation with other denominations. We have talked about our broad Principles. We have said that we stand for Christian unity until we have gotten into the habit of it. I am wondering if, in the eyes of a God of justice, some of us are not about as narrow and selfish as many of the other denominations that might be pointed out! Let us live by and for the Sixth Cardinal Principal of our dear Church or change it. Let us go on record as being actually willing, as far as possible, to co-operate with other denominations and organizations, groups or individuals, who recognize and confess that Jesus is the Christ, and who desire the coming of His kingdom on earth. Let us not think that the denomination that we call the Christian Church is the only Church, but only a part of the Church, the great kingdom of God on earth. While it is not right for us to urge union with other denominations until it is done through the General Convention, yet I believe that many of us should begin to learn to appreciate the position and respect the beliefs and policies of other denominations with which we may have chance to be associated or affiliated, ever remembering the seventeenth chapter of John, when Jesus so earnestly interceded for the unity of His followers.

Winchester, Va. B. J. EARP.

BOARD OF RELIGIOUS EDUCATION'S FINANCIAL REPORT FOR JANUARY, 1928.

Balance in bank, Jan. 1		$ 124.00
Receipts.		
Western N. C. Con., G. T. Gunter	$ 8.00	
Eastern N. C. S S. & C. E. Con	124.67	
Bethlehem Church, Bible School	1.50	
		134.17
Total balance and receipts		$ 258.17
Disbursements.		
Miss Pattie Coghill (Jan. salary)	$100.00	
Miss Pattie Coghill (Feb. salary)	100.00	
Balance in bank, Mar. 5	58.17	
		$ 258.17

C. H. STEPHENS, Treas.

CONTRIBUTIONS

SUFFOLK LETTER.

Curtis Albert Shoop, son of Rev. James and Sarah Hoy Shoop, was born at Valley View, Pa., September 6, 1867, and died at his home on Bank Street, Suffolk, Va., January 17, 1928, at the age of 60 years, 4 months, and 10 days. Mr. Shoop was educated at Lebanon Valley College, in Pennsylvania, and took his business course at Poughkeepsie College, in New York. He came to Suffolk, in 1888, and associated himself with Harper & Jones, in the hay and grain business; and later in the same business with Charles E. Holland as business manager. He finally sold his interest in this business, now Holland & Beamon Company, and, with N. R. Withers, organized the Shoop-Withers, handling coal, ice, hay and grain. This firm operated successfully for many years, and, in 1906, Shoop and J. T. Benthall organized the Benthall Machine Company, which became the world-renowned manufacturers of peanut-pickers. His name and this machine are known throughout the peanut world. Of this business he was secretary and treasurer. He was president of Cooper-Riddick Company, Suffolk Clay Company, the Chamber of Commrece, director in many corporations, and a leading spirit in the development of Suffolk for nearly forty years. Leading officials, bankers, manufacturers, and merchants regarded Mr. Shoop as one of the foremost men in the city in all that pertained to the commercial, social, and religious life of Suffolk.

Mr. Shoop was married to Miss Bertha Zimmerman, of Enterline, Pa., on December 26, 1889, and they lived happily together for 39 years and 21 days. Their children are Virginia, now Mrs. John T. Phillips, with two children, John T., Jr., and Sarah Hay; Ethel, now Mrs. Bernard W. Godwin, with Bernard W. Godwin, Jr.; Elizabeth, now Mrs. Browning Dixon. He is survived by his devoted wife, three daughters and their husbands, and three grandchildren. His father, the Rev. James Shoop, now 87, survives and came to his funeral from Pennsylvania. He is also survived by three brothers and two sisters.

Mr. Shoop united with the Suffolk Christian Church May 10, 1891, and his wife and children all became members of this Church and good workers. He was elected superintendent of the Sunday School October 13, 1897, and filled that important office efficiently until November, 1915. In this service, that same sound judgment, attractive personality, and winsome manner that made him successful in business made him successful as superintendent of the Sunday School and won for him the esteem and support of teachers and pupils.

Upon the death of W. H. Jones, the successful banker and loyal Church member and chairman of the committee on finance in the Church, C. A. Shoop became his successor and held that position and discharged the duties of that office faithfully to the day of his translation from the Church militant to the Church triumphant. In addition to this local Church service, he was a valuable member of the board of trustees of Elon College, as well as liberal contributor to its financial support. The Church has lost a model member, the city a model citizen, his friends a model friend, his family a model husband and father. His thirty-nine years of residence in Suffolk were full of good words, good service, and good help for the city, the commercial and industrial integrity of the community, and a personal witness for Jesus Christ. He combined all the elements of a good man, a good citizen, and a good Christian. His name is a rich legacy and his life an inspiration.

W. W. Staley.

ELON LETTER.

The Christian college should not only prepare its students to be interested workers as laymen and laywomen in their local Churches; it should not only prepare those who have chosen the ministry as their life-work for effective service in their high calling—it should also motivate certain members of its student body to give themselves to missionary effort. A college ought to be judged by its successes in all these directions, and it ought not to fail to render service in any one of these particulars. All of them are vital to the success of a denomination and to the kingdom's progress.

Rev. D. P. Barrett was the first Elon alumnus to enter upon foreign missionary work. Early in the year 1901, after he had spent a graduate year in special preparation for his missionary calling, he sailed for Porto Rico, where, with only two brief furloughs for twenty-seven years, he has represented the Christian Church in that Catholic island. He has seen our work there grow from nothing to its present situation, and truly he is part and parcel of all that he surveys there that is related in any way to the Christian Church.

Rev. T. E. White later went to the island of Porto Rico as a foreign missionary and served there for nine years. Returning to America because of conditions of health in his family, he gave himself to a very effective ministry until, because of his superior knowledge of the Spanish language, he was called to a professorship in his alma mater, where he is rendering a splendid service at this time.

Wallace C. McCloud offered his services to the Mission Board of the Christian Church for work in Porto Rico. Funds were not available at that time to commission an additional missionary, and so Bro. McCloud and his wife went to the island and spent two years as teachers, assisting in our work there.

Mr. Victor M. Rivers, a native of Porto Rico, was given the opportunity by the college to earn his way as a student, and after his graduation returned to his native land and served as director of the young people's work in our Porto Rican mission. He is now rendering fine service to his fellow-citizens in his native land as teacher of English in high school. His Christian example is a real help to his people.

This past September, Miss Victoria Adams, a native of Syria and graduate of Elon, went to Porto Rico under appointment of the General Mission Board. She is now active in the work there.

In our Japan mission field, two workers have been graduated from Elon and returned to their native land as assistants in the Christian Girls' School, at Utsunomiya, Japan. Miss Toshio Sato, as she was known during her Elon days, was financed in her education at Elon by that splendid Christian man, Bro. J. Beale Johnson. She is now Mrs. Kameichi Kato, but she is active still in the work of our Christian Girls' School. Miss Chiyo Ito is also actively identified with Mrs. Frye in her excellent work of Christian education in connection with the Christian Girls' School.

In addition to these missionaries, motivated and trained for their life-work in the Christian Church, Elon is proud to have afforded to the Methodist Protestant Church two of its outstanding missionaries. Rev. J. C. Auman, whose wife was also an Elon student and known during her college days to a host of friends as Miss Sadie Parrish, is president of the Christian Boys' College, Nagoya, Japan. Rev. J. P. Minnis is also a missionary of the Methodist Protestant Church in Duhlia, India, where he is engaged in general missionary work and connected with the Christian Training School for native Indian workers.

Elon also has prepared two fine young women for missionary service in the Presbyterian Church —Miss Monte Scarborough and Miss Mitchell Ferguson.

None of these missionaries, with the possible exception of Misses Sato and Ito, of Japan, came to Elon with the thought of engaging in missionary work. They were fine Christian young people, but the impulse to give themselves to Christian service in foreign missionary effort came to them under the influence of the college spirit and instruction. Elon is happy to have been the human situation out of which the decision arose in the minds and hearts of these young people to become heralds of the cross and crusaders for Christ in the non-Christian lands.

There have been several other Elon students in whose minds and hearts there arose an impulse during their college days similar to the one which has sent these noble Christian workers to foreign lands, but considerations of health in some cases and the financial inability on the part of our Mission Board to send them out in the case of others led to disappointment in the realization of their aspiration and hope. There are others now fully prepared for effective missionary service who are anxious to go out under appointment by our Mission Board.

Elon is happy to have rendered this service to the cause of missions in the way of personnel. May the day never come when our Church will need missionaries and our college has prepared no young people to meet th edemand!

W. A. Harper.

BETHLEHEM LETTER.

Stewardship and Our Colleges.

A Christian should live a life of such fellowship and vision and power and initiative that every day of it is one of high purpose and consecrated endeavor. His life is an opportunity for service, to do constructive work in the world which shall effect the lives of his fellows, and which shall abide when he has gone hence.

His money is a part of his equipment for his life-work—an effective working unit. Money is stored-up energy, like the sunlight in coal. As such, it can be converted into thought or labor. It can be directed into intellectual processes, as in funds to support our schools and colleges. The use of money is really a question of the use of life, because it is concerned with the use of a distinct power—a true part of life's resources.

Character is indicated every day in our gifts. We think we would give a great deal to our schools and colleges if we had a million dollars, but we would use it in just about the same way as we are using what we have now, only it would be much more difficult for us to give as large a proportion as we do at present. The things one seeks reveal his preference; the methods one uses reveal his principles; the things one enjoys reveal his tastes; the things for which one sacrifices make known the objects of his devotion.

Our possessions are a gospel trust, and this is true whether the amount committed to us is great or small. Our possessions can never do their best work until they are used to sound out the gospel message to others through the Church and her colleges. We need to put our living and our giving on a scriptural basis and commit ourselves to a

minimum of expenditure for self and a maximum of gift to the kingdom. Whatever enlarges opportunity in life either for development or service is a worthy expenditure, such as special study, through our colleges, or enlargement of equipment for work, or the securing of a suitable environment. To be God's man, to do His will, to preach the gospel, to spend on self that we may be more and do more in the great work, is to insure a proper balance between that used on self and used on others.

The direct object which God seeks through stewardship is to develop and enrich personality. No act of giving is as necessary to the kingdom as it is to the giver, nor as beneficial. Through giving, the mind is informed and the judgment convinced, the heart is aroused, the will is brought into subjection, our moral consciousness arises to the best that is within us and our noblest and finest impulses soar high above the worldly and temporal. Self-gratification is the high road to acute dissatisfaction, but self-denial is the way to self-mastery. The danger of earthly treasure is not so much that the man will get too much of the money as that the money will get too much of the man.

Giving is a high duty, but it is also an absolute necessity to the Christian. Covetousness is a secret sin—an insidious disease of the soul. What can be sadder than the spectacle of men with their minds richly informed, their hearts profoundly stirred, their judgment approving Christian giving, their nobler impulses all toward it, feeling the ought, the obligation, yet allowing themselves to smother every generous impulse, reject every appeal of mind and heart, deny every vision of the high things and selfishly cling to their money to the hurt of their souls.

The impulse to give to our colleges is born of the Spirit. Not to act on the impulse is to quench the spirit. To have what we want is riches, but to be able to do without for the sake of financing our colleges is power.

Wadley, Ala. S. L. Beougher.

SOME OBSERVATIONS.

By Mrs. W. M. Jay.

The Woman's Board of the Southern Christian Convention recently created a new office—that of Convention editor—and I have been asked to fill that place. Editors have been elected in the different Conferences, and these editors are to get in touch with all the societies in regard to their activities and forward such information to the Convention editor, who will have it published in The Christian Sun and *Herald of Gospel Liberty*. The local societies are urged to send their news items to their respective Conference editors, so that we may have something to put in each issue of our papers. If you have had a good meeting or have tried a new plan, or have a problem, perhaps it would help some other society, or they in turn might be able to help you. Let's make this our page where we can talk together.

Observance of the "World Day of Prayer" for missions is the latest thing to which our minds have been turned, and I am hoping for some glowing reports soon from the Conference editors.

Through Mrs. J. M. Fix, editor of Eastern Virginia Conference, we have the following items:

The younger women of the Missionary Society at Christian Temple, Norfolk, organized a new group known as the "Victoria Adams Circle," with twenty present at their second meeting. Miss Adams visited this Church in September, just before sailing for Porto Rico, and out of this personal contact grew this new and thriving organization.

Their pastor, Dr. Smith, taught the study book, "The Adventures of the Church," at their regular midweek prayer service, giving one chapter each week, and they report a great success from the standpoint of interest. The other study book, "A Straightway Towards Tomorrow," is being taught in the circles. They are also planning to celebrate the fifteenth anniversary of the organization of their society with an open meeting at the Church soon.

The Woman's Missionary Society, of Suffolk, celebrated its sixteenth anniversary recently with an attractive program and social hour in the fellowship hall of the Church, using the Valentine effect for decorations. Mrs. W. H. Yates presided at this meeting and interesting reports were made. Mrs. R. L. Smith had charge of the devotional period, and all present responded with some part. Mrs. J. A. Williams, president of the Woman's Board of the Southern Christian Convention, gave an inspiring address on "Women, the Helping Hand." Special music was rendered by a male quartet, followed by a pageant entitled "A Missionary Clinic," which was very effective and hlepful. A silver offering was taken for missions and the total amount for the evening, including dues and collections, was $101.55. Delicious refreshments were served to about 138 members by Mrs. H. P. Murphy and her committee.

The "World Day of Prayer" for missions was observed by the Elon College Community Church on Friday, February 24th, under the supervision of the Woman's Missionary Society, directed by Mrs. W. M. Jay. The interesting program, with the theme, "Breaking Down Barriers," was rendered under the following divisions: Thanksgiving, Confession, Intercession, and Consecration. The pastor and many others assisted in these services, which were presided over by Mrs. Jay. Rev. and Mrs. D. P. Barrett were present and added to the service.

A special feature of the program was the music, which was entirely in keeping with the subject, and Mrs. J. L. Foster and Mrs. J. W. Barney, assisted in this, the hymn, "Have Thine Own Way, Lord," was beautifully rendered by Mrs. Barney.

The services were among the most beautiful and impressive ever held, and all present seemed to feel that they had gained much by having dropped their duties of actual labor and enjoyed the genuine fellowship of love, prayer and service for even this brief period of time and mingled together to unite in prayer, knowing that throughout the world prayers were being offered for world peace and brotherly love.

Mrs. Boyd Richards, Virginia Valley Central Conference, sends us the following news item. The Conference, in meeting at Leaksville, Va., added the department of spiritual life, with Miss Ora Scott as superintendent. She is pushing this work and trying to promote a deeper spiritual life among the people.

On Saturday, March 3, 1928, at Bethlehem Christian Church, New Market, Va., there was a joint meeting of the members of the Woman's Mission Board and also the superintendents of spiritual life of the Virginia Valley Central Conference. Mrs. B. R. Richards presided over the meeting with her usual grace and dignity. There was no speech-making, but after a short period given to worship and devotion, a few things very vital to our work here was agreed upon. In the absence of Mrs. B. F. Frank, who was detained because of illness, Mrs. R. C. Myers acted as secretary and recorded the minutes. Miss Verdie Showalter read the treasurer's report, which showed that the second quarter of our Conference year was far better in its financial achievements than the first one. Mrs. K. H. Sale led the discussion of "How Spiritual Life Programs May be Put On." Literature was given to the superintendents present, and arrangements made to send it to those who were absent.

Mesdames B. R. Richards, R. A. Larrick, A. W. Andes, and B. F. Frank and Miss Verdie Showalter were elected as our official representatives to meet with the Woman's Board of the Southern Christian Convention. It was decided to divide the Conference into five districts and some time in June to hold five missionary rallies, one for each district, instead of holding just one rally for the whole Conference as heretofore. It was also decided to hold a mass-meeting of all the Conference women just prior to the annual Conference instead of during the sitting of Conference, as heretofore.

This meeting was a step forward in missionary work in the bounds of this Conference, and here is hoping for larger activity on the part of the women. The pastors and their wives who were in attendance were Rev. and Mrs. A. W. Andes, Rev. and Mrs. B. J. Earp, Rev. W. B. Fuller, and Rev. and Mrs. W. T. Walters. Each of the ministers offered suggestions and took part in the discussions. Rev. A. W. Andes read the opening Scripture lesson, while Rev. W. B. Fuller offered the opening prayer.

HOPEWELL, VA.

"That we may know the power of His resurrection" (Phil. 3:10). "For now is Christ risen from the dead and is become the first fruits of them that slept" (1 Cor. 15:20). The Easter message of love, joy and hope, "so old yet ever new," which comes into our hearts each Eastertide and urges us to a greater work for our Lord and Master is filling our hearts at this time, and we pray that all hearts may be blessed and take on new life. The winter of sickness and sorrow is past and everything is teeming with new life. Especially is it so with our little Church at Hopewell. Though there has been much sickness among our members during the winter, God has been good, and we are rejoicing that we can all meet together again and lift our voices in praise and gratitude to our Heavenly Father.

Our Sunday School has an average attendance each Sunday of almost one hundred. An Easter program is being prepared by some of the scholars and with the help of the choir and our pastor an inspiring program will be given on Easter Sunday morning. Our midweek prayer services have been especially interesting and helpful for the past month, as our pastor, Rev. D. D. Nash, has taken the old hymns as his subject for discourse. They have taken on new meaning and bless us.

The contract for the new Church building has been let to a local contractor, and we will soon see our hearts' desire for a Church home taking shape. Plans are under way to break ground for the new building next Saturday, March 17th, at 3 o'clock, God willing. Mr. J. M. Darden will have charge of the program, and we expect Dr. W. W. Staley and Mr. and Mrs. Sam Davis to be with us, and we hope many others of our Conference friends will plan to be with us for this happy occasion.

Other denominations in Hopewell are planning to build in the near future, and we, as citizens of Hopewell, ask your prayers for our city, that, as it grows industrially, the spiritual life will also grow and that sin and evil may be put down.

R. H. W.

Never fear when the Lord bids you go down to the way "which is desert." The moment you set your foot in the wilderness, you are the Lord's guest, and He ever keeps His table right royally furnished.—*Guy Mark Pearse.*

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

PASTORS PROMISE QUOTA.

I have received reports from the following pastors that their Churches will raise their quota for missions: Rev. John G. Truitt, First Church, Norfolk, Va.; Rev. H. C. Caviness, First Church, Portsmouth, Va.; Rev. H. S. Hardcastle, Suffolk, Va.; Dr. I. W. Johnson has given me every assurance that his Churches will raise their quota.

I am very happy to have these reports, and I hope to have more. We must talk missions and we must work missions, as you know there is not but one Church now being built by the Southern Christian Convention, and this is Hopewell. If we wish to grow as a denomination, we have to build Churches. We have grown to a membership of thirty thousand, but for the lack of funds we cannot even send one missionary to the foreign field this year.

I appeal to each pastor and to the members of the Christian Church just at this time to raise at least their quota of one-sixth of their pastor's salary for missions. I have printed envelopes for the offering, and if any pastor desires these and will notify me I will gladly send them; or if you want some one to come and speak to your congregation to assist you in this great work, I will be glad to send them. If I can serve you, command me.

J. M. Darden,
Acting Secretary.

WELLONS MEMORIAL CHURCH.

Work has begun on our new Church at Biscoe. We might have become discouraged if this long delay had been made known to us when we organized in September, 1925, but we have patiently worked and waited for a day to dawn when we would have a house to worship in. Oh, how beautiful is the light of that day as it is beginning to shine in its reality. I have been told by other ministers (not of our denomination) that I had undertaken a hard task, that they feared I would never finish; but today I am rejoicing in the work we have started here. It is the undaunted trust we have in our little flock of members we have here who have expressed themselves as we must and we will have a Christian Church in Biscoe that so encourages us.

There are several things that we are proud of. First, the name. At the time we organized, the oldest living minister of the Christian Church consented for us to use his name in naming our Church. I refer to Uncle James W. Wellons. He had expressed on another occasion that he hoped that if it be the good Lord's will, he might attend and help in the dedication service. If any Church or person who knew Uncle Wellons wishes to have a part in building this place of worship, send all contributions to O. H. Lambert, Biscoe, N. C. We will send the names of all contributors to The Sun. Following is a letter written by Uncle Wellons:

"Greensboro, Oct. 21, 1926.

"Dear Bro. Martin,—I was so glad to get your letter and that you are doing a good work. Go ahead. Your life is before you, and there is a lot for you to do. I remember you so kindly, and if you want to use my name for a Church, I feel that I would be honored. My health recently is better than it has been for some time. I have no one at the home now to write for me, and am unable to write myself, but I am always glad to hear from my friends and will answer when I get some one to write for me. I may be able to preach another sermon on my birthday, January 1st. I will be governed by the weather and my health. Yours in Christ, (Signed) J. W. Wellons."

W. C. Martin, *Pastor.*

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR FEBRUARY.

First Christian Church, Greensboro, N. C..	$ 15.26
Bethlehem, imberville, Va.	2.77
Wadley, Ala.	1.87
Hobson, Va.	4.04
Windsor, Va.	4.86
Third Avenue Church, Danville, Va.	5.57
Oak Level, Youngsville, N. C.	2.75
Henderson, N. C.	1.47
Pleasant Grove, News Ferry, Va.	5.78
Dendron, Va.	14.13
Ether, N. C.	3.94
Vanceville, Brookfield, Ga.	1.46
Seagrove, N. C.	1.64
First Church, Winchester, Va.	4.78
Pleasant Ridge, Ramseur, N. C.	2.00
First Church, High Point, N. C.	6.85
Linville, Va.	4.52
Antioch, Zuni, Va.	2.00
Timber Ridge, High View, W. Va.	1.75
First Church, Norfolk, Va.	7.99
Suffolk, Va.	12.50
Ramseur, N. C.	4.78
Leaksville, Luray, Va.	1.94
Graham Providence Mem'l, Graham, N. C..	1.52
Zion, Moneure, N. C.	1.50
Liberty (Vance), Henderson, N. C.	5.61
First Church, Portsmouth, Va.	9.71
United Christian, Lynchburg, Va.	2.34
Mt. Olivet (G), March, Va.	2.35
Ether, N. C.	3.63
Parks Cross Roads, Ramseur, N. C.	2.00
Pleasant Ridge, Guilford College, N. C.	.91
First Church (Berkley), Norfolk, Va.	9.46
Wake Chapel, Fuquay Springs, N. C.	5.00
Berea (Nans.), Driver, Va.	5.15
Elm Avenue, Portsmouth, Va.	6.07
Pleasant Hill, Liberty, N. C.	1.71
First Church, High Point, N. C.	2.61
Mayland, Broadway, Va.	2.25
Newport News, Va.	9.00
Oakland, Suffolk, Va.	5.00
Oak Level, Youngsville, N. C.	1.23
Randleman, N. C.	3.14
North Highlands, Columbus, Ga.	1.15
Bethlehem (Nans.), Suffolk, Va.	2.82
Union (Southampton), Courtland, Va.	1.34
Dry Run, Seven Fountains, Va.	1.87
Holy Neck, Holland, Va.	8.00
Durham, N. C.	16.00
Lebanon, Semora, N. C.	2.21
South Norfolk, Va.	9.17
Wentworth, McCullers, N. C.	5.18
Wakefield, Va.	3.01
Elon College, N. C.	12.50
Bethlehem, Timberville, Va.	1.75
Palm Street, Greensboro, N. C.	5.60
Holland, Va.	9.00
Total	$ 274.44
Burlington, N. C.	50.97
Woman's Bible Class, Norfolk, Va.	12.50

Self Denial Offering.

Previously acknowledged	$4,243.99
Mrs. H. W. Allen, Marion, La.	1.00
Mrs. S. J. Smith, Corbett, N. C.	2.00
Mrs. I. T. Byrd, Holland, Va.	5.00
A. F. Hozier, Norfolk, Va.	10.00
Total to March 1, 1928	$4,261.99

Summary.

Sunday School regular	$ 274.44
Specials	63.47
Self-denial offering for February	18.00
Mountain work	1.75
Woman's Board	1,677.19
Total	$2,034.85
Check to R. W. Malone, Treas.	2,034.85

J. O. Atkinson,
Mission Secretary.

FROM PORTO RICO.

Nearly thirty years ago, the first missionary came to Porto Rico with the gospel and the open Bible, and in the next five years following, eight different evangelical denominations found themselves working together for the spread of the gospel in this pearl of the Antilles.

The first years that our missionaries spent here were filled with hardships of different kinds. The necessity to learn the language when so few knew any English, the backward living conditions, the difficulties of gaining the first converts, and afterwards native pastors, the climate and all the different hardships that people in a different climate fall heir to were theirs. A big step was made when the first native pastors began their work, for the Americans (as all the missionaries were called) never could reach the people as well as one of their own.

Twenty-five years have passed, and many are the changes that have taken place in that time. Little by little the towns and villages have been reached by the gospel, and preaching-places established in every settlement, and a native pastorate has been organized. Not only that, but schools of training to train the pastors, Bible women, kindergarten teachers and nurses are working realities. A union seminary, training schools for girls to prepare them for pastors' assistants, and Protestant hospitals all are helping to make the evangelical Church in Porto Rico a reality and a power in the land. How may we build best for the future? What we do now will influence the future.

Many forces are at work these days to awaken the national consciousness of the different people throughout the world that have in the past been willing to be submerged. India, China, Korea, Philippines, Mexico are all working and agitating for more self-expression and are demanding a larger share in their own Church affairs. Porto Rico is not far behind, for the people are requesting more self-government, and such desires are being found also in the Church.

With many of the native Churches self-supporting, and the majority raising something to help their pastoral support, it is only natural that they should have more responsibility than they had in the beginning. With seven different denominations, missionaries are at the head or directing the mission at present, but is it right that they should endeavor to establish American Churches in Porto Rico, with all the different ideas of religious education, without it being tempered by the needs and ideals of the Porto Rican people?

All Christians in all lands may commune together on the essentials, but each country must have its own ideas of the non-essentials. A few days ago I read where a resident of United States was deploring such a denomination as the United Church of Canada, and he said he felt it would be against their democratic teachings to have a "United Church of United States." How be it, I am satisfied that the United Church of Canada is of value for Canada, whereas something else may be desired in the United States; so it is here in Porto Rico.

The time is past when the missionary may come and endeavor to put his ideas and training in American schools at work here. The present de-

mands that the missionary submerge himself so as to work through the ideals and desires of the national organization. Far better would it be for the national Church if the missionary would concentrate his efforts through training the young leaders in the schools and seminary, so that they may take the best and apply it to their own people as they know better what they need.

The success of the National Evangelical Church depends on those at home who will make it possible to train the leaders of the future, and it depends just as much on the missionary today on the field that they may work through the present organization as a leaven rather than as a separate force. A Porto Rican national evangelical Church is bound to come. What are you going to do to help it be of the greatest value in the kingdom of God?

Ponce, Porto Rico. B. W. MORTON.

IN THE GARDEN.

As we listen to people sing the song entitled, "In the Garden," with so much fervor, we often wonder what their thoughts about the song are, if they have any. We sing the old hymns and the newer songs many times without realizing the meaning of the words we sing; and the words are the picture around which the frame is placed, the jewel inside the setting.

Those who have read about Ira D. Sankey, the great composer and singer of gospel songs, know that he fitted the music to the words of the song; and how God did bless mankind as he sang the words into their hearts! In writing about the song, "In the Garden," we would like to analyse it, if we may, and get a little meaning of our own, perhaps not exactly as the author felt, but perfectly legitimate in itself. We have read how this song has been called "sentimental twaddle," if any may call this little sketch by such a name. We bear them no malice, we only pray that they may know the blessing of walking and talking with Jesus.

"I come to the garden alone,
While the dew is still on the roses,
And the voice I hear,
Falling on my ear,
The Son of God discloses.

"And He walks with me, and He talks with me,
And He tells me I am His own;
And the joy we share as we tarry there,
None other has ever known."

The early morning, before the cares of the day harrass and vex us, we go to the "beautiful garden of prayer" and walk and talk with our God to get the strength and inspiration needed for the work of the day.

A garden of roses—a think of beauty and sweet perfume—yet we cannot always go to enjoy the fragrance and the beauty, for to have it a thing of beauty, much time and care must be spent to keep it beautiful, and scratched hands and aching backs are many times noticed more than the beauty and perfume. So, after our early morning talk, we go into our garden of toil. Jesus said, "My Father worketh hitherto, and I work." He, too, knows the toilsome, weary way, and He walks beside us, if we will let Him, and helps us to keep sweet when everything seems to go wrong. And we can have sweet communion with Him, so that the things that irk will lose their sting and we can sing praises instead of speaking harsh words. Oh, how blessed that we can know that He is truly walking beside us!

"I'd stay in the garden with Him,
Though the night around me be falling;
But He bids me go—
Through the voice of woe,
His voice to me is calling."

"I'd stay in the garden with Him." Do we realize the full meaning of that line? Jesus' garden was Gethsemane, where He gave His all unto His Father's hands to do with as He would. It was there He said, "Not my will, but Thine, be done." We need to stay in that garden, and we need to have Him stay with us and strengthen us so that we may live such surrendered lives that He can work in and through us to His glory.

Oh, that men might mean just what they sing in that line, that His kingdom might come upon earth; but we hinder the coming of the kingdom because we do not truly say, "Thy will be done in (earth) me."

The night fell for Jesus when Judas Iscariot came to the garden and betrayed Him with a kiss and He was led away to trial. Our night comes when trouble, disaster or death comes into our homes and we are overwhelmed. Yet if we have indeed walked and talked with Him along the way, He is still near, and we need only to "lean our head on His loving breast and He will give us rest." Rest? Yes, the rest that He alone can give. "All things work together for good to them that love God." We may not be able to understand the "why," but He sees, and knows, and cares, and gives us the strength to go on with Him when we cannot go on alone. Praise His name. May His will be done.

Hopewell, Va. MRS. W. A. WARNER.

MISSIONARY MEETING.

Program for the missionary rally of the Alabama Woman's Conference, to be held at Spring Hill Christian Church, April 1, 1928.

Morning Session.

Call to Order—By District Leader.
Devotional—By Rev. C. W. Carter, Pastor.
Hymn—"I Go Where You Want Me to Go."
Scripture—Luke 10:1-11, by Mrs. L. C. Smith.
Enrollment.
Reports from Societies.
District Leader's Message.
Address—"The Missionary Need in the Alabama Conference," by Miss Alma Mitchell.
Discussion—"Chain of Prayer for Our Work," led by Mrs. O. H. Orr.
Solo.
Address—"The Youth and the Church," by Rev. C. W. Carter.
Special Offering.
Appointment of Committees.
Adjourn for Lunch.

Afternoon Session.

Call to Order—By District Leader.
Devotional—By Mrs. C. H. Mitchell.
Presentation of Goals—By Mrs. W. M. Melton, Pres.
Address—"What Missions have Done for Our Denomination," by Dr. S. L. Beougher.
Discussion—"What Our Districts are Doing," by District Leaders.
Discussion of Problems in the Societies, led by Mrs. O. H. Orr.
Reports of Committees.
Election of Officers.
Adjournment.

RUBYE RAE ORR,
District Leader.

THE HEATHEN DIE.

By G. S. HUNT.

(With apologies.)

In mission fields the heathen die,
While still unheeding, you and I
Securely rest in self-content
And count the moment wisely spent
To breathe a prayer into the sky.
We have the Truth, the Light, the Way,
But still we linger day by day,
And care not if the heathen die
Away from God.
From all around we hear their cry,
And see those people as they lie
On beds of pain.
Give them the Light,
That they may know the Way and Right;
And when you pray for men to go,
Be sure your help will make it so.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

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RELIGIOUS EDUCATION

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By Rev. H. S. Hardcastle.

Lesson XII—March 18, 1928.

Jesus Teaches Sincerity.

Golden Text: "Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23.

Lesson: Mark 7:1-23.

Devotional Reading: Psa. 24:1-6.

Sincerity—what is it? Well, the derivation of the word is very suggestive. It comes from two Latin words, "sine" which means "without," and "cera" which means "wax." Sincere or sincerity, then, means "without wax." But what does it mean to be without wax? It appears that in the olden days when an artist was doing some sculpturing, if perchance he should make a false blow or if he should make a flaw in his workmanship, he would take wax and fill in the flaw and then dust it over with the powdered stone which came from his work. If, however, he was fortunate enough to produce a piece of statuary or an image that had no flaws, and consequently no wax on it, he would stamp it "sine cera." Without wax meant that it was without false work; it was a genuine article; it was what it appeared to be; it was the "real thing." By that process through which so many words go, these two Latin words, "without wax," have come to mean in English, "sincere," real, true, genuine, unassumed.

Now, Jesus had a passion for sincerity or reality. He was, of course, an Idealist—the world's greatest Idealist—but He was also a realist, in the sense that He liked reality, genuineness, frankness, truth. There was no sham, or "put on," or artificiality about Jesus, and He uncompromisingly demanded sincerity of His followers, not only in religion but in every realm of life. He was very generous and forgiving toward the weaknesses of men, but insincerity brought upon itself His scathing denunciation. The words which He spoke against insincerity and hypocrisy still burn with the heat of His indignation.

The group which seemed to come in for the most pointed and scathing denunciations of Jesus were the Pharisees and the scribes. He called them fools and blind guides and likened them unto thieves and whited sepulchres, and even murderers. But His favorite word for them was hypocrites. Again and again He referred to them as hypocrites, and thereby hangs another tale, for, like sincerity, hypocrisy or hypocrite has a suggestive meaning. It seems to come originally from two Greek words, which mean "behind a mask," and was used later as a term to denote acting or playing. When a person sees another person on the stage, playing the part, say of Hamlet, he knows that he is not Hamlet; he is representing some one else; he is not what he really appears to be. It is significant, therefore, that Jesus applied this term to the Pharisees and the scribes so often, for it very clearly emphasizes the fact that Jesus held them up as those who were parading themselves as something which they were not. They were actors, they were playing a part, they were putting on. And they were doing this in the last place in which one ought to find it, but as a matter of fact in the first place in which one does find it. Because people like to "put the best foot forward," there is always the danger that people will try to appear to be something that they are not, and that they will try to appear better than they really are. Indeed, hypocrisy is a very subtle thing; so subtle that a person may even be an unconscious hypocrite. Furthermore, there is a hypocrisy that makes one seem worse than he is as well as a hypocrisy that makes one seem better than he is.

The lesson deals with a form of hypocrisy as manifested in the attitude and action of the scribes and Pharisees. They appeared to be so scrupulously religious about everything, when, as a matter of fact, they were not religious inwardly at all, or at least not in any vital sense. They would hold up their hands in holy horror at the thought of eating with ceremonially unclean hands, or of eating ceremonially unclean foods, while at the same time they would be harboring an unforgiving spirit, bigotry, pride, hatred, self-sufficiency, an unmerciful spirit, and other things that were the denial of real religion. They went even so far as to make the traditions, the opinions of the scribes about the law, take precedence over the law itself. And because they were insincere in so much that they said and did, they called down upon themselves the scathing denunciation of Jesus.

How much "make believe" there is in the world today! Not in the sense of fairy tales which we tell to children, but in the realm of so many, many things. So-called solid mahogany turns out to be veneer. All-wool turns out to be cotton, and poor cotton at that! What seems to be a pretty complexion at a distance, upon inspection is seen to be a "make-up." What seems to be a prosperous home is simply a colossal bluff, existing by buying things that never can be paid for.

In home life, in business, in school, in social circles—there is so much artificiality in so many social circles—in politics, in religion, everywhere—how much of this sickening and disgusting thing we see! How we need men and women, boys and girls who will ring true! Sincerity is no mere adornment of the temple of character; it is one of the great foundation-stones of the whole structure of the life that abides. As some one has said, the keynote of a really great life is "B natural." We cannot all be great, or rich, or brilliant, but we can be sincere; and if we are to approximate in any way at all the Master, we must make this quality the foundation of all that we build into our lives.

Lesson XIII—March 25, 1928.

Recruiting for the Kingdom.

Golden Text: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."—Dan. 12:3.

Lesson: John 4:34-42.

Devotional Reading: Isa. 55:1-11.

The kingdom forces must be recruited. Faithful members of the Church of long standing are called to their reward. Indifferent and careless members drop out of active service. The law of growth in the kingdom demands that the forces of righteousness become larger and more active and more powerful. New life is needed to give new impulse to the work. For these, and a number of reasons that could be given, the forces of the kingdom must be recruited. A Church must win people or that Church will eventually die. Evangelism is no elective course in the school of the kingdom; it is a required course. Whatever method is used—and there are several forms of evangelism, all of which have a place in kingdom strategy—some method must be used for recruiting the forces of the kingdom.

The verses of the lesson as printed are a part of that thrilling story of Jesus and the Samaritan woman at Jacob's well near Sychar. There is perhaps nowhere in the gospels a story that shows so clearly and simply the Master's consuming passion for winning people to a saving knowledge of God through Him, or His consummate tact in doing that which His consuming passion prompted. How that Man of Galilee, tired and weary, disdaining the artificial barriers that men had set up in regard to a rabbi talking to a woman, overleaping the racial prejudice and even hatred which characterized the Jews and the Samaritans, avoiding a futile quibbling over matters of theology, and showing a gentleness and at the same time a frankness and firmness that brought the woman to a sense of need and a hunger for reality, how He did this is a story that sends the blood coursing faster through one's veins, and makes one wish that he had more of the spirit of the Master. And then, the woman, having found a new peace, went and brought other Samaritans to hear the man that "told her all that she had ever done." The words of the lesson have to do with the story from this point on.

"My meat is to do the will of him that sent me, and to finish his work." And that is the central mission of our lives—to do the will of God. The trouble with so many, many people, all of us to more or less extent, is the fact that we neither seek to do the will of God in the large outlines and purposes of our lives, nor do we try to do His will in the details of our lives. Life according to Jesus had definite objectives and purposes and meanings, and a man can never come into the real fullness of life unless he has found the will of God and has given himself to trying to do it.

"Say not ye, There are yet four months, and then cometh the harvest?" One of the greatest weaknesses of the average person is the tendency to "put off." Ah! the things we are going to do, but never do. And nowhere is this dangerous and damnable thing more prevalent than in the realm of religion and Church activity. So many of us are saying to ourselves that we are going to speak to this one or to that one when we have our revival, or when the time is more convenient. Jesus would say that the harvest is not four months off, but that today right where we live and work there are opportunities for evangelism. Any time is harvest time for those who have their eyes lifted up to the fields already white unto the harvest, and who lift up their eyes unto the hills from whence cometh their help.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal." There is perhaps no more rewarding form of kingdom service than personal evangelism. And its rewards are for the life that now is and for the life that is to come. There is going to be a richer life both for the individual members of the Church and for the Church itself when men and women set themselves with whole-hearted purpose to evangelism.

"One soweth and another reapeth." "Other men labored, and ye are entered into their labors." Every man is debtor to the ages. The things we enjoy now we owe to others. The things we accomplish are often the fruitage of seed-sowing on the part of others, some of them whom we have never seen and do not know at all. The only way a man can pay his debts is to do for the coming generations what past generations have done for him. It takes faith and it takes a lot of grace sometimes to start something or to do something which we know will never come to fruition in our lives, or for which we know we will never receive any reward or praise. But it is a law of life.

"And many of the Samaritans of that city believed on him for the saying of the woman which testified." It sounds so simple that it hardly sounds true. Think of it—because one woman, who apparently had been known as a disreputable character, bore simple testimony to this man Jesus, many others believed on Him. But that thing is happening all the time. The man who can tell in a sincere way what Jesus Christ has done, and what Jesus Christ means to him, is helping other men and women to believe in Christ. Where there is reality in personal testimony there is power. The weakness of the "experience" or "testimony meeting" of other days was not its testimony, but in the fact that so often there was nothing vital about the testimony because the experience about which it testified was a think of the past and not a present reality.

"Now we believe, not because of thy sayings, for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world." To believe because of what another has said is good, but to believe because one has had an experience of the living Christ in one's own heart is best. And one's testimony and one's efforts at personal evangelism are never complete until men can say in a personal and convincing way, "I know that this is indeed the Christ, the Saviour of the world, and my Saviour."

CHRISTIAN ENDEAVOR.

Sunday, March 25, 1928.

TOPIC: "What is My Share in the Missionary Enterprise?"—1 Thess. 1:1-10. (Missionary meeting.)

Some Bible Hints.

Like Paul, we can remember in loving prayer our friends on the mission field (v. 3).

The gospel message must be accompanied by the power of the Spirit, and in this we in America can have a share (v. 5).

We can be encouragers of missionary converts, praising them, helping them (v. 6).

We can organize missions so that every convert becomes a missionary—a volunteer, who will carry the word afar (v. 8).

Suggestive Thoughts.

Missions demand my interest first of all. If they have not that, they will get little else. We must know the facts about missionary work.

Missions demand my thought and my prayers. If we merely think about missions when the pastor preaches a missionary sermon, our share in them will be very small.

Missions demand my money. They are the Church's big business, and capital is needed. The interest paid is in spiritual blessing, in world outlook, in human sympathy, and a reward in heaven.

My share in missions perhaps will be my life. Some people are giving their lives. Interest, thought, money, prayers, are small compared with the dedication of life to missions.

A Few Illustrations.

I can help to fill a wonder-bag for a missionary—gifts, letters, toys for children, suitable clothing (not cast-off garments), and so on.

I can help to spread a knowledge of missions first by getting a real knowledge of the facts; and, second, by telling the story to others. I can read missionary books and thus equip myself.

I can help in supporting a missionary, perhaps a native worker. Missionary societies will gladly assign such a worker. The Christian Endeavor Society may undertake his support.

I can become a Christian Endeavor tither, and give rather than raise money for missions. I can find a worthy purpose, propose it, work for it, help it along. For instance, the support of an orphan.

To Think About.

Why is indifference to missions so great?

Why ought we to have a share in the missionary enterprise?

What part in the missionary enterprise has our denomination?

COMING EVENTS.

March 20-29.—Series of Church and Sunday School Institutes in the North Carolina and Virginia Christian Conference.

April 28-29.—Children's Division Institutes, Henderson, N. C., for the Churches of Vance, Warren and Franklin Counties, Eastern North Carolina Conference.

May 31-June 1.—Valley of Virginia Sunday School and Christian Endeavor Convention, Mt. Olivet (G), Mr. R. A. Larrick, Winchester, Va., president.

June 12-13.—Western North Carolina Sunday School and Christian Endeavor Convention; place undecided; Mr. C. A. Walker, Burlington, N. C., president.

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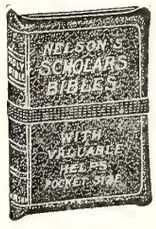

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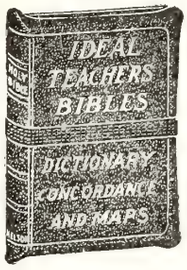

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"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

GUIDING PRINCIPLES OF DAILY PRAYER.

"Pray without ceasing."—1 Thess. 5:17.

One of the important guiding principles that makes prayer a delight is: do away with the idea that prayer is a duty and realize it for what it is —an unspeakable privilege. Not that prayer is not a duty, for it is the duty of duties; but we can realize what prayer means to us and can have joy in it only as we cease to think of it as duty and appreciate it as a privilege. Otherwise there is a strain to it. Prayer must be a free spontaneous outgoing of the soul, and this cannot be if thought of merely as prayer.

Another guiding principle that makes prayer a delight is, use the experience of others who join in prayer to God and pray alone in the quiet somewhere. Jesus told us to go in a closet and shut the door, and when ye do so unless you leave father and mother, and wife and children—that is, unless you get away from them, away from life a while—"ye cannot be my disciples." He means to teach that the quiet aloneness of prayer is necessary preparation for the joy of it and for the fellowship with others. Fellowship with others sets limits to growth because we adjust ourselves to our environment. It cost much to break with those we admire and love. But if one has the power of prayer within, it fires the hidden possibilities God has given him and inspires him to dare to be true even amidst a reverse judgment among dearest relations.

Another guiding principle that makes prayer a delight is: Realize that God is inexhaustible. There is nothing, however great, where you can stop and say: "All of God is here, and there is nothing so small but that it contains a revelation of God." To realize these things, prayer is a joy, God is satisfying and every experience leads on to more wonderful things in store for them who put their trust in Him.

Prayer.—Our Father in heaven, make prayer real to us. From our thoughts inward may we find the joy of Thy fellowship. Help us to discover Thy expectancy and to enthrone prayer and Thyself in the central place in our lives. *Amen.*

TUESDAY.

RESPONSIBILITY AND DUTY.

"Where art thou? Where is Abel, thy brother?" —Gen. 4:9.

These are God's questions. One places responsibility, and the other describes duty. Almost all of life is associated with the thought of family, the home, the hearth, the nursery, childhood, sisters, brothers, mother, father. "Where art thou?" If God meant to teach anything, it is that we are responsible for one another. To speak thoughtlessly, angrily, exhibit irritability or impatience, to say nothing of the far more generous things of life, must influence their lives and mar the image of God in them.

To declare ignorance and claim irresponsibility is begging the question. That is a kind of refuge in falsehood, an insult to God, and a hardening of the soul to defiance of God.

We sometimes say, "Oh, well, I have done no one any harm." Salving the conscience. But that is a Cain excuse which brought upon his head God's curse, and it applies to every one who disclaim any responsibility for others. Think and pray over this.

Prayer.—Our Father, what is the best thing we may do? Oh, may we know Christ! how to call on Him! how to trust in Him! O that we may love God and man and love our neighbors as ourselves. *Amen.*

WEDNESDAY.

PURITY AND VISION.

"Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

To be pure means making the reality of the kingdom of God our chiefest desire and endeavor; it means mingling with folks and in the affairs of the world, but untouched by shame or wrong. It means occupying ourselves with honorable interest. It means to be just as pure in the darkness as in the light, when alone as when in society. In the presence of the vulgar, to love the clean and the noble. In the presence of cruelty or dishonesty, to love the sacrificial and heroic. In the presence of need, to love sympathy and helpfulness. The happiness of the world depends upon pure manhood. A realization of God depends upon a pure life, and to see God depends upon a pure heart.

Prayer.—Dear Lord and God, in all the adventure and romance of our daily way may we be without sin. May our lives radiate with the bloom of purity even to our innermost thoughts. Lift us to the larger outreaches of Jesus and show us Thyself. *Amen.*

THURSDAY.

THE SIN OF BEING TOO BUSY.

"As I was busy here and there he was gone."— 1 Kings 20:40.

On the walls of one of our prisons is a motto: "The worst day in the life of a young man is the day he gets the idea that he can make a dollar without doing a dollar's worth of work for it."

It is a mighty late day to teach this in a prison. Why not every one know this and bring up the children that way?

Many a charge in life is undone, many a responsibility is undischarged, many a blessing is missed, because we were too busy. A prisoner may escape while the guard fills his pipe. Often we become unworthy of our duties while we play. Much of our bad luck began when we first began to practice deception, taking it for granted that all things were all right.

Shakespeare says, "Ofttimes excusing of a fault doth make the fault worse by the excuse." Pope said, "An excuse is worse and more terrible than a lie, for it is a lie guarded, and he who tells a lie is not sensible of how great a task he undertakes, for he must be forced to invent twenty more to maintain it."

The man of our text says merely, "I was busy." That was his only sin. A man told me once that he had so many other things to look after, his business slipped.

So it goes. Folks are too busy to go to Church, to read the Bible, to pray. Read the parable of the marriage supper (Matt. 22). Read the parable of the foolish virgins (Matt. 25). Read the parable of the rich man (Luke 16). Then remember that "Whosoever forsaketh not all that he hath, he cannot be my disciple." We are on the wrong scent in pursuit of happiness. It consists not in getting, but in giving. Care for thy soul.

Prayer.—Our Father, show us our duties. Give us keenness of discernment to know the most important to the soul and to life. Give us the courage to sacrifice the lesser for the greater and be approved in Thy sight. *Amen.*

FRIDAY.

OUR RESPONSIBILITY FOR OTHERS.

"Am I my brother's keeper?"—Gen. 4:6-9.

"Where is thy brother?" is God's call to us all. But who is thy brother? We answer the question with another: "Who is not thy brother?" God has in a wonderful way knit all men together. Every life is in some way touching, influencing, reacting upon some other life. Cain tried to beat a retreat from the responsibility of his great crime. But violated law stood at the bar of his soul, and, with the thunder of silence, kept saying: "Thy brother! Thy brother!" This question of God expresses the law that we are responsible each for the other's welfare, and Cain knew it as well as we.

But this law of life concerns not only what we do or leave undone, which acts directly on our brother, but also the example we set. I was driving last winter across an ice-bridge. I said to the driver, "Do you need to keep so far from the channel?" "I could go nearer," he replied, "but I don't want to make a road." I thought of the multitudes in the Christian world who are not so considerate.

A hotel-keeper, a former parishioner, cared greatly for cards. They were the one diversion in the home. One day he discovered that his two young sons were inveterate gamblers. He had made the road, the boys had gotten out on the thin ice and then in the current. Then there was the case of a mother who believed in the public dance. "To the pure, all things are pure," she frequently said. The infrequent dances she attended never seemed to harm her morals or dim her spiritual luster. But she made a road; her daughter got out on the thin ice and then in the treacherous current. We are our brother's keeper. Let us beware of making a road!

Prayer.—By one of the parents, asking that we may fully realize our responsibility for others whom our example may lead into moral and spiritual disaster.

SATURDAY.

THE GARMENTS OF THE SOUL.

"Awake, awake! put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem, the Holy City!"—Isa. 52:1-7.

The world has always pictured religion as gloomy and forbidding. Somber garments and long faces and terrible words have often given occasion for such a judgment. But God loves the bright and the beautiful, and He brings into our soul the greatest possible joy, and that eternal. He has clothed the earth in beauty, and spread over it a canopy of wondrous loveliness.

Scientists now tell us that every human body has around it an aura, something like a halo. In a higher sense, every soul is clothed with a spiritual garment, not so much seen as felt. And the garments of holiness and unselfish love are admired by all. Strength of character and loveliness of spirit are supremely winsome; and we can grow into these garments of the soul by fellowship with Christ, and by daily living the graces of His Spirit. In this way, best of all, we commend Christ to those that do not know Him: "By this shall all men know that ye are my disciples, if ye have love one to another."

Prayer.—By one of the parents, asking that those who are earnestly seeking the Christian life

(Continued on page 13.)

Christian Orphanage

Dear Friends:

It seems that in our report for January 19th the three following items were left out, under the heading "New Building Fund":

Class No. 1, Holland, Va.	$ 5.00
Men's Brotherhood Bible Cl., Holland, Va.	79.25
Mrs. W. J. Tucker, Gold Leaf, Va.	2.00
Total	$ 86.25

In making out our weekly report, we make an original copy for our record and also a carbon copy for THE SUN. Our copy shows these three items, but they failed to appear in THE SUN.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 15, 1928.

Brought forward		$3,001.99
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Long's Chapel	$ 6.66	
Greensboro, First	13.29	
Happy Home	2.47	
		22.42
Western N. C. Conference:		
Seagrove	$ 1.32	
Pleasant Hill	5.60	
High Point	3.70	
Ramseur	10.00	
		20.62
Eastern N. C. Conference:		
Mebane	$ 1.25	
Lebanon	2.05	
Catawba Springs	8.80	
Plymouth, Feb.-Mar.	9.80	
United, Raleigh	4.68	
		26.58
Eastern Virginia Conference:		
Oakland	$ 4.00	
First, Norfolk	7.78	
Mt. Carmel	4.21	
First, Richmond	13.63	
Rosemont	36.00	
Suffolk	25.00	
Franklin	10.00	
		100.62
Valley Virginia Conference:		
Bethlehem	$ 2.08	
Linville	4.89	
Leaksville	2.23	
		9.20
Georgia and Alabama Conference:		
North Highlands		1.03
Northern Sunday School:		
Lincoln Church, Lincoln, Kans.		1.00
Special Offerings.		
M. T. Dowd, support children	$11.91	
R. B. Wicker, support Edna	15.00	
Mrs. W. H. Keyser, Leaksville, Va.	1.00	
Luttie Keyser, Leaksville, Va.	1.00	
Hopewell Church, Hopewell, Va.	10.00	
M. Y. Wilson, support children	40.00	
		78.91
Grand total		$3,262.37

DAMASCUS.

The Woman's Missionary Society of Damascus Church met Sunday, March 4th, with Mrs. J. E. Corbitt, with good attendance. All seem to be willing workers for the good cause. They are planning to have a "hen party" Friday night before the third Sunday. We have a fine group of young people.

The Young People's Society meets on the third Saturday night, and always have good programs, which will lead to great usefulness in the Church. We have a good attendance at Sunday School under the leadership of our much-beloved and faithful superintendent, J. E. Corbitt. He is always on time and in his place.

The new year has made some changes in the work of the Church. Financially, the Church work is better than it has been in some time; everything is moving on nicely for the upbuilding of God's kingdom. We have as our pastor, Rev. E. B. White, of Dendron, Va., an able leader. He seems to be the right man in the right place, and his sermons are filled with the spirit of Christ. The Church is taking on new life, with preaching every third Sunday at 11 o'clock. Rev. White still holds his charge at Dendron, Va. We pray that all may press forward to the mark of the high calling in Christ Jesus our Lord who has blessed us so graciously.

MRS. ALMIRA HINTON.

FAMILY ALTAR.

(Continued from page 12.)

may be stimulated and encouraged by the assurance of Divine recogniiton from Him who never fails to help.

SUNDAY.

"UNTIL THE DAY DAWN."

"And God shall wipe away all tears from their eyes."—Rev. 21:3-5.

"Until the day dawn." These words are engraved on a headstone marking a small grave that lies cut on a sunny hill-slope. They tell the story of a happy family, of a dearly loved son, of a sickness that ended in death, of a faith in the Master that overcame death by looking beyond its darkness to the light of the eternal morning that shall break at last.

There are, no doubt, many such graves upon the hill-slopes of our land. And there are also many hearts that ache with grief and pain. How many of these who mourn have glimpsed the dawn from afar, and have supplanted grief with trust?

For the benefit of those who have not yet had this experience, let this be said: there is a refuge in such faith that is not to be found elsewhere. Grief may be forgotten in the hurry of the day, or drowned in a surfeit of worldly emotion; but its only cure is in a lively hope that looks forward to that fair day when God shall be with His children and they shall see Him face to face.

Prayer.—By one of the parents, asking that we may realize the lessons of comfort and assurance in God's Word. Pray for the faith that overcomes.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter	$1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter	.15
3. Pupils' Lesson Stories, per quarter	.06
4. Little Bible Lesson Pictures, per quarter	.05

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1. Group Bible Lesson Picture Roll, 16x20 in., per quarter	1.00
2. Group Pupils' Lesson Stories, Primary, per quarter	.07
3. Group Lesson Pictures, per quarter	.04

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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COMMUNION WARE

Individual Service

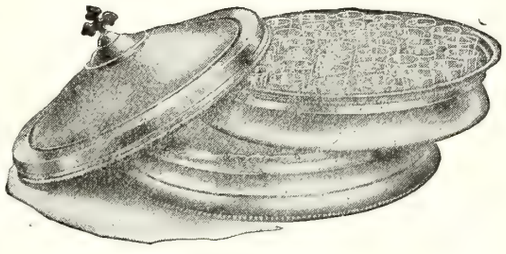
Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM

Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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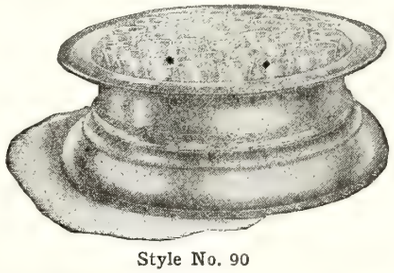
Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

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No. 4—Broad rim	9.00
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1536 E. Broad St., - - Richmond, Va.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Children:

As measles seem to be the order of the day, I am sending you a "measles" story. We all feel so glad that our Orphanage children, so far, are doing nicely. Let's hope they get along without any real trouble. How many of you sent them a little "sunshine"? Write to the Korner and tell us all about it.

With best wishes, I am,

Sincerely,

MRS. T. A. MOFFITT.

Ramseur, N. C.

A TWO-LEGGED SUNBEAM.

By Frances F. Wright.

Bettina was the color of a ripe-red tomato. She was hot, and she was thirsty, the cover was wrinkled, her eyes hurt her, the rash that covered her face and body was stinging like red pepper. Measles, she decided, was the worst disease a person could have, the very worst! However, Bettina had never had any other disease but chicken-pox, so she wasn't a very good judge of ailments.

She began to cry in a fretful, whimpering way: "Mother, I want my lemonade now!"

"In a minute, dear!" called mother. Her voice was sweet and cool and quiet, almost as refreshing as lemonade itself. How it could be, I do not know, for the more energetic twin had just pulled over a pitcher of milk. While she was mopping that up, the less energetic twin fell backward out the kitchen door and knocked all the breath right out of his body. She was washing his face with cold water and kissing and bandaging him when Polly came in the back door.

There was something about Polly that made everybody feel better the minute she came in sight. She was not specially pretty. She was just a healthy, quiet, cheerful-looking child, with oversized new teeth. But her eyes had an interested, what-can-I-do-for-you expression in them; her lips curled up in a way that made your own ashamed to stay turned down; her voice was gay without being loud. O well, I guess that's enough about Polly!

When Bettina's mother looked up and saw her coming in, she said: "O Polly, I'm so glad to see you. But wait! Have you had the measles?"

"Yes'm," said Polly; "both kinds. I came to see if Bet's getting along all right."

"Well, she's lonely," said mother; "and no two sticks were ever as cross as she is today!"

Polly laughed and said: "Well, I believe I can uncross her!" She went into Bettina's room. "Good morning, little redskin!" she said.

"O Polly," wailed Bet, "measles is a horrible disease! I'm about to die." She looked so very much alive lying there, red and angry, that Polly burst out laughing. Polly could even laugh at you without making you mad. In fact, her laugh was so full of mirth that Bettina couldn't help laughing a little too.

"Here," said Polly, "roll over and let me smooth your sheet. I had to do that forty-'leven times a day when Sissie had measles." Bettina was glad to roll over, and Polly drew the sheet tight and smooth and tucked it firmly under the mattress. For her age, Polly is more capable than any child I ever saw. I suppose that comes of being the oldest in a family of five children. Polly used to laugh and say earnestly: "I never will be the oldest again! It's a great mistake to be the oldest!"

When the bed was comfy, mother came in with a beaded pitcher of lemonade and two glasses. "Bless us, it's a party!" cried Polly. "And I wore my faded pinafore!" Bettina even got to feeling that it was a party. The dimples that had been sulking out of sight for a week now twinkled a moment in each cheek.

The day, which had started out as drearily as ever a day did, got brighter and brighter. When the twins got fussy for a nap, it was Polly who put them side by side in the hammock and sang and rocked them off to sleep while their mother got lunch ready in peace. When the fever began to rise and Bettina grew restless and cross again, it was Polly who got out the favorite story-book and read "The Three Wishes," while her mother sponged her off with cold water. Polly cut out a puzzle for her to put together when she felt like it. Polly hunted up two delightful pages of paper dolls for her to cut out. Just before she got ready to leave, Polly went out and got a handful of bright flowers and set them in a jar by the bed, where they nodded in the friendliest way.

Then she said she must go. Bet made her promise to come again tomorrow; the twins clung to her as tight as if she had been a big stick of candy; and their mother said, in her sweet, tired voice: "O Polly, Polly, how nice it is to have a little two-legged sunbeam for a neighbor!"

NOTICE.

The district missionary rallies of the Eastern Virginia Christian Conference will be held as follows:

Waverly District—Richmond, April 3rd.

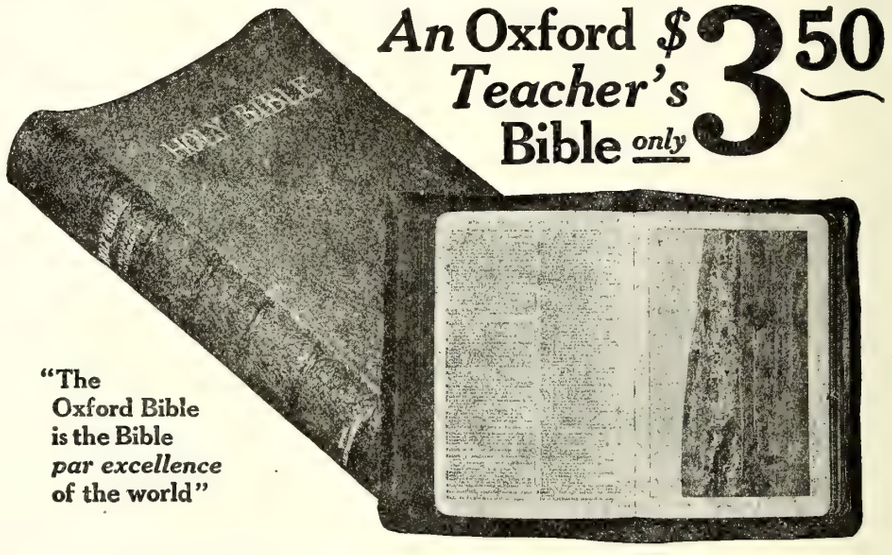
Norfolk District—First Church, Norfolk, Va., April 4th.

Franklin District—Antioch Christian Church, April 5th.

Suffolk District—Berea (Nansemond), April 6th.

MRS. L. W. STAGG, *Sec'y.*

OXFORD BIBLES



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Specimen of Type

17 And there was a very sore battle that day; and Abner was beaten,

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All proper names and difficult words divided into syllables and accented so they may be correctly pronounced. Sizes 8½ x 5½ x 1⅝ inches.

Specimen of Type

6 And Ā-hī′-shär *was* over the household: and [a]Ăd-ō-nī′-răm the son of Ăb′-dă *was* over the [2]tri-

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OBITUARIES.

MORGAN.

My father, Joseph Pleasant Morgan, was born April 23, 1853, and died March 3, 1928, age 74 years, 10 months and 10 days. On April 4, 1875, he married Miss Sarah Ann Morgan, and to this union were born thirteen children—four girls and nine boys. One girl and two boys preceded father to their heavenly home several years ago, leaving to mourn their loss my mother, Sarah A. Morgan, and my sisters—Mrs. E. W. Freeman, Rockingham, N. C.; Mrs. Dock Williams, Candor, N. C.; Mrs. Benson Thompson, Albemarle, N. C., and the following sons: E. B. and E. V., Asheboro, N. C.; G. R., of Spies, N. C.; R. I., of Parkersburg, N. C.; N. J., of Carthage, N. C.; S. A., of Newport News, Va., and J. F., of Norfolk, Va. He also is survived by one sister, Aunt Elizabeth Monroe, and four brothers—Uncles Mark, Raleigh, Jim, and Frank Morgan.

We buried Father in the family lot, on the old home-place, near Spies, N. C., on the afternoon of March 5th. A large number of relatives and friends were present at the funeral, which was conducted by the Rev. J. H. Buffalo, pastor of Carthage M. E. Church, South.

The expressions of sympathy were many and beautiful. The following telegram was read at the grave, and was greatly appreciated: "Rev. J. F. Morgan, Star, N. C.—The members and friends of Berea Christian Church extend to you and your loved ones our heartfelt sympathy, love and prayers. (Signed) Berea Christian Church." We all appreciated this and the other messages of sympathy so much.

Father was a good man, one of the salt of the earth. He was a member of Big Oak Christian Church and died in the faith. His last message to the family was, "I am going home to heaven in a little while." We are all grateful to have had such a father, and we want to continue to honor him by living such beautiful lives as to enable us to meet him in his new home and form that new circle which shall never be broken.

J. F. MORGAN.

WHITLEY.

Inasmuch as our Heavenly Father, in His great wisdom, has seen fit to remove from our midst the wife of our beloved friend and class-mate, Elisha Whitley;

Whereas, in her death the First Christian Church of Portsmouth, Va., has lost one of its loyal and devoted members; be it resolved:

1. That while we mourn the loss of our friend, we bow in humble submission to the will of Him that doeth all things well.

2. That her life and influence has been a blessing to us and to her community; that her Christian fortitude and patience be an inspiration to us to live closer and do more for the Saviour whom she loved and trusted.

3. That we extend to the family our sympathy, and ask our Heavenly Father's blessing upon them in their loss, and that a copy of these resolutions be sent to the family and to The Christian Sun and be spread on the minutes of the Men's Bible Class.

C. F. RUDD.
C. J. HEATH.
R. W. HOLLAND, JR.

"Perseverance," that's what we want! If we don't succeed today, we'll get at it all the harder tomorrow; and if we don't get it then, we'll go at it the next day, and every day of the week. If we don't succeed in January, we'll go at it in February; and if not in February, in March, and no let up in summer.—D. L. Moody.

It's true we cannot reach Christ's fortieth day;
Yet to go part of that religious way
Is better than to rest.
We cannot reach our Saviour's purity;
Yet we are bid "Be holy e'en as He"—
In both let's do our best.

—G. Herbert.

"We must never make the mistake of assuming that the gospel of Jesus Christ is an American institution. It is for the world, and it is ours now to be a servant among the nations in carrying the blessed glad tidings and heal the broken peoples of earth."

MISSIONARY PAGEANTS.

Two Masters—By Bertha Cooper Fraser. One of the very best ones published. Price .....10 cents

The Cross Triumphant—Forty people; about one and one-fourth hours long. Price .....35 cents

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

AUSTIN.

Horace Newman Austin died at the home of his sister, Mrs. Herman Rawles, Suffolk, Va., February 29, 1928, aged 27 years. The funeral services were conducted at Bethlehem Church by the writer, assisted by Dr. W. D. Harward and Rev. G. A. Pearce. The burial was in the Church cemetery.

The deceased leaves a father, J. W. Austin, Suffolk, R. F. D.; one sister, Mrs. Herman Rawles, Suffolk, and two brothers, W. D. and W. C. Austin, Sufflok, R. F. D. Horace had been a cripple from childhood, but bore it with Christian grace. He was bright and ambitious to be worthwhile in life and gladly rendered such service as his physical condition permitted. He was a member of Bethlehem Christian Church and died calmly trusting Christ as his Saviour. May our Heavenly Father bless and comfort his loved ones. N. G. NEWMAN.

RESOLUTIONS OF RESPECT.

Resolutions in memory of our deceased class-mate, John C. Savage, who passed away December 15, 1927:

Inasmuch as our Heavenly Father, in His great wisdom, has seen fit to remove from us our beloved friend and fellow-member;

Whereas, in his death the Men's Bible Class of the First Christian Church of Portsmouth, Va., has lost one of its loyal and devoted members; be it resolved:

1. That while we mourn the loss of our dear brother, we bow in humble submission to the will of Him who doeth all things well.

2. That his life and influence has been a blessing to us and to the community, and his influence continues to radiate through the lives of his family.

3. That the Christian fortitude and patience with which he bore the many years of suffering be an inspiration to us to live closer and do more for the living Saviour in whom he trusted.

4. That we extend our sympathy to the family and may the sweet assurance that he has gone to receive his crown comfort and heal their broken and sorrowing hearts.

5. That a copy of these resolutions be sent the family, a copy to be sent to the Christian Sun, and be recorded in the minutes of the Men's Bible Class.

C. F. RUDD.
C. J. HEATH.
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An **Oxford Teachers' Bible** has references and 300 pages of helps that are a mine of information to Bible students. The helps are arranged in alphabetical order, like a dictionary. They are accurate, comprehensive and up-to-date. A few styles are listed here. Many others are described in our Bible catalogue, mailed upon request.

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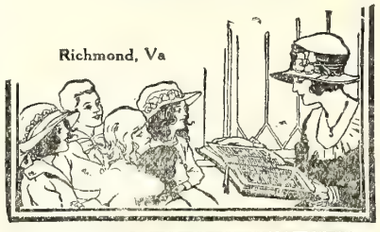

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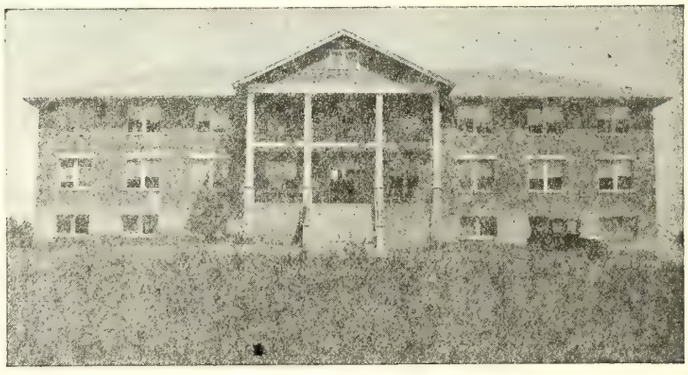

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For catalog and other information, address S. L. Beougher, President.

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27 And the boys grew: and E'sau was a cunning hunter.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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AND the third day there was a marriage in Ca'na of Gal'i-lee; and the mother of Je'sus was

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Harmony.—

A certain prominent minister, when asked the secret of his long and useful pastorate of a certain Church, replied, "Harmony." This is a Christian grace of far-reaching power, and one that every minister should studiously and prayerfully cultivate. The Lord fill us with love that "suffers long, and is kind."

The Longest Tunnel.—

On February 26th, the Moffat Tunnel was opened, and so was brought to completion the longest tunnel in North America. The Moffat Tunnel is more than six miles long and pierces the continental divide west of Denver. When the western connections are completed, the tunnel will shorten the transcontinental journey by about 180 miles.

Porto Rico.—

The worst living conditions in the United States exists in Porto Rico, according to a report by Dr. George Luther Cady. His report was based on a tour of inspection by nine prominent Congregationalists. Dr. Cady is familiar with the living conditions of the under-privileged classes in various parts of the country. Poverty makes it impossible for the people to provide sanitary conditions. Diseases are uncontrolled in any adequate fashion. There is a dearth of religion in the island, only one-fourth of the population being affiliated with any Church. The population numbers baout 378 persons to the square mile. The schools are able to provide for only half of the school population, and the children run loose on filthy streets. According to Dr. Cady, the conditions are appalling, and the Christian Church is responsible for seventy thousand people in this island. As we think and plan missions, we should think and plan specifically with the need in mind.

With the Drys.—

In replying to Senator Borah's letter, Mr. Hoover was not as sweeping as some of the other candidates have been, but he said: "I do not favor the repeal of the eighteenth amendment. I stand, of course, for the efficient, vigorous and sincere enforcement of the laws enacted thereunder. Whoever is chosen President has, under his oath, the solemn duty to pursue this course. Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose. It must be worked out constructively." This statement definitely places Mr. Hoover with the drys, and those familiar with the activity of Mr. Hoover can readily understand what an efficient, vigorous and sincere enforcement of prohibition would mean to him. He is facing now his first test of candidacy at the polls in Ohio, and we trust he may find a hearty response to his declaration from the American public. Prohibition is facing one of the crucial hours, and we must rally to retain the ground we have gained. Prohibition has not made a Utopia, but it has vastly improved conditions, and we dare not slip back to old ways, as Ontario, Canada, has done. In Ontario, drunkenness has increased and bootlegging is just as much in evidence as ever it was under the temperance legislation. The dry forces have to start all over again to do their work, because the Christian men and women of the province did not stand by in the hour of need.

A Deserved Defeat.—

When Secretary Wilbur and the admirals laid their navy bill before the committee of the House it asked for a program of naval building which would give the United States seventy-one new ships of various types within the next five years, costing about $725,000,000. The bill carried with it a provision for presidential suspension in case a disarmament agreement should be reached. The committee immediately proceeded to strike out this provision, and left it to provide for full completion within five years. Then the storm fell. Petitions from large organizations and from individuals who spoke for large sections of the American people poured in, and the committee paused to consider the temper of the American people who would not be thrust into a gigantic naval-building race by the jingoists. The bill has been reported at least to the House and it provides for sixteen ships instead of seventy-one; for an expenditure of $274,000,000 instead of $725,000,000, as in the first proposal. The parties who stood for big navies have had a well-deserved defeat, and one which the army and navy men may well remember. The American people have definitely shown that they do not want admirals and generals chasing about looking for potential enemies and seeknig through vast military preparations to provoke wars.

A Changed Idea.—

When Mr. Thomas J. Kelley became head of the Manufacturers' Association, of Hartford, Conn., he was opposed to prohibition. Since that time he has undergone a complete reversal of opinion. He has issued some interesting facts in pamphlet form. During the year he points out that more than 43,000 men and women lose their jobs in that area, and it is interesting to note that for that part of the number occurring over two months only fifteen were discharged for intemperance, or in the run of the year about eighty-five persons out of more than forty thousand would be discharged for intemperance. He has definitely established by investigation the fact that the conditions of living for the factory worker and his family are much improved under the eighteenth amendment. He points out that his efficiency as an industrialist has been materially raised, and that in many other ways the eighteenth amendment has helped the worker. He believes in prohibition and does not think that the law should be altered to please those who feel that their personal liberty has been infringed. If the worker has weaned himself away from alcoholic drinks, may we not hope that those who are educationally cultured will do the same? Mr. Kelley is positive that the bootleggers of the Hartford district are not finding their customers among the workers. Studies of this kind should be given wide publicity in these days when the nation may be called upon to select a dry or a wet candidate for the presidency of the United States and so give expression to the national convictions on this vital issue. The Church must step in and make sure that the children of the next generation are born into a world free from alcoholic beverages.

A Significant Pilgrimage.—

During this coming June, the Congregational Church of the United States will be host to a pilgrimage of twelve hundred Congregationalists from Great Britain. They have chartered the White Star liner Celtic,, and during that voyage it will be known as the second Mayflower. During the visit, which will last from June 11th to June 16th, a significant service will be held at Plymouth Rock. There the Congregational Church in the United States and in Great Britain will reconsecrate itself to the principles of the Pilgrim faith. Shrines of Congregational interest will be visited in the cities of Boston, New York and other cities. In Brooklyn the members of the pilgrimage will visit the Plymouth Church, made famous by Henry Ward Beecher, known in England for his visit there during the Civil War on an anti-slavery campaign. The National Council of Congregational Churches is providing the entertainment for these delegates of good will. The purpose of the visit is to cement a closer friendship and a deeper understanding of the British and American Congregationalists.

The vast majority of the Congregationalists of the world are in America and Great Britain. In America there are about 915,000, and in Great Britain about 480,000. This body of Christians have made large and abiding contributions to the cause of democracy, and it is hoped that the friendship and good will established by this pilgrimage by bringing England and America closer together. Every Congregational Church in the United States is asked to have a direct part in this pilgrimage by corresponding with one of the visitors from the other side through its minister. This will enlist the interest and helpfulness of the whole Church in the project. It is hoped by those promoting the visit that the correspondence thus begun may continue through the years.

NOTES-PERSONALS

Rev. H. E. Crutchfield, pastor of Liberty Church (Vance), was in Richmond recently on pastoral duties and made THE SUN office a pleasant call.

Miss Chiyo Ito is now Mrs. N. Kato. Her address is 52 Shioiri, Yakosuka, Japan. She is still identified with the work of the Christian Girls' School, of Utsunomiya.

Bro. Chas. D. Johnston, superintendent of the Christian Orphanage, was in Richmond the past week and attended the services of First Church. He is much improved in health.

Dr. W. M. Jay has been called to the bedside of his aged mother, near Pittsburgh, Pr. Mrs. Jay is in her seventy-ninth year. The Church will sympathize greatly with Dr. Jay in this hour.

Dr. G. O. Lankford is to give the baccalaureate sermon at the Congregational School, at Star, N. C., on March 30th. The Star people are to be congratulated for the privilege they will enjoy of hearing a real sermon.

The revival services which have been in progress at the First Christian Church, Richmond, Va., conducted by the pastor, Dr. C. C. Ryan, assisted by Rev. J. F. Morgan, of Norfolk, Va., will come to a close Thursday evening.

Dr. R. C. Helfenstein has been assisting Dr. L. E. Smith, pastor of the Christian Temple, in a series of evangelistic services. The services began on the morning of March 12th. We have not learned the results, but are sure that the Temple is enjoying a spiritual feast.

Rev. E. B. White writes: "I am enjoying my course of Bible study with the Moody Bible Institute. I had the pleasure of preaching to a fine congregation at Damascus Sunday. These good people are showing a magnificent spirit of co-operation. I preached for Bro. Garman at night. We had a great service."

The ministerial students of the college have been giving programs in various places recently in reach of the college. Drs. Fleming, Lankford and Rowland have each spoken in highest terms of the programs they give. We have a fine body of ministerial students in the college, and they promise much for our future leadership.

Rev. E. M. Carter has been awarded a scholarship by the School of Religion of Vanderbilt University, and will attend the Rural Church Conference, to be held there April 9-20. Bro. carter has been honored in this way before by Vanderbilt University, and regards this Conference as one of the most important held in the Southern States each year.

The Church will sorrow in the death of Mrs. Susie V. Fry, veteran missionary of the Christian Church in Japan. At her own expense, Mrs. Fry has conducted for years, in connection with our Japan mission, a girls' school. She was a tireless worker and rejoiced to sacrifice for the cause of Jesus Christ. Our sympathies go out to Bro. Fry in his sad bereavement.

Rev. W. C. Martin writes that the work on our new Church in Biscoe, known as the Wellons' Memorial Christian Church, is progressing nicely, and that they hope to have it finished before Conference this fall. Any person who feels inclined to send a contribution to assist in the building of this Church in memory of Uncle Wellons should send the same to Rev. W. C. Martin, Candor, N. C.

Dr. Daniel Albright Long had the unique experience of being invited to preach in the Protestant Episcopal Church of Florence, S. C., recently. Dr. Long preached from the text: "And He said unto them all, if any man come after me let him deny himself and take up his cross daily and follow me." The *Morning News Review,* of Florence, speaks in the very highest terms of Dr. Long's sermon.

Rev. R. E. Brittle has been called to be the pastor of the Cypress Chapel (Virginia) Christian Church, Eastern Virginia Conference. Bro. Brittle is a senior in Elon College. He will preach once a month at this Church until his graduation, and then he will become all-time pastor. Cypress Chapel is one of our strong Christian Churches in the open country. Here's wishing the pastor and the people good success.

The Piedmont Ministerial Association met at Elon College on Monday, the 12th, and spent a profitable day together, lunching with the college students at noon and attending chapel, which Dr. P. H. Fleming conducted. The association voted to meet at the college the second Monday in April also, which will be Easter Monday. It is a pleasure to the college to welcome the brethren here for this meeting or for any other.

Mr. Amos Lassiter, Suffolk, Va., Route 1, says that THE CHRISTIAN SUN is the first paper that he ever read. He is still reading it. It was in 1858 that Bro. Lassiter became a reader of THE CHRISTIAN SUN. So that he has been reading it for seventy years. Do we have any other seventy-year readers of THE CHRISTIAN SUN? If so, will they please report? We think Brother Lassiter should be placed on the honor roll.

Rev. H. C. Caviness, of our Portsmouth Church, writes that his Church will go over the top in the mission offering and that he is having splendid success in his meeting. Over 800 people have been reached in the first three weeks. Many have been saved and added to the Church. Family altars in many cases have been established. Bro. Caviness is faithful and an effective evangelist and pastor.

The Executive Committee of the Southern Christian Convention held a session in the city of Norfolk, at the Y. M. C. A., on Monday, the 19th, and made out the program for the approaching session to be held in Richmond, Va. The approaching session of our Convention is a most important one. The Church should be earnest in prayer for the divine guidance in meeting and solving the problems that must be faced at this session.

Dr. A. Liggett Lincoln, New York City, and Mr. J. Earl Massey, New York City, two alumni of Elon College, will represent their alma mater officially at the inauguration, respectively, of President-elect Robinson, of New York University, and Dean-elect Russell, of teachers' college, Columbia University, during the present month. These two worthy alumni will represent their college well on these important academic occasions.

Mrs. A. W. Sparks, wife of the Home Mission Secretary of the General Convention of the Christian Church, Dayton, Ohio, has recently undergone an operation. She is resting easily at this time and the hope is that she will soon be entirely well.

We just have another encouraging word from a good friend who is in daily association with Dr. Atkinson. He says: "Dr. Atkinson dined in my home today and we had a most delightful chat in my study. He is getting a real ruddy color, and in two weeks will be himself again." This will be most encouraging word to our people.

Rev. Morgan L. Williams, director of religious education of the Northern Baptist Convention, in speaking of the work of Elon College in religious education, says: "So far, in my investigations I have found no institution that has faced our common problem of training leadership as Elon College has faced it."

The Hopewell Christian Church will break dirt for its new house of worship Saturday, March 24th, at 3 o'clock P. M. Bro. J. M. Darden, who is now Acting Mission Secretary, will be master of ceremonies. Dr. W. W. Staley, Mr. and Mrs. Sam Leonard Davis, and others will assist. Bro. Davis will lift the first shovel of dirt. A telegram just received from Bro. Darden reads as follows: "Will break ground for the Christian Church at Hopewell Saturday, 24th, at 3 o'clock P. M. (Signed) J. M. Darden."

Dean N. W. Walker, of the department of education of the University of North Carolina; President J. W. Jenkins, Piedmont College, Demorest, Ga., and Dr. W. D. Weatherford, president of the graduate college of the Y. M. C. A., Vanderbilt University, Nashville, Tenn., have been recent chapel speakers at Elon College. It is the part of wisdom for colleges to bring in noted speakers from other institutions to address chapel exercises. Following their chapel talks, these distinguished leaders have held personal conferences with the students and discussed with them their life problems.

Mr. and Mrs. J. E. Sykes, of Ivor, Va., celebrated their golden wedding anniversary on Sunday, the 26th of February. A large number of relatives and admiring friends honored these saints of the Lord on their happy day in their career. Rev. C. E. Gerringer, psator of Mrs. Sykes, was present and acted as master of ceremonies. Rev. A. K. Lamden, pastor of Mr. Sykes, was also present and conducted the devotional exercises. A beautiful meal was served these devout Christian people, and a gift in gold was also provided them as an expression of appreciation. Mrs. B. H. Lane was largely responsible for the success of the occasion.

Rev. R. A. Whitten, who has been spending a month in Florida recuperating and resting, writes from Orlando that he has seen Dr. Atkinson and that they have been outriding together, and adds: "We rejoice to find him on the road to recovery, and our earnest prayer is that God may continue His blessings upon him and that he may soon be able to take up his important task in our Church." Bro. Whitten expects to return to his pulpit not later than the first Sunday in April. In his absence, members of the college faculty have conducted services for him at Reidsville and Monticello. The following brethren have assisted in this work: Prof. S. A. Bennett, Dr. T. C. Amick, Dr. W. M. Jay, Prof. T. E. White and W. A. Harper.

THE CHRISTIAN SUN'S PULPIT

THE GREAT INCENTIVE.

REV. JOHN G. TRUITT, *Preacher.*

"The Lord is my Shepherd."—Psa. 23:1.

Why did they do it? The great and good men of the earth have suffered so many things that have caused them to be branded by their contemporaries as foolish. Why did they do it? What was the great incentive? What strange power led them on? What is it that makes their names live after them? And why do teachers repeat them to their pupils? Paul says, "We are fools for Christ's sake," and so often the world wishes to reply, "Yes, you are a fool, indeed, if you are a fool for Christ's sake." For so many of the world and so much of the world have not and has not learned anything very great about doing things for Christ's sake.

Stephen started out to do something for Christ's sake. "And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." Why did he do it? Didn't he know he would be stoned if he kept on following the gleam which had flooded his very soul with light and daring? When he was about to be stoned, why did he not recant?

"The Lord is my Shepherd."

"And what shall I say more? For time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jepthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens. Women received their dead raised to life again." Up to this point in this quotation we may be assured that there is every indication of great sacrifice, but always there was rich reward. There are plenty of folks who would not mind today subduing kingdoms, obtaining promises, escaping the edge of the sword, being made strong in weakness, or of having power over the forces of death. All of that is well and good. We do not have to search for an incentive there, but what makes the remainder of the quotation possible: "And others were tortured, not accepting deliverance (why didn't they accept it), . . . and others had trial of cruel mockings, and scourgings; yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goat-skins, benig destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth." Why did they do it?

Why did Paul write to Timothy and caution him to "endure hardness as a good soldier of the cross?" Or why did he so live his own life as to write to the Church at Corinth and say: "Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, and in cold and nakedness."

Somewhere Stephen must have seen Jesus and loved Him. Paul must have given Jesus all the devotion of His soul from the very hour he saw Him on the Damascus road. It must have been that God's love for them had been perfected in their reciprocation of His love. We have repeated so often the text: "For God so loved the world," etc., that we have become quite content with God's loving us, and have not thought so much about loving Him in return. We wander how nine of the ten lepers could go on without thanking Jesus for healing them, and yet the Church of whcih we are a part has a hard time maintaining its prestige in the community and the world. We wonder why people two thousand years ago could have so little real respect for righteousness as it was incarnated in Christ, and yet we allow the Church to become a laughing-stock for the lack of sheer loyalty on our part. Have we seen the Father? Do we love Him?

Stephen must have been human, and no doubt, therefore, wanted somewhere to miss the sufferings of death, but he loved Jesus; he must have wanted to turn bcak, but the Lord was his Shepherd, and the Lord was leading on. Stephen was not satisfied with all the love coming from the Lord, without his showing a divinely begotten love within himself in return. A man of Paul's mettle must have wanted to do something very human about it when the Jews began to beat him about the fifth time. Or the third time they beat him with rods he must have wanted to call on the great Roman eagle to put a stop to their malicious manhandling of one of their own brethren; but Paul loved Jesus. How often in the pain, suffering, hunger, and nakedness he must have wanted some of the comforts about which the world is clamoring so greatly today, but he had abandoned himself completely to Christ. And he had a consciousness that he was "a pattern to others for Jesus," as he told Timothy.

No task was too large, no sacrifice too great for those who in the fullest sense of the word could say, "The Lord is my Shepherd." Hungry, they said, "I shall not want"; naked, they sang, "I shall not want"; imprisoned or stoned, they whispered the sweet refrain, "The Lord is my Shepherd; I shall not want." What was the great incentive for this sort of loyalty? Ah! what, but love! Love asks no sweeter reward than the privilege of loving. Human love seeks to serve the person loved; looks eagerly for every opportunity to remind that person of that love; and feels that life is at its fullest when finest opportunity for serving the one loved is offered. The larger the souls, the loftier and purer their love; and the more willing and anxious they are to make sacrifices commensurate with the requirements in expressing that love.

Something of that sort of love for Christ must have been in the soul of Ignatius. Ignatius, a disciple of the beloved apostle John, did not turn back when he saw martyrdom coming as his lot. He had learned to love Jesus by association with one who had lain his head upon His breast; and that love would not allow him to lament his lot, even though it led him to death itself. Shame on me if I shall flinch at some little call of the Christ to show my love and loyalty to Him. Shame on me if I shall not be willing to go without something that I wish personally to have if by that denial I can show myself a lover of Jesus Christ. Shame on me if I shall not even suffer want before I shall miss the opportunity of looking into the face of my Lord and saying, "He restoreth my soul."

Along with Ignatius, I link the name of Polycarp. He was the last witness of the apostolic age. He told the proconsul of Asia Minor that he had served Jesus for six and eighty years, and that from Him he had experienced nothing but love and mercy. It is recorded of Polycarp that he joyfully went to the stake, and praised God amidst the flames that he had been counted worthy of martyrdom for Christ. Ah! Polycarp knew a companionship and a love which made the Christ his Lord, and he could say of Him: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Fourteen hundred years later, when John Huss, with his hands bound behind him, and his neck fastened to a stake with a chain, was asked to recant, he replied, "I shall die with joy today in the faith of the gospel which I have preached."

Sometimes when I think of these, and the great incentive of love for Christ which led them on, I should like to tabulate a list of last words of some folks today before they quit Christ and the Church. I should like to propound Paul's question to some of them: "Ye did run well; what has hindered you?" And I think we would all be ashamed of ourselves for some of the answers which we would give: "I slept too late," "Have gotten out of the habit," "There's a fellow there I do not like," "The preacher hurt my feelings," "It's money every time I go," "Have to work late Saturday night," "Can get better sermons over the radio," "Not financially able," "Do not have any one to go with," "The music is poor." Such answers are neither hot nor cold; they make a mockery of Christ and completely evade the issue.

When the makers of such answers die, their minister may read over their stiffened form, "The Lord is my Shepherd; I shall not want," but where is the life of real loyalty to Christ which should be an abiding testimony that in all things they did make the Lord their Shepherd? We cry, "Hard times," when "hard hearts" is a better description of the facts; we seek bank accounts, when beautiful characters are more to be desired; and we excuse ourselves from Church on account of the service, when we have never once thought of the Saviour.

But, on the other hand, let us be heartened by the fact that there is ever an increasing number of those who do really make the Lord their Shepherd, and follow His leadings. Let us join that host, and if we shall seek to join we must be assured that we join out of our love for Him, and that we are to manifest that love at whatever the cost.

PROGRESS IN FOREIGN MISSIONS.

THE OLIVE G. WILLIAMS MEMORIAL CHAPEL, PORTO RICO.

At Salinas Playa, the little village out from Salinas, on the seacoast, where Miss Williams used to gather the children to teach them fancy-work and the Bible, this little chapel was built as a memorial to her years of faithful service as a missionary of the Christian Church to Porto Rico. The money for the chapel and its complete furnishings came from voluntary individual gifts of the women of the Christian Church.

During the entire time that Miss Williams served as a missionary in Porto Rico, her salary was furnished by the Christian Temple, of Norfolk, Va. Since her death and the sending of Miss Victoria Adams to that island, the Temple Church has assumed her salary and general support of her work to the extent of twelve hundred dollars a year.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PREACHERS AND THE CHURCH PAPER.

The preachers are on the field. The Church paper goes to the field. There should be a closer contact between the preacher and the Church paper than now exists. There are several reasons why this is true. Personal contact creates personal interest. Personal interest contributes to all other interests. People speak to people they know. The only means of local Church contact with Churches in other sections is the minister and the Church paper. This suggests a wider use of the Church paper. This can be reached best through the pastors of the Churches; and there is one good way in which this can be accomplished. That way is for the pastors to write for the Church paper and report what their Churches are doing. Do not report what they are not doing. Negatives do not make progress.

If the pastor of a Church will report what his Church has done through its auxiliary societies, its Sunday School, its prayer-meetings, its benevolent collections, with just enough of persons mentioned to give the report local interest, it would work a revolution in local work and in subscriptions to the Church paper. A man reads in the paper what he writes himself. He reads that first. Watch a man or woman who has written something for the paper, when he opens it, and he will invariably hunt for his piece. The same is true when something is written about a person; that person will read that with an interest unknown to others. Jesus Christ was very personal in His relations and His work for men. "Follow me," was the key to His ministry. He touched men and women and healing entered into those who touched Him. "As many as touched Him were made whole." It was the personal contact with Jesus that counted most. This personal touch, this printed touch, this co-operative touch, counts beyond measure. The paper can be made a channel of blessing when pastors and Churches write their service in sending to THE CHRISTIAN SUN what is being done in the local Church.

One thing should be considered in this service. All matters reported should be as personal, as helpful, and as condensed as possible. Real information in as few words as possible is what counts among the people. Such reports, sent in by ministers, would keep them in touch with one another as well as in touch with their people, through the paper. The paper is useless without readers, and readers are few without interest. It is, no doubt, true that no regular reader of THE CHRISTIAN SUN fails in loyalty, liberality, and love for the Church; but the number can be increased, the personal interest enlarged by simple contact through the paper. The Church needs a wider expression of views through its paper, and that can be accomplished by all the ministers sending in brief reports of what is being done in their Churches. A few writers cannot make a good Church paper any more than a few people can make a good Church. The Church needs people, and the people need the Church. The Church paper needs subscribers and readers, and the people need the paper.

WANTED: A DISTURBANCE.

Indifference to the needs of the enterprises of the Church or a sort of blind confidence that God in His own time will provide for these enterprises threatens the very perpetuity of the Christian program in America today. There is not a denomination that is not struggling with overdrafts in its various departments, and this in spite of the fact that budgets have been pruned down to the lowest possible minimum and new commitments involving additional expenditure of money have been ruthlessly excluded.

What we need is a disturbance. We must somehow shake the individual Christian up so furiously that he will never settle down again into an attitude of complacency or of indffierence with reference to his Church.

"My people do not know, my people have not considered," complained the Lord long years ago, with reference to Israel. And because they were unwilling to learn and did not care to consider, the Hebrews, with their fine, spiritual insight, have become wonderers and vagabons on the face of the earth, men without a country and without an inheritance in the earth that they can call their own. Such a situation is sad, but inevitable.

Would that the word might be spoken by some prophet of the Lord in this day in the Christian denomination that would disturb the members of our local Churches from their lethargy or from their blind and unwarranted optimism with reference to the growth of the kingdom, and instill in them a sense of personal responsibility for the progress and development of the kingdom of Jesus Christ!

Do not the men and women of the Christian Church know that the progress of the kingdom of Jesus Christ rests upon the individual member? Are they not aware that His kingdom will languish in our day unless each individual Christian renders his becoming service for its growth and development? Will our people not take steps to find this out? Will they not consider the consequence? What can we do to disturb them? Woe unto those who are at ease in Zion!

Wanted: A disturbance! W. A. H.

WHERE IS THE FALLING OFF?

Reports are constantly being broadcast of a falling off in contributions for mission work. It does not seem to be confined to any particular denomination or board. If there is any mission program that is receiving adequate support, it has not been announced through the columns of the press. And according to present standards it would have a distinct news value, in that it would be very unusual.

We are, of course, concerned especially with the situation that confronts our own Mission Board. In making the budget for the mission work of the year, the board stated that they had cut the appropriations to the very lowest possible figure. They had considerably reduced the estimates of those on the field who had made the closest possible allowance to adequately take care of the needs. And now it seems that we are not even meeting the requirements of the budget.

If there has been any attempt to find out where the failure is taking place, that effort has not been given any publicity. Is there a falling off all along the line? Are all sections of our Church giving less this year for missions than they have heretofore? Are some Conferences and Conventions cutting down on their support of the mission work? Is it a falling off among the large contributors, the small givers, or both? Is the failure confined to the rural Churches or to the city Churches, or are both manifesting a diminishing interest? If we are going to determine the cause of this falling off and provide means to counteract it, we should know just how widespread it is.

A comparison of the total amounts raised by the various Conferences and auxiliary bodies of the Southern Christian Convention in 1926 and in 1927 shows that in the main there was a considerable increase. Only one Conference report shows a decided falling off in the amount raised in 1927 as compared with 1926. The other Conferences far exceeded in their increase the amount of the decrease in the Conference referred to. We have been comparing only the total amounts raised in the various Conferences. It may be that of the total amount raised, a smaller per cent went to missions last year than has gone to that cause in previous years. It is almost impossible to tell from Conference statistics just how much money was actually devoted to a specific enterprise.

In so far as we have been able to appraise the situation, the responsibility for the falling off cannot be laid upon the shoulders of the women of our Church. They are better organized than they have ever been before. They are putting on a more adequate program of missionary education every year. The statistics of the amount of money raised by the women's organizations show a substantial gain from year to year. The Sunday Schools that give regularly to missions are making larger contributions. And no Sunday School that has adopted the plan of giving one Sunday's offering a month to missions has discontinued these offerings. Or at least we have not heard of any Sunday School that has discontinued mission support.

Among the issues that will confront the Southern Christian Convention at its approaching session, none will be more momentous or more important than the support of the missionary enterprises of the Church. The question of adequate financial support for missions depends upon an adequate program of missionary information and education. In order to outline an adequate program of missionary education, we will need to know just where our present program is breaking down, and where it is failing to function. If the failure is due to the scheme of organization, then let us see if we cannot work out a more adequate plan of organization. If the ministry have not been presenting the cause of missions as they should, it is certain that they would welcome any one who would point out to them a more excellent way.

It will require considerable study to bring to us the facts suggested above concerning our mission work throughout the Church. But any interested reader can easily find out just what is being done for missions by his own local Church. And he can determine whether or not that is sufficient to meet what the Lord has a right to expect from His Church. We can most certainly look up the facts as to what we as individuals have been doing for missions. It may be that in an honest facing of the facts, we will have to lay a part of the responsibility for the falling off at our own doors.

THE CHALLENGE OF CHRISTIANITY.

By R. C. Helfenstein, M. A., B. D.

Christianity calls men and women, boys and girls to believe the truth about God, about Jesus Christ, about the Bible, about human personality, and about the present life in its relation to the life to come. Christianity does not ask any one to believe every teaching about these different factors of religious faith, but it calls every one to believe the truth about each.

Belief is a rational response to truth. It is not a mere assent to teachings, to theories, and to doctrines. It is a discriminating evaluation and acceptance of the truth. The Church has too often failed to realize that the challenge of science along material lines is the same as is the challenge of religion along spiritual lines. The fact is that science has no monopoly upon the so-called scientific method of which we have heard so much the past twenty years and which is so important. The scientific method involves observation of phenomena, conditions and relationships; a securing of facts about the same; a proper classification of these facts; a true evaluation of these facts, and correct judgment in the use of these facts. That is the method of science in the material world. That is the method of Jesus in the spiritual world.

Just as no college or university can give an education to students, so no Church or other religious organization can give religion to men and women or boys and girls. The school puts its students in touch with opportunities to experience an education. So the Church puts people in touch with opportunities to experience religion. Every worshiper in the Church of Jesus Christ is challenged to be an explorer in the realm of faith—to seek and to find that he may know "the unsearchable riches of God in Christ Jesus."

Christianity throws out an intellectual challenge to all who would be followers of Jesus Christ. It calls us to believe in the Bible as the progressive revelation of God's personality, God's love, and God's wish for mankind. Christianity does not even ask that we believe the illogical theories that have been propounded about the Bible. The Bible does not claim that the book of Genesis is an anticipation of modern science. Christianity does not ask us to accept the Bible as an authority on either history or science. But the Bible does claim to be an authority on religion. It gives to the world the growth of the religious concept in the mind of the most religiously inclined race among men. But we misuse the Bible if we contend for its literary infallibility, its historical infallibility, or its infallibility upon subjects entering into the province of science. Christianity challenges its devotees to practice discrimination in their appreciation of the diversified historical, moral and spiritual data given in the Bible, and to be able to judge between those portions of the Bible that present the Christian viewpoint of God and of life and those portions that are sub-Christian if not anti-Christian. Christianity challenges us to read and study the Bible with discrimination, that we may appreciate the historical development through which the people of Bible times passed in their quest for God and truth. Christianity challenges its devotees to study to show themselves approved, workmen that will have no occasion to be ashamed, rightly dividing the word of truth—able to recognize those portions of the Bible that are below the standards of Jesus, and those portions that represent the standrads of Jesus.

It is a sin against youth to try to make them think that the whole Bible is Chrsitian. Only the New Testament claims to be Christian. Portions of the Old Testament are manifestly un-Christian. It is a sin against youth to hold out the idea before them that all the Old Testament characters would classify as saints today. Many of them who were saints in their day would not qualify for membership in any Church of the Christian denomination today. Even King Solomon would not be permitted to enter a respectable community today to make it his residence with his multiplicity of wives and hsi retinue of concubines.

All the Old Testament characters have to be studied in the light of the day in which they lived. And I have never been quite able to understand why the Church has tried so hard to find something good about many of the Old Testament characters, and at the same time wink with indifference at the glaring badness their lives disclosed. Just because these characters are given us in the Bible does not make it sacrilegious to point out their shortcomings. Christianity challenges us to do that very thing—to recognize and protest against the ideals and characteristics portrayed in the lives of Bible characters that are contradictory to the Christian ideal, just as well as to recognize and appreciate those ideals that would meet the approval of Jesus.

A ten-year-old daughter of a minister came

(Continued on Page 9.)

OUR CONVENTION FORUM

Bro. McCauley says:

I think the following items should claim the attention of the Richmond Convention:

1. Inasmuch as the standards of the Southern Association of Colleges are being raised gradually, the actions of the Convention at Norfolk should be supplemented so as to meet the rising emergencies.

2. Since the budget of the Church is in progress in some of our Churches, but is not effective in a number of our weaker ones, further effort should be made to solicit our whole constituency in this all-important phase of work.

3. Some definite action should be taken toward uniting the whole Christian Church with the Congregationalist. We have talked unity for years; now the time for action is ripe.

Nashville, Tenn. Jos. E. McCauley.

Dr. Wicker says:

The coming Convention should make for provision for taking care of the financial needs of our colleges and formulate policies to prevent future obligations beyond the reasonable growth of our financial liberality.

Provision should be made for The Christian Sun as an advertising medium for all our institutions by diverting a certain percentage of the collections for these institutions and departments to take care of the deficit after the income from subscriptions. The Christian Sun does not exist for itself, but for these institutions and deepartments, and it is legitimate for them to pay for their publicity.

Provision should be made to prevent contracting obligations in our missions beyond our reasonable income. A continuous appeal for money to meet crises in missions savors of bad business policy and shakes the faith of our constituency in the stable management of the missionary movement.

Provision should be made for a larger concrete expression of our doctrine on Christian union if we mean union when we write and speak about Christian unity. We have Christian "unity" now with all evangelical Churches, but if it is desirable, we should provide for Christian "union."

Provision should be made for the General Alumni Association of Elon College to nominate one-half the trustees of the college and for the board of trustees to elect one-half of the newly elected members for these nominees.

Provision should be made to prescribe a reading and study course for ordained ministers in the Southern Christian Convention, with examinations and certificates of proficiency indicating the successful completion of such courses. The minister who does not do systematic study for continuously keeping pace with the progress of the age becomes a drone and cannot continue to be a leader among those who are forging ahead in our educational system and reading the best literature of the age.

Elon College, N. C. W. C. Wicker.

Dr. Warren H. Denison says:

Enlist and Unify Our Church Forces.

I am happy to state my deep conviction in The Sun's "Convention Forum." As a member of the Convention, I feel that there are two things that should claim our supreme attention:

A. Enlistment: The work of our next biennium, as I see it, leading up to 1930, the anniversary of Pentecost, should be an outstanding attempt to enlist all of the forces in our Churches in the activities of the Church. One-half of the names on our Church rolls give nothing to the support of the local Church; two-thirds give nothing to the benevolent work of the Church; three-fourths do no active Church work; only one-third are consistent, regular attendants at their own Church services; one half of those uniting with the Church are gone in about five years; and only a small proportion of our Churches furnish enough ministers to supply their own need. In view of these facts, it becomes our business to re-enlist those indifferent ones. It can be done, and I should like to see that enlistment the main work now for the biennium. This is a duty both for the sake of the persons themselves as well as for their service to the Church and humanity. It will be the greatest program we can undertake, and will need the most careful plans we have ever put forth.

B. Unify Our Forces: I am thoroughly convinced that we should make Christian statesman plans to condense, unify and strengthen our forces and agencies as a people, such as merging The Christian Sun with the merged *Herald of Gospel Liberty*, the *Journal of Christian Education*, the *Christian Missionary*, into one great paper, such as entering into closer and more equitable financial and other relationships with the activities, and organization of the General Convention, such as consolidating our agencies both for the saving of overhead expenses, for strengthening our weak agencies, and by thus making ourselves worthy of a union with other bodies outside ourselves.

CONTRIBUTIONS

SUFFOLK LETTER.

The Mission Board, under the guidance of J. M. Darden, in the absence of Dr. J. O. Atkinson, who is recreating at the Florida Sanitarium, Orlando, Fla., has set as a goal for missions during the mission period—March, April, May, June—one-sixth as much as the salary of the minister who serves the Church. This sum is asked from every local Church in the Southern Christian Convention. That is a simple plan and should be easily worked. If the Church pays the pastor $300 per year, the sum from that Church would be one-sixth of $300, which is $50; if the salary is $1,200, the sum asked for missions would be $200; if the salary is $3,000, the sum would be $500. At first thought, this might seem a heavy demand upon the Churches; but a careful analysis of the situation will reveal the reasonableness of such a call. A hundred members, paying a salary of $300, would have to pay, on the average, only 50 cents per member. A Church of a thousand members, paying their pastor $3,000, would simply pay, on the average, the same sum, 50 cents per member. The difficulty, in most cases, will be to get all the members to contribute. That is the weak point in Church membership everywhere and on all subjects. Burdens fall on Churches because a small part of the membership carries the whole load. What the Church needs is to realize that it is the army of the Lord; and when an army moves, all the soldiers must be in line, unless incapacitated. In that case, members of the Church would be excused from giving. To give, as the Lord prospers, is the scriptural rule; and that is a just rule.

I have worked out, from the "Christian Annual," what each Conference in the Southern Christian Convention pays its mniisters This is taken from the reports of the pastors as to their salaries.

Alabama Conference, total	$ 5,644.00
Georgia and Alabama Conference, total	3,894.00
N. C. & Va. Conference, total	13,253.00
Western N. C. Conference, total	8,681.00
Eastern N. C. Conference, total	11,799.00
Eastern Virginia Conference, total	48,968.00
Valley Virginia Conference, total	6,963.00
Total paid pastors	$99,202.00

Divide the $99,202 by 6, and the result is $16,535; that is to say, if all the local Churches in the Southern Christian Convention will pay one-sixth as much for missions during the mission period as they pay their pastors, the sum total will be $16,535. If all the 135 ministers would pay $10 each, it would make $1,350, and that, subtracted from $16,535, would leave only $15,185 to be raised by 32,472 members, which would be only about 75 cents per member. No matter how the question is figured out, it can be done if the people are willing to give; and all would feel better to see the goal reached. Nothing would do more to restore Dr. Atkinson to health and his place as Secretary of Missions than to see the goal reached.

W. W. Staley.

ELON LETTER.

Good-Fellowship at Sanford.

It has been my pleasure to be invited to several Churches of denominations different from our own to speak at the men's luncheon clubs. These clubs have been springing up all through this section of North Carolina quite rapidly. Some Churches have them once a week, others once a month, and others at infrequent times.

These luncheon clubs are fashioned after Rotary, Kiwanis, Monarch, Lions, Civitan and other civic luncheon clubs. A great many men in all the Churches in every city are not members of these civic clubs, and they miss the good-fellowship that naturally gathers around such a club. The Churches, therefore, have felt that here is opened a door of service to them, and so they have appointed luncheon hours for all their men, including their boys from fourteen years, in some cases, up. The women of the Church serve a meal at a reasonable price, on which they do not expect to make very much profit. Usually they serve as good a meal for 50 cents as an ordinary luncheon club would get for a dollar, so there is not much room for profit; but whatever profit comes is used by them for Christian work in the Church.

At these men's luncheon clubs there are singing and addresses, either by speakers invited from outside or by the membership of the Church, and ordinarily a period of general discussion at the close in which quotations and answers are in order respecting the topic that has been presented.

The first of these clubs in the Christian denomination which I have been privileged to attend meets in the Sanford Christian Church on the second Tuesday night in each month. I attended the fourth monthly luncheon and was thoroughly delighted with the spirit that animated the men who came, with the spirit of the fine group of Church women who served the meal, and with the meal itself. They did not know that I was coming, and I did not know that I was going. I just happened to be in Sanford and learned of the matter and "dropped in," so to speak.

I have always been deeply impressed with the value of such fellowship gatherings of the men of the Church. The idea is different from that of "Church night" in that only men gather around the luncheon table. "Church night," too, has its place in the social life of a congregation. I am satisfied, too, that the men's luncheon clubs offer a fine opportunity for Christian fellowship of the highest type, and I was glad to have the privilege to sit in with our Sanford club at its fourth monthly luncheon.

Our Sanford Church is doing its best to develop a well-rounded program of Christian life and service for its membership. It wishes to put its weight of influence behind the whole program of the whole Church. It is committed to the idea of a budget for local expenses and benevolences, and wishes to support every enterprise, both locally and general, in a proportional manner.

The president of the Sanford club, known as the Good-Fellowship Club, is Mr. J. U. Gunter, who is responsible for the development of the idea in our Church there. Let us hope it will spread to other Christian Churches. The idea is fine.

W. A. Harper.

STUDY OR STAGNATE.

Observation and contact with ministers in my own and in other Churches have revealed great differences in progress, quickened imagination, vividness of thought, clearness of perception and aptness of illustration. Some deal in glittering generalities, some in platitudes, some in abstract generalizations, and some in ignorant tirades against scientific truths which they had never studied. There are others, however, who study and keep apace with the best thought of the age in which we live. They read the latest books on religious subjects, the maturest volumes on science, the finest developments in psychology, and the latest creations in literature.

The difference is largely due to the difference between those who are storing their minds with the best thought of the age and those who "finished" when they graduated or failed to graduate from college. There are too many men among us who are living from hand to mouth in the ministry. They hardly ever read a book apart from the occasional reading they do in preparing a sermon when they have worn out their last production from some patent outlines of sermons.

Our Church ordaines many of our candidates for the ministry when they have applied for admission to the biblical class, spent a time of probation in this relationship, passed a blundering examination on the minimum requirements for licensure, which is often too minimum, and applied for ordination. Too often they make no systematic study of the required subjects prescribed for those who seek ordination. The educational committee is forced to recommend the candidate for elder's orders by the pressure of popular sentiment, provided the applicant is a good talker, and he is ordained before he is qualified, and since there is no other requirement for study for the better qualification of the ordained minister, he proceeds to stagnate for the lack of study.

In two sections of the Southern Christian Convention, namely: in the Eastern Virginia Conference (the Tidewater Christian Ministers' Association) and in the North Carolina and Virginia Christian Conference (the Piedmont Christian Ministers' Association) have been organized for the express purpose of mutual improvement among th aective ministers of the Christian Church who may desire to associate themselves together for such purpose. The former association has been in active operation for twenty-seven years, and continues to meet monthly to the great advantage of its membership and of the Churches which they serve. The latter association has been operating for several years, and the members are doing valuable work, with a growing interest among those who have become members; but there are some who should be members of these associations who have no concern whatever. It is noteworthy, however, that some of the ablest ministers among us are active members of the association.

Of course, it is possible for a minister to do private study to great advantage, and most of our study must be done privately. Mutual discussion as mind sharpens mind aids much in stimulating thought and provoking further study. Those who do neither private nor co-operative study in groups, as in the associations, must of necessity stagnate and dry up eventually. Stagnation usually breeds disease, and they soon become pessimistic, morose, have melancholia, and declare the world is growing worse because it moves on and leaves them with the miasma of death issuing in poisonous gases to contaminate all their environment. They are like a dried-up spring to a thirsty traveler. The thirsty come to them expecting to find refreshing waters to renew their strength, but stagnation and miasma and malarea issue from the dried-up fountain.

The Southern Christian Convention should outline a strong four-year course of study for ordained ministers, which should be revised from session to session and kept up to date with standard works, and provide certificates of efficiency to be awarded publicly at each session of the Convention to those who have completed in a satisfactory manner the work of one or more years.

W. C. Wicker.

AMBASSADORS FOR CHRIST.

By H. V. Cox.

"Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—2 Cor. 5:20.

Our text sets forth very clearly the duty of the minister, the motive and object of the ministry. We attempt to write the thoughts we have received on this subject; it is after spending most of a night in prayer to God to hasten the day when our subject would be more real than it appears to be at present; and as we are brought to our knees under the weight of this responsibility we are shown what our equipment must be. So this brings us to the fundamental principles that qualify us for ambassadorship.

First, "Ye must be born again." Nicodemus, to whom our Lord spoke these words, was a teacher, a leader, and master of his people, but knew nothing about the way of life. But listen to what our Lord said to him: "Marvel not that I said unto thee, Ye must be born again." He didn't say you ought to be, but He said "ye must." I fear that is the trouble today. So many are trying to teach and lead without having first becoming a follower of the Lord Jesus. Our Lord said to Simon, "Follow me, and thou shalt catch men." Now, when we receive the new birth, we are told we then become the "children of God and heirs of God, and joint heirs with Christ," our citizenship is removed from earth to glory. We become pilgrims and strangers in a foreign land; and this gives us the name "ambassador."

Having thus been born from above, what is the next step in our equipment to put us on the firing line? "The passport." Many know what the passport means to our diplomats that we send to foreign countries to represent our government, but are strangers as to what it means to an ambassador for Christ. But the words of the apostle Paul still ring true and come to you and me as ambassadors for Christ with the same meaning as they did to the disciples at Ephesus, when He said, "Have ye received the Holy Ghost since ye believed?" This is what it takes to put and keep us on the firing line for our Lord. It seems of late we have forgotten the meaning of the word "tarry" after our Lord had chosen and commissioned His disciples to go into all the world and preach the gospel; He said to them to "tarry ye in the city of Jerusalem until ye be endued with powed from (home) on high."

But why was this power needed? "But ye shall receive power, after that the Holy Ghost is come upon you." Here is the secret of our ambassadorship. Our Lord knew human nature; He knew we would have to die out to self and self-interests before we could or would represent Him. So He has made provision by which the temple (our body) can be cleansed in order that the Holy Ghost might take up its abode there. Then the power will be given to witness for our Master. Thus being equipped for ambassadorship and on the firing line, what are some of our duties? We are to represent home. When an ambassador fails to represent his home government, he is removed from that post. Why was he removed? Because he had become attached to that nation and had lost interest in home and his fellow-citizens. How much truer is this in the Lord's work! They belong to the government that they are representing, and are not their own, and are forbidden to receive any gifts from a foreign government or take any interest in it in any way; and this is so much like our Lord's words spoken by Paul when he said: "Ye are not your own, for ye are bought with a price; be not ye the servants of men." I fear that many who call themselves ambassadors for Christ today are taking their orders from men instead of using that "radio" which Daniel used when he wanted to know the will of the Father in regard to a certain command that a man had given. And it seems to me that we are falling short of doing what our Lord has commissioned us to do by substituting the letter for the spirit, activity for power, Church membership for the new birth, and consequently we have a form of godliness, but no power.

Our Blessed Lord told us these things would be, "and because iniquity shall abound, the love of many shall wax cold"; and Paul finishes the sentence by saying: "Seducers shall wax worse and worse, deceiving and being deceived." Brethren, isn't it time that we are doing what Paul told the Ephesians, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light?" and do what we can in "redeeming the time, because the days are evil," for if we neglect the means of grace our Lord has for us, by refusing to die out to the things of the world, that will hinder us from making the race successful; we will be crying out for "the mountains and rocks to fall on us, and hide us from the face of Him that sitteth on the throne" in that day when we come to stand before the great white throne.

But how sweet it will be when the home-going time comes to be able to say, with Paul, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith." This is a wonderful testimony to be able to leave with our friends. Don't you want to be able to say the same? I do, and by submitting myself to our Lord's plan of redemption, I am expecting to, and as the old song goes, " 'Tis a sweet and glorious thought that comes to me, I live on." That thrills my soul and gives me courage to press on and finish my course.

In closing, I want to give you the testimony of my little sister, who was called home in the fall of 1903. She was an ambassador for Christ at the age of thirteen years. At the time of her going, I did not know what it meant. But, thanks be to God, I know now what she was talking about. The night the summons came to Sister Myrtle, she said to us all, "I must go home." We said, "Myrtle, you are at home." "No, I am not, but I am going. I see grandma and grandpa at home, and I must go and be with them." This Grandpa and Grandma Cox she had reference to had died some fifteen years before Myrtle was born. But she saw them in the spiritual world. I believe, just as much as I believe I am writing these lines, and as I write I can hear her voice afresh and can see her with the eye of faith beckoning me to come home when I shall have finished my course. This is real to me, and I am praying that we all will be true to our Lord, to do His will, so we can meet together around His throne in that praise-meeting that will never end.

Ramseur, N. C.

A CORRECTION.

As secretary of the Alabama Conference, I feel something should be said as to some mistakes that appear in the printed minutes.

When the minutes of the Conference were published in The Sun, I wrote to Dr. P. J. Kernodle and pointed out the mistakes, and felt sure he would correct the mistakes. When I received a copy of "The Annual" I found that no correction had been made. I wrote to Dr. Kernodle again, and expected to find a statement in The Sun. That did not appear, neither have I heard from him.

I regret exceedingly that the report of the committee on superannuation is in such a mess. It is Rev. C. M. Dollar, and not Rev. Carl Dollar, whose name should have appeared. Rev. Carl Dollar is very much alive and in school at Elon. He is not married. How that report got in that condition, I cannot imagine. There are other mistakes in spelling names of delegates.

The ministerial list was not published as I sent it in. I sent the same list to the Secretary of the General Convention, and that is printed as I sent it. Men's names appear who are not even members of the Christian Church: Mr. Knowles and S. R. Waldrop. Presley Ingram has never been recommended for license. The addresses are all mixed up.

Of course, the corrections cannot be made now, but think of the mess the records of the Conference is in!

I regret it, and want to apologize with all my heart, and wish so much the corrections had been made.

E. M. Carter.
Secretary Alabama Conference.

We are extremely sorry that mistakes appear in the minutes of the Alabama Conference. We are, however, holding the "copy" for those who desire to inspect it.—P. J. K.

Elon College is certainly looking up high this year for the commencement orator. According to press dispatches in all the papers in the country, no less a personage than Calvin Coolidge, President of the United States, has been invited to give the literary address at our college on May 29, 1928. Here's hoping that President Coolidge will accept. He was taught in his boyhood days in a Sunday School in the Christian Church. It is fitting, therefore, that he should give the literary address at one of our colleges.

COMING EVENTS.

March 20-29.—Series of Church and Sunday School Institutes in the North Carolina and Virginia Christian Conference.

April 28-29.—Children's Division Institutes, Henderson, N. C., for the Churches of Vance, Warren and Franklin Counties, Eastern North Carolina Conference.

May 31-June 1.—Valley of Virginia Sunday School and Christian Endeavor Convention, Mt. Olivet (G), Mr. R. A. Larrick, Winchester, Va., president.

June 12-13.—Western North Carolina Sunday School and Christian Endeavor Convention; place undecided; Mr. C. A. Walker, Burlington, N. C., president.

June 21-22.—North Carolina and Virginia Sunday School and Christian Endeavor Convention, Durham, N. C., Mr. W. B. Truitt, Greensboro, N. C., president.

June 23-30.—Young People's Summer School, Elon College, N. C.

July 1-7.—Bethlehem Summer School of Christian Education, Wadley, Ala.

July 10-11.—Eastern North Carolina Sunday School and Christian Endeavor Convention, Catawba Springs, Prof. L. L. Vaughan, Raleigh, N. C., president.

July 17-18.—Eastern Virginia Sunday School and Christian Endeavor Convention.

Pattie Coghill.

EASTER PAGEANTS.

The Rock—By Mary P. Hamlin. An Easter play in three acts, for Churches with plenty of ability to put on good plays and pageants; about two hours long. Price ..... 50 cents

The Call to Service—By Marshall N. Goold. Adapted for use of small or large groups; especially good for young people. Price ..... 12 cents

Life Victorious—By Margaret Slattery. Beautiful worship service with an Easter dialogue for ten girls. Price ..... 10 cents

Why Didn't You Tell?—By Anita B. Ferris. Fine for children. Price ..... 15 cents

Pattie Coghill
Literature Superintendent, N. C. Woman's Board.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

MISSIONARY BOARD MEETING.

The Woman's Mission Board of the North Carolina Christian Conference met in Durham, N. C., on March 6th, and arranged the schedule for the annual district rallies, and formulated a program for these one-day mission meetings.

The schedule, giving the district, place of meeting, date, and district leader, is as follows:

Halifax District meets at Hebron Church on Wednesday, April 11, Miss Pattie Adams, Ingram, Va., district leader.

Guilford District meets at Monticello Church, Thursday, April 12th, Mrs. L. P. Wicker and Mrs. R. A. Harden, of Greensboro, district leaders.

Alamance District meets at Mt. Zion Church, Friday, April 13th, Mrs. J. J. Henderson, Graham, N. C., district leader.

Randolph District meets at Shiloh Church, Saturday, April 14th, Mrs. I. H. Foust, Ramseur, N. C., district leader.

Lee-Chatham District meets at Grace Chapel Church, Thursday, April 19th, Mrs. Doyle McFarland, Jonesboro, N. C., district leader.

Wake-Durham District meets at Wake Chapel, Friday, April 20th, Mrs. L. L. Vaughan, Raleigh, N. C., district leader.

Vance-Warren District meets at Oak Level Church, Saturday, April 21st, Miss Margaret Alston, Henderson, N. C., Route 1, district leader.

Morning.

Theme—"In the Service of the King."
"As my Father hath sent me, even so send I you" (John 20:21).
"Go ye, therefore, and teach all nations" (Matt. 28:19).
Call to Order—By District Leader.
Enrollment and Reports of Societies.
Special Music.
Address—Rev. D. P. Barrett, Missionary, Porto Rico.
Offering.
Appointment of Committees.
Devotional Service—Miss Pattie Coghill, Leader.
Adjournment for Lunch.

Afternoon Session.

Song Service.
Round-Table Discussion—"How Shall We Interest All the Members of the Local Church in Missions?" by Miss Pattie Coghill, Leader.
Reports of Committees.
Election of Officers.
Announcements.
Discussion—"Special Needs in Our District"; or a Pageant.
Adjournment.

Mrs. S. C. Harrell.

MISSIONARY ACTIVITY.

By Mrs. M. L. Bryant,

Pres. Woman's Societies, First Church, Norfolk.

The Willing Workers and Young People's Missionary Society of First Church, Norfolk, furnished the program for the evening of entertainment on the occasion of the woman's annual birthday party, given February 23rd. In this combination we had all three of our groups of mission workers engaged at one time.

The program had six numbers, and began with a pantomime using the beautiful old hymn, "I Think When I Read that Sweet Story of Old." This was splendidly done by fourteen members of the Willing Workers, who were arranged in a single row that stretched completely across the front of our altar. Following this, ten of our Willing Workers gave a playlet entitled "Won't You Walk Into My Parlor." The children of other lands, dressed in costume, invited our own American girls into their parlors and gave them talks on their own customs and religion.

Next, our junior high school group pantamimed the "Star-Spangled Banner," followed by a playlet, "Aunt Polly Joins the Missionary Society," given by six of our young business girls. After this, our group of Maury High School girls gave a lovely pantomime, using the hymn, "O Zion, Haste."

"Aunt Tillie Learns to Tithe" was our closing play, and was given by a large group of our young people, assisted by Mrs. R. D. Hall, of the Woman's Society. In all, we had nearly fifty girls and young women to take part in the program.

The Woman's Society had arranged twelve tables, beautifully decorated, in our Sunday School room, each table marked with the name of a month. At the conclusion of the program, which was given in our main auditorium, our pastor invited all persons in the audience who had birthdays in January to rise, and followed by the table hostess, they were given seats at that table. This plan was followed until all the tables had been filled and many served who could not be seated.

Every guest was asked to make an offering of a penny for each year of their age. We discovered that we had an offering that represented sixty-three hundred years, and besides the good program, good-fellowship, joy of working and planning together, we had added $63 to our mission fund.

Personally, I believe in subscribing our Church budget, and hope to live to see the day in my Church when it is done, but this mingling and working together on such occasions as this means a great deal to some lives.

Norfolk, Va.

MISSIONARY RALLIES.

District missionary rallies for the Eastern Virginia Christian Conference will be held in Richmond, (First) Norfolk, Antioch, Berea (Nansemond); superintendents: Mrs. O. M. Cockes, Mrs. H. C. Caviness, Mrs. J. A. Williams, Mrs. B. D. Jones; time: April 3rd to 6th.

Morning Session.

Theme—"Increasing Power for Increasing Obligations."
Call to Order 10:30.
Hymn—"More Love, O Christ, to Thee."
Devotional—Richmond, Rev. C. C. Ryan; Norfolk, Rev. J. F. Morgan; Antioch, Rev. J. M. Fix; Berea, Dr. N. G. Newman.
Minutes.
Message of Superintendent—"The Effect of the Personal Inner Life on the Home and the Church."
Special Music.
Address—"The Greatest Need of Porto Rico," Dr. D. P. Barrett.
Recognition of Societies.
Our Work Told by Story.
Appointment of Committees.
Offering.
Adjournment.

Afternoon Session.

Devotional—Richmond, Rev. C. E. Gerringer; Norfolk, Rev. T. N. Lowe; Antioch, Dr. W. D. Harward; Berea, Dr. I. W. Johnson.
Address—"Our Duty to Porto Rico," Mrs. D. P. Barrett.
Special Music.
"Evangelism the Duty of All"—Richmond, Rev. F. C. Lester; Norfolk, Mrs. Lee Britt.
Antioch and Berea—Miss Glennie Sims, Missionary to China.
Open Forum—(Let us discuss our problems).
Reports of Committees.
Closing Service.

PROGRAM.

Program for missionary rally of the fourth district, to be held at Rock Stand Christian Church, April 26, 1928, Roanoke, Ala. Meeting called to order by superintendent at 10 A. M.

Song—"Where He Leads Me, I Will Follow."
Invocation—By Mrs. W. C. Beverley.
Address—"We're Glad to Have You," Miss Lera Allen.
Address—"We're Glad to Be Here," Miss Annie Huey.
Enrollment of Delegates.
Address by Superintendent.
Address—"Does Missions Pay," Rev. J. D. Dollar.
Appointment of Committees.
Adjourn for Noon Hour.
Song Service.
Devotional—Mrs. D. Duke.
Pageant—By Roanoke Junior Missionary Society.
Address—"How to Keep Young People Interested in Missions," Mrs. J. H. Swint.
Address—"How a Missionary Society Helps the Church," Miss Tinie Mae Hunt.
Address—"How to Reach Our Mission Goals," by President Mrs. W. M. Melton.
Reports of Committees.
Song and Benediction.

Mrs. V. E. Kitchens, *Sup't.*
Mrs. J. B. Swann, *Sec'y.*

MISSIONARY MEETING.

Program for the missionary rally of the Alabama Woman's Conference, to be held at Spring Hill Christian Church, April 1, 1928.

Morning Session.

Call to Order—By District Leader.
Devotional—By Rev. C. W. Carter, Pastor.
Hymn—"I Go Where You Want Me to Go."
Scripture—Luke 10:1-11, by Mrs. L. C. Smith.
Enrollment.
Reports from Societies.
District Leader's Message.
Address—"The Missionary Need in the Alabama Conference," by Miss Alma Mitchell.
Discussion—"Chain of Prayer for Our Work," led by Mrs. O. H. Orr.
Solo.
Address—"The Youth and the Church," by Rev. C. W. Carter.
Special Offering.
Appointment of Committees.
Adjourn for Lunch.

Afternoon Session.

Call to Order—By District Leader.
Devotional—By Mrs. C. H. Mitchell.
Presentation of Goals—By Mrs. W. M. Melton, Pres.
Address—"What Missions have Done for Our Denomination," by Dr. S. L. Beougher.
Discussion—"What Our Districts are Doing," by District Leaders.
Discussion of Problems in the Societies, led by Mrs. O. H. Orr.
Reports of Committees.
Election of Officers.
Adjournment.

Rubye Rae Orr,
District Leader.

THE CHALLENGE OF CHRISTIANITY.

(Continued from Page 5.)

home from Sunday School, being much disturbed. She asked her father why it was that the Bible said that God told people to do things that were contradictory. "Tell me, father, why it is that in the Old Testament God told the people to kill their enemies, and in the New Testament Jesus told people to love their enemies?" The wise father took the little girl on his knee and, beginning at the first of the Old Testament and going through to the New Testament, told her the stories of God's dealings with His people. And when the father finished the story of God revealing Himself in Jesus Christ, the little girl looked up with a smile of understanding satisfaction into her father's face as she said: "Why, papa, I see now. God grew better as He grew older, didn't He?"

To her childish mind the difference was explained in her thought of God as having grown better with the years of experience, instead of the difference being explained by the devlopment of the people as they came to understand God better. "God is the same: yesterday, today and forever." The Bible gives to the world the story of the development of the religious ideals and consciousness of men—the climax of the development being the recognition that God was in Christ reconciling the world unto Himself, and that God is a Christ-like God.

Thus Christianity challenges us to appreciate the Bible as a progressive revelation of the person, mind, and heart of God, and that the final and ultimate revelation of God is in the life and love of Jesus Christ. Whenever any teaching about God in the Bible or out of the Bible makes God less good than was Jesus Christ, that teaching should be recognized as un-Christian.

Some people foolishly contend that the Bible is authoritative on every subject of human thought. But the Bible does claim to be authority only in the realm of religion. The chief end of the Bible is to tell about God and the ways of God, His love for men, His demands upon men, His struggle in securing man's redemption from sin, and His call to men to co-operate with Him in building a kingdom of God—a kingdom of love, truth and happiness—upon the earth.

That is the purpose of the Bible, and it accomplishes its purpose. Christianity would have us read the Bible with an open mind and with a discriminating mind. In it you will see some stagnant pools as warnings to us. But in it also you will find rivers of living water along which grow the trees and the fruits of eternal life.

Our appreciation of the Bible should not rest upon any particular theory of its inspiration. The Bible was inspired as it was inspired, regardless of how men may think it to have been inspired. It is the Bible itself that we should appreciate, and not some theory of its inspiration. It is the most marvelous document ever compiled, not because it was compiled in any particular manner, but because of its content—the marvelous story of man's search after God, and of God's response to man. As Coleridge put it, "The argument for the inspiration of the Bible is the fact that it inspires us."

If the authority of the Bible rested upon its literary infallibility, the writers themselves would have had to be infallible, the translations would have had to be infallible, the printers who printed it would have had to be infallible, and its readers would have to be infallible in order to read it and interpret it aright. The theory of verbal inspiration that some people contend for thus falls by the weight of its own claim. Moreover, it is a useless theory. It is not a question as to the nature of the inspiration men had who wrote the Bible. The question is "What use are we making of the inspiration the Bible gives to us?" The proof of its inspiration is found in no theory, but in the fact that it inspires men today with a desire to know and love God and to serve Him and His world.

The fact that there are certain historical and literary contradictions in the Bible in no way discounts the primary message of the Book. And we do the Bible itself an injustice if we deny that those contradictions are in it.

For instance, Matthew, in chapter 27, quotes a verse from the Old Testament, stating that it was from Jeremiah, when the quotation is not from Jeremiah, but from the 11th chapter of Zechariah. Again, Mark refers to something that David did in the days of Abiathar the high priest. Turn to the account in 1st Samuel and you find that Abimelech was high priest at the time referred to. Paul, in the 10th chapter of 1st Corinthians, refers to a certain slaughter of Israelites, and states that there "fell in one day three and twenty thousand." When we turn to the 25th chapter of Numbers, where the occurrence is recorded, we find the figures given as "twenty and four thousand." These and numerous other historical inaccuracies, if not contradictions, illustrate the ut ter futility of allowing one's appreciation of the Bible to rest upon any idea of its literary or historical infallibility. "The letter killeth, but the spirit maketh alive."

The inscription on the cross of our Lord was one inscription—not four. And yet no two of the four gospel writers record the same words. Mark says that the inscription read, "The King of the Jews." Luke says the inscription read, "This is the King of the Jews." Matthew says the inscription read, "This is Jesus, the King of the Jews." John says the inscription read, "Jesus of Nazareth, the King of the Jews." Now, the fact is, that inscription was made up of certain words, and no others. Three of the four versions cannot be the exact inscription. And yet all four mean the same thing. The reason the gospels record the inscription differently is that freedom was exercised in recording the words of the inscription, it being realized that the idea the inscription conveyed, and not the wording, was the important thing. Those who contend for the verbal inspiration of the Bible have a difficult time in reconciling this and many similar discrepancies in wording. Christianity insists that the authority of the Bible is in its message and in the Christ it proclaims, and not in the wording of the message.

The intellectual challenge of Christianity calls us to study the Bible, to get the facts about the making of the Bible, and the facts presented in the Bible; to classify those facts as to their historical accuracy and their moral and spiritual significance; and to evaluate those facts and use them in our judgments of moral and spiritual values in facing the problems of life.

If we respond to this intellectual challenge of Christianity as regards the use of the Bible, it will become a much greater Book to us, a much more wonderful Book, a much more useable Book, and a much more divine Book.

At a meeting of the All-China Methodist work in Shanghai, which no bishop or missionary of the Church attended, the Chinese Methodists voted to ask that steps be taken to make the Chinese Church independent and self-supporting, but to continue an organic relationship with the Methodists in America and other parts of the world. The Chinese want Chinese bishops, and they wish to have turned over to them the property of the mission gradually, so that the Church might come to assume self-support as rapidly as possible. This sentiment has grown out of the Nationalist movement, and it will be considered at the meeting of the general conference of the Methodist Church at its meeting in Kansas City in May. There is a feeling that the Church in the East must be made indigenous and be an outgrowth of the life of the people. The action of the all-China gathering is in full accord with this feeling now manifest throughout the East.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson I—April 1, 1928.

Jesus the Suffering Messiah.

Golden Text: "If any man would come after me, let him deny himself, and take up his cross, and follow me."—Mark 8:34.

Lesson: Mark 8:27-9:1, 9:30-32, 10:32-34.

Devotional Reading: Isa. 63:7-9.

"He asked His disciples, saying unto them, Who do men say that I am?" Jesus was interested in what men thought about Him. He did not care, of course, in the sense that He was seeking flattery, but He did care in the sense that He wanted to know how they interpreted His character and His mission.

"And they told Him, saying, John the Baptist; and others Elijah; but others, One of the prophets." Here is one of the greatest tributes ever paid to Jesus, for it reveals His many-sidedness of His character and His different appeal to different people. Elijah, John the Baptist, one of the prophets, say for instance Jeremiah, or Ezekiel, or Hosea, or Amos, or Isaiah—how varied in temperament these men were! How different in their lives and their message! And yet the Master was so versatile and so comprehensive in His character that when men tried to describe Him they had to liken Him, now to the one, and now to the other, these people differing widely in themselves.

"But who say ye that I am?" Religion for Jesus was a personal matter. After all, it does not make so much difference what others may think about Jesus, so far as we are concerned. The thing that makes a difference is what we think about Jesus. What we think about His character, what we think about His power to forgive sins, what we think about His power to save, what we think about His claim upon our lives, what we think of Him personally—these are the things that count. Religion never becomes vital until it becomes personal. What others think about Jesus and the attitude of others toward Jesus is secondary to what we think about Jesus and what we do with Jesus.

"Peter answered, and saith unto Him, 'Thou art the Christ.'" The Christ means the Anointed One and is the Greek word for the Messiah, "the One who should come." When Peter said, therefore, Thou art the Christ, he said that Jesus was indeed the One to whom they had looked forward, the One who because of His life and His ministry, God had anointed as His Messiah. Here was the fulfillment of the prophets and the hopes of the Jews. God was amongst them in the person of this man, the Christ, the Messiah.

It is interesting to observe how this came about. When Peter and the disciples followed this Man, they did not follow Him as the Son of God. They followed Him as Teacher, as One who attracted their attention and won their devotion. But as they walked with Him, as they heard Him teach and preach, as they beheld His works, as they felt His spirit, there deepened within them the conviction that He was more than the Son of man; this Man was the Son of God. And when Peter said, "Thou art the Christ," he was giving expression on behalf of the disciples to the central and significant factor about the person and work of Jesus—He was the Son of God, God manifested in the flesh.

It should be added that here is a simple and practical and effective test for all honest seekers. One does not have to take another's word about the Christ. Let any man who honestly desires to know the truth about Christ, follow Him sincerely and consistently; let him try to keep company with the Master, let him try to live the Master's way of life, and he will come—he cannot help coming if he is sincere—to the conviction that Jesus is the Christ, the Son of God. Jesus said, "If any man will do His will, he shall know of the doctrine." When the disciples went out at first to do personal evangelism, their appeal was on this very point. "Come and see," they said. We will go much further, and we will do much better, if in all our Christian service we lift up the Christ, for if He be lifted up, He will draw men unto Himself. If we can persuade men to come and see, Christ will gladly assume the responsibility for results.

"And he began to teach them that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again." Think of it, the Master has just been hailed as the Christ, the Son of the living God, and here He is telling them "openly" that He will be treated shamefully and scornfully; be rejected even by the religious leaders, yea be killed! The idea of such a thing! Why, it is preposterous! And Peter tells Him so in no uncertain terms. Why such a thing, says Peter is a denial of the thing we have just affirmed. The Messiah is to establish all things; He is to bring back the glory that wsa Israel's; He is to set up a grand and gorgeous kingdom; He is to exalt the Jews about all nations, and subdue their enemies and humiliate them. No, no! a thousand times no! The Messiah is not to be humble, to be mistreated, to be put to death.

Ah, Peter! little didst thou know of the inner secret of the Messiahship. Little didst thou interpret the secret of redemption. Not as a king, but as a suffering servant was the Christ to establish His kingdom. Not by way of an earthly crown, but by way of a cruel cross, was the Christ to come into His glory. Like so many, many people today, Peter would take from religion the sterner aspects, the rugged virtues, the element of vicarious suffering.

"If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's, shall save it." It looks like a senseless slogan of an impractical idelaist, but as a matter of fact, it was one of the soundest and most practical sayings which He who spake as never man spake, ever uttered. One can establish as the center of his life, self, and living only for that self, he will lose the real meaning of life. On the other hand, there is a larger self for which men can live—a self that includes others; that has expanding horizons; that shares the experiences of others; that loses itself for the things that are worth-while. And by no miracle, but by the operation of well-established laws, in the very process of losing one's self, one finds his true self.

"For what doth it profit a man to gain the whole world and forfeit his life?" There are eternal values which must be considered. He is short-sighted indeed, who will spend himself on things that pass away, instead of seeking those values which abide.

CHRISTIAN ENDEAVOR.

Sunday, April 1, 1928.

Topic: "What Happens when Young People Dare to Follow Christ?"—Luke 9:57-62; Matt. 4:18-20. (Consecration meeting.)

Some Bible Hints.

Desire to follow Christ is not enough; God calls for deeds (v. 57).

Those that dare to follow Christ must not think of creature comforts. They must endure hardships, if need be (v. 58).

Following Christ must be more than a temporary impulse. More enthusiasm! It is a stern matter, a life principle, self-immolation (v. 61).

Jesus does not reject any offer to follow Him; but He bids us count the cost. He wants not rash disciples, but thoughtful and determined followers (v. 62).

Suggestive Thoughts.

If Christians dared to follow Christ there would be a tremendous transformation of character and life for the better. The influence of that is incalculable.

Every disciple of Christ would be an evangelist and proclaim the kingdom of God while illustrating in himself its principles and life.

The world would be forced to take sides for or against Jesus. Indifference would be impossible. The sheep would be separated from the goats.

The Church would for the first time in history have funds enough to carry on its home work and send the gospel to the ends of the earth. If we give ourselves to the Lord, our money follows.

A Few Illustrations.

A praying Church means a pentecostal Church—Christians filled with the Spirit, dynamos of the kingdom.

The thing that often hinders our following Christ fully is reluctance to break with the world. We look back longingly, like Lot's wife.

Every Christian would feel himself a steward of God, would give generously, would serve faithfully, would put the things of the kingdom first in his life. "Seek ye first the kingdom."

Paul dared to follow Christ. What followed then? A consecrated life. A soul aflame. Absolute dedication to the cause of Christ.

To Think About.

What hinders young people today from daring to live Christ's life?

What do you understand by following Christ? Is it possible to follow Christ fully today?

DAILY VACATION BIBLE SCHOOLS.

Some mighty fine young people have volunteered to help put on daily vacation Bible schools in Churches where help is needed. They will give their services and the Churches will only be expected to furnish them entertainment while there and pay the expenses of transportation to the Church and return. Is your Church interested in having some one come for a week or ten days and conduct a school for you, or in having some one come for two or three days and train your teachers and help you get started? If so, let us know as soon as possible so arrangements can be made.

The fine thing about daily vacation Bible schools is that they can just as easily be conducted by small schools as large ones. They have been held in Churches with a membership not more than twenty-five. They are equally fine for town and country. They cost very little—sometimes not more than a couple of dollars. Many Churches and individuals are willing to invest many times this amount in their boys and girls. Textbooks are used only by the teachers. You can use as teachers your regular Sunday School teachers and college and high school students home for vacation.

The daily vacation Bible school article in this issue was written by Mrs. Grace Stewart, assistant to Dr. C. H. Rowland, pastor First Christian Church, Greensboro, about the school held in their Church last summer. This was a fine school and enjoyed by pupils and teachers. Is not such a school a real investment in building Christian character in boys and girls?

This is the first of a series of articles to be published in THE SUN on the daily vacation Bible school.

PATTIE COGHILL.

FIRST, GREENSBORO.

Our daily vacation Bible school was rather small, only about sixty children attending in all, and it ran for only two weeks. It was divided into three groups of departments, as follows:

Kindergarten department (ages 3-5, with one adult superintendent and two intermediate girls as helpers). One girl played the piano and the other girl was secretary, while both helped with the hand-work. Milk and crackers were given to all the children just before the play period, and this gave a splendid opportunity to teach a table grace and little "sharing" ideas that a child coming from a home where there are no other children do not enjoy. The whole theme in this department was "Sharing."

Primary department (ages 6-8, with one adult superintendent and several helpers). This group took as their project "Japan." A whole cut-out Japanese village was made, much to the delight of the children. "Jesus Loves Me" was taught in Japanese, and now they often want to sing it in Japanese. I feel sure that this project has helped them to love all God's children better.

Junior department (ages 9-12, with one adult superintendent and several helpers). This group took as their theme, "Good Citizenship and the whole program carried out this theme. For hand-work, the girls made aprons for the Elon Orphanage. The boys made book-shelves for the junior Church song books.

Missions played a most important part in our this, and conducted a period in each department whole program. Mrs. Rowland had charge of every day. The children looked forward to her stories, and I'm sure that she made us all feel more interested in our brothers and sisters across the sea.

Another thing that the boys and girls looked forward to with a great deal of pleasure was the playground period under the direction of Miss Carlotta Johnson, who stressed "Fair Play."

The hand-work was one of the things that the children took very seriously, and it was there that they learned to do things for others. Special work assignments helped to maintain interest over Saturday and Sunday, and a treat on Friday kept up the attendance during the week.

A picnic for all on the last afternoon of the school was a big get-together. The expense of this school was less than ten dollars. All the workers were volunteers, and most of the material was contributed by friends. The closing program was one of worship in song, Bible stories and dramatization. An offering for "others" was taken. The hand-work was exhibited and turned over to the places for which it was intended.

I think it is well worth any Church's while to have a small school. To have learned to know the two intermediate girls who helped me in the kindergarten department was worth all the effort I put in the school.

I found that you cannot begin too early on your programs, nor plan too carefully if you are to get the very best results. I believe it should be made a real Bible school where the Bible is really taught and memory work stressed, because this is the "golden age" period of the child. You can get closer to the child in a two weeks' D. V. school than you can in a whole year of Sunday School; and I love the real gospel songs, too—songs that help us to express the very best that is in us.

Above all, I believe in making your program foursquare. We tried to develop these youngsters of ours mentally, religiously, socially and physically, and we did try to place some of the responsibility of the work on our young people, whom we found ready and waiting to help.

MRS. GRACE STEWART.

NOTICE.

The district missionary rallies of the Eastern Virginia Christian Conference will be held as follows:

Waverly District—Richmond, April 3rd.

Norfolk District—First Church, Norfolk, Va., April 4th.

Franklin District—Antioch Christian Church, April 5th.

Suffolk District—Berea (Nansemond), April 6th.

MRS. L. W. STAGG, *Sec'y.*

AMERICAN STANDARD BIBLES.

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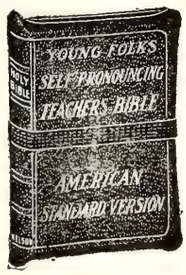

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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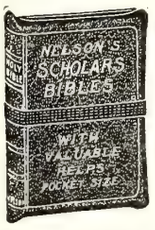

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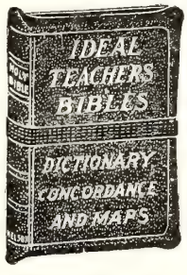

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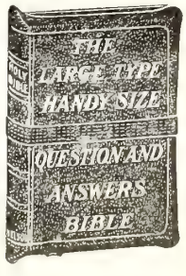

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One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

I LOOK NOT BACK.

I look not back; God knows the fruitless efforts,
The wasted hours, the sinning, the regrets.
I leave them all with Him who blots the record,
And mercifully forgives, and then forgets.

I look not round, for then
would fears assail me;
So with the tumult of earth's
restless seas.
So dark the world, so filled
with woe and evil,
So vain the hope of comfort
or of ease!

I look not in, for then am I most wretched;
My self has taught on which to stay my trust.
I look not at my failures and shortcomings,
And weak endeavors crumbling into dust.

I look unto the radiant face of Jesus,
For there my heart can rest, my fears are stilled,
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

—*Selected.*

Let us pray that God make all things need in us. Life and the world turns up new every day. Since there are so many that love to live with all things, old works, old experiences, thank God for new days, new paths, new ways, new things, and a new chance to live life anew. Pray that God make us new every day. May He give us a spirit of humility instead of one of pride. May He give us tenderness instead of sharpness, one of breadth instead of narrowness, of freedom instead of constraint, and of obedience instead of lawlessness. Then look not back, but press on toward the mark of the prize of the high calling.

TUESDAY.

WHAT DR. JOWETT LEARNED.

In reviewing his first pastorate, which was at Newcastle, Eng., Dr. J. H. Jowett said: "I have learned this lesson 'that sin is mighty, but God is mightier'; I have learned that man is impotent to redeem himself; I have learned that no man need be regarded as beyond redemption; I have learned that for the ruined life there is restoration, a power, a peace, and a joy unspeakable; I have learned that the care and the misery of this Church are in the homes where Christ is absent; I have learned that the happiest and most beautiful homes connected with this congregation are the homes of the redeemed. These are the lessons of my ministry. Upon the experience of these severe years of labor, I declare with a glad and confident heart that Jesus has power and willingness to redeem everybody."—*Ex.*

Let us acknowledge that God can do all things for all people, and that He will give us what we ask in His name; that we may always be found in Him, true, growing in grace and the knowledge of God always.

WEDNESDAY.

GREATNESS.

"He that is greatest shall be your servant."—Matt 23:11.

Some folks think greatness consists in intellectual ability, assertion of brain-power, physical mastery, influence over others, survival of the fittest.

But the Scriptures say that it is serving, impoverishment of self to help others to be something better. It is not accumulating, but seeking others' good. Jesus has given us heaven's example in giving up heaven's position, laying aside kingly vestures and took upon Him the form of a servant and was in the likeness of ordinary man.

It is glorious to have His words, His healings and His love, but it is more glorious that He had the hands and the lips to speak and the heart of a brother to feel. He lived with folks because His life must find expression, because He could not confine His comforts to His own heart. He must minister and not be ministered unto. To know a want was to give it. To know a truth was to speak it.

Prayer.—Our Father, we seek to walk Thy way today. Give unto us to hear Thy voice along that way. May we take all our cares to Thee and give us Thy courage and friendship. *Amen.*

THURSDAY.

ROBBING GOD!

"Yet ye have robbed me."—Mal. 3:8-10.

How robbed Thee? "In tithes and offerings," said Jehovah. How little today is being spent in the interest of the kingdom of Jesus when compared with the vast sums spent for cosmetics, cigarettes, etc. The fire burns low on our altars, as in the prophet's day. Little wonder God is saying today, "Can a man rob God? Yet ye have robbed me."

There are ways in which God is being robbed other than in tithes and offerings. He is being robbed of His time. The Lord's Day is specially His, and men appropriate God's time when they use the day for personal pleasure and for material profit. And God is being robbed in the lamentable absence of that fine spirit of adoring love which expresses itself in true worship.

But in all these things, men rob themselves as well as God. In withholding our gifts, we deprive ourselves of the blessedness of giving. In robbing God of His time, we destroy our own "palace beautiful." The soul that does know worship has robbed itself of infinite good.

Prayer.—By one of the parents, asking that we may all be deeply touched with the spirit of generosity, and strive to aid in the advancement of the kingdom.

FRIDAY.

THE FAITH OF JOSEPH.

"I die: and God will surely visit you."—Gen. 50:24-26; Psa. 145:4.

Careful study of the closing chapters of Genesis and a comparison with our own day, will quicken the faith of all. In early centuries the world believed in many gods. And what a diversity of deities! Some chiseled out of rock; some hewn from a tree-trunk; others molded of clay, to say nothing of sacred animals in which some pagan deity was said to reside.

Joseph was a man of strong convictions. When death drew near, his faith in God was unabated. Believing that God would never fail even the unborn generations, the now aged man calls his children to him and gives them these reassuring words: "I die: and God will surely visit you!" So certain is he that God will not leave His people in Egypt, that he directs the embalming of his own body, to the end that it may be ultimately taken for burial in the promised land. What a contrast history affords! In those far-off centuries, a little group pitted, religiously, against the whole world. Today the faith of Joseph is the faith of every enlightened country. Joseph died rejoicing in his faith in the God who would lead future generations from glory to glory. Every page of history attests that the patriarch was correct.

Prayer.—By one of the parents, thanking the Father for the care He has vouchsafed to His people in every age, and asking that our faith in Him and in Jesus Christ, our Saviour, may greatly increase.

SATURDAY.

"CHRISTIAN" MEANS "CHRIST-LIKE."

"For I have given you an example, that ye should do as I have done to you."—John 13:15.

Put to yourself the question: "Are you a Christian?" Probably almost without exception, those whose eyes fall on this would unhesitatingly reply: "Yes, I am a Christian." Now change the form of the question a bit, yet leaving it essentially the same. This time ask yourself: "Are you Christ-like?" If I am not mistaken, most of us would not answer this quite so readily. I think we would show a little confusion. If we were thoroughly honest with ourselves, I wonder if we would not have to say: "No, I am not Christ-like."

It is not a matter of concern that a word has to such an extent lost its significance that we apply it with little regard for the fullness of its meaning. It is, however, a matter of concern that discipleship, which the word was first used to denote, has lost its meaning.

Might it not be helpful if, instead of using the word "Christian," we used for a while the term "Christ-like?" It would seem out of keeping: the Christ-like Church, a Christ-like nation, a Christ-like civilization, a Christ-like man. But it might help us to make those things which we carelessly call Christian indeed Christ-like, which is part of that which Christian implies.

Prayer.—By one of the parents, asking that we may have constantly before us the divine example as our model and guide. Ask in Jesus' name.

SUNDAY.

MY CHURCH AND I.

My Church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed, and the unity of God is perceived.

It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, and to obey its laws.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace and progress concern my life in this world and that which is to come.

I owe it my zeal, my benevolence and my prayers. When I neglect its services, injure its good name, I lessen its power, I discourage its members and I chill my own soul.

I have solemnly promised, in the sight of God and men, to advance its interests, by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow-members, by watching over their welfare, and by joining with them in prayer and praise and service, and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Spirit my Sanctifier.

(Continued on page 13.)

Christian Orphanage

REPORT FOR MARCH 22, 1928.

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LOYALTY SPEAKS.

By Geo. D. Colclough.

Some time ago I was talking with Mr. A, who has sent several children to Elon and has others preparing for the same institution. He told me in the conversation that all his children were going to Elon (I might say he emphasized the word "going"). I asked why he was so definite in his statement concerning the institution that his children should get their higher education. His reply was that if his children had to get an education without the principles of Christianity as a basis, he did not want them to go to college.

In the conversation, Mr. A stated that he not merely wanted his child to go to Elon for the good of the child, for that would be a selfish purpose—the thing he really had in mind was the future. He said: "I believe that my children are going to be as successful as the average person in life. Some of them may be wealthy some day, and if not they will have children to go to college and friends seeking a college education. I know enough about college graduates to know that they will feel partial to their alma mater. So if I can get my children to graduate at Elon I feel that I have helped send students there for years to come. Not only have I sent students there for years to come, but I have linked them with the institution that needs their support. They are going to have their influence in the community where they live, and I want that influence to be for Elon."

"As I see it," continued Mr. A, "it is either send my children to Elon or rob my denominational school." I asked what he meant by robbing his school by merely sending a child to some other institution. He replied: "Let us take for example that I let my boy go to a school that does not stand for the principles of Christianity as Elon does. I have not only taken a student away from Elon, but taken from it all the influence that boy may have, and all the influence that those he may influence have. It would be a serious offense, as I see it, for I would not alone be depriving Elon of this influence, but would be lining it up with an opposite force, which makes it the more serious."

Until I talked with this gentleman I had never thought of the matter in just that light. And I wonder just how many of our alumni and Church members that mean to be loyal fall down at this point. Probably they desire that their child go to Elon, but respect the groundless wishes of a seventeen or eighteen-year-old child more than the principles of their Church.

As I listened to this gentleman talk I thought of one or two members of the Christian Church that are planning to attend some other college next fall. These young people give for their excuse various things. One told me that he had a classmate and very close friend that was going to attend another school and was persuading him to go along too. This boy had never stopped to think that he was admitting his own weakness in permitting this boy to induce him to go to his school. Why didn't he reverse it, and induce his friend to come with him to Elon?

If you are a high school graduate and considering going to college, if you have a child that is going to college this fall, or if you know of some worthy young person that is planning to enter college, you should use your influence to bring them to Elon, for, as Mr. A says, it is a matter of

(Continued from page 12.)

helping or depriving your college.

"There is only one life—it will soon be past;
Only what is done for Jesus will last."

—*Rev. J. J. D. Hall.*

Let us pray for the profound truth that we belong to God, and that our talents are given us by Him and are to be used for Him.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my life, my soul, my all. *Amen.*

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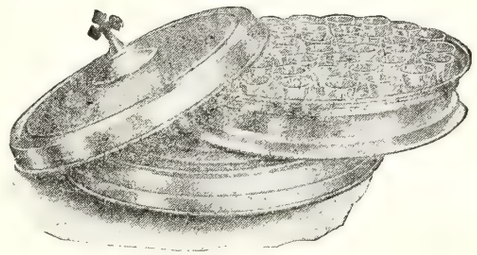

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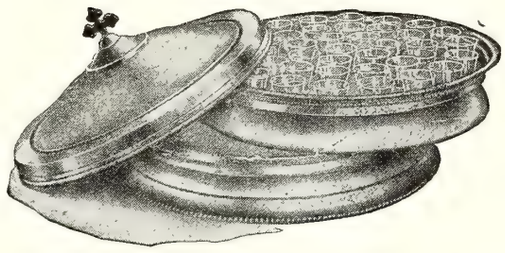

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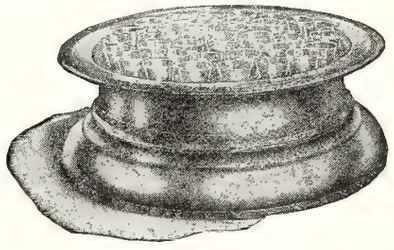

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Children:

Now, that the wonderful spring days are just around the corner, all of you are thinking of outdoor sports. How many of you have a pony? My story for you this week is about a little girl who wanted a pony very much and finally got it.

We are invited over to High Point tomorrow afternoon, to take dinner with your editor. She is temporarily directing the choir in the M. P. Church there and has a lovely program planned for Easter, which keeps her very busy.

Best wishes to you.

MRS. T. A. MOFFETT.

Ramseur, N. C.

AT THE END OF THE STRING.

By Frances F. Wright.

Did you ever want anything so much that you dreamed about it at night? Jane did. And what she dreamed about was a pony. For a whole year Jane had wanted a pony more than anything else in the world!

When Christmas-time came, she wrote three letters to Santa, begging him to bring her a pony. But for some reason, he didn't bring it. Perhaps he thought Jane was too little to ride a pony (she was only six then), or perhaps he couldn't find the kind Jane wanted—"a little black-and-white spotted one, please, dear Santa," she had said.

Anyway, he didn't bring it, and Jane tried very hard to be satisfied with her new doll buggy and her kodak. But she couldn't forget the pony. And now it was almost her birthday. Next week she would be seven years old, but she felt sure she would not get a pony, because she never got presents, except little ones, on her birthday.

She always had a cake, though; a beautiful white one, with the right number of candles on it, all stuck into pink candy roses. It looked just the same every year, except, of course, there was one more candle every time.

I should have told you before, that Jane had planned so long for a pony that she had actually saved enough money to buy a saddle and bridle! Or almost enough.

You see, every night that Jane went to sleep by 8 o'clock, daddy gave her a penny. And she dropped them into her little bank. And in one year she saved three hundred and sixty pennies! Because she missed going to sleep on time only five nights. So that made three dollars and sixty cents.

Then daddy gave her two baby pigs that had no mother. Jane fed them buttermilk several times every day. And they grew so big and so fat that daddy said he would like to buy them. And he did, and paid Jane three dollars for each of them. And you see, that made nine dollars.

Then mother gave Jane all the eggs she could find at the barn to sell for herself. And in a year she had sold five dollars and forty-five cents worth. So that made fourteen dollars and forty-five cents Jane had! She hadn't told any one what she was saving it for until just the day before her birthday.

She was sitting in daddy's lap, and he said: "Jane, how much money have you saved by now?"

Jane said: "I counted it today, daddy. I have fourteen dollars and forty-five cents."

"Good for you!" said daddy. "I didn't know you had so much. And what are you going to buy with it? Or are you just going to keep it?"

"No, daddy," said Jane; "I'm going to buy a saddle and bridle with it."

Daddy laughed. "O mother!" he called; "Jane is going to buy a saddle and bridle with her money!"

Mother came out with twinkling eyes. "Dear me!" she said; "what a forehanded little girl we have! She gets the bridle and saddle before she gets the pony!"

"Now, Jane," said mother the next day, "it's time to light the candles."

O how thrilled Jane was! She lighted them one by one until all seven were burning like little stars on her beautiful cake.

"And you may cut it, dear. You are big enough now."

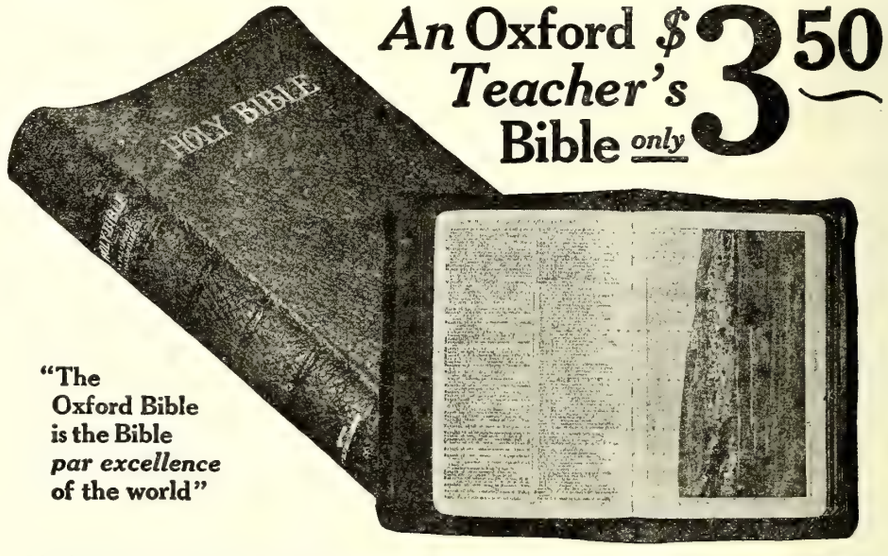
Jane proudly cut the first slice. As she did so she discovered a card, baked into the cake! And a string tied to the card! The card said, "Follow the string."

Jane saw then that the string went across the table and out under the door. She jumped up and followed it. Mother and daddy followed too. The string went across the proch and around the house. Jane ran after it, and just as she turned the corner she almost bumped into the darlingest pony you ever saw—"a little black-and-white spotted one," sure enough!

Jane ran to him and hugged him. She laughed and danced and ran and hugged daddy, then mother, then the pony again! And before she could go back to her birthday dinner she took him a big lump of sugar and said: "That's what I'll name you, too—"Sugarlump," because you love sugar lumps, and because you are the sweetest birthday present anybody ever had, I know!

Dr. C. H. Rowland, in charge of the program of the Summer School, June 23-30th, has invited Dr. W. Knighton Bloom to have part in the school, as representing the Congregational Church. It is hoped that Dr. Bloom can accept the invitation.

OXFORD BIBLES



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OBITUARIES.

THOMAS.

Little Margaret Thomas, age 12, the daughter of Mr. and Mrs. Alton Thomas, Sanford, Route 2, was suddenly killed in a school-bus accident on January 9, 1928. Funeral services at the home and interment in the family cemetery on the following day. This grief-stricken family was joined in its sorrow by one of the largest gatherings of people I have ever witnessed at a funeral. Six of Margaret's school-mates bore the casket containing her body to its resting-place .

God forbid that this child shall have died in vain. B. J. HOWARD.

FOISTER.

The Chapel Hill Christian Church lost its oldest and a very consecrated member in the passing of Bro. J. P. Foister at the home of his daughter, Mrs. H. D. Leigh, in Chapel Hill, on February 26, 1928. Bro. Foister was buried on what would have been his 78th birthday. He lived and died in a triumphant faith in God, undimmed devotion to the cause of right and friendliness to all people. His body was laid to rest by the side of that of his wife, who preceded him [illegible] in the family plot at Mt. Gile[illegible] Four sons and two daughters [illegible] and other

B. J. [illegible]

WATSON.

On February 13[illegible] passed and the Presiden[illegible] permitting Col. Lindbergh to r[illegible] son, a member [illegible]tions. No official of the U[illegible] of Shallow Well C[illegible]nt or member of the arm[illegible] intelligence of the [illegible] foreign decorations witho[illegible] a hospital at Raleigh t[illegible] Col. Lindbergh h[illegible] body was brought home tha[illegible] but now h[illegible] laid to rest in Shallow Well Cemetery the following afternoon. Sister Watson was about 68 years of age. She was a very consistent member of the Methodist Episcopal Church.

The largely attended funeral services were in charge of Rev. O. I. Hinson and the writer.

B. J. HOWARD.

MORGAN.

Martha's Chapel Christian Church lost another valuable member in the passing of Bro. W. A. Morgan on February 6th. His fatal illness was of short duration. The entire community will miss this public-spirited citizen. A congregation that far more than filled the seating capacity of his Church at his funeral was [illegible]vard [illegible]e [illegible]n R[illegible]

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MORGAN.

After an extended illness, Miss Fannie Morgan, age 60, departed this life at her home, near Fearrington, N. C., on February 3, 1928. Her faith in God was triumphant.

She was a member of Martha's Chapel Christian Church. There her funeral and burial services took place on the day following her death. B. J. HOWARD.

YOUNG MERCHANT.

A merchant at 7 years of age! In the bazaars of Constantinople, one often finds a lad of tender years with a tray across his breast, held over the shoulder by a string. Herein is displayed needles, pins and other notions. Our field-workers asked a Turk to ascertain the age of several of such young merchants. They averaged 7 years. Darting in and out of the bazaar crowd, they shrewdly ply their trade. Their master hires them for a mere monthly pittance. They must sell a certain amount daily, or earn a beating in lieu of supper.

They are characteristic of life in areas of intense population pressure. Where the birth rate crowds the bread supply, one finds coolie standards of living. That is why millions upon millions from the Mediterranean basin would pour into America were our country not protected by the Johnson quota act. One's heart bleeds for these lads. One must remember, however, that to break down our protection would result in destruction of our standards of living without helping them. For, as President Wilbur, of Stanford University, well says: "For each immigrant that moves out, a baby moves in."

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LANE.

Mrs. W. H. Lane died suddenly at her home, in Sampson County, on January 7, 1928, at the age of 52 years. Funeral services and interment took place the day following her death, at Shallow Well Christian Church, of which she had been a member for several years. The high esteem in which this good woman was held by those who knew her so well when she was a resident of Jonesboro a few years ago was much in evidence at her funeral.

Her husband and several children survive. To them may the Comforter of souls be very real.

B. J. HOWARD.

WHITEHURST.

Mrs. Alice Eudora Whitehurst passed away early Tuesday morning, March 13th, at the home of her daughter, Mrs. W. R. Guynn, Deep Creek, Va. She was 71 years, 7 months of age. She was a member of Berea Christian Church, Great Bridge, Va., and had been from early childhood. She lived a quiet, unassuming life, always willing to suffer wrong rather than retaliate. She was buried in Berea Cemetery by the side of her husband, Jerome B. Whitehurst, who preceded her to the grave in the spring of 1894. She leaves to mourn her loss two brothers and two sisters, three children (two sons and a daughter), also eighteen grandchildren and three great-grandchildren. Peaceful be her rest.

A BROTHER.

MADDOX.

Bro. Thomas B. Maddox succumbed to the ravages of a complication of diseases in a hospital at Sanford, N. C., on February 5, 1928. He was 52 years of age. He was a member of one of the most prominent families of the Moore Union section. For several years he and his brother, the late W. C. Maddox, were in the mercantile business under the firm style Maddox Bros., at Moncure, N. C.

Bro. Maddox had been a member of Moore Union Christian Church since boyhood. He was widely known, and much enjoyed as a singer of gospel hymns, and for his compassion for the unfortunate. His aged mother, four brothers and one sister survive.

B. J. HOWARD.

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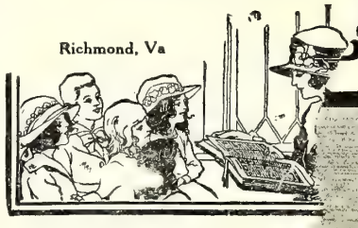

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, MARCH 29, 1928. NUMBER 13.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

President Signs Alien Bill.—

President Coolidge recently signed the alien property bill which provides for settlement of awards made to nationals of Germany and the United States, as made by the Mixed Claims Commission. They include payment for property destroyed by the Germans before the United States entered the World War, largely because of the sinking of the Lusitania, the Sussex and other ships, and the seizure of American property in Germany; also for the seizure by the United States of ships' radio stations and other property of the Germans.

National Permission.—

The Congress has passed and the President has signed a bill permitting Col. Lindbergh to receive foreign decorations. No official of the United States government or member of the army and navy can accept foreign decorations without this national permission. Col. Lindbergh has found himself in this position, but now he has the permission, and doubtless he will be showered with foreign honors and decorations. Mrs. Lindbergh is sharing largely in the honors of her illustrious son. She visited Mexico City by air at Christmas time, and at Easter she will be the guest of the Ontario Educational Association, meeting in Toronto, Ontario. Mrs. Lindbergh will come to Toronto from Detroit by air.

Money for Lindbergh.—

The twenty-five-thousand-dollar award of the Woodrow Wilson Foundation for outstanding achievement in the field of international peace went to Col. Charles A. Lindbergh recently. The award has been given to Sir Robert Cecil and Elihu Root. These winners were 63 and 83, respectively; Lindbergh is 25. The famous flier has taken a place with distinguished company. The presentation of the award and the gold plague was made by Norman B. Davis. Col. Lindbergh has laid aside the pomp and ceremony of greatness and gone back to the old-time vocation of air mail pilot. His first trip was not a successful one after his return. With him he carried a hundred thousand letters, especially mailed for the purpose of having Lindbergh take them from St. Louis to Chicago.

Two Conventions.—

The Republican National Convention will meet next June 12th in Kansas City, Mo. The convention will hold its sessions in a big hall with a seating capacity of eighteen thousand. The hall was built to accommodate the Democratic convention which met in that city in 1900 and named as candidate for the presidency William Jennings Bryan, of Nebraska. There are now a number of presidential possibilities, and who will be selected by the Kansas City convention to bear the party standard will be a matter of surmise for a month or two more. The Democratic National Convention will meet in Houston, Texas, on June 26th. The Democrats will meet having the advantage of knowing who the Republicans have named. The quadrennial presidential election is known abroad as our great national sport, and until November the press will devote much space to the political situation in the country.

In a Christian City.—

It has been announced by Daya Hewaviarne that a temple to Buddha would be built in London. There will be no effort made to attract converts. The temple will simply serve the Buddhists now resident in London. The priests will wear orange robes and fly the Buddhist flag, which has six colors—blue, red, yellow, white and orange and a combination of the other five colors, because when Buddha found the full truth after his days of meditation under the bo tree, he found himself surrounded by an aurora of these six wonderful colors. This will be the first Buddhist temple in the busy city of London. This announcement recalls that the finest Mohammedan mosque in the world is not in a Moslem land, but in Los Angeles, Calif. Into the Christian lands have come the other faiths, and when they are next to us, little is done to convert them to Christianity, but we are anxious to send missionaries to far places. This we should do, but we ought not to neglect the man who lives near to us.

Refused License.—

The department of marines of the Canadian government, which has in charge the regulation of the radio broadcasting of Canada, has recently refused licenses to the radio stations of the International Bible Students because of the controversial nature of the lectures broadcasted. This refusal of new licenses for these stations brings into the field the whole question of the purpose of broadcasting. The International Bible Students declare that they will argue the question before the Canadian Parliament at Ottawa, and they state that they will present a petition to the House of Commons, signed by a million people. To this end, they will put forty of their lecture staff in the field to secure signatures if necessary. They feel that radio programs of any nature should be broadcasted freely, and that the controversial nature should have nothing to do with limiting broadcasting stations. They hold, too, that the refusal of the department to grant a renewal of license is an abridgment of free speech. There is involved in this matter a principle which will have to be settled in Canada and the United States.

New National Park.—

Five million dollars of the Rockefeller millions will go into the perpetuating of the surface grandeur of the Great Smoky Mountains. Ten million dollars will be required to purchase and create a park of six hundred square miles of western North Carolina and eastern Tennessee. This group of mountains contains the highest peaks east of the Rockies, with the exception of Mount Washington and Mount Mitchel. There are bears and deer. The bears are black instead of grizzled, and the deer frisk white tails instead of the black tail familiar in the West. The new Southern park will be advertised as a rival of Yellowstone, Glacier and Yosemite. It will be accessible to three-fourths of the country's population. There are no roads, and until recently no accurate maps of the region had been made. This fact was accomplished by use of airplanes. The remaining five millions not given by the Laura Spellman Rockefeller Foundation has been made up by the Legislatures of North Carolina and Tennessee and by public subscription. In the park can be found every tree known from Georgia to the St. Lawrence, and its great domes are fringed with the balsom tree.

A Cure for Leprosy.—

One of the greatest announcements of the medical profession in years has just been made. A cure for leprosy has just been perfected. It is made by extracting the oil from the dried fruit of the hydnocarpus tree. For ten long years scientists have been busy perfecting the remedy. Previously the medicine could not be used because it blocked the veins and choked off the blood stream. The germ of leprosy exists in the blood stream as well as in the organs and tissues, and consequently something which could be injected directly into the blood stream was needed. Hitherto the disease has been treated by injecting chaulmoogra oil into the muscles, which was only an indirect method. In early stages the new remedy is 100 per cent efficient, and 30 per cent efficient in advanced cases. No disease has ever been so dreaded as leprosy, and according to experts it is now increasing rapidly. It is not infectious and is not carried by air or water, but it is contagious and is transferred by contact. The British Empire Leprosy Relief Association, under whose auspices the discovery has been made, will establish relief stations throughout the empire. There are 416,000 lepers in the British empire, it is reported. The relief association's work will include the planting of the hydnocarpus tree in all the possessions, that the remedy may not die out. Edward of Wales is the president of the organization.

NOTES-PERSONALS

Much good matter is left over each week for lack of space. Be patient.

Mrs. Dora R. King, Suffolk, Route 1, in sending in her subscription to THE SUN, says: "I just feel as if I can't do without the paper."

Mrs. J. A. Williams, president of the Woman's Board, sends a message from her heart to the women of our Church in this issue. Her message applies equally to men, and here's hoping that they will all read it.

Mrs. T. A. Cox, Ramseur, N. C., is distributing mission literature among the women of her Church and any one desiring literature for this mission period can receive it by addressing the Mission Secretary, Elon College, N. C.

The Seventh Day Adventists, with a membership of 120,000, are a remarkable people in their zeal for missions and for healing. In three years they have sent out over 500 missionaries and are conducting forty sanitariums.

Dr. W. M. Jay is still at the bedside of his aged mother. The doctors do not hold out any encouragement to him for her recovery. The prayers and sympathy of the brotherhood will be with Dr. Jay in this time of anxious care and heartache.

Dr. W. H. Boone, president of the Elon General Alumni Association, and George D. Colclough, secretary of the association, report the organization of two local alumni associations the past week with good membership in both cases—at Durham and at High Point.

Rev. A. R. Flowers, according to a private communication, has been doing special work among the young people of the Free Will Baptist Church in Georgia. Bro. Flowers is an adept in giving personal advice to young people in respect to their religious and life's problems.

Prof. L. L. Vaughan has an important announcement in this week's paper in regard to the business of the Woman's Board of the North Carolina Christian Conference. Mrs. Vaughan's many friends will earnestly pray that she may soon be fully restored to health and strength.

Mr. J. T. Cross, a layman of the Christian Church, Holland, Va., is deeply interested in the circulation of THE CHRISTIAN SUN. He has recently sent in a group of names who are good prospects for taking the paper. There is nothing that builds up the spiritual life of the home like the Church paper.

Interest in our Convention Forum continues to grow. This is as it should be. We hope that the membership of the Church and that the officers in charge of our various enterprises and the committees will express themselves fully and freely in the Forum, as well as individual members. Keep the good work up.

Special attention is called to the Elon Letter of this week. The facts that are given in that communication represent a large amount of work, and they are highly suggestive of a program of conservation for the denomination. We hope that every reader will give this matter thoughtful attention.—*Managing Editor.*

Mrs. E. L. Gray, Waverly, Va., is in the Lakeview Hospital, Suffolk, Va., having recently undergone an operation there. Mrs. Gray is one of our earnest and devoted Christian workers in the Waverly Church. She and her son, Mr. Garland Gray, will have the deep sympathy and prayers of their many friends for her speedy recovery.

Mr. J. Dolph Long, attorney, Graham, N. C., and an Elon alumnus, gave the third address in the Vocational Guidance Series before the Elon students on Friday of last week. Mr. Long's subject was "The Law and Its Opportunities as a Profession." He is the type of man that would dignify any profession. It was an inspiration to the students to hear him.

Dr. Atkinson writes that he is pleased with the institution in which he is recuperating "from cellar to garret." He speaks particularly of the religious atmosphere of the place, and says that the service is agreeable and efficient. He adds this encouraging word: "I am improving all the time. I am convinced that a loving Father guided me to this wonderful sanitarium."

The American Bible Society is doing a remarkable work in making the Bible available for the blind. A Bible in ink-print can be bought for less than a dollar, but the Bible for the blind costs over $80 and covers twenty-one volumes. The society, however, sells the complete set for $21—$1.00 a volume. It is able to do this by contributions from individuals and from the small profit it makes on the large volume of its sales of other Bibles.

The Elon Alumni of Atlanta, Ga., organized themselves into an Elon Alumni Association on Friday evening, the 23rd of March. They held their banquet in the Henry W. Grady Hotel, Atlanta, in the private dining-room. Charles E. Sumner was elected president; Lloyd P. Byrd, vice-president; Mrs. F. M. Dunaphant, secretary, and W. L. Monroe, treasurer. The executive committee consists of these four officers and W. S. Wicker and F. M. Dunaphant.

The cuts, with the descriptions accompanying them, which begin in THE CHRISTIAN SUN this week and will continue for nine weeks in all, have been supplied us by Dr. W. P. Minton, Foreign Mission Secretary, Dayton, Ohio. It is hoped, through these cuts and the accompanying articles, to create interest in foreign missions. We are thankful to Dr. Minton for his kind co-operation in sending them. Whenever you ask Bro. Minton for assistance, it comes.

The miserable habit of lynching shows a steady decrease in the United States, we gladly note. During the year 1927, forty-one States had no lynchings at all and there were only sixteen lynchings in the entire country. This means that there were fourteen less lynchings in 1927 than in 1926. This heathenish custom should disappear entirely from our nation's practice. We have laws and courts to administer justice. Mob violence is dangerous to democratic institutions.

Hanks Chapel Church, Chatham County, N. C., is engaged in the rebuilding program. This is one of the historic Churches of the Christian denomination. The chairman of the building committee is Bro. L. J. Riddle, and of the finance committee, Bro. Herbert C. Farrell. The address of both of them is Pittsboro, N. C., Route 1. Any person who is inclined to send a contribution for the remodeling of this grand old Church should address the one or the other of these brethren, enclosing check.

Dr. J. Edward Kirbye, Mr. H. A. Carlton and President Harper, of Elon College, and Dr. S. L. Beougher, of Bethlehem College, have gone to Atlanta to confer with the trustees of the Atlanta Seminary with reference to feasible plans of co-operation between the Christian and Congregational Churches in their educational work in the South. A full report will be given later in THE CHRISTIAN SUN.

Dr. Warren H. Denison, Secretary of the General Convention of the Christian Church and also Secretary of Stewardship, suggests that we should have a half-dozen demonstration Churches to specialize on stewardship and to show in a practical way what can be done where pastor and people will study and practice Christian stewardship. He desires that these should be volunteer Churches, and that some should be in cities, some in towns, and some in the open country. There should be at least three of these Churches in the Southern Convention. Let those who will volunteer address Dr. Denison direct, C. P. A. Building, Dayton, Ohio.

The Waverly Christian Church, Rev. F. C. Lester, pastor, has issued a very impressive statement of the "Benevolence Budget" as it applies to that Church for the year 1927-28. Bro. Lester concludes his statement by saying "that the amount expected is $3.20 per member and that the additional amount needed is $3.33 per member, which will make a total of $6.53 per member," and then he adds: "In 1926 the United Presbyterians gave $15.59 per member. Do the Presbyterians and seventeen other denominations love the Church, the Christ and the world more than we? They give more—much more." It seems that such faithful presentations as Bro. Lester is giving his people ought to help our benevolence program tremendously.

Let us call particular attention to the splendid mission literature available for the asking at this period, as follows: "Missionaries of the Christian Church," by Miss Victoria Adams; "Six Weeks with Foreign Missions"; "Songs in Japanese," "Autumn Leaves from a Missionary's Diary," by Martha R. Stacy; "Thanks for the New Home," by Mrs. Mary E. McKnight; "Where Your Money Goes"; "A Typical Busy Day on the Mission Field"; "From Miss Takanashi"; Notes from a Porto Rico Diary," by Miss Olive G. Williams"; "Sharing"; "The Good News Institute"; "One Way of Salvation," and "Ministry for Christ in Porto Rico." Any who desire this literature may secure it by addressing the Mission Office, Elon College, N. C.

NOTICE.

The district missionary rallies of the Eastern Virginia Christian Conference will be held as follows:

Waverly District—Richmond, April 3rd.

Norfolk District—First Church, Norfolk, Va., April 4th.

Franklin District—Antioch Christian Church, April 5th.

Suffolk District—Berea (Nansemond), April 6th.

MRS. L. W. STAGG, *Sec'y.*

NOTICE.

The Sunday School and Christian Endeavor Convention of the Georgia and Alabama Conference will meet at Beulah Christian Church, Phoenix City, Ala., April 28-29, 1928.

W. M. CROWDER,
LaGrange, Ga. *Secretary.*

THE CHRISTIAN SUN'S PULPIT

ACCOUNT GIVING.

By Rev. John G. Truitt, *Preacher.*

"Give an account of thy stewardship.—Luke 16:2.

It was one of Jesus' finest congregations to which He was speaking when He related the parable containing our text. In the beginning of the discourse we read: "Then drew near unto Him all the publicans and sinners for to hear Him." It is refreshing to find publicans and sinners drawing near Jesus to hear, rather than to accuse; for in the next sentence we read: "And the Pharisees and scribes murmured." His accusers were always near. In the finish of the discourse we read: "Then said He unto the disciples"; and again: "And the apostles said unto the Lord, Increase our faith." Hence, from these verses we see that it was a great group gathered about Him, and in the main in a friendly and docile one. Sinners, publicans, Pharisees, scribes, disciples or believers, and followers in general, and then the select group known as apostles.

Five classes of folks mingling together under the spell of five beautiful pictorizations of stewardship. It was as though for five successive times He pressed deeper into their thinking the principle of stewardship, and each time He made them see the Owner of all, for if we turn the coin of stewardship over we will see on the other side the stamp of ownership. Over and over again He kept saying to them: "God is Owner; you are stewards, and the day of account giving is coming."

In the parable of the lost sheep we see a good shepherd making good his trust and finding that sheep at all cost; next we see a woman stewardess over the gifts presented her, and making good under testings of her stewardship; and then the beautiful stewardship of the parent over his child, and the loving culmination of the same. He follows that parable with one showing forth the general principle of stewardship, and based specifically upon material things held in trust; and then, in conclusion, He cites an instance of miserable failure on the part of "a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day." It is a bold but beautiful array of citations of how the principle of stewardship works which causes one to cry out with the apostles: "Lord, increase our faith."

Were there shepherds in His audience that day? Or those who followed the daily round of honest toil? They saw pictured before their eyes as only Jesus Himself could picture it what they in their own lives would like to be. An ideal was held before them which they could never forget. They would turn to their tasks on the morrow with the picture of a shepherd intrusted with sheep, and that shepherd being faithful to the task of herding those sheep to the very last one, and to all of that was added the beautiful reflection that there was rejoicing in heaven over that task faithfully performed and done. They would set about their daily toil, knowing that heaven was interested in every movement of it, and that they did not labor alone, nor in vain. O happy shepherds and followers of the daily rounds of toil, who heard the Saviour that day! No doubt, some of your lambs were lost after that, but sweet was the task of finding them. No doubt, some of your toil was bitter and long after that, but sweet was your consciousness of the abiding words of the Christ who spoke of faithfulness and subsequent rejoining. Indeed, daily toil is not separate from Christian living, and a man may find his fullest life in daily service, and repent of abusing the stewardship of honest labor.

The very task we have is a stewardship. A young fellow came into my study a few days ago, told me about his mother being sick with tuberculosis, about his brothers and sisters being in children's homes, and about the place he had to work, and the money he was earning with which he might help to bring a ray of sunshine into a poor stricken mother's heart. I gave him my hand and my friendship. I took him in my car and carried him to see his mother, where we had long conversation and earnest prayer that he might hold out faithful to the stewardship placed in his hands. Will he hold out faithful? His mother, knowing the tenderness of his years and the lack of proper training, was afraid he would not "stick to his job." She wanted him to. If he stays by his task and herds the sheep to the very last one, the angels in heaven will rejoice, indeed. The very tasks we have are stewardship—a treasury over which we will have to give account. The fireman, mail-carrier, policeman, street-sweeper, teacher, lawyer, physician, or preacher who loses his position by sloth, or misapplication, is committing a sin which will not only bring suffering upon himself, but also upon little children and make his name a disgrace among men who engage in honest toil.

Were there those in that audience who had been intrusted with the beautiful treasury of friendship? A friend is a valuable thing; and Jesus, speaking of the insignia of friendship being lost, pictures a woman searching for that piece of silver until it is found. Ten other pieces she has, but too many real friends she cannot have, and so she searches for the lost tenth one until she finds it. It must have been that there were those in that day who, like some in this, could treat lightly the treasury of a true friendship. If so, they had held up before them in unforgetable terms what they would like in the matter of holding their friends to be. An ideal was set before them which would send them on paths of repentance and confession, and bring to their bosoms long lost friends. This parable must have hit home, for we hear Jesus saying in the very close of this day's teaching: "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

Where are our friends? What do they say about us today? How many of them have we bruised and hurt and lost? Can we not hear the Christ saying to us: "Give an account of thy stewardship?" Many of us may wish Jesus had said: "Give an account of his or her stewardship," for it may suit the bent of our poor, sinful souls to render the account of his or her doings rather than our own. How easy it is to say: "Oh, I'm all right. I treated him all right. He mistreated me." And just when we think we are full of our own rightness, and have so much goodness toward others that we have to tear down our barns and build larger moral bins, we hear the Lord say, "Thou fool! knowest thou not that this night thy soul shall be required of thee?" Oh! may we be faithful stewards of our friendships, knowing that in this, too, there is joy in the presence of the angels in heaven.

In his group of hearers that day, all were intrusted with the stewardship of family life; many of them with the stewardship of parenthood; and all of them stewards of their places in the family circle. A son finds himself far from home, alone, poor, and outcast, so far as his companions were concerned. In such a plight, he is called upon to give an account of his stewardship of the love and parental devotion over which he was a steward. Had he improved and appreciated it, or had he allowed it to suffer loss? Many a son in among his hearers saw his own picture, and eagerly followed the course of the story. Then there was the father in the story. He had improved the love which he bore his son, and now it has been fanned to white-heat. He had shapherded every resource of his soul in pouring out his love for his son. The picture is an engaging one, and how the fathers who had given themselves to things of the material world rather than to love for their children must have seen themselves anew under the light of it.

But the son comes to himself, and makes a good account of his stewardship of love by returning to his father's house penitent, and ready to serve him in order that he may remain in the circle of his loving care. There is great rejoicing in that home, and in heaven besides, for is not a good and true home a very annex to heaven itself? Can we render today a good account as sons and daughters, and fathers and mothers? O mother, give an account of thy stewardship. O father, give an account of thy stewardship. O son, and daughter, give an account of thy stewardship. O husband, wife, brother, or sister, give an account of thy stewardship. God is the Owner of the treasuries of love which He has placed in your hands. What is becoming of them? At least it is hoped that we may take the parable and carry it away with us, seeing the ideals up to which we may strive.

Another parable was offered to show the principle as has been said of stewardship, and of ownership. The steward in this parable was intrusted with material things. And so are we, that we know full well—and how miserably poor is our account we oftentimes are able to make of that stewardship! But think of the higher things, too, with which we are intrusted. For instance, the gospel. Ah! preachers, teachers, Christians, all: give an account of thy stewardship. Or take again, the Church—the very body of Christ upon earth. How often we have pressed thorns upon its brow by our man-made notions and humanly concocted theories! How its truths and treasuries have been hidden by our whims and fancies, and its very progress and on-going been blasted by our sheer indifference or antagonism. Will the kind of religion we are living and the Church we are planting in our community be worth passing on to the next generation?

When we see a Church building, do we think of Jesus, a lowly Nazarene; or do we think of Methodism, or Presbyterianism, or suppers, or bazaars, or half-hearted attempts on the part of folks to profess one thing and live another? When we see a Church building, do we think of Jesus and a long, unending line of followers, living like Him, and sacrificing like Him, and talking like Him? Oh! custodians of the heavenly things on earth, give an account of thy stewardship, and may God grant that that account may be rich and full of the triumphs of the cross! May we who gather here today be finer, and nobler by far than the one who was "clothed in purple and fine linen," and may our works of love and obedience cause our Christ to see of the travail of His soul in our day and be satisfied.

NOTICE.

Mr. and Mrs. Samuel Leonard Davis, of Norfolk, Va., will be at Antioch Christian Church, Isle of Wight County, Sunday A. M. April 1st. Mrs. Davis will speak on "Missions." Mr. J. M. Darden, of Suffolk, Va., will speak on "Missions" at Isle of Wight Christian Church Sunday afternoon, April 1st.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE RICHMOND CONVENTION.

The twenty-eighth regular session of the Southern Chrsitian Convention will meet in the First Christian Church, Richmond, Va., on Tuesday, May 1st, of this good year 1928. The 32,472 members of the Churches are entitled to 162 delegates—one delegate for every 200 members. The seven Conferences have all elected their delegates, and it is important for all who have been elected to attend. In case any delegate-elect has died, the Executive Committee can select some one to fill the vacancy. It is very important to have a full representation at the Convention for the *whole* time. Presidents of Conferences can render a valuable service to the Convention and the Conferences by giving personal attention to this matter of attendance. A Convention is not a Convention unless the people are there.

This will be one of the most important session of the Convention ever held. Questions of finance, union, missions, education, publications, and budget will not only claim the attention of the Convention, but require superior wisdom to solve these problems; and they are vital to the life and usefulness of the Church in the years to come. Human wisdom alone cannot solve kingdom questions; but God can furnish that wisdom in answer to prayer. It is important for all the pastors and their Churches to pray earnestly for divine guidance as they approach this session and these questions. Kingdom motives must be in the heart of the Convention, and then the Holy Spirit will inspirt the mind of delegates to act in harmony with the divine purpose. There has never been a time when God's help was so much needed in the Convention; and there never was a time when the Church had such opportunity for doing good. Hard problems develop great workers, and great workers are needed in this age of progress.

The committees that have charge of different subjects carry great responsibility, and should get busy in the preparation of their reports. These subjects all require thorough study, careful decision, and condensed expression. This Convention will have little time for the making of speeches; condensation, concrete expression, will be required to finish the work in the allotted time of the session. President L. E. Smith and his executive committee not only have a heavy burden to carry in the making of the program, but a great opportunity for serving the cause of Christianity through the Convention. To solve the question of finance alone is more than mathematics. It is a question of faith, of courage, of liberality, and co-operation. Many of the great characters of history died in the fight or before the purpose was accomplished. The cause of Christianity was very small when Jesus was crucified; but it is today the largest enterprise in the world. We should keep in mind that we are not working for our day alone, but for eternity. All that is holiest and best should be put into the Church, and the only way to get the whole membership of the Church in touch with one another is through the Convention.

The imporved Richmond Church will open its doors wide, and Dr. C. C. Ryan, pasotr, and his congregation will open the door of their hearts wider to welcome and receive all who attend; and all delegates and visitors should notify Dr. Ryan of their coming, so that ample provision can be made for their entertainment. Company without notice is often a burden. Harvests are not reaped without seeding and cultivation, and there can be no great Convention without adequate preparation.

THE DYNAMIC OF MISSIONS.

There is something inherently wrong with the Church in America, that it gives such niggardly support to the missionary enterprise. There is something radically wrong, inherently wrong, with the individual Christian whose support of missions is niggardly.

This wrong will not be found in the lack of information, nor will it be remedied by information. A knowledge of conditions in the mission lands is desirable, but it should be in the form of adding fuel to a flame already brightly burning. It will not serve the purpose of kindling the missionary fire.

We must look deep down into the heart and the experience and the appreciation of the Church and of the individual Christian in order to explain the situation in which we find ourselves today with reference to the missionary program. It lacks dynamic.

What is the dynamic for the missionary enterprise? It is the proper evaluation and appreciation of God and of man and of their inter-relationships entering into the making of a program for the individual and for the institutions that minister to his or her life.

Who is God? He is the Spiritual Father of every man and woman and child in the world. He is more than this. He is the loving, forgiving, sacrificing Spiritual Father of every man, woman and child in the world. And He loves one and all with the same passionate devotion; nor does His affection waiver in its intensity or in its redemptive purpose at any time.

Who is man? He is the child of God—this loving, forgiving, sacrificing Spiritual Father of whom we have just spoken. And since he is the child of this Spiritual Creator, he is brother to every man, woman and child in the world and under obligations so to live and to order his life that he may meet the duties devolving upon him as the child of his Spiritual Father and as the brother of all of the human beings. He cannot be content or satisfied with being any other kind of man than his spiritual heritage suggests as proper for him.

Herein lies the dynamic of Christian missions and of every other Christian enterprise undertaken in the name and for the sake of Jesus. When we bring Christian men and women to the point where they appreciate all that God is and all that He expects man to be, there will be no question as to the success of the missionary cause. The coffers of the Church will be filled with money and a spirit of optimism and progress will possess the Church, and every heart will rejoice when the spiritual dynamic inherent in God's nature and man's relationships has taken possession of the men and women who call themselves Christian.

What we need is love for God and love for brother-man, appreciation for God and appreciation for brother-man, a spirit of sacrifice for God and a spirit of sacrifice for brother-man commensurate with the obligations devolving upon Christians in terms of their divine origin and destiny. When we have this we will have success in the enterprises of the kingdom, and lacking this we shall continue to make poor and paltry response to the urgent claims of the kingdom.

We have not given ourselves to the Lord. We have not accepted the obligations of our brotherhood for all men, and so we lack dynamic for our Christian life. And so, too, missions and the other enterprises of the kingdom lanquish rather than flourish.

There is money enough in the hands of the members of the Christian Church to put every enterprise of the Church on a solid basis and to bring rejoicing to those responsible officially for the success of these enterprises. We have money for other things, and do not fail to indulge ourselves in the comforts and conveniences and sometimes the luxuries of life. For these things, we have the dynamic of self-interest and personal happiness and ease, but we lack the dynamic of love and the appreciation based on love for God and for His kingdom and for brother-man when it comes to responding properly to the support of Christian causes.

Is this indictment too severe? Let every man and woman and child who reads this editorial search his or her own heart and experience for the answer.

W. A. H.

A REFRESHING BOOK.

In these days of theological speculation on the one hand and dogmatic declarations on the other hand, it is refreshing to listen to "Christ at the Round-Table," as interpreted by E. Stanley Jones, author of the recent volume bearing that title.

Humanity wants an authority for what it believes about God and the nature and destiny of the soul, and that authority must be something more than the pronouncements of theologians or the ipse dixit of any school of thought.

Dr. Jones, in "Christ at the Round-Table," makes Christ reveal Himself as the authority for the religion which He taught and which He was. For him, Jesus is more than a Teacher of religion. He is the one authoritative Teacher of religion. For him, Christianity is more than "a religion"; it is the one true religion. To him, "Jesus is Religion." To him, "the whole endeavor of moral and spiritual progress is to get men from a religion to the religion; in other words, to bring men to Christ. Jesus is God's final unfolding."

For those who have been trying to think their way through to an understanding of Christ's relation to God and to man, and from this understanding to work out a satisfying theory for the authority of their faith, Dr. Jones' new book will offer a rare inspiration.

Roy C. Helfenstein.

OUR CONVENTION FORUM

President Beougher writes:

I have read with interest the things proposed for consideration by the coming Convention in THE CHRISTIAN SUN, and do not know that I can add anything to them; but I want to, if possible, give some of them greater emphasis.

1. Endowment for our colleges. If steps are taken to raise $1,000,000 for Elon College endowment, steps should also be taken to raise $250,000 endowment for Bethlehem College. By request, Bethlehem College turned over to Elon College the $100,000 in bonds voted by the Convention, leaving Bethlehem nothing but the $12,500 note given by the Convention as endowment; but this, as was said, aided materially in getting Elon into the Southern Association of Colleges. We were glad to help Elon in this way, but the time has come when something must be done for Bethlehem.

I was certainly pleased with the suggestion made by Prof. M. W. Hook that "Bethlehem College should be aided in every way possible in becoming fully accredited and established on a firm financial basis"; but I looked in vain for some little mention of Bethlehem College among other suggestions made by founders and locaters of Bethlehem College. Why? Was it a mistake to found and locate the college at Wadley? Has the school served its usefulness? Has all interest centered in Elon College? Do our leaders now see that Elon College is all the Convention needs or is able to support, that nothing is said in our public meetings and in THE CHRISTIAN SUN for or against Bethlehem? If the Convention thinks that our plant at Elon College can meet the educational needs of our people of this Southland, and that Bethlehem College should close, I am one that will vote with the Convention, and yet none have put more into the institution than we have.

2. Christian union. The publications, colleges and missions of the Convention should all head up in the General Convention of the Church, sustaining the same relation and polity as all the other regional Conventions. If not, why not? First, unity among ourselves. The Convention must take some forward action regarding union with the Congregational Church, and then educational institutions, or remain silent forever on the great question of denominational union. We should begin to put into practice what we preach, or our preaching will become vain and we will be left to ourselves, while the great movement of Christian union will pass us up and leave us behind looking foolish.

3. Financial system. The whole financial system of the Convention should be readjusted so that it would be impossible for any department of Convention interest to receive over-emphasis or more financial support than its service rendered to the general cause of humanity through the Church, regardless of designated gifts. In other words, the time has come when the Convention should break up the traditional policy that loyalty to the Church consists in giving all support to one enterprise of the Church, while all others suffer. The Convention should establish one general treasury in which to deposit all money collected by the whole Convention for the various departments of Convention work and then distribute on the percentage basis. More favorable plans for one department than another, and designated gifts are responsible for some of our work receiving support out of proportion to all the other work, while some suffers desperately. For example, Bethlehem College was put in the annual benevolent budget for $10,000 last year and Elon for $37,500. Elon and the whole Church rejoiced, including Bethlehem, that she was able to raise her whole quota, but how many in the entire Convention have been pained and sick at heart because Bethlehem only received out of the whole offering last year less than $225; that her teacher's salaries of last year are not more than half paid and that current expenses are still unpaid, and that up to date we have received less than $225 from college offering this year and only a small amount has been paid on teachers' salaries. Again I quote from Prof. M. W. Hook, first president of Bethlehem College, a man who has the courage and interest to speak for the institution: "I am particularly anxious that Bethlehem College shall come in for her due share of consideration." But Bethlehem College cannot wait for new plans made by the Convention, which may become effective a year hence—she must have at least $10,000 by the time the Convention meets.

The Orphanage has the best appeal of any of the Convention departments, and she will go to the Convention with a clean slate, having raised her full fuota and some besides; but how about our missions department? She will come up at the time of the Convention deeply in debt, depressed and discouraged, all because our people have not had their consciences quickened and their intellects educated to give to the cause of Christ as a whole and have it percentaged to the departments allowing them to stand or fall together as a whole, I cannot see that one department has any more reason for living than another, or living any better than another. Our religious education department is living at a dying rate this year, and last year closed up altogether for the same reason. If one department is worthy of our support all are likewise worthy. Until our people can manifest a universal interest in the affairs of the Church through their giving, the Convention must take some steps to protect all the work of the kingdom of Christ on earth.

4. Institutional debt contracting. I notice that Dr. D. A. Long writes that "the Convention should devise ways and means to pay its debts," and that "the Convention should take away from all its institutions the self-destroying power of contracting debts." I understand that the Convention has no money to pay these debts, and any plans that may be devised will throw the work of raising the funds on the institution that has contracted the debt, and that debts that are wisely contracted are not self-destroying, but if I remember right we already have a ruling to that effect. I feel quite sure that the colleges are willing to have a ruling like that and will abide by the same if all departments abide by it and would be willing unless something unforseen came up to have our outlay circumscribed. This might do the Mission Board some good also, as it does not seem wise to make such large appropriations to a few Churches when it might be giving to many Churches, and by giving them a few thousand dollars, limiting the appropriation to any one Church to not more than $15,000. This would start the work in Birmingham, Ala.; Alexander City, Ala.; Atlanta, Ga., and Montgomery, Ala. This has thrown the Mission Board badly in debt, as well as the colleges, undertaking too much on the faith of our people being willing to finance our worthy projects.

I am hoping and praying that the Convention will be a record-making time for all our enterprises.

Wadley, Ala. S. L. BEOUGHER.

Bro. Carpenter makes a motion:

I have said for some time that the biggest obstacle in the way of Christian unity is the preachers. I believe further that the greatest force for Christian unity is coming from the ranks of the laymen in spite of the indifference of the preachers. They believe in using a little business sense in matters of religion—doing as much for the kingdom as possible with as little possible waste. Most of us preachers are too idealistic. Things must go according to our notion, if it is wasteful. We forget that the Lord taught economy as well as ideals.

Six persons in last week's SUN—three laymen and three preachers—were giving their opinions as to the most important questions to be considered at the Richmond Convention. Every layman mentioned the question of uniting with the Congregationalists as one of the most important questions. Only one of the preachers considered this as a question worthy of consideration by the Convention. This does not show that they are opposed to it, but it does show that they do not consider it a most important question. This is the condition I find generally among our preachers. Not long ago a very powerful preacher, who holds a position of high honor in our Church, told me concerning this question that he could not see any particular benefit from it.

I believe that THE SUN should be merged with the *Herald of Gospel Liberty,* or some Congregationalist paper in the same territory, and stop this deficit every year and realize a profit instead. There are those who think that the Southern Convention would not receive as much recognition in the merger as they would probably want. I love THE SUN as dearly as any one. The merger will combine the editorial staffs of two great papers, and it does not take a philosopher to see the benefits derived therefrom. The other merger will combine the forces of two great denominations, and the benefits are easily seen. Consolidation is a great thing for schools, publications, Churches and every thing else that has tried it. I believe the idea should be uppermost in all matters coming before the Convention.

Let's get behind this union movement and quit preaching one thing and practicing another. Too many regard it as a thing to be talked about—an ideal visualized. But nothing but selfishness may keep it from being realized. If the preachers want it we may have it; otherwise, the laymen may not find it so easy. Instead of staying with the Church and trying to remedy defects that were harmful, preachers of former times followed the policy of withdrawing and persuading some of the flock to follow and start a Church of their own. This has been divisive, wasteful, and has bred selfishness and prejudice that has kept millions out of the kingdom. The people are so fed up on this until the Church of God is having a hard time recruiting herself. This thing has cost the Church millions of dollars and the kingdom millions of souls. God pity us!

If we lie still, as usual, the Convention will come and go and we will be no nearer Christian union than before.

I move that THE SUN be merged, if possible, with the official organ of the Congregationalists of this territory, and that we ask for a general convention, composed of delegates from every Conference of each denomination, and vote on the matter of union; and, if carried, reorganize and go forward. If I can get a second, the president will put the question. If the president puts the question, it will carry. If I don't get a second, the motion will be lost. We are waiting for a second. Who will second the motion?

Ambrose, Ga. W. C. CARPENTER.

CONTRIBUTIONS

SUFFOLK LETTER.

A little study of what the Churches of the Southern Christian Convention did in 1926-1927 may inspire the members to undertake more. It is said that "figures do not lie," and what is here said is in figures. The figures here given may not represent the whole truth, but they represent the truth so far as reported in 1927.

There are seven Conferences in the Southern Christian Convention, and all of them reported to their Conferences, at the last sessions, a few more members than the year 1926. The following table represents, in totals, what was reported in 1927:

	Members.	Total Paid.
Alabama Conference	2,624	$ 9,929.07
Georgia and Alabama Conference	2,162	15,370.00
North Carolina & Va. Conference	6,287	56,260.25
Western North Carolina Con....	3,715	27,374.23
Eastern North Carolina Con.....	4,945	35,311.51
Eastern Virginia Conference....11,174		263,774.00
Valley Virginia Conference.....	1,565	11,249.80
Totals 32,472		$419,268.86

A division of the total sum of money paid by the total number of members reported shows the sum of $16 paid per member during that Conference year. The presumption is that money was raised by separate organizations and individuals not included in the reports sent up to Conference; but this is the sums as reported. The total paid for benevolences was $68,007.28, and the sum for pastors' salaries was $72,697.50. So far as I could figure out, about 109 ministers were serving Churches for whole or part time. To divide the total sum paid by the number of ministers in pulpits gives approximately $700 as the salary for each pastor. Many conditions enter into this matter of salaries. When reduced to the question of the average sum paid per Church member on salaries, it is about $2.25 a year. This shows that salaries are only a small part of what Church members pay. If the total paid per member is $16 for the year and the sum paid on salary is $2.25, it appears that salaries are only a little more than one-seventh of the total expense of the Church. In other words, Churches pay more for other purposes than they are accustomed to think. Many Churches wonder how they can pay their pastors; but a little consideration shows that it is only a small part of their expense. A clear analysis of Church expenses might suggest the ease with which ministers' salaries might be increased to the advantage of their ministry and no real burden on the Church. Churches might pay more on salary and demand more service on the part of the pastor. It is too true that many in the pulpit are preachers only, and not pastors. This age needs real preaching and pastoral service. The people need the gospel as never before. When people were illiterate, a very simple sermon did the work; but in this age of education a sermon must present Christ in a way that shows Him as superior to all else. Pastoral visits must contain more of His spirit than when social and moral conditions were low. There never was a time when it required so much hard work to do the work of a pastor. He must be more, do more, and ought to be paid more. Christianity was established by the preachers. It must be maintained by ministers and the future will go forward or backward as they go backward or forward. Pay them more, that they may be able to buy more books, and then require them to study and to work more.

W. W. STALEY.

ELON LETTER.

I have made a comparative study of the home mission situation of the Christian Church, based on the "Annuals" of 1893 and of 1928, covering a period, therefore, of thirty-five years.

According to the "Annual" of 1893, there were in the Southern Christian Convention 151 Churches, with 14,991 members and with Church property valued at $145,563. At that time there were Churches in cities and towns as follows: In Virginia—Dendron, Berkley, Franklin, Holland, Suffolk, Waverly and Windsor; in North Carolina—Burlington, Graham, High Point (died and another Church erected in its place in the same city later), Randleman, Morrisville, Raleigh, Durham, Lexington, and Staley's; a total of sixteen in all.

According to the "Annual" of 1928, there are in the Southern Christian Convention 234 Churches, with 31,672 members, holding property valued at $2,648,226. At this time we have Churches in cities and towns as follows: In the Valley of Virginia—Leaksville, Winchester; in Georgia and Alabama—Roanoke, Wadley, Columbus, LaGrange, Lanett, Richland; in Eastern Virginia—Norfolk (South Norfolk, First Church, Christian Temple, Old Zion), Portsmouth (Washington Street and Elm Avenue), Richmond, Holland, Franklin, Newport News, Ocean View, Suffolk, Wakefield, Waverly and Windsor; in North Carolina—Danville (Va.), Durham, Elon College, Greensboro (First Church and Palm Street), Haw River, Reidsville, Virgilina (Va.), Burlington, Graham (Graham and Providence Memorial), High Point, Ramseur, Randleman, Seagrove, Liberty, Raleigh (United Church and Caroleigh), Cary, Chapel Hill, Clayton, Franklinton, Henderson, Morrisville, Sanford and Youngsville; a total of forty-nine in all.

During the thirty-five years, therefore, there has been a net gain in members of 16,681, or 111 per cent; in property, $2,502,663, or 1,720 per cent; and in Churches, 83, representing a gain of 55 per cent.

During this same period, there has been losses in a number of the Churches, totaling twenty-six, as follows: In Virginia, 3—Bethany, Providence and Norfolk Mission (later becoming the Memorial Temple and merger with the Christian Temple); in Georgia and Alabama, 2—Union Chapel and Union Grove; and in North Carolina, 21—Egypt, Goshen Chapel, Lexington, Mt. Vernon, Palmyra, Spilona, Sage Garden, Walnut Grove, Winder, Spoon's Chapel, Brown's Chapel, Macedonia, Mt. Union, Christian Union, New Bear Creek, Staley's, Clover Orchard, Bethany, Center Grove, Keyser (Addor), and Pleasant Grove (J). It is worthy of note that only one of these Churches was in a city, that in Lexington; and only two of them were in towns, Staley's and Keyser (Addor). It is also worthy of note that these Churches did not contribute according to the records of the "Annual" to the general enterprises of the denomination in any manner commensurate with their members. The "Annual" shows that they paid their pastors indifferently and gave mere pittances to the Conferences of which they happened to be members. If these twenty-six Churches had remained alive and had shown an increase that corresponds to our other Churches, we would have had 260 Churches, where we now have 234. Our membership would have been about 36,000, and our property values invested in Churches would have totaled about three million.

Two lessons are to be drawn from this situation. It pays to plant Churches in centers of population, and Churches will die unless they become benevolent and generous in their support of the general enterprises of the Church. The members of our Churches may not like to be thus lectured on financial matters, but this is not a lecture. It is a citation of facts, and there is no arguing against a fact. If our Churches that are now living a half dead and half alive existence will profit by the experience of these dead Churches, they may expect to grow and to thrive in the years to come; otherwise, they may expect to pass out. It is sad, but it is so.

The largest internal gain has been shown in the Eastern Virginia Conference. In membership, this Conference shows a net gain of 6,651, or 145 per cent; in Churches, a gain of 15, or 47 per cent, and in property values, a net gain of $1,621,188, or 2,400 per cent. And this Conference has been more liberal than any other in its support of the general enterprises of the Church. The remarkable growth in the Virginia Valley Conference is due to the support of a missionary in that Conference and the building of the Winchester Church there largely through the influence of the Eastern Virginia Conference. Evidently, it pays to give if the record of the Eastern Virginia Conference is any criterion to go by.

There is one other factor that must be considered in this connection, and that is the contribution which has been made in the organization of new Churches by those who are trained at Elon College, excluding the Valley Virginia Conference Churches (except that of Winchester) which were organized by Dr. W. T. Herndon as missionary, and those of the Georgia and Alabama Conferences in which Rev. H. W. Elder has done such signal work as missionary and organizer. We find in a great majority of the other new Churches that they have been organized by those who were trained at Elon, and even in the Valley Virginia Conference the solidifying of the work of Dr. Herndon, and the founding of the strongest Church in the Conference are the achievements of Elon graduates working in that Conference. The influence of the college in Georgia and Alabama has been relatively weak because it is so far removed; but even there, one of the strong city Churches was founded by an Elon graduate in the person of Dr. Lankford, and Bethlehem College there had as its first president an Elon alumnus.

Coming now to the Eastern Virginia Conference and the North Carolina Conference, we find that Elon-trained men have been responsible for the founding or signal development, or both, of the following strong and growing Churches: Christian Temple, Dr. L. E. Smith; Elm Avenue, Portsmouth, Dr. W. D. Harward, First Church, Portsmouth, Dr. J. W. Harrell; Richmond, Dr. W. T. Walters; Hobson, Dr. I. W. Johnson; Newport News, Drs. N. G. Newman and W. C. Wicker; Oak Grove, Rev. J. M. Roberts; Ocean View, Rev. O. D. Poythress; Rosemont, Dr. G. O. Lankford and Rev. J. F. Morgan; South Norfolk, Revs. Herbert Scholz and O. D. Poythress; Wakefield, Rev. H. E. Rountree. In the North Carolina Conferences: Berea, Rev. L. I. Cox; Greensboro, First Church, Rev. L. I. Cox, and Greensboro, Palm Street, Dr. L. F. Johnson; Liberty (Va.), Rev. C. E. Newman; Monticello, Rev. L. I. Cox; New Lebanon, Rev L. I. Cox; Reidsville, Rev. L. I. Cox; Bennett, Rev. T. J. Green; Biscoe, Rev. W. C. aMrtin; Glendon, Rev. J. Lee Johnson; Ramseur, Rev. L. I. Cox; Franklinton, Rev. B. F. Black, and Henderson, Rev. C. E. Newman—a total of twenty-four out of thirty-five Churches founded.

It is hoped that the membership of the Church will read and ponder well these facts and pray earnestly that our Churches and individual mem-

bers may come to such a sense of their privilege and opportunity in Christian service as to induce the membership of every one of our Churches to profit by the experience of the past thirty-five years. It is also hoped that our people will come to appreciate our college in its preparation of home missionaries, as well as of foreign missionaries, pastors and lay workers in our Churches generally.

W. A. HARPER.

FRANKLIN, VA.

Even though the sun has been shining brightly and our work has been going forward rapidly since our arrival last October, we have been selfish enough or else so modest that we have just let its rays encircle our own little community and said nothing of our progress to those outside the reach of the Franklin Christian Church. We have tried to "let our works so shine that we would not have to say very much about them, but now comes the repeated request that we send our sun-rays from Franklin into every home in which THE CHRISTIAN SUN is a guest.

Instead of beginning our sun-rays with a general letter, we are giving a brief report of the second quarterly conference of the Church for this year, as it appeared in the Church bulletin for Sunday, March 11th. The Church work has recently been organized into ten different departments with an individual at the head of each through whom all matters relative to that specific department are handled and reported.

The Quarterly Conference.

"Seeth, thou, a man diligent in business; he shall stand before kings" (Prov. 22:29)—were the words of Scripture with which the second quarterly conference of the Church was opened on Wednesday evening. In all that was said and done, there seemed to be diligence in going about "our Father's business."

Our director of religious education reported increased interest among the teachers of the Sunday School and that a number of them were finishing a course, supervised teaching and planned worship programs were put in effect.

Our department of missions reported 55 members in the Woman's Missionary Society, 30 young people, and 28 Willing Workers, with a total amount contributed through these organizations to missions during the past quarter of $132.95 over against a total amount of $58.36 last quarter.

Our department of music reported well attended choir practices, the ordering of 100 new song books for the Sunday School, and a special program of sacred music rendered Sunday evening, March 4th to an audience of about 400.

The department of finance and stewardship reported two sermons of stewardship, thirty individuals participating in a stewardship class, and the enrollment of thirty-seven tithers during the quarter. Over $1,200 raised for the building fund and about $700 for missions and Christian education.

The department of home visitation reported ten members at work, having visited 130 homes during the quarter and 175 pastoral visits.

Department of spiritual life and worship reported four family altars and no homes without a Bible.

Department of publication reported sixty subscribers to religious publications, and a campaign launched by the Woman's Missionary Society to secure new subscriptions to THE CHRISTIAN SUN. The pastor was appointed to write a weekly letter to THE SUN, in which the work of the Franklin Church would be published.

The department of membership reported 247 active, 30 non-resident, and 6 new members.

The department of social life reported nine socials and two pageants.

The department of evangelism, consisting of twenty committeemen, has mapped the town in sections, and each individual is on the look-out for opportunities to do personal evangelistic work.

Church attendance for January averaged 119.

Church attendance for February averaged 128, over against 88 for February last year. The loose plate offerings are three times greater than they were a year ago, it was reported. "We are growing; let's keep on."

JOSEPH W. FIX, *Pastor.*

TRAVEL IN FLORIDA.

BY REV. R. A. WHITTEN.

After leaving Daytona Beach, we drove down the coast toward Miami. Not far south of Indian River City we traveled for some distance along the famous Indian River. At one point we turned into a private road for fifteen miles, following a course along the banks of this river. The scenes are much better imagined than described. Traveling southward, on the left is the beautiful river. Near the banks along the shore could be seen ducks in large numbers. Some were regular dark-colored ones and some white; pelicans, storks and other water fowls. The government prohibits shooting any of these birds.

As one drives along the banks of the river on this road in the shade of the beautiful trees, which are covered by the lovely moss so plentiful in this section, contrasting with the green leaves, while the morning sun sends forth its beams upon the bosom of the quiet waters and casts its rays here and there through the branches of the trees, one gets a glimpse of nature at her best.

Now and then fish can be seen flirting up out of the stream as if full of life and aware of the beauty of its happy surroundings. We were told that a great many fish inhabit this river, and that one would be allowed the privilege of trying to tempt the appetite of the finnish tribe. We have no fish tale here to relate, however.

On our right were orange groves, grape-fruit groves and other tropical fruits growing and ripening in a most profuse manner. It is in this section along the Indian River that the finest flavored and choicest oranges and grape-fruit in the world are grown. The fame of the Indian River fruit is too well known for me to even mention, but after having the opportunity to sample it right from the orchard we can but speak of its delicious flavor. Along this stretch of road, through the little towns of Cocoa and Rockledge, can be seen many beautiful missions among the large groves.

At Palm Beach we rested for the night. Early next morning we drove across the bay. Entering Royal Palmway, one becomes infatuated with the marvelous display of nature's beauty. On either side of this wide thoroughfare and in the center are large, massive palms, the prettiest we've ever seen, while beneath them are the most beautiful and fragrant flowers—varieties too numerous to mention—all uniting in a grand array to present the most gorgeous spectacle to the eye as one drives on toward the beach, where the waves of the great Atlantic flash like diamonds before a mornnig sun.

The palatial homes, fine and expensive Church buildings, together with the most modern hotels with Venetian gardens, all combine to make Palm Beach what is said to be one of the most beautiful and lovely spots of the earth.

Miami has been built with great expectations. She stretches herself along the coast for forty miles. The most beautiful part of this city is that development known as Coral Gables. Millions of dollars have been invested in the erection of splendid business buildings and excellent homes of the more expensive type. Coral Gables is known as the beauty spot of Miami.

We spent about one week in Miami, and enjoyed all the thrills of a surf-bath daily. We found the weather extremely warm for a Tarheel and decided to embark for cooler quarters.

ABOUT RICHMOND.

It was my happy privilege to be with Dr. C. C. Ryan and his good people of the First Christian Church, Richmond, Va., in a series of evangelistic meetings from March 12th to 23rd. It was my first visit to our Richmond Church, and I am simply delighted with the work and the prospects of our Church there. We have a beautiful plant; the Sunday School equipment is among the best to be found anywhere, and both the Richmond school and Church are enjoying a healthy growth and are surely becoming a mighty force for righteousness in the capital city of old Virginia.

Dr. Ryan is doing a most commendable work as the pastor and leader of our Richmond Church, in which he is most ably assisted and greatly inspired by his devoted companion, Mrs. Ryan. My home, during my stay in Richmond, was with Dr. and Mrs. Ryan. I was never treated more kindly in any home. Both were simply lovely to me, treating me at all times better than I deserved.

The members and friends of the Church were also very kind and lovely to me, and even though the sermons were poor and uninteresting, they were appreciated. I am sincerely grateful for all this kindness. I have been greatly blessed personally by my stay with these good people, and can only hope that my sojourn with them may do them good.

J. F. MORGAN.

Norfolk, Va., Route 3.

COMING EVENTS.

March 20-29.—Series of Church and Sunday School Institutes in the North Carolina and Virginia Christian Conference.

April 28-29.—Children's Division Institutes, Henderson, N. C., for the Churches of Vance, Warren and Franklin Counties, Eastern North Carolina Conference.

May 31-June 1.—Valley of Virginia Sunday School and Christian Endeavor Convention, Mt. Olivet (G), Mr. R. A. Larrick, Winchester, Va., president.

June 12-13.—Western North Carolina Sunday School and Christian Endeavor Convention; place undecided; Mr. C. A. Walker, Burlington, N. C., president.

June 21-22.—North Carolina and Virginia Sunday School and Christian Endeavor Convention, Durham, N. C., Mr. W. B. Truitt, Greensboro, N. C., president.

June 23-30.—Young People's Summer School, Elon College, N. C.

July 1-7.—Bethlehem Summer School of Christian Education, Wadley, Ala.

July 10-11.—Eastern North Carolina Sunday School and Christian Endeavor Convention, Catawba Springs, Prof. L. L. Vaughan, Raleigh, N. C., president.

July 17-18.—Eastern Virginia Sunday School and Christian Endeavor Convention.

PATTIE COGHILL.

EASTER PAGEANTS.

The Rock—By Mary P. Hamlin. An Easter play in three acts, for Churches with plenty of ability to put on good plays and pageants; about two hours long. Price .....50 cents

The Call to Service—By Marshall N. Goold. Adapted for use of small or large groups; especially good for young people. Price .....12 cents

Life Victorious—By Margaret Slattery. Beautiful worship service with an Easter dialogue for ten girls. Price .....10 cents

Why Didn't You Tell?—By Anita B. Ferris. Fine for children. Price .....15 cents

Pattie Coghill

Literature Superintendent, N. C. Woman's Board.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

DO WE CARE?

By Rev. H. S. Hardcastle.

One of the essential qualities of a genuine Christian life is a concern for others. It is quite possible for a man to be a Church member or even a nominal Christian and yet have little if any concern for others, and especially for those who are outside the small circle in which he moves. But one never can become a genuine Christian in the finest sense unless he develops and expresses a concern for others. This concern for others lies at the heart of the gospel. It was central in Jesus' teachings, it was the dominant motive of His ministry and His life, it is the explanation of His death. Jesus has such a real and deep compassion for or concern for others that He was willing to give Himself to save others. If being a Christian means the reproduction of the character and the expression of the spirit of Jesus, then we can never become Christian in the fullest sense unless we have a concern for others and unless we have so deep a concern that we want to do something about it.

Now, missions is simply the organized concern of the Church of Christ for others. It is a concern of individuals expressing itself through the Church for others. And it is so deep and vital that it disregards space, overleaps racial and religious barriers and prejudices, sees the worth in all men, and sacrificially gives itself in a magnificent effort to share with others the riches of Christ —all because it cares. The man who does not believe in missions reveals his inadequate conception of Christ's purpose and passion, and also reveals the poverty of his own soul.

One of the most important factors about a concern for others is that it shall find expression. Our concern for others should prompt us, should drive us, to do something about it. There is a sound strategy in missions that asks that missions be supported as well as studied, for giving to missions is a very practical and very helpful way of expressing our concern for others. The special offering for missions which the Mission Board of the Southern Christian Convention is asking—an offering equal to at least one-sixth of the local pastor's salary—offers every member of the Christian Church to develop a Christ-like quality, a concern for others.

There is a distinct challenge this year, for not only is there an acute financial problem confronting the board, but our beloved Mission Secretary has been obliged to give up his active work for the time being, and at the time when he was needed most. It so happens, however, that Mr. J. M. Darden, a man of leadership, energy, enthusiasm, and liberal spirit, has consented to help out during the emergency, and he is doing splendid work. He needs and must have, and he has a right to expect the hearty support and co-operation of the ministers of the Southern Christian Convention and, through them, of the members of the Christian Church. The ministers of the Eastern Virginia Christian Ministerial Association, in a recent session, voted unanimously to support him and to co-operate with him and his co-workers in raising as a minimum at least one-sixth of the salary paid the pastor of the local Church.

It may well be that God is challenging us through the situation caused by Dr. Atkinson's condition. It is perhaps not saying too much that there is no other one thing that will buoy up his spirit and aid him toward recovery than the knowledge that we have each stood in our place and played the part of men and women in expressing, through our gifts, our concern for those who have a claim to our interest and our means.

PROGRESS IN FOREIGN MISSIONS.

At Salinas Playa, the little village out from Salinas, on the seacoast, where Miss Williams used to gather the children to teach them fancy-work and the Bible, this little chapel was built as a memorial to her years of faithful service as a missionary of the Christian Church to Porto Rico. The money for the chapel and its complete furnishings came from voluntary individual gifts of the women of the Christian Church.

During the entire time that Miss Williams served as a missionary in Porto Rico, her salary was furnished by the Christian Temple, of Norfolk, Va. Since her death and the sending of Miss Victoria Adams to that island, the Temple Church has assumed her salary and general support of her work to the extent of twelve hundred dollars a year.

THE OLIVE G. WILLIAMS MEMORIAL CHAPEL, PORTO RICO.

INTEREST IN MISSIONS.

I called a meeting of the pastors in the neighborhood of Raleigh on Monday, March 19th, at 10 o'clock, in Dr. Kirby's study. Present: G. O. Lankford, Stanley Harrell, D. P. Barrett, J. E. Franks, E. M. Carter, S. E. Denton, J. Lee Johnson and J. Fuller Johnson.

We discussed the mission period and had a wonderful meeting. Each pastor was deeply interested and gave me every assurance that they would raise the quota at their respective Churches. It is certainly encouraging to me to have the good brethren take such an interest in hte absence of our Secretary, Dr. J. O. Atkinson.

I wish it were possible for me to visit every Church in the full Conference, or at least to call meetings of all pastors in the various sections; but, with other duties, it is impossible for me to do so. I appeal to each and every pastor to do their full duty and make a special effort to raise the quota at the various Churches.

Remember that I am with you in the great work, willing to serve in any way I can, and if you need me, command me.

Hoping to hear favorably from each and every pastor, Yours in the work,

J. M. Darden,
Acting Secretary.

A MISSIONARY OFFERING.

The Mission Board has set a minimum standard of one-sixth of the pastor's salary for a special mission offering for home and foreign missions. This is reasonable. It is the least we can do with to reduce our deficit and do a minimum amount of regular mission work. It will take more than this to open new fields and extend our borders.

Practically all mission boards have a large deficit. Our deficit has been reduced considerably, but is still large for us. We are conducting our affairs on a business basis and are determined to get out of debt. I appeal to every minister and member of the Church to be liberal and raise the minimum standard for each Church. The gospel of Jesus Christ is a missionary appeal. We must do our part in the evangelization of the world. We have the men and women to do the missionary work. We must have the money. Will you help us?

J. E. West, *Chairman,*
Mission Board of S. C. C.

MISSIONS.

By Rev. G. H. Veasey.

The message of Jesus was meant for us all,
Regardless of color or race:
The heathen will readily hear the great call
And accept on the terms of God's grace.

The gospel of Christ will atone for all sin,
No matter how vile it may be.
If only the heathen could know of Christ's love—
A wonderful Saviour is He.

There are millions now dying in darkness and shame
Who never have heard of the One
That saves every person that calls on His name—
God's only immaculate Son.

A call is now ringing from over the sea:
Come over and help us, they cry,
And tell of a Saviour who's willing to save
The heathen before they shall die.

Christ gave the commission while here upon earth
To carry the gospel to all,
And promised His presence should go all the way
With those who would answer the call.

I wonder sometimes what our Saviour would say
Should He visit this country today,
And see how our money and talents are used—
To missions we've nothing to pay.

There's a law of God's word that never has failed.
Some men don't accept it today:

Because it condemns them for what they have done,
It does not apply now, they say.

This law of the tithe is as binding today
As it was when the Jews led the race.
If we are not robbers, our tithes we will pay,
And bravely our duty we'll face.

OFFICIAL NOTICE.

Due to the continued illness of Mrs. L. L. Vaughan, all matters with reference to the Woman's Board has been referred to Mrs. Stanley C. Harrell, Durham, N. C., who is vice-president. Any one wishing information concerning rallies or other work of the board should communicate with Mrs. Harrell.

Mrs. Vaughan is slowly improving, but it will be some time before she will be able to resume her work in connection with the Woman's Board.

L. L. VAUGHAN.

MISSIONARY BOARD MEETING.

The Woman's Mission Board of the North Carolina Christian Conference met in Durham, N. C., on March 6th, and arranged the schedule for the annual district rallies, and formulated a program for these one-day mission meetings.

The schedule, giving the district, place of meeting, date, and district leader, is as follows:

Halifax District meets at Hebron Church on Wednesday, April 11, Miss Pattie Adams, Ingram, Va., district leader.

Guilford District meets at Monticello Church, Thursday, April 12th, Mrs. L. P. Wicker and Mrs. R. A. Harden, of Greensboro, district leaders.

Alamance District meets at Mt. Zion Church, Friday, April 13th, Mrs. J. J. Henderson, Graham, N. C., district leader.

Randolph District meets at Shiloh Church, Saturday, April 14th, Mrs. I. H. Foust, Ramseur, N. C., district leader.

Lee-Chatham District meets at Grace Chapel Church, Thursday, April 19th, Mrs. Doyle McFarland, Jonesboro, N. C., district leader.

Wake-Durham District meets at Wake Chapel, Friday, April 20th, Mrs. L. L. Vaughan, Raleigh, N. C., district leader.

Vance-Warren District meets at Oak Level Church, Saturday, April 21st, Miss Margaret Alston, Henderson, N. C., Route 1, district leader.

Morning.

Theme—"In the Service of the King."
"As my Father hath sent me, even so send I you" (John 20:21).
"Go ye, therefore, and teach all nations" (Matt. 28:19).
Call to Order—By District Leader.
Enrollment and Reports of Societies.
Special Music.
Address—Rev. D. P. Barrett, Missionary, Porto Rico.
Offering.
Appointment of Committees.
Devotional Service—Miss Pattie Coghill, Leader.
Adjournment for Lunch.

Afternoon Session.

Song Service.
Round-Table Discussion—"How Shall We Interest All the Members of the Local Church in Missions?" by Miss Pattie Coghill, Leader.
Reports of Committees.
Election of Officers.
Announcements.
Discussion—"Special Needs in Our District"; or a Pageant.
Adjournment.

MRS. S. C. HARRELL.

MISSIONARY RALLIES.

District missionary rallies for the Eastern Virginia Christian Conference will be held in Richmond, (First) Norfolk, Antioch, Berea (Nansemond); superintendents: Mrs. O. M. Cockes, Mrs. H. C. Caviness, Mrs. J. A. Williams, Mrs. B. D. Jones; time: April 3rd to 6th.

Morning Session.

Theme—"Increasing Power for Increasing Obligations."
Call to Order 10:30.
Hymn—"More Love, O Christ, to Thee."
Devotional—Richmond, Rev. C. C. Ryan; Norfolk, Rev. J. F. Morgan; Antioch, Rev. J. M. Fix; Berea, Dr. N. G. Newman.
Minutes.
Message of Superintendent—"The Effect of the Personal Inner Life on the Home and the Church."
Special Music.
Address—"The Greatest Need of Porto Rico," Dr. D. P. Barrett.
Recognition of Societies.
Our Work Told by Story.
Appointment of Committees.
Offering.
Adjournment.

Afternoon Session.

Devotional—Richmond, Rev. C. E. Gerringer; Norfolk, Rev. T. N. Lowe; Antioch, Dr. W. D. Harward; Berea, Dr. I. W. Johnson.
Address—"Our Duty to Porto Rico," Mrs. D. P. Barrett.
Special Music.
"Evangelism the Duty of All"—Richmond, Rev. F. C. Lester; Norfolk, Mrs. Lee Britt.
Antioch and Berea—Miss Glennie Sims, Missionary to China.
Open Forum—(Let us discuss our problems).
Reports of Committees.
Closing Service.

MISSIONARY MEETING.

Program for the missionary rally of the Alabama Woman's Conference, to be held at Spring Hill Christian Church, April 1, 1928.

Morning Session.

Call to Order—By District Leader.
Devotional—By Rev. C. W. Carter, Pastor.
Hymn—"I Go Where You Want Me to Go."
Scripture—Luke 10:1-11, by Mrs. L. C. Smith.
Enrollment.
Reports from Societies.
District Leader's Message.
Address—"The Missionary Need in the Alabama Conference," by Miss Alma Mitchell.
Discussion—"Chain of Prayer for Our Work," led by Mrs. O. H. Orr.
Solo.
Address—"The Youth and the Church," by Rev. C. W. Carter.
Special Offering.
Appointment of Committees.
Adjourn for Lunch.

Afternoon Session.

Call to Order—By District Leader.
Devotional—By Mrs. C. H. Mitchell.
Presentation of Goals—By Mrs. W. M. Melton, Pres.
Address—"What Missions have Done for Our Denomination," by Dr. S. L. Beougher.
Discussion—"What Our Districts are Doing," by District Leaders.
Discussion of Problems in the Societies, led by Mrs. O. H. Orr.
Reports of Committees.
Election of Officers.
Adjournment.

RUBYE RAE ORR,
District Leader.

"Maroon and Gold," the college newspaper at Elon, is sponsoring a series of vocational guidance talks by men and women distinguished for success in various professions and callings. It is a splendid idea, and we congratulate the college students upon their foresight and wisdom.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each.. .75

In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, $1.00; paper ..... .75

A SERIES OF SIX BIG FOREIGN MISSION BOOKS

China, Japan, India, Africa, Near East, and Latin-America—Per set in cloth, $6.00; paper, $4.00; cloth, $1.25; paper..... $ .75

ANY OF THE ABOVE OR OTHERS MAY BE SECURED FROM
All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson II—April 8, 1928.

The Resurrection.

Golden Text: "Because I live, ye shall live also."—John 14:19.

Lesson: Mark 16:1-20.

Devotional Reading: 1 Cor. 15:20-26.

If Christ be not risen from the dead! Have you ever thought what it would mean if we learned that Christ really had not risen from the dead! It would make Him out either a rank impostor or a self-deceived man, for He predicted and confidently believed that He would rise from the dead. If He be not risen from the dead according as He said He would, how could we have any faith in Him? Or if He be not risen from the dead, how could we have a vital Christianity? What advantage would we have over any other religion if we had only a dead hero instead of a living Christ? How would we explain the change which came over the disciples if they had not been convinced that Christ rose from the dead? If they knew that He had not come alive from the tomb, if they had taken away His body themselves, how could they ever have gone out to live the lives they did and to do the work they did, if they knew that they believed what they knew to be a lie? Or if the enemies of Christ got possession of the body, why did they not produce it and silence forever the claim of the disciples that their Lord had risen from the dead? If the whole thing were a frame-up, why is there the difference in the details of the resurrection story, which in themselves seem to point to their genuineness. One thing is certain—if Jesus Christ did not rise from the dead, if He did not give indisputable evidence to His contemporaries that He was alive after His passion, the world has had perpetrated upon it the most colossal and disastrous hoax imaginable. If Christ be not risen from the dead, our faith is vain and we are of all men most miserable.

It is interesting to note that none of the gospel writers tell how Christ rose from the dead. But all of them assert that Christ did rise from the dead. Here, as elsewhere in regard to many great truths, the main thing is the fact, and not the explanation of the fact. There are many things that we would like to know about the resurrection, about what took place when Jesus rose from the dead, but there is only one thing that we need to know—that Christ rose from the dead. A man who is not prepared to accept that truth could never be convinced, no matter how much argument was presented; the humble heart which accepts the fact by faith needs no argument. Here, after all, is the heart of the matter. Men and women of intelligence and sound sense feel that Christ rose from the dead because the living Christ has touched their lives and because they have had vital fellowship and union with Him. To those who know the Christ and who trust the Christ, there is no miracle that He rose; the miracle would have been that He did not rise. For the man who accepts the Great Miracle—the Miracle of Christ Himself—there is no difficulty in accepting the other miracles. Let a man set about the challenging task of living as if Christ did rise from the dead, and he will soon come to a knowledge of the fact that Christ is alive from the dead.

The same principle holds true in regard to the ascension. How far up did Christ go? What became of Him? What became of the clothes He was wearing? These and many other questions might be asked, and we would be glad to have an answer to them; but they are not at all vital. The writers of the gospel gave the fact that really is necessary—they told in simple terms that the Christ went back to that spirit world which gave Him; and because of that fact, He is always and everywhere available and accessible. No longer is He subject to the limitations of the flesh. As a conscious, eternal, living Spirit, He is nevertheless real, and wherever men draw nigh unto Him He draws nigh unto them and causes their hearts to burn within them. We have none else to whom we can go. He alone has the words of eternal life.

CHRISTIAN ENDEAVOR.

Sunday, April 8, 1928.

Topic: "Why We Believe in Immortality."—1 Cor. 15:16-23. (Easter.)

Some Bible Hints.

The resurrection of Jesus is better supported by proof than most ancient historical events (v. 16).

If Christ did not rise, then Christianity is based on a lie. But a lie like this would not lead the men that invented it to die for it (v. 19).

Jesus did rise from the dead. Hundreds of people saw Him (v. 6). All could not have been deceived at once (v. 20).

The only fitting end to such a beautiful life of power as Jesus lived is the resurrection. Death could not hold Him. He had power to break its bands (v. 24).

Suggestive Thoughts.

In nature there is a law of continuity. Nothing is wasted. It is impossible to think that personality, the highest creation of God, should not continue, but be snuffed out.

I believe that there is something in the world that lasts. It is not matter, for that changes constantly. It is personality, consciousness, love, thought, for which the world exists.

There are people so interested in this life that they give no thought to the next. Engulfed in materialism! We must direct the thought to the beyond.

Carnegie believed that death was but a step from this world into another world, perhaps a better. That is true. Life goes straight on. Jesus says, "He that believeth shall never see death."

A Few Illustrations.

Professor James said that if there is no life beyond death, then this life is like a silly moving-picture film, that might as well be run backward as forward, because there is no meaning in it.

Kant says that "immortality is a dream that all men dream together, and that all must dream." That is not an accident. God meant it so.

The preaching of Jesus had at its very heart the doctrine of immortality. He believed in it. And He was an expert in spiritual things. I prefer to follow His judgment than the opinions of men today.

Death is not merely a dumping-place. If it were, God could not look humanity in the face. If you believe in God, you cannot but believe in immortality.

To Think About.

What convinces you of immortality?

Would this be a rational world if death were the end? Why?

What effect on morals has the doctrine of immortality?

NOTICE TO YOUNG PEOPLE.

How many of you would be interested in a "Life Service" declamation contest if it could be arranged for young people of the high school age (14 to 19) in the Southern Christian Convention?

This is the idea: The group of young people from the various sections of our Church who met in Dayton, Ohio, December 28-30, 1927, discussed "Life Service," and the suggestion was made by the department of evangelism and life service, through Nelson Urbon, that plans for a "Life Service" declamation contest in our Church be made. The suggestion was approved, and after much discussion the following committee was appointed to work out plans: Rev. McD. Howsare, Nelson Urbon, and Lucy Eldredge.

"Life service is twofold in its meaning (report of committee): (1) The broad meaning of helping every youth to face the choice of his life-work in the spirit of seeking the place where he can make his life mean most to God and to the world; and (2) the setting forth of the opportunities offered to youth today by full-time Christian work as a vocation in the ministry, missionary and religious education fields, and similar work."

Such a contest should stimulate interest in the proper choice of life-work. Every young person must face this. We need your help in getting the plans before all our young people. After you have read the report of the committee, will you help us by writing, first, your idea of the whole plan; and, secondly, any and all suggestions you have for promoting such a contest; and, third, if you are interested in entering the contest or know any young people who might be interested.

Report of the Committee.

First: That the plan of a "Life Service" declamation contest (similar to the Ohio "Peace" declamation contest) be heartily approved as a means of bringing this vital matter before the youth of our Church.

Second: That the purpose of such a movement is to create and foster a larger interest on the part of our young people to do their utmost by prayer, investigation, meditation and service to discover the place in life where they may be of the largest use in the kingdom of God, recognizing that all work may be Christian in spirit and contribute to the building of a Christian world order, and to give special emphasis on the opportunities offered to young men and women today by the Christian ministry and other forms of full-time Christian vocations.

Third: That the Department of Evangelism and Life Service and the Young People's Division of the Department of Christian Education be asked to unite in helping the young people of the Church to promote this work.

Fourth: That the hope is in the future to have a denomination-wide "Life Service" declamation contest for high school students, an oratorical or essay contest for older young people on the subject of "Life Service," with preliminary contests in local Churches, districts, congresses, up to finals in regional Conventions and in the next General Convention.

Fifth: That since the idea is new and time is short this year to make necessary preparations and do necessary publicity work, that in 1928 an effort be made to secure the co-operation of several congress groups in the experimentation with a life service declamation contest, rules for which are suggested below, with the purpose of beginning to create an interest in the matter and for trying out the suggestions to help in making plans for the denomination-wide contest later in which all will join.

Sixth: Suggestions for 1928 "Life Service" declamation contests:

Plan 1. "Life Service" declamation contest in young people's congress, with preliminary contests in each local Church, the winners from each Church competing in a district contest at some district meeting, and the district winners to compete in the whole congress at the annual rally or at the annual conference session. Rules suggested below.

Plan 2. That where a congress does not find it practicable this year to conduct local Church contests, that a beginning be made by having a contest in each district in a regular district meeting, with contestants from various Churches, and the winners here compete in the congress rally or annual Conference session, as above. Rules suggested below.

Plan 3. That a congress may wish to simply put on a "Life Service" declamation contest during its annual rally or for its annual Conference young people's session, and that young people from various sections of the Conference may take part in this way in "Life Service" declamations at such a program.

It is hoped that all these plans may be tried out by different groups in order that their success and the interest aroused may guide in planning the work in future years.

Seventh: Rules for 1928 contests (to be modified in the future in the light of your experience).

A. Who? That the "Life Service" declamation contests be entered by boys and girls of high school age (approximately 14 to 19).

B. What? Declamations will be furnished. Leaders of our Church will co-operate in the preparation of this material, and from a number of declamations the contestants may choose their selections. As far as possible ,an effort should be made to have a variety of declamations in each contest in order to give the full life-service message. This material will be available by March 15th and may be secured for 10 cents a copy (including a number of declamations).

C. Awards. The principal award will come in a declamation which carries over a great life message to speaker and hearers. Arrangements for awards for denomination-wide contests will be made later. For 1928, it is suggested that some recognition be given to local and district winners in the form of a bronze pin or button, and that the congress, if possible, send the winner of the Conference contest to a summer school for young people, with some contribution toward his or her expenses, or to a young people's conference or rally in their State, cost of such awards to be met from offerings taken at the contest.

D. When? It is suggested that such contests be planned to take place (local, Church, district, Conference) within a period of two or three months to maintain largest interest. The date of your annual congress or Conference will affect this. The month of April is the month suggested for emphasizing evangelism and life service especially and for launching such a movement.

E. How many? There should be at least three contestants in every contest.

F. Eligibility? Any young person of high school age in a Christian Church, Sunday School, or Christian Endeavor, or other group is eligible.

G. Judges. Three judges should be adults, vitally interested in the contest.

Eighth: Program for the contest. The "Life Service" declamation contest in this experimental year suggests some splendid material for district and congress programs. With the declamations, a suggested worship service to precede the declamations will be sent, and the meeting may close with a brief statement (not more than four or five minutes) by a minister or other friend of young people, stressing the importance of the matter. If desired, cards with a life consecration pledge may be given to the young people to take home with them to sign in whole or in part after thought and prayer.

Ninth: Follow-up. Every effort will be made to give young people who desire special help in choosing their life-work and those who make definite decisions all the aid possible. The Department of Evangelism and Life Service and the Young People's Division of the Department of Christian Education has a list of young people of the Christian Church who have signified that it is their purpose to make the growth and extension of the kingdom of Christ the controlling principle of their lives, and special material will be sent to them from time to time. It is hoped that many other Christian Church young people may join this life service friendship circle in the months and years to come. The Christian life service flag is a method for the local Church to keep in touch with the development of young people who have volunteered for full-time Christian service. Full information regarding this on request.

PATTIE L. COGHILL,
Field Secretary.

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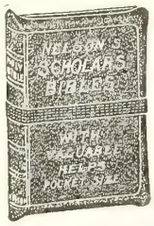

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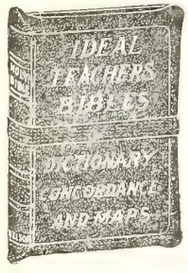

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

SELF-CONTROL.

"Add to your knowledge, temperance (self-control)."—1 Cor. 9:19-27; 2 Peter 1:6.

Self-control is an essential element in Christian character. It is not limited to the idea of temperance in drinking, but in all the actions of life. It is the grace of holding back. It is the control of power—brakes on the machine. It enables one to refrain from evil, to hold back when lust or wicked companions cry, "Go on!" It is not simply inaction. It is more than an element in our success—it is essential in our character. The securing of it is a Christian problem. Self-control is affected by the amount of our work—an umpire makes about 225 decisions in two hours, and does nothing the rest of the day. A mother makes 100 decisions every hour, and does everything else all day! Control is also affected by one's temperament and by bodily conditions.

The Christian goes forth daily to represent Christ, and the duty of self-control is ever upon him. There are notable places in life today where self-control is needed. The drug habit may be induced by lack of self-control. The question of amusements can only be settled by the self-disciplinary control of every Christian. When we are attacked we must ask what cause we have given and guard against heedless acts and words. In sorrow—there, too, we have need of Christian self-control, lest we act only as those who "have no hope." Nations need self-control, so that mob passions or policies do not prevail. The control of power—this is a great need in our day, for "if drunk with sight of power," we may loose every demon of wildness, lust and destruction! Which thing may God forbid!

Prayer.—By one of the parents, asking that we may attain to those qualities which are essential to the fuller development of the Christian life, and that we may count no personal sacrifice too great to that end.

TUESDAY.

BETEEN SUNDAYS.

"Be ye doers of the Word, and not hearers only."—Jas. 1:2-25.

In this age of hearing and not doing, this sounds like a modern injunction. It is the same as saying that "Faith without works is dead"—that Sunday religion only is useless and sickening—we must not only receive, but give. Some one has said that the great value of literature is what lies between the leaves. Transferred to the realm of religion, we can say that the value of religion lies between Sundays. Going to Church, worshiping God, understanding the Word on Sunday is necessary, but unless we carry its truth into our common lives we are like unto those of whom Paul speaks, "having the form of godliness, but denying the power thereof." It is not how we sing and pray on Sunday, but how we buy and sell during the week.

Prayer.—Our Father, may we realize the duty of carrying our religion with us in all the activities of life, and make us real servants of Thine and co-workers with Jesus to make all things right in real living. *Amen.*

WEDNESDAY.

THE SECRET OF PREVAILING PRAYER.

"Go again."—1 Kings 18:41-44.

The apostle says this also when he says, "pray without ceasing."

One of the happy facts of religion is that nobody has a monopoly on it and God has no respect of person in coming to Him. A poor man may be as rich as the rich man in riches in heart-life. There are three forms in the same neighborhood. When it rains it is on all three alike, as a rule; but in the matter of religion, the showers of blessing come only upon him who is persistent in seeking God and living close to Him. Some one has said the difference between Esau and Jacob was that Esau was not a praying man, and Jacob with all his faults was always striving with God.

While Elijah kept at the throne of God, praying, he told his servant to "Go again," looking for the answer to his prayer, and this was kept up until the rain came. We certainly need to learn that lesson.

Prayer.—Our Father, of all love and mercy, give us the grace of earnest and persistent prayer. And as Thou dost watch over us and guard our souls, guard us from selfishness in our prayers. O God, hear us, we plead. *Amen.*

THURSDAY.

THE COMFORT OF EARNEST PRAYER.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."—Matt. 6:5, 6.

Many years ago a Kentucky town was visited by a scourge of cholera. The plague was severe, and in most cases fatal. Nearly every home had one or more deaths. The wife of the Methodist minister was alone with her children. Her husband was in a distant town, conducting a revival. She sorely needed her husband's comfort and counsel, but fearful that he mgiht fall a prey to the cholera she did not ask his return. In her distress of mind she turned to the Word of God. She opened her Bible at the 91st Psalm. When she came to the 9th and 10th verses, it seemed like a ray of light was shining around her: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation, there shall not evil befall thee, neither shall any plague come nigh thy dwelling."

With Bible still open, she went into the little "prayer-room." She spread the Book on a chair, and, with her finger touching the tenth verse, poured out her heart in supplication. She afterwards told a friend that when she arose and went about her duties, all anxiety, all fear, all nervous apprehension had left her. It turned out as she believed. The plague abated, her husband returned safely and all was well.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Prayer.—By one of the parents, thanking God for His goodness and asking that our hearts may be fortified with faith, and that the Comforter may delight to abide with us. Ask in Jesus' name.

FRIDAY.

THE JOY OF CONTENTMENT.

"Blessed are they that dwell in thy house."—Psa. 84:1-5.

We often think others are happier than we are, and that they have better circumstances and greater opportunities. The poor wish they were rich, and the rich man wishes he could go back to the little cottage in the quiet of the hills, with nature in its glory, and begin all over again. The tired mother, with children at her skirts, wishes she had social opportunities, and the social woman wishes she had—well, the most of them wish they had children grown up without her having the sacrifice of bearing them: at any rate, she envies the tired mother her happiness.

The psalmist teaches us that every one may be happy in his place if that one is willing to pay the price for it. Happiness is from within. Paul's secret was being content. Anything was well when he had done his best. By the Spirit of Christ, he mastered all circumstances, and in jail could sing and find happiness as well as in the garden of God. He turned the jail into a garden and held a revival meeting.

Prayer.—Our Father, our strength is in Thee. In Thy wisdom grant unto us power to use our opportunities for good, and in good we shall be content. *Amen.*

SATURDAY.

THE CHURCH NEEDS A REVIVAL.

"O Lord, receive Thy work in the midst of the years."—Psa. 85:1-13.

The word "revival" is distasteful to many. Today there is danger of forgetting the things for which the revival stood. Stripped of all its trappings, its human elements, it stood for the duty of the soul to God, for the joy of the Christian life and its service, and for the dangers which lie in delaying our recognition of these things.

We shall need courage to overcome the prejudice against revivals. They have been greatly blessed of God in the history of Judaism and of the Christian Church. They have occurred in the history of science and in the progress of business. It is possible, in a high and holy sense, to promote a revival in the Church. It is good for a man to accept a higher quota of service for his own soul. Any revival in the Church must begin with the minister. It must then include all the officers, of every sort, in every organization of the Church. The rank and file must likewise face their responsibilities. All of these groups must do it together.

The first need of the Church is better Christians! Any revival must, therefore, fulfill the twofold purpose of the Christian life—(1) the culture of Christian character; (2) the conquest of non-Christian lives: that is, the winning of other men and women to lives of loyalty to Jesus Christ, as was done in the beginning. Each one of us in the Church must set out to find another one whom we may help or lead to follow the Master. The search may begin in our own home, our own Sunday School class, our own school, our own office, our own community. Who will join in the prayer: "Lord, send a revival and begin in me?"

Prayer.—By one of the parents, asking that the united forces of Christian America may seek, by earnest and continued prayer, a great revival.

SUNDAY.

CHRIST THE RECONCILER.

"God was in Christ reconciling the world unto Himself."—2 Cor. 5:17-21.

In Jesus we have a living picture of God in His love for mankind.

In His touch with man in what He did, folks saw what God was and His life was that all men might be saved. When He wept it was over those who were turning wilfully from the truth that saves, or it was at the tomb with those that wept. But that was not merely with the human Jesus. It was God weeping over His children who despised the truth of righteousness and rejected His wooings. What patience our Saviour had toward the faithless! But that was not merely the goodness of a good man; it was God in His infinite love and patience watching and waiting for the heart of man. What suffering He endured in

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

When I was a little boy, I read in some little reader this verse: "Little drops of water, little grains of sand make the mighty ocean and the pleasant land."

That little verse did not mean as much to me then as it does now. Every little raindrop makes the branches, the creeks, the rivers and the mighty ocean. Every little raindrop doing its part; if one failed, the mighty ocean would be short that one. "Little grains of sand make the pleasant land."

And how true it is! Pick up a handful of sand and see the tiny specks that go to make up the sand you hold in your hand; though tiny specks of grit, yet each one has its place, and if just one failed to fill its place and do its duty, this great world in which we live would lack that much of being complete.

In our great army and navy, every man is expected to fill his place and do his full duty, and if one man fails, then the army lacks that much of being perfect. In big business organizations every man is on his job and every man is expected to do his duty. If we, as members of the Church and Sunday Schools, would just realize that the success of building up God's kingdom on earth depends on us as individuals and realize each individual has a duty to perform as important as the grain of sand, as the little drop of water or the soldier in the army, and that if we fail to do our individual duty the cause suffers that much and falls short of being complete.

What a great change would come about during the mission campaign if every Church member, every Sunday School member would do their duty as Christians. The offering would be fifty thousand dollars, and every member of our denomination would be the richer. And our dear Dr. Atkinson would be so happy that he would forget he had ever been in feeble health.

I often think if we could just get all our Sunday Schools and Churches to realize that each member has a place to fill and a duty to perform, and get them to take their place and do their duty, the monthly offerings to the Christian Orphanage would be so liberal that we would not have to deny fatherless and motherless children a home when they appeal to us for a home and shelter. Let each of us realize that we have a place to fill, and if we, as individuals, fail, the work suffers that much.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 29, 1928.

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Mrs. H. A. Culver, for E. Farrell	$45.00	
Sale of cows	110.00	
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		165.00
Grand total		$3,860.61

PROGRAM.

Program for missionary rally of the fourth district, to be held at Rock Stand Christian Church, April 26, 1928, Roanoke, Ala. Meeting called to order by superintendent at 10 A. M.

Song—"Where He Leads Me, I Will Follow."
Invocation—By Mrs. W. C. Beverley.
Address—"We're Glad to Have You," Miss Lera Allen.
Address—"We're Glad to Be Here," Miss Annie Huey.
Enrollment of Delegates.
Address by Superintendent.
Address—"Does Missions Pay," Rev. J. D. Dollar.
Appointment of Committees.
Adjourn for Noon Hour.
Song Service.
Devotional—Mrs. D. Duke.
Pageant—By Roanoke Junior Missionary Society.
Address—"How to Keep Young People Interested in Missions," Mrs. J. H. Swint.
Address—"How a Missionary Society Helps the Church," Miss Tinie Mae Hunt.
Address—"How to Reach Our Mission Goals," by President Mrs. W. M. Melton.
Reports of Committees.
Song and Benediction.

MRS. V. E. KITCHENS, *Sup't.*
MRS. J. B. SWANN, *Sec'y.*

(Continued from Page 12.)

Pilate's hall and in Calvary! But that was not mere suffering at the hands of enemies. It was God bearing the burden of human iniquity, that men might, through His mercy, find salvation.

So Christ's efforts are God's efforts. We behold Him and know that He will not withhold from us anything needful for our redemption or for our eternal reconciliation with Him.

Prayer.—Our Father above, make us new creatures in Jesus. Give us abundant faith in Thee and in Thy acceptance of us and in Thy forgiveness of our sins, and we may be one in Thy Spirit and will forever. *Amen.*

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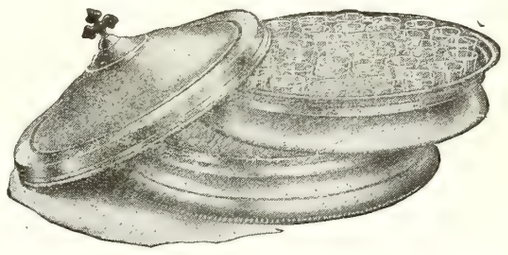
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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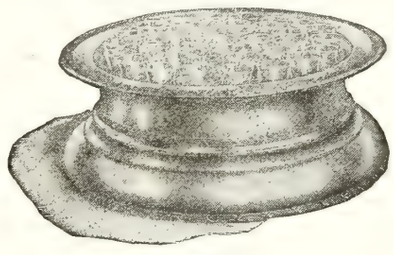
(For Silver Bread Plates, see under No. 90.)



Style No. 90

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Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
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WHERE SHALL WE FISH?

"Follow me, and I will make you fishers of men." Peter, James and John knew how to take fish from the Sea of Galilee and sell them in the market-place. Jesus taught them how to go into the market-place and take men alive for the kingdom of God.

All Christians are agreed that it is the business of the Church to win people to Christ—to take living men for Christ and His kingdom. It is the command of the Master, and also the exalted privilege which He offers to those who have labored with the dead things of earth in an attempt to win the daily bread. We are to be fishers of men.

But where shall we fish? This is important. There may be some trout in the mountain brooks or chubs in the lowland streams, but the big fish —where are they? Where shall we fish?

"Launch out into the deep and let down your nets for a catch," said the Master to three skilled fishermen, who had toiled all the night and had taken nothing. They knew the waters; they had fished among the familiar all the night; and they knew how to fish. But they had failed. In the gray dawn when they were ready to roll up the nets and go home with nothing to sell, Jesus said to them, "Launch out into the deep and drag in the fish." And they did.

Later they stood with their companions at the dawning of the Christian era wistfully watching across the sea of life, wondering where to fish. The night had been long and the struggle hard, but they had taken nothing. Gethsemane and Calvary were close and real. Where could they fish for men and be successful? The Master answered: "In Jerusalem, Judea, Samaria, and to the ends of the earth." "Launch out into the deep and let down the nets for a catch."

For the Christian Church, there is meaning in this message of the Master. Fish around the edges where the water is shallow and safe. Begin at home. Build your Churches and equip them well for yourselves and children. In the center of things, where you live, is the place to begin (in Jerusalem). Look out for your neighbors also (in Judea). Among them you are to be witnesses. The man next-door may be won to Christ and the Church. The community must be taken alive for the kingdom of love. Don't forget the outcasts, the socially impossible, those who are not in your class, those who seem to be no better than dogs (the Samaritans). These will be directly in your path. You must "needs go through Samaria," and the message must go to them. Then "launch out into the deep." Go to the ends of the earth, making disciples.

Out there the sea may be rough. Launching out into the deep is difficult and dangerous. Men do not want to be caught in the dragnet of love. Governments and religions often oppose the efforts. It is much easier and safer to fish around the edges; and all too often we have stayed close to the shore.

But never again can we be comfortable in our own beautiful Churches until we have "lunched out into the deep." The smug satisfaction of a generation ago is gone forever, for we know the command of the Master. There is no criticism of other fishers of men, but youth knows that out in the deep is the place to fish. We have toiled as a Church for a century and more, but have taken little, for we have fished in the shallows and where it was safe.

It is now time to "Launch out into the deep and let down the nets." At Easter we will do it. Then we will obey the command. We will seek for life where we have found little. We will drag for money at the command of the Master. We will give of our cash, of our prayers, our love and our life in order that men can be taken alive for Jesus Christ, our Lord and Master, in far-away Japan and Porto Rico.

"We have toiled all night . . . nevertheless at Thy word I (we) will let down the net."—Luke 5:5.

F. C. LESTER.

Waverly, Va.

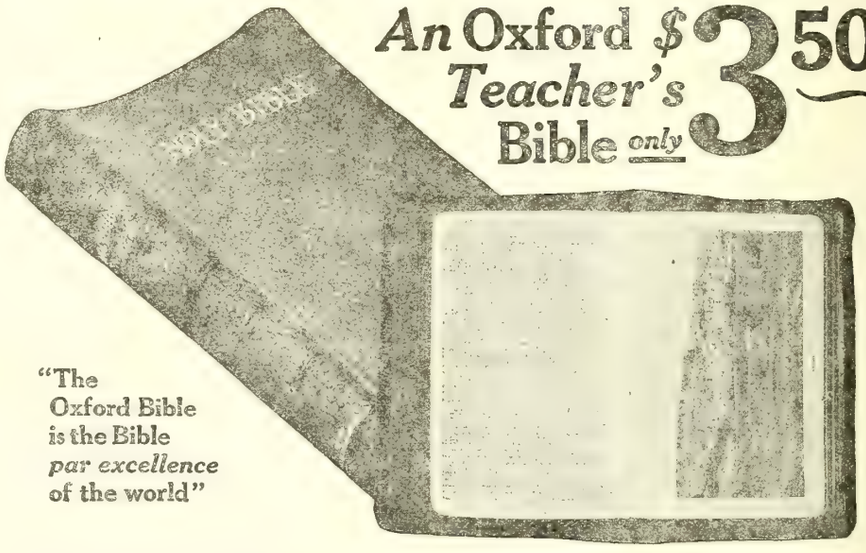
FATHER'S REMARKS.

We often hear some one say that the young people have gone astray. I will admit that the young people are going astray. What has caused them to go astray? I want to tell fathers and mothers some of the things that are causing the young people to live such a life.

The first thing is that the fathers and mothers have failed to do their duty in their homes. One is that they have failed to have their family altar and ask God to guide them in all their ways. The home training is left off. God's Word says, "Train a child up in the way you would have him to go, and when he is old he will not depart from it." Instead of the fathers training their children, they are setting traps for them. I want to tell you some of the traps that they set. Who prepared the dance hall? Who prepared the pool-rooms? Who prepared the bathing holes? Who prepared the shows? All of these places are prepared by fathers and mothers. Fathers and mothers will stand up and say the young people are going astray, when they have set the traps to catch them in. There are many children today that have never heard their fathers pray a prayer at any time. But how can we expect the fathers to do any better when the preachers will come to your home and never think to pray with you? When I was a boy, when preachers came to the homes he never left without prayer. I don't understand why this is happening today unless the preacher is taking part with these traps. The saddest thing I ever have seen is the father standing between their children and heaven.

E. B. MATKINS.

OXFORD BIBLES



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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [z]tri-

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A MESSAGE TO WOMEN.

The richest treasures are hidden deepest. The diamond and gold nugget are buried deepest in the earth, the pearl is hidden in the depths of the sea, yet we may use the gold and wear the jewels though we never dive with the pearl fishers and never burrowed in a gold or diamond mind. Missions are God's thoughts and ways of finding the most precious souls. He only asks for co-operation, that all might have a part and enjoy the blessings.

Realizing the inadequacy of methods and goals to meet present needs of both home and foreign missions, and that all nations are easily accessible, with more means and more workers the mission work might be indefinately increased to help the millions who are yet in darkness and the spiritual need at home. The Lord has left the work of carrying His message to the world in the hands of His followers. I wish the world could see the cross, and know the love of the living Christ, don't you? The world need not be in darkness, not even in one place, if all Christians would be faithful in supporting missions in three ways—first, in service; secondly, with their money; thirdly, by definite prayer. It will be then that obstacles will be removed, hearts will be opened, goals reached, and God's precious treasures—the souls of men and women—will be saved.

MRS. J. A. WILLIAMS,
Franklin, Va. *President Woman's Board.*

THE HOME INFLUENCE.

BY MISS MYRTLE VICKERS.

Give the boy and girl an unlimited allowance and turn them loose with an automobile, and wait for a call from the police headquarters. If they run true to form, you won't have long to wait. Youth, money and automobiles all make for speed. When the brakes are applied, it is by an outside hand, and most frequently by an unfriendly one. We all remember the two Chicago boys who are now serving a life sentence in the penitentiary. They were sons of wealthy men. They were college boys, law students. By their own admission, they killed a fourteen-year-old boy. They enticed him into their automobile, struck him over the head, burned his face with acid to prevent identification, stripped the body, and dumped it in a swamp. One of them telephoned the parents of the victim that the boy had been kidnapped and was being held for ransom. A frantic father raised ten thousand dollars to rescue his son, who had been dead for twenty-four hours. A lost address saved the money, and the finding of the boy's body saved him the anguish of uncertainty, but increased his burden of grief.

But why did they want to kill and kidnap? They had all the money they could reasonably want. They were indulged with an automobile and kept what hours they desired. They played the part of the young blood of fiction. So they must have killed and kidnapped because they were satiated with all the novelties that wealth could bring them within the law or on its fringes. The law took its course, and they are paying for this crime. They represent a type. It is a type in which we are deeply concerned. This crime is epochal, but it emphasizes the waywardness of youth. It is an added indictment against parents and the home. When children veer too far from the right course we must look behind them for the reason. Such defects in character are not spontaneous.

In the age of speed, things are topsy-turvy, and no place is it so emphasized as in the home of today. The father, too busy making money, and the mother, too busy with social duties, neglect the child as it gets on in years, and it soon becomes a stranger in its own home. It isn't the child's fault; it is the fault of the parents who believe that their duty to their children is done when they feed them, clothe them, send them to school and then to college. A parent's duty is never done until death relieves them.

When the family obligations were disregarded, the home began to disintegrate. When God is forgotten, Satan gets the upper hand. When parents disregarded the religion of Christ and indulged in questionable pastimes and pleasures, the home fires went to pieces. History teaches that nations were built on true religion, and that progress was brought about by living the religion of Jesus Christ; but history teaches that in prosperity God is forgotten.

Our nation is the greatest and richest today, and we are following the same course of nations since the world begun. We are depending on our resources making our rules of society, forgetting from whom our blessings come, tearing down the home. Are we headed for a fall? No nation can survive long with the sin going on that we have today. We find warning in the Bible, but the Bible is not read as it once was. This is sin. The child which honors its parents rarely ever goes wrong, and parents who maintain a home in all that implies have the confidence and respect for their children.

Ambrose, Ga.

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HAMILTON.

Funeral services for Mrs. Sarah Elizabeth Hamilton, age 84, were conducted Tuesday afternoon at 2 o'clock, by Rev. J. M. Roberts, of Windsor, Va., at Eure's Christian Church, Gates County.

Mrs. Hamilton had no immediate relatives, and for more than a quarter of a century she had lived in the family of Hon. T. A. Eure. Ten months ago she fell, and as a result she was an invalid, with a dislocated hip, from then until her death last Monday afternoon. Mr. Eure's family, neighbors and friends did all that could be done to make it comfortable for her until the end came.

The active pallbearers were Darden Eure, Tazewell Eure, Thad A. Eure, Jasper Turner, John Paul Turner and Thurman Copeland; honorary: W. D. Langstun, Joshua Mullen, Elijah Harrell, M. E. Turner, Thomas Howell, and C. C. Copeland.

Mrs. Hamilton, known by all who knew her as "Miss Bess," was one of the oldest residents of this section of Gates County.

JONES.

Whereas, it has pleased Almighty God to call Bro. Paul P. Jones, our fellow-deacon, from our midst; and whereas, we are bowed in sorrow and grief; be it resolved:

1. That the community has lost one of its most worthy and pious citizens.

2. That his widow and children have sustained an irreparable loss, while his memory and example is a precious heritage.

3. That our Church has lost one of its most faithful workers and one whose place cannot soon be filled.

4. That we, the board of deacons, have lost a friend and fellow-worker, one whose joy was to serve.

5. That a copy of these resolutions be placed on the Church minutes, a copy sent to the bereaved family, and a copy published in The Christian Sun.

R. D. THOMPSON, SR.
C. D. S. FARMER.
J. H. FARMER.
W. O. FARMER.
GEO. C. TALBERT.

"I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21:6).

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27 And the boys grew: and Esau was a cunning hunter.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, APRIL 5, 1928. NUMBER 14.

THE SUN'S OBSERVATORY

AN EVANGELISTIC CRUSADE.

By Rev. H. C. Caviness.

In writing about the work of the First Christian Church, of Portsmouth, Va., there is just one actuating motive; that is, the glory of the Lord Jesus, and one hope, that this article may provoke many to pray in the spirit of God for His work here and elsewhere in the earth. In that marvelous book, the Acts of the Holy Spirit, we read, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house" (Acts 20:20—Paul's résume of the work done at Ephesus).

And may we look for a moment at history's page for a perfect picture of this city. Ephesus lay one mile from the Icarian Sea, in the beautiful Asian meadow, on the banks of the Cayster. Its buildings were under the protecting shadow of Coressus and Prion, in the neighborhood of the delightful Ortygian Groves. Its haven has once been among the most commodious in the Mediterranean Sea, but partly silted, through a mistake in engineering, yet always thronged with vessels from the then so-called civilized world. It lay at the meeting-point of great roads which led northward to Sardis and Troas; southward to Magnesia and Antioch, thus commanding easy access to the great river valleys of the Mermos and Meander, and the whole interior continent. Its seas and rivers were rich with fish, its air was salubrious, its position unrivaled, its population multifarious and immense. Its markets glittered with the products of world art; it was the "Vanity Fair" of Asia. This city, doubtless, furnished the exile of Patmos, St. John, the local coloring, through God's Holy Spirit, for that marvelous description depicted in Rev. 18:12-13, in which he sums up her many possessions, including as slaves the "souls of men." Here at Ephesus the Temple of Artemis reeked with the congregated pollutions of Asia. This temple was the banking-house of the merchants.

Into this city of wealth and power, profoundly religious with the religion of idolatry, filled with sin and electric with sorcery, came the great apostle of God—despite the adversaries—through Christ Jesus. A victory was to be obtained which must always be a marvelous miracle of God's grace, for here Paul met face to face the daring, naked opposition of the spirit world (Eph. 6:12; Acts 19:13), and the massed movement of all the dominion of hell (Acts 19:29). Yet Paul here conquered gloriously through Christ (Rev. 2:1-7). That Church was planted which invoked the great words of approbation uttered by our Lord Christ in Rev. 2, and occasioned that Alpine epistle to the Ephesians. And how? Again, we repeat, how was it done? How was the victory won? The answer is found in Acts 20:20. "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." 2 Cor. 5:14: "The love of Christ constraineth us."

But what of Ephesus now? Ah! here one reads of supreme tragedy. The candlestick has for centuries been removed. The squalid Mohammedan village which is nearest the old city site does not count one Christian in its insignificant population; its temple is a mass of shapeless ruins; its harbor is a reedy pool; the bittern booms amid its pestilent and stagnant marshes, and malaria and oblivion reign supreme over the place where the wealth of ancient civilization once gathered around the scenes of its grossest superstitions, and its most degraded sins. A perished city and a perished Church (a local Church, not the true Church, the body of Christ; thank God that Church shall never perish (Matt. 16:18). A city which could not be saved by the Church as a finality, because it had passed under the cooling process of the city's protection (Acts 19:40-41), and in Acts 20:1 we see Paul immediately taking his departure when the Church made her compromise with the city. As another said, "The English Church was far safer under Marian persecution than the time of Elizabethan patronage; Methodism was not nearly so much in danger when it was the scorn of Sydney Smith and his ilk as it was when received at the king's court." So, may we never rejoice at the patronage of the world, for it is by the friction of persecution that the gold of God is made to flash and flame; the Church persecuted has always been the medium of purification and power; the world patronage it has received has been its peril and cause of paralysis.

So, intensely conscious of this truth, we have sought no favor of the world since becoming pastor here; caring nothing for its plaudits or applause, and have scorned its methods so much in vogue in many Churches—methods which are being used to add names to Church registries, with little or no effort to secure a membership regenerated and redeemed by the blood of the Lamb of God; seeking in every way to keep out the "mixed multitude," but to bring in His sheep, now strayed, lost and helpless, who shall hear His voice (John 10:16).

Believing much in mass evangelism, and in God's continued use thereof—for assuredly the gift of evangelism would not have been included among God's gifts to men had it not a part in His program (Eph. 4:11-13), and we spent a portion of each year in this great field, always welcoming an opportunity, when of the Lord, to engage in this great effort, one of the supreme conditions agreed upon by us and our Church before accepting its pastorate being that we were to continue in the field of evangelism from time to time while in Portsmouth, elsewhere than in this city—but profoundly conscious that personal or house-to-house evangelism is the supreme need of our Church life today; that this was the Pauline method; that it was first inaugurated by Christ, exemplified by His first commission, and when appropriated by the Church in any age of her history has always been the medium of its supreme contribution to the glory of Christ, believing that this method of personal evangelism was the secret—and through the Holy Spirit—the source of power possessed by Phillip, who, we believe, led the first Gentile convert into the Church after Pentecost (Acts 8:37-38); therefore, the First Christian Church of Portsmouth, through God, hath committed herself to a task, stupendous and mgihty, under the leadership of the Holy Spirit, to evangelize the city, and we don't mean a stereotyped kind of cold, Christian formality, in which Church members are the objective, an action which will make a good report upon the Conference floor, but a house-to-house method of vital, Christ-energized soul-seeking; reclamation of wandering sheep, and revitalizing of churchmen and churchwomen, predicated upon God's power in His holy Word, God's Holy Spirit, and much prayer; and only one objective: His glory (1 Cor. 10:31).

Mr. L. E. Huber, a graduate of the Moody School, in Chicago, a man of God, is assisting the pastor in this work. A Church census is, too, being taken; every home is being entered (if possible); the Bible being read, prayer being had; the unsaved urged to join Jesus Christ; then, after such conversion the Protestant Church of candidate's choice is presented and such Church informed of the confession, through its pastor; family altars are urged as God's establishment, and order for all Christian homes; tithing and Christian giving pointed out as essential to growth in grace and medium of blessing to others; Church attendance urged in every instance, and in each home suitable gospel tracts are distributed, together with a copy of the gospel of John, as edited by James E. Ely, of Garden City, Kans.—a publication we cannot recommend too highly for use by all Churches and personal workers, regarding it as superior to all other editions now extant. An alphabetical list of every name and home is being kept, which list will be practically invaluable to Churches of the city when compiled, and this record carries a complete Christian census of each home.

This work began in February this year. In the first three weeks 800 people were reached, approximately; a score of confessions of Christ were made in the homes, and several expressing desire for Church affiliation, many family altars erected, and homes vitalized through God's power and His

(Continued on Page 15.)

NOTES-PERSONALS

It is a great pleasure to include in THE CHRISTIAN SUN this week a contribution from the beloved Foreign Mission Secretary of the General Convention, Dr. Wilson P. Minton.

President Edward F. Green, of the Country Life Academy, Star, N. C., was a visitor to Elon College on Friday, the 23rd. The school at Star is to hold its commencement on the 30th.

Encouraging word comes with reference to the organization of a Christian-Congregational Church in Birmingham, Ala., where Rev. J. H. Dollar is in charge. Here is hoping that the enterprise will meet with good success.

Mr. W. C. Edge, of the Pickens County High School, Reform, Ala., in renewing his subscription to THE CHRISTIAN SUN, speaks in highest terms of the paper, and says: "THE CHRISTIAN SUN is a source of inspiration to us."

Mr. J. W. Winfree, Virgilina, Va., in renewing for THE CHRISTIAN SUN, says that his father, C. H. Winfree, took the paper when he was a little boy. He is now 76 years old. He feels sure that he has been reading it for seventy years.

Mrs. W. H. Carroll, in renewing for THE SUN, expresses her appreciation for the paper. Mrs. Carroll says: "In my judgment, no family in the Southern Christian Convention should be without THE CHRISTIAN SUN; it is a fine paper for the price."

Owing to an epidemic of measles in the neighborhood of Monticello Church, Mrs. S. C. Harrell announces that the Guilford District Missionary Rally has been postponed from April 12th until April 21st. Let all who are interested take notice.

The Virginia Christian Endeavor Union will hold its 1928 convention in Roanoke, Va., June 21-24th, inclusive. It is planned to have an exhibit of Church papers and other literature, and especially helps for young people interested in Christian Endeavor and other Church work.

Some weeks ago we announced that Rev. A. W. Andes had hit upon a unique way of securing new subscribers in his field, that he had decided to send the paper for a month to ninety-three people, paying for it himself. The fruit of that effort has just begun to appear. Six of these persons have become permanent subscribers to the paper.

Bro. J. M. Darden, Acting Mission Secretary, writes: "I was at Liberty (Vance) last Sunday, March 25th, and I do not believe I ever had as many people at one Church to tell me they were readers of THE SUN and enjoyed it so much. One gentleman told me he had had it in his home for over thirty-five years."

Rev. R. A. Whitten has returned to his field of labor, after a month's vacation spent in the South, much of it in Florida, in an effort to regain his health and strength. He was able to fill his pulpit on the fourth Sunday in March, both at Reidsville and Monticello. Bro. Whitten is a deservedly popular pastor and is greatly beloved by his people. He is a preacher of power because his life is consecrated and his chief thought is for his Master's kingdom.

The brotherhood will deeply sympathize with Dr. W. M. Jay in the death of his mother, on March 24th, near Pittsburgh, Pa. Mrs. Jay was in her 79th year. Her body was interred on Monday, the 26th, at her old home near Everett, Pa.

Bro. J. A. Williams and wife were visitors to the college on Sunday, the 25th. Bro. Williams is trustee of the college and Mrs. Williams is president of the Woman's Board of the Southern Christian Convention. Their loyalty and devotion to the Church and its enterprises is an inspiration.

Bro. J. M. Darden, Acting Secretary of Missions, reports that he and Mr. and Mrs. Davis were at Antioch and Isle of Wight Christian Churches Sunday, April 1st, and that these congregations have raised their quotas of the mission fund. It is hoped other Churches will report this week. Well done.

The story of "An Evangelistic Crusade" as related by Rev. H. C. Caviness, for our Portsmouth Church, should have a wide reading. There is no question but that an evangelistic program is the hope of the kingdom's growth and of the progress of every enterprise of the kingdom. Bro. Caviness is burdened with the situation in his city of 60,000 people. Let the Church pray that he may be wonderfully blessed and that the kingdom may be prospered.

The International Missionary Conference met in Jerusalem on March 24th, and will be in session till April 8th. The conference has been in process of forming since the summer of 1926. It is a conference of great significance for the foreign missionary enterprise, and the Christian people of the world are called to pray that it may be successful in laying plans and outlining principles that should influence Christians in the support of the foreign missionary enterprise throughout the world.

THE CHRISTIAN SUN rejoices to know that Rev. J. D. Dollar has so far recovered his health that he is able to resume his pastoral duties again with his accustomed vigor. The Dollar family in our Georgia and Alabama work has been represented by a preacher in every generation. Bro. Dollar is himself the son of a Christian minister, and his son, Rev. C. C. Dollar, is a junior at Elon College this term. That is what we call the true apostolic succession.

We have the official announcement from Hopewell, Va., with reference to the Church building project there. Hopewell is a growing city of Virginia, and we have a fine group of Christian men and women associated together at that place. Let us continue to hear from Hopewell. This infant Church, which has been meeting without a building, is 100 per cent in paying its subscriptions to THE CHRISTIAN SUN, and it has been contributing regularly to the Orphanage, to the colleges and to missions. Surely we need more such Churches.

The ministerial students of Elon College continue to give very successful and appropriate programs in Churches nearby. Rev. T. J. Green reports that they rendered splendid services at Hines Chapel the first Sunday night in March, and at Apple's Chapel the second Sunday afternoon in March. On last Sunday they gave programs, both morning and evening, in the Gibsonville Churches. Any Church that would like the services of these young men should address Rev. C. C. Foushee, president Ministerial Association, Elon College, N. C.

The Julius Rosenwald fund has built 4,000 schools for negroes in the Southern States. On April 4th, at 10:30 o'clock in the morning, the Berry O'Kelly County Training School for negroes is to be dedicated at Method, N. C., three miles west of Raleigh. Mr. Rosenwald himself is to be present. Mr. Rosenwald is a Jew and is head of the Sears-Roebuck Co., a great firm of Chicago. But this man has the spirit of Christ, and it is hoped that a large concourse of Christian people will honor him when his 4,000th school is dedicated.

The Social Service Commission of the Federal Council of Churches has issued a statement through its industrial secretary, Mr. James Myers, calling attention to the fact that conditions in the coal fields are distressing. Mr. Myers says: "In the chaotic conditions in the coal fields and the bitterness of the suffering, extreme economic theories and loss of faith in religion find easy root. The situation presents a mighty challenge to the Churches. A widespread and effective response through distinctly Church circles would go far toward demonstrating to these miners that the Church has not lost its interest in the masses and their needs."

COMMITTEE MEETING.

The Southern Christian Convention's especially appointed Committee on Men's Work will meet in the Suffolk Christian Church Monday, April 9th, at 10 o'clock, to work on the report which they are requested to bring to the coming sessions of the Convention in Richmond. This committee met during the Pastors' Conference at Elon College in January and outlined for itself a course of investigation looking toward the meeting scheduled for Monday, April 9th, in Suffolk. Members of the committee are John G. Truitt, chairman; Dr. W. A. Harper, Dr. W. H. Boone, Jr., J. M. Darden, and Jesse F. West, Jr. Any one who desires to meet that committee may feel at liberty to do so at the above time and place. Suggestions are cordially invited.

JOHN G. TRUITT.

RICHMOND CHURCH.

To the Brotherhood of the Southern Christian Convention:

The First Christian Church of Richmond, Va., has invited the Convention to hold its next session with us May 1st to 3rd. We are glad the invitation has been accepted by the Executive Committee, and we are now arranging for your entertainment and comfort.

The plan as arranged is that we furnish lodging and breakfast free, and the sum of 40 cents per meal be charged for dinner and supper. All the meals will be served at the Church, but the breakfast is free. Our Church membership is scattered over the city, and the lodging of the Convention will not be any easy one. Visitors will be cared for as far as possible. If you are a delegate to the Convention or the Women's Auxiliary and expect to come and desire entertainment, won't you please write to the pastor by April 20th, that we may know as near as possible how many we will need to provide for. If you are coming and have friends in Richmond with whom you expect to stay, please write and tell the pastor. If you care to stay at a hotel, you will find many good ones in the city.

We are glad you are coming, and we will do our best. And when you get here we will be glad to say, "They who have turned the world upside-down have come hither also." Please write me if you are coming.

C. C. RYAN.

3206 Grove Ave., Richmond, Va.

THE CHRISTIAN SUN'S PULPIT

LIVING PALMS.

Rev. John G. Truitt, *Preacher.*

"The righteous shall flourish like the palm tree."—Psa. 92:12.

Many centuries ago, palm leaves were laid in the path of Jesus. He not only "led captivity captive," but He rode above victory itself. The great common people came to wave them at His triumphal entry into Jerusalem; but they beheld His glory and strewed them a carpet beneath His feet. They came out to see a king; they beheld a King of kings. And instinctively they allowed Him to ride upon the emblems of victory which they meant to wave above His head. What a beautiful pageant! What a wonderful prophecy of things to come, and a sign of things that are!

It was victory over victory. It used to bother me a great deal when I read in the 37th Psalm: "I have seen the wicked in great power, and spreading himself like a green bay tree." To me it seemed to mean that the wicked were the prosperous, and that they were possessing the wealth and beauty of the land. I had seen great oaks standing alone in the edge of a field, or close a farm home, and uninterrupted by other trees they had spread their long branches over great spaces. How beautiful and wonderful they were, and how the memory of many of them stirs my soul today. I imagined a "green bay tree" was a thing of just such grandeur and beauty—a "green bay tree" seemed to me a "great bay tree," and I believe I have often quoted it so. I thought there was nothing greater than the way the wicked flourished, and accordingly I was sometimes likely to think of a rich man as being a wicked green bay tree. Ignorance draws its conclusions, and erroneous conceptions lie deep in our thinking.

Pious people have often explained many things with the words in question. And never once did I stop to ask myself what sort of a tree was this bugaboo of a "green bay tree"; and how often I was ready to conclude with the question: Why, oh why, do not the righteous flourish? "A little learning is a dangerous thing"; for the very first psalm had told me that the righteous "shall be like a tree planted by the rivers of water; that bringeth forth his fruit in his season," and I ought to have compared the troubling statement about the "green bay tree" with the one used for our text today: "The righteous shall flourish like the palm tree." I did not know that the green bay tree gave off continuously a sickening sort of odor, and never grew to be much of a tree after all! Those who have been to the Holy Land and studied the tree in its native haunts, and its history and records as found there, tell us that it grows sometimes thirty, or forty, or more feet high and is sickly exotic. At its best, it falls into a lesser group of trees and is characterized as "sickly exotic."

How flourishes the palm tree? There are more than one hundred and fifty different kinds. "The general habit of the palm, with its columnar trunk often buttressed at the base, sometimes rising more than a hundred feet and crowned by a rosette of huge leaves, is well known." So reads the New International Encyclopedia, and continues: "Some species produce leaves fifty feet long and eight feet wide. Humboldt estimated the number of flowers on a single palm to be about six hundred thousand." It is interesting to know where this tree will flourish. I quote from the same source: "Some of the species found in tropical America grow in mountain regions bordering upon the limits of perpetual snow. The coconut palm, which is by far the most extensively distributed, grows in maritime, others in island districts. Some grow on dry and sandy ground, others in rich alluvial soil, and some in swampy situations; some in open districts, others in dense forests. Some species are generally found singly, some in groups; some cover tracts of country in which no other tree appears."

Furthermore, it is interesting to observe that the palm tree is useful: "There is almost no species of the palm which is not capable of being applied to some use, and in economic importance the family is excelled by no other family except the grasses." Speaking of the palms of Palestine, the late Dr. John D. Davis, of Princeton, says: "The domestic uses of the palm are numerous. The leaves are employed for covering the roofs and sides of houses, for fences, mats, and baskets. When the tender part of the spatha is pierced, a sweet juice exudes, from which sugar is obtained by evaporation, and arrack by fermentation or distillation. The fruit which is produced annually in numerous clusters and great abundance, constitutes its chief value." Palm trees live to be two hundred years old, and differing from most other trees continue growing and bearing fruit throughout their whole life-time. They are endogenous; that is, growing from within, and the heart is sturdier and stronger than the outer side.

So David, the poet of God and sweet singer of Israel, compares the righteous man to a palm tree, and the wicked man to a green bay tree—tall, graceful, straight, beautiful stands the palm, the most picturesque of all trees, growing and bearing fruit throughout the decades of its life and leaving a lovely memory for a large community when it is gone. The palm tree grows everywhere, practically speaking. In every land and clime and country, the righteous may be found. There is no place too difficult for the Christian. Is it a dry, wind-driven desert? Here and there the traveler finds the stately palms pointing to God and the goal of the traveler, and indicating that there is help in its shade, amid its boughs fruit, and that at its roots water may be found. And thus everywhere one may find a disciple offering a cup of cold water in the name of his Lord. From the swamplands of lake and sea, from the islands of the oceans, and the sands of the Sahara grow the queenly sentinels of God's infinite and universal love. Yea, and those who know the Lord shall cover the earth as the waters cover the seas. No wonder "they took branches of palm trees and went forth to meet Him, and cried: Hosanna."

The palm tree is useful. Nothing is said of the usefulness of the "green bay tree." We cannot forget its exotic, sickly odor. But if it is food we wish, we may turn to the palm, or shade, or wood, or building materials; it is never found wanting. Do we wish medicine, oil, grease, or water, it is ready to serve us to the very extent of its life. Fans for our Church, designs for the silver and gold coins of the East, and tokens of triumph for all are but a few of the hundreds of uses to which the palm tree is put. It is the most universal servant among the trees. How like Christ; how like the Church; how like the true Christian!. When the world's chief Suffering-Servant entered into Jerusalem, no wonder "they took branches of palm trees and went forth to meet Him, and cried: Hosanna."

The palm tree is endogenous. The palm grows from within. The people were looking on the surface of things for the kingdom of God; they learned from Jesus that the kingdom of God is from within. They were trying to keep forms, laws, and customs; they were to realize that they should "keep thy heart with all diligence, for out of it are the issues of life." They were washing the outside of cup and platter, when the inside held the issues; they were legislating against what went into their mouths, not realizing that it was that which sprang up within which made great or small. They looked at the rough exterior of a seaman, and called him unlearned, not knowing that he had learned from the world's Great Teacher. They kept the law with their lips while their hearts were far from God. The righteous shall be endogenous, therefore it is no wonder that "they took branches of palm trees and went forth to meet Him, and cried: Hosanna."

The palm tree is not maturity bound. Most trees get their growth and hold it for awhile, bearing an ever lessening amount of fruit until they finally perish away. Not so the palm tree. This principle of growth from within causes it to renew its strength, and to continue to grow as long as it lives, bearing an ever-increasing amount of fruit. When did Jesus reach His maturity and begin to go down-grade? Ah, when indeed! "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "In Him was life; and the life was the light of men." And His last day on earth saw Him forgiving His enemies and saving to the utmost the most completely lost of all who cried unto Him. No wonder "they took branches of palm trees, and went forth to meet Him, crying: Hosanna."

For His pathway into the hearts of men we are to be living palms, permitting Him to tread majestically through our lives into the lives of others. Whenever one dies in the Mohommedan faith, a palm branch is laid upon their grave. The dying palm branch speaks all too eloquently of the tragedy of having lived without Christ. We are not to place dying palm branches upon the graves of those whom we would serve, but we are to set Christ forth in our own citadels of our souls in such way as those who see our lives may cry: "Hosanna! blessed is the King of Israel that cometh in the name of the Lord." Let us lay our victories beneath the feet of Jesus, and then He will find His way into the souls of others.

DENDRON, VA.

The Ladies' Aid Society of the Dendron Christian Church entertained between seventy-five and one hundred of the Church members on February 24th, in the Town Hall. A very delightful salad and sandwich course was served, followed by ice cream and cake. Following the supper a number of interesting speeches were made. Speakers for the occasion were Mayor Carlton Holladay, Mr. W. H. Pursell, and Rev. E. B. White, pastor. Mrs. E. T. Atkinson, president of the Ladies' Aid Society, welcomed the guests very cordially and gave a short history of the society and its work.

We have a very active Young People's Society that meets twice a month. They always have splendid programs, and a great deal of interest is manifested at these meetings. Our young people have high ideals, and if followed cannot but lead them to lives of great usefulness.

We have a good attendance at Sunday School, under the leadership of our faithful superintendent, Mr. E. T. Atkinson. Our pastor is an able leader. We are planning a special Easter program. Everything is moving on nicely for the upbuilding of God's kingdom.

Mrs. Marvin Richardson.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FLORIDA—WITH OBSERVATIONS.

(Editorial Correspondence.)

Orlando, Fla., March 31, 1928.

In reply to a letter I had written a friend, he says, "Verily, the lines have fallen to you in pleasant places." They have. I did feel a little tired, somehow, but I knew I was not very sick. Still the doctors (three of them) said I must get away to Florida, or somewhere, and die down awhile. Theirs was really a welcome message, for I had been wanting for years to fall in with the tide of humanity and visit Florida in winter.

And so one verse of the 23rd Psalm has a new meaning for me now—"He maketh me to lie down." A fact. Sometimes our loving Heavenly Father just makes us lie down. We become a little worn from wearing, grow rather tired of ourselves and of the world in fact. Then the Father, in love for us, graciously says, "Lie down awhile." We obey; and then to our utter amazement, as well as to our unspeakable joy, we discover that the pastures and places about us are very, very green, that the waters are very still, that the whole prospect is glorious and inviting. And then, lo and behold! the soul and the body too are restored. I am writing these lines now out of a restored soul and a renewed body. And the pastures have been so green and the waters so still all the while. For a loving Lord led, and the divine hand guided me to this wonderful place.

Only four days now, and it will be two months since I was deposited, by Dr. Staley and the good Lord, at the Florida Sanitarium and hospital, Orlando, Fla. It seemed at the time an accident; I know now it was a Providence, that I landed here.

This sanitarium is a religious institution; nay, in very truth, a Christian institution, if I know aught of the majesty and meaning of that word Christian. Like forty other institutions of similar kind and character in this country, the Seventh Day Adventists own, control and operate it. Well, in naked truth they have found their work and have struck their pace. If they are not teaching the rest of the Christian world something, both by example and precept, then I don't know my left hand from my right. They believe with all their might in the "ministry of healing"—the body as well as the soul—and they believe also that this whole wide world should hear and should have the gospel of the Son of God. To this end, these people are spending and being spent. And the results of their services, their sacrifices, and their devotion are nothing less than wondrous. I have met and mingled with people, patients, here, from Maine to California, from New York to Cuba, from Chicago to Cleveland and New Orleans, of all persuasions—Jews, Catholics, Free Thought, Scientists, and all denominations—but up to this good hour I have yet to hear one human being complain of the service, the treatment, or the management of this institution. They just simply set your mind right and your soul right—and then go to work with all zeal, skill and fervor to get your body right. The first thing one hears on awaking in the early morning is the melody of the good old hymns sung "in the spirit" by nurses, helpers, doctors in a chapel which is a part of the sanitarium. They begin the day with a song, and then, believe me, they carry the spirit of song, of joy, of gratitude, of glad and happy service into every task and toil and undertaking of the day. Service! Well, if you want a bundle of sunbeams, radiant with the glow of gladness, to burst into your room, just ring for a nurse, call for an errand boy, converse with the scrub-woman, or send for your physician. If either or all don't kindle a spark of gratitude in your heart and make you feel like you are in the care and company of friends and of those who really care, then I don't know. All the non-religious, indifferent, soulless hospitals on this planet ought to send, from their staffs, delegations now and then to these sanitariums run by Seventh-Day Adventists, and let them learn a few things about how to make folks happy while they heal them, and give them sunshine when the days are dark and gloomy. The Adventists are certainly making a contribution to the art and the ministry of healing, and are making this sick world better and happier while they do it. There is no sham, there is nothing shoddy about their methods. They simply give the best that modern medical science and skill can give—and then add to it all the spirit and the atmosphere of Him who went about doing good. God bless them in their wonderful work!

Then, the most amazing contribution these good people are making to world uplift is their unbelievable work in the field of foreign missoins. Their year-book for 1928 shows a membership in all lands of 274,331. Of this number, 116,832 live in North America; 87,243 live in Europe. Yet this denomination—one of the smallest numerically—sent out 216 foreign missionaries in 1926, and in the last three years have sent out over 500 missionaries. Think of a denomination giving for evangelistic work $73.37 per capita! For foreign missions per capita $23.43. Look at this: If we Christians—125,000 of us—were to give to foreign missions as the Adventists do, our annual contribution would be $2,928,750. And yet we are glad to set our goal at $75,000 a year, and do not even reach that! And the Adventists send out more missionaries in any one year than we have sent out in a century. May God in heaven have mercy upon us, and lead us into the light of His glorious love for all peoples of all the earth.

Florida is beautiful now. The orange blossoms are in full fragrance. A revelry of color greets and gladdens the eye and cheers the heart at every turn. The mocking bird and the Bob White tell us spring is here, and, to quote a note of gladness and of good cheer met here, "It is getting to be time" for all sick folks to be well now—and go home and go to work. I think in two more weeks I will make my dear, good physician here—one of the best and most skilled I have ever met—ashamed of himself for advising me to stay till May 1st, and I will be back with the friends and loved ones, at home and about, who with their dear letters and messages of hope have done so much to give me a new lease on life and to make me grateful that I am living, and happy to be living for a work and with a people I love as I do my own life. J. O. A.

LIBERALITY AND PROSPERITY.

Liberality is the soul of prosperity. The close person can never be prosperous. Liberality embraces not only the matter of money, but opinions, attitudes, judgments, and all social and religious associations. The liberal person shares with others all his possessions, whether of time, talents, or money. A close person may accumulate money in a long period of saving, but he is never prosperous. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "The liberal deviseth liberal things; and by liberal things shall he stand." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "The field is the world," not simply the earth-world, but humanity as well. Men sow thoughts as well as seed; money as well as corn and wheat. The business world is a field in which men put their judgment and their money. What men keep remains the same; what they place in the keeping of others brings a harvest. The best place to give money is to causes, rather than to individual men. The place to give to men is where there is necessity. "He that giveth to the poor, lendeth to the Lord." But the best gift is that which is given to the Lord and His cause.

The Church is the great institution into which money may be given liberally with great results. Christianity has increased the wealth of the world by improving the character and co-operation of men and nations. The limit to progress is the limit of liberality. People complain of taxes; but values are created by taxes. The saloon became rich when heavily taxed. The tobacco tax after the Civil War made millions for manufacturers, and farmers as well. Take the tax off of tobacco and the industry would die. The same is true of real estate. There would be no good roads were there no tax on cars and gas. It is by tax that all citizens enjoy alike the benefits of roads, schools, safety and trade. It looks like a hardship, but it is a blessing for all.

The Church can no more grow and do her work without money than the State. All members of the Church should give of their time, their money, and their service to the support of the Church. It is not a question of how much one should give; but all should give. Contributions to education, missions, orphanages, the poor, and the support of the local Church are a necessity, and will richly reward the givers. The member who gives as the Lord has prospered him stands high in the kingdom, though his gift be small. The citizen who pays ten dollars' tax has all the protection of a citizen who pays a thousand dollars' tax. The member who gives ten cents a Sunday, if that represents his ability to pay, is entitled to the same credit as the member who pays five dollars per Sunday. The question of obligation and benefit is not how much does the member give, but does he give? The period or the question-mark answers the question of liberality. The giving members are the useful members. The liberal

givers are the prosperous members. They not only prosper in their feelings, their reputation, and their growth in grace, but in their business. A stingy congregation can never be a prosperous congregation. A stingy denomination can never be a prosperous denomination. The farmer who keeps his seed can never reap a harvest. If he is a good farmer, he puts his best seed in the ground. A good Christian puts his best in the Church; and the more he puts in, the more he gets out. If there is one thing needed in the Church, it is that all the members pay money systematically into the Lord's treasury. A savings account in a good bank not only takes care of the money put in, but increases it through the whole year. God's Church not only takes care of all men give, but increases it, for it is treasure laid up in heaven. It may not seem to pay a large interest, but the final account will show great gain.

SOME MISSIONARY FACTS.

When our General Convention met at Urbana, in 1926, every heart rejoiced that the Foreign Mission Department could announce that the deficit had been cleared entirely. At the meeting of the General Board, in the fall of 1927, however, a deficit of more than $10,000 was reported, which has since then increased to $16,000, according to a statement just received from the Foreign Mission Secretary.

Reference is made to the report of the Foreign Mission Department of the General Convention in the November, 1927, issue of the *Christian Missionary*. In explanation of the deficit which occurred, four reasons were given in that report. Since many readers of THE CHRISTIAN SUN may not have access to that magazine, it will be well to abstract these reasons and state them briefly. They are as follows:

1. The falling off of receipts for missions of all denominations throughout the country is due to a change of attitude toward the foreign missionary enterprise.

2. A great wave of building Churches, parsonages and religious education buildings in the Christian Church has temporarily reduced the offerings for missions.

3. The emergency at Defiance College, which necessitated a great personal campaign for funds the same week of the foreign mission offering.

4. The fact that practically every Sunday throughout the last of February and through all of March, in 1927, proved to be days of very inclement weather over a large section of the Church in the North. This inclement weather alone reduced the offerings for foreign missions to 25 per cent below normal on the regular day set for foreign missions; and on the Sunday following that day, the same cause brought the offering down to 50 per cent below normal.

These facts are set forth as showing why our General Mission Board is suffering from a deficit at this time, and at the same time with the hope that the facts will create such interest in our Church that liberal offerings will be made to meet the challenge of Acting Mission Secretary J. M. Darden, for each Church to raise, in addition to what it is giving for missions and other possible sources, what is being asked for the missionary enterprise during the missionary period upon which we entered the first of March. He is asking each Church to raise one-sixth of the pastor's salary additional. Let's do it.

The need that challenges our people at this time is compelling for the heart that is devoted to the advancement of Jesus' kingdom, and when the facts are known, if the heart is not stirred to generous giving, then let each individual member seek earnestly in prayer to know why. Surely the field was never whiter for harvest in the interest of missions in the Christian Church than at this time, and we are the laborers to enter into that field and to garner the harvest. W. A. H.

MULTIPLYING MINISTERS.

That we need more ministers in the Christian Church is no less true with us than it is with other denominations. We certainly pile on a few leaders a multiplicity of obligations and responsibilities that no mortal man or men can carry and perform as efficiently as if fewer tasks were imposed on some of our leaders. One of the greatest troubles with the method of administration in the Christian Church is that the tendency is and has been, since my first acquaintance with the Church, to get a few men in the saddle and ride them to death. This method leaves some, I will not say many, potential leaders undeveloped, undiscovered, and unused until all their ambition, their hope, their aspiration for advancement and development in the ministry of the Christian Church evaporates or is diverted to other channels.

One reason for this situation is not the fault of anybody, but grows out of a situation. The Church has comparatively a small constituency and the leaders in charge are not ambitious to pile upon themselves responsibilities, obligations, duties, tasks and burdens, but they are so solicitous and anxious about the success of the immediate enterprise or obligation that it shall succeed, with least possible uncertainty, that some leaders in charge will combine their influence and commit the task to some other overworked but successful worker.

This is not the best way in which to develop the largest number of the possible leaders in the Church. When a young man graduates from our college for the ministry, he starts with the same academic preparation for success in the ministry as every other graduate, but all do not develop, after leaving college, equally because of difference in environment, difference in responsibility placed upon them, and difference in the sympathetic or unsympathetic supervision and direction given them by the older and more experienced leaders in the Church.

Some study and grow after they leave college, but are they not encouraged, directed, and stimulated by the sympathetic supervision of those who have won their spurs? Would it not be possible to commit tasks and duties to more of the young men, earlier in their ministerial life, supervise and advise them in meeting these responsibilities, and thereby stimulate them to assume greater tasks with the experience in the laboratory of service that would enable them to become real leaders?

There is an increasing number of our young men developing into leaders as fast as we increase their opportunities and give them encouragement. Our method of ministerial supply, which is the law of the survival of the fittest, makes it imperative for us to provide some means of encouragement, stimulation and supervision, so as to get the best results in increasing the number of active and capable ministers.

With some systems of administration, close, systematic, sympathetic supervision of young ministers is provided by the system. Sometimes this system may seem exacting, domineering, arbitrary, but it gets results and develops a larger number of competent leaders than the system that has no method of supervision and direction till the young men get properly oriented in their ministerial life. I would not favor or suggest that we should have anything arbitrary and dominating, for, in my mind, such supervision is contrary to Christ's teaching of Christian liberty, but I would favor some improvement in our method, or lack of method, in giving or not giving any supervision and direction to those who are aspiring for leadership in the Christian ministry. Our philosophy should be to put a larger number of our ministers to work by dividing the responsibilities of the Church among them, rather than pile all the burdens they can carry upon the shoulders of the few and snuff out their strength and usefulness when they should be in the prime and vigor of their manhood and usefulness.

The World Unity Convention has just been organized, with offices at 4 East Twelfth Street, New York City. The purpose of the organization is "to maintain facilities for promoting those ethical, humanitarian and spiritual ideals and principles which create harmony and understanding among religions, races, nations and classes, and for co-operation with established educational, scientific and religious bodies working for these ends." It is prepared to function through "(1) Public World Unity Conferences, (2) the *World Unity Magazine*, (3) a summer institute of world unity." It seems that we will have organizations for every purpose under the sun.

OUR CONVENTION FORUM

Bro. W. A. Newman says:

As my mind turns to the Southern Christian Convention that is to meet in Richmond, Va., on May 1st, I think that the greatest thing the Convention can accomplish will be to put in action what we have been talking all our lives and what we claim as one of our greatest essentials, and that is union.

I cannot now call to mind where God ever called a man to talk only, but once, that was when He told Moses that He would give him Aaron to talk for him. So now let's talk less and do more. As so much has been said about the Congregational and Christian Churches uniting, and at several Conferences and at the Convention the subject has been much discussed, and no difference of any consequence has been found to exist between the two denominations, I think now is the opportune time for some definite action to be taken to bring together the two denominations. I think some of the leading members of the Congregational Church should be invited to the Convention, and there let them express themselves as to how this union may be brought about. Then have a committee appointed to draw up a motion to that effect, and let it come before the Convention for action.

May our thoughts and prayers be centered upon one thing—that is, doing God's will. If it is His will that we should be united, let's make a sacrifice, if need be, as to name or any other insignificant thing, for I do not think we should let any small obstacle hinder us in doing greater things. Christ teaches us in His Word that we all should be as one Church, His Church.

As to the major motions that were passed at the Convention in Norfolk four years ago, and in Durham two years ago, if they have proved to be wise decisions, let's press them forward for greater results. If these motions were not wise, then may we amend them for better results.

Henderson, N. C. W. A. NEWMAN.

CONTRIBUTIONS

SUFFOLK LETTER.

There are some people who win a place in human society by reason of faithful service in the community. Among that worthy number may be given the name of Cornelius Hammel Chapman, who was born in Isle of Wight County, Va., on March 22, 1847, and died at his country home in the same county on March 22, 1928, exactly 81 years of age. He had resided on a splendid farm all these years and had cultivated his wide acres with success. This farm was the Chapman homestead, and he had dwelt in that house for fifty-one years. This estate is near Isle of Wight Courthouse, one of the historic spots in Virginia.

He married Miss Hannah Godwin, the sister of Charles Godwin, of Chuckatuck, in Nansemond County, and they lived together for fifty-seven years. He was a planter of the conservative type, and bore the marks of a Virginia gentleman.

There were born unto them ten daughters and one son. The son and one daughtere, Miss Nellie, passed away before the father. He is survived by his wife and nine daughters—Mrs. T. J. Christian, Newport News, Va.; Mrs. T. L. Pierce, Baltimore, Md.; Mrs. W. D. Ballard, Crozet, Va.; Mrs. E. R. Barrett, Norfolk, Va.; Mrs. J. C. Hebditch, Havre de Grace, Md.; Mrs. J. W. Jones, Smithfield, Va., and Misses Daisy, Maud and Ethel Chapman, of Isle of Wight County, and one brother, Benjamin P. Chapman, Smithfield.

Mr. Chapman was a member, and the oldest deacon, of the Christian Church at Isle of Wight Courthouse. He and his family have made a remarkable record as workers in that Church, and the history of that Church will be enriched by his works, which do follow him. It is impossible to correctly estimate the value of a Christian family in the Church.

The active pallbearers were nephews, nephews-in-law, and sons-in-law; and the honorary pallbearers were twenty-five noted friends. The services were conducted in the home by Revs. W. W. Staley, W. D. Harward, and G. A. Pearce, at 11 A. M., March 24, 1928. A large company of relatives and friends were sympathetic in attention, while the singers rendered comforting hymns. No service is more touching than a service in the home where neighbors gather to bring their flowers, to express their feelings, and to weep with them that weep. Rev. G. A. Pearce, pastor at this time of the courthouse Church, read the Scripture; Rev. W. D. Harward, former pastor, offered prayer. The flowers were many and beautiful. The day was bright. The hope of all was sure that this pilgrim of more than forescore years had entered into rest.

The final services were held in the cemetery at Central Hill Baptist Church, where his dear son and daughter had been placed before him.

Not only the home and the Church, but Isle of Wight County will miss this good husband and father, good member and deacon, and good citizen, and true friend. "A good name is rather to be chosen than great riches, and loving favor, rather than silver and gold." There is nothing better than a good country home where a Christian family lives, loves and serves. Cities are great, and great things are accomplished by the millions who crowd the streets and shops; but a sweet country home is a beauty-spot and a joy among the teeming millions of earth. Brother Chapman saw many springs blossom out and many harvests gathered in, but he has gone where the flowers never fade, where there are no graves, and no farewells.

W. W. Staley.

ELON LETTER.

As the Easter season approaches, instinctively the heart turns to a consideration of the meaning of the Christ and the worth-whileness of the Christian program. Too often we take for granted the way of salvation, and enjoy its blessings without serious concern with reference to its obligations upon us.

At this time it is not my purpose to discuss these matters, important as they are and necessary as it is that we should think upon them and arrive at appreciative conclusions. I shall at this time undertake to study briefly why we should be Christians; or, to put it more concretely, this Elon Letter shall concern itself with a brief statement as to why I myself try to be a Christian.

1. I try to live the Christian life because I am not strong enough nor wise enough to do the best alone. The Christian life is a way of help for the life that is struggling to do its best. Because I need help, therefore, I endeavor to live a Christian.

2. Because I am anxious to realize the highest values in each life situation, I must have standards in terms of which I should judge the consequences of every experience. The Christian life is a life lived in accordance with standards, and for this reason, too, I endeavor to be a Christian.

3. I have noticed that the best people are Christians, and that they try to live by Christian standards. It is sometimes urged that good people are outside the Church and that bad ones are in it. This is all too sadly true, but it is also true that a preponderating number of the good are in the Church and a corresponding number of the wicked are outside. Evidently, it helps good people to try to be Christians, and so I try to be a Christian.

4. I have thought the matter through with great care, and decided that it is my duty to associate myself with the best influences in my community. Of all the institutions that minister to our life, the best, so far as my observation goes, is the Church of Jesus Christ. So I have connected myself with His Church and endeavor to live a Christian.

5. I have studied other religions, many of which are dead, and ten of which are alive today in the world. I have studied them as to their doctrines and as to their outcomes in individual and social character, in personal life and in institutions, in organizations and civilization. My study of these religions has convinced me that Christianity answers by far the most satisfyingly the great issues of life; issues that must be answered if there is to be soul-peace and heart-satisfaction and life-enlargement; issues that relate to the person of God, the nature of man, the world and our destiny. Because I have found the answers of Christianity with reference to these great issues thoroughly satisfying and transcendently superior to the answers given them by any other religion, I am doing my best to live the Christian life.

6. I have found help in perplexing situations, and light for dark hours, and guidance where the way was rugged and unmarked in my endeavor to live the Christian life. And because I have experienced help and light and guidance, I have come to love the Christian way and rejoice that it is my privilege, weak and ignorant and evil as I am, to try to live the Christian life.

W. A. Harper.

BETHLEHEM LETTER.

"S O S" call: Must have at once, for Bethlehem College, $10,000!

The after-emergency drive is now on for finances for Bethlehem College, and since the institution is fostered by the entire Convention, and our needs are so urgent, and the college is in the annual budget for $10,000, and the Convention and Finance Board have ruled that the whole territory is open for a canvass by Bethlehem College until her quota is raised, our workers will take the field at once, and any and all courtesies shown them will be highly appreciated by Bethlehem College and her friends.

The college was in the budget last year for $10,000, and received less than $225 as her share from the offerings, and as there was no follow-up drive made by Bethlehem, on account that it was not thought advisable, since one follow-up drive had already been made by Elon College, we closed our work badly in debt, and it has continued to increase ever since. Our teachers have had hardly money enough to keep soul and body together this year, but they are still with us because they are loyal to the Christian Church; but something must be done to relieve the financial condition soon or close the doors with a large debt upon us.

I am sure if the people of means were to realize how hard the folks at Bethlehem are struggling to keep the work going here and the heavy load they are carrying, they would give at least one-half the amount we are asking for themselves. We are hoping and praying that the Lord, whom we serve and whose we are and for whose cause we are training leadership, will open the hearts of some of our large, consecrated givers and direct them to put some of their money down here in this institution of learning, where God knows it is as much needed as anywhere and will yield as much increase and be appreciated even more.

Men of wealth are more and more devoting a part of that wealth to the general good, and as the government permits deductions from income tax not to exceed 15 per cent of the taxable basis, we are hoping that our friends will, when they desire to take advantage of that ruling, turn that amount, or part of it, over to Bethlehem College, and also persuade their affluent friends to do likewise. You may know some philanthropist who would be glad to help a cause so worthy. If you can interest any such, rest assured it will be appreciated. The average man, after all, desires to do the most good he can to and for his fellowman. The only account upon which we can hope to draw when we have pierced the veil is the good we have done our fellow-man.

Up to date we have received from the college offering less than $225, but we are informed that a large number of Churches have not yet sent in their offering. We hope that they will do so just as soon as possible, for we are needing the money badly; but in the meanwhile we will be working on our $10,000 quota, which, as you can readily see, is a long way off. We need at least one man or woman who will start off with at least $5,000. Who will it be? God help that person to come to the aid of Bethlehem at this time. We shall be glad to report in The Christian Sun from time donations made to this fund.

S. L. Beougher.

Wadley, Ala.

REVIVAL MEETINGS.

The evangelistic campaign at the Christian Temple closed Sunday night, March 25th. The Church began preparation for the meeting some weeks ago. Organizations were formed and committees appointed. Dr. R. C. Helfenstein, of Dover, Del., was invited to lead the Church in these meetings. For two weeks Dr. Helfenstein spoke to constantly increasing audiences. No special advertisements, no unusual features other than the plain, practical preaching of the old gospel. The people came in good numbers. The gospel is still the most attractive thing yet given to the Church, the faithful presentation of which never fails to attract. Never before in the history of our Church have we had a series of sermons more carefully thought out, more logically arranged or more effectively given than the series brought to us by Dr. Helfenstein. Every message was complete, replete with the Spirit, and brought a heart-appeal to the listener. Our people of the community enjoyed Dr. Helfenstein so much, and will wish for his return.

It is difficult to estimate the benefits of a meeting like this; they cannot be tabulated. There were forty-four decisions for Christ and requests for membership in the Church, the most of whom were received into the Church yesterday. Others will be received next Sunday and on Easter. Splendid results, when you consider the fact that we had but five Sundays since last September that we have not received members into the Temple. We are constantly expecting our program to bear fruit.

Perhaps the greatest benefits of the meeting is being realized within the Church itself. The fires of God began to burn upon the altars of our hearts. It was by far the best meeting for the Church we have had in years. Dr. Helfenstein is doing a great work in Dover for the denomination and for the kingdom at large. May God bless him and increase his kind among us.

L. E. Smith, *Pastor.*

WAVERLY CHURCH.

Easter, with its attending thoughts of joy, love and sacrifice, will soon be here. Services will be held in our Church every night of Easter week. Thursday, April 5th, Communion service will be held, and on Easter Sunday morning a sunrise service will be conducted. On Sunday morning men members will be received into the Church.

Our Christian Endeavor Society is an example of what young people can do when once they have found out what they want and in which way to direct their efforts and desires. Plans are now under way to divide our society so that by the first of April we expect to have a lot of young people waiting to join either the senior or junior society. We want to open both societies with new officers, ideas, plans, zeal and an eagerness to make each society the best possible. We want each society to be large and active. The first of April is a specially good time to start the two societies, because the first service will be just before Easter. An attractive program can be worked out that will help to arouse the interest of members and visitors.

The Young People's Missionary Society is by no means inactive. They have already raised their apportionment and are still working. But work isn't the only side that the young people think about. They have socials and study classes, too. A new interest similar to that which is gradually creeping through the whole Church has crept into our Young People's Societies. They are eager for more things to do! They want to accomplish worth-while tasks.

Ruth Knoller.

HOPEWELL.

Dr. Staley, Mr. and Mrs. Davis and myself met the Hopewell people at their temporary place of worship on Saturday, the 24th, promptly at 3 o'clock. Dr. Staley presided over the meeting.

Mr. and Mrs. Davis gave a musical and song service; prayer was offered by Rev. T. N. Lowe. Rev. Mr. Wood, of the Episcopal Church; Rev. Leake, of the Baptist Church, and Rev. Baldwin, an evangelist, were present.

After the services, all of the pastors, with the entire congregation, proceeded to the lot, where the new Church will be erected. It was a wonderful day, a wonderful service, and everybody was happy. I am glad to say that the pastors of the other Churches rejoiced with us, and were just as happy over the event as the members of the Christian Church. We appreciate their presence and the service rendered.

The Hopewell people were overjoyed to think and know that they were going to have a house of worship of their own in the near future. They would appreciate any assistance any member of the Christian denomination, or friend, might render in the building of this Church. They have the lot paid for and over $1,000 in the treasury. The members of the Christian denomination at Hopewell are to be congratulated on the great work they have done and are doing at Hopewell to build a Christian Church. They have a great future before them, and may God bless them in their efforts.

J. M. Darden.

Picture showing breaking of ground by Bro. Sam Leonard Davis, of Norfolk, Va., for the new Christian Church at Hopewell, Va., on Saturday, March 24th. Reading from left: Rev. O. D. Poythress, Rev. Leake, Dr. W. W. Staley, Sam Leonard Davis, Rev. D. D. Nash (Pastor), Rev. T. N. Lowe, and Rev. Cook, who took part in the services,

CROSS ROADS IN MISSIONS.

By Dr. Wilson P. Minton, *Sec'y*

Foreign Mission, General Convention, Christian Church.

In view of the Principles of the Christian Church, I am profoundly convinced that we have a message which ought to be given to the whole world. It is a fact that a million souls in Japan and seventy thousand in Porto Rico have been definitely allotted to the Christian Church to win to Christ. If we do not win them they will hardly be reached, as the territory in which they live has been given to us to cultivate, and no other denomination is attempting to reach these people. But in addition to this fact that we are responsible for a large number of souls, it is true in a very peculiar way that the Christian Church has the message of Christian unity to bring to the world. And the world needs that message today as never before. It is waiting for it. Especially is this true on the foreign mission field, where the multoplicity of denominations only tends to confuse and bewilder the young Christians over there. Missionaries of various denominations are beginning to see that they cannot hope to win the world unless somehow the forces now working as separate units are brought together to work as one in Christ. Here is the opportunity of the Christian Church.

We profess to believe in the unity of Christ's followers. We have been preaching and teaching that for many, many years. Now we are face to face with the opportunity to practice on the mission field that which we have talked about for so long. It is manifestly not only our duty to win men and women to Christ in Japan and Porto Rico, but to become an outstanding leader in these countries in bringing together the divided forces of Christendom into one solid body of believers in and workers for Christ.

But, brethren, we cannot hope either to win the souls committed to our care or to bring the followers of Christ together until we first of all demonstrate our ability as a people to do a piece of foreign mission work that is really worthy the name. We have not done this yet. We have, it is true, gradually built up a good work in the two countries mentioned. We have added workers and converts and property, and in spite of serious financial handicaps we have been able to make some very commendable progress. But we have not yet attempted a task commensurate with our ability as a people. How can we expect others to listen to our plea for Christian unity on the foreign field for the sake of larger and more effective service to benighted people, until we demonstrate by our own enlarging activities that we have a right to speak? That is the crux of the situation.

Right now we are facing a still further reduction in our overseas work unless sufficient funds are speedily in hand to take care of the deficit and running expenses. The Japan mission will hold its annual session in May. I have written them that I would check up on the financial situation about the first of May, and if the funds received up to that time are not sufficient to warrant the continuation of the program we have approved for this year, I will cable them to begin at that time to make cuts in the work for 1928. The

(Continued on Page 11.)

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

TO OUR PASTORS.

As you know, our Convention meets on May 1st, and the chairman of the Mission Board has requested that I make a report on missions at this Convention. I am very anxious to make o good one, and I do hope that as many of you as possible will raise the quota at your respective Church or Churches and forward the pledges and money collected to me on or before April 30th, so that I can make a full report. If you have to wait for the last Sunday in April to take the offering on your regular preaching date, please wire me on the 30th at my expense.

I do not know, of course, when you intend to take your missionary offering, but I know you will choose the best date. It just occurred to me that it would be most fitting to take this offering on Easter Sunday, or the nearest possible date thereto. How better can we celebrate the resurrection of our Lord than to make a liberal offering to missions to give the gospel of His resurrection to those who have not been blessed with that gospel? If we really appreciate that event—the greatest single event of all time—we should show our appreciation by sending the good news to those who wait in darkness till we do send it to them.

We gave our offering of Thanksgiving to our children at the Orphanage last fall to show our gratitude to God for His bounty to us during the year. Now, let's give an offering of love and obedience to our Lord to show our gratitude to Him for having given Himself for us and conquered death and the grave for our sakes.

I hope you will consider this, and by all means let's give one-sixth as much in this offering as we pay our pastors for preaching the gospel here and to us.

May I count on you?

Yours in the work,

J. M. Darden.

Suffolk, Va.

MISSIONARY MEETING.

Program for the missionary rally of the Alabama Woman's Conference, to be held at Bethany.

Morning Session.

Call to Order by District Leader.
Devotional—Mrs. W. J. Harry.
Hymn—"I Go Where You Want Me to Go."
Scripture Reading—John 20:21; Matt. 28:19: Mrs. W. S. Hood.
Enrollment.
Reports from Societies.
Address—"The Missionary Need in Alabama Conference," Mrs. J. W. Lee.
Discussion—"Chain of Prayer for Our Work," Mrs. W. H. Floyd.
Appointment of Committees.
Duet—"Marcie and Boveen," Hamlin.
Adjournment for Lunch.

Afternoon Session.

Call to Order by District Leader.
Devotional—Mrs. L. H. Houze.
Presentation of Goals—Mrs. L. H. Lisle.
Address—"How to Make Missionary Work More Interesting in Our Local Church," Rev. G. D. Hunt.
Discussion—"What Our Districts are Doing," Mrs. J. W. Collier.
Reports of Committees.
Election of Officers.
Song.
Adjournment.

Mrs. J. W. Collier,
District Leader.

PROGRESS IN FOREIGN MISSIONS.

We sometimes hear the objection made to foreign missions that it costs too much and that most of the money given never gets to the field, and what does get there is poorly used. The facts are that 86 cents out of every dollar of Christian Church gifts to foreign missions actually is used right on the foreign field. The other fourteen per cent is equally well used for foreign mission work in missionary education here, 3 per cent; co-operative foreign mission enterprises, 3 per cent, and administration, 8 per cent, all of which is vital to the work.

On the field in Japan and Porto Rico the money is most economically used. We challenge you to show any Church in this country rendering more service than this building at Narugo, in the Sendai field. It cost us $1,150. It is the parsonage in which the native worker lives. It is used five days a week as the building for the Christian kindergarten shown in the foreground. It is sometimes used as a night school where working boys come to study the English Bible. And besides all this, it is used for the regular Sunday School and preaching services on Sunday and the prayer meeting on a week night. This combination parsonage-preaching place-kindergarten building is an economical investment of which we are justly proud.

HOW EXTRAVAGANT IS OUR FOREIGN MISSION WORK?

SHARING THE GOOD NEWS.

By Mrs. E. L. Beale.

In this day of modern inventions, the whole world has become one neighborhood. A voice speaking in California may be heard in London, and one may go today from New York to Tokyo in less time than it took his grandfather to cross the State of New York. The whole world has become our neighborhood.

We are eager and glad to carry on extensive commerce with any race or nation. The Standard Oil Company has encircled the globe. The slogan of one tobacco company is a cigarette in the mouth of every Chinese. We are anxious to share such things as oil and tobacco with any or all of our neighbors, but are we so willing and glad to share our Christ?

Jesus told us when He was here among men that we should love our neighbor as ourselves, and can we honestly say we do when we withhold from any of our neighbors Christ and all the blessings that Christ brings into a life? Do we not somehow feel that these blessings we enjoy are principally for us, the white people? Are we just as willing for our brothers, regardless of race, to come in and share and share alike with us? Are we glad to give to our neighbors who have been brought into such close proximity to us by modern science, these same blessings, or do we feel that we are God's favored people and that a large per cent of these blessings are for us? Do we not in most instances give to our neighbors what we have left after all of our desires are satisfied?

Today the Christian Church is responsible for 1,700,000 souls in Japan and Porto Rico. If we, the members of the Christian Church, fail them, they have no other way of knowing about the Christ who died for them.

At this time when special emphasis is being placed on foreign missions and our Mission Board is making a plea to every member of this Church of ours, let us consider it a privilege to share the good news with those who have not heard. Let us in this period when thoughts turn to the cross and to the supreme sacrifice made by our Saviour, be willing to deny ourselves so that we may be able to come with an offering that will be "holy and acceptable in His sight." Let us so fill our hearts with the love of God that we may see in every human being the image of God and recognize in every face, regardless of race or color, our brother. When we have done this, surely we will share the good news with those who are less fortunate than we.

"Ye shall be my witnesses."

Franklin, Va.

EARLY DIAGNOSIS CAMPAIGN.

You may have tuberculosis! Let your doctor decide.

This is the slogan of the campaign that has as its purpose the discovery of unknown and unrecorded cases of tuberculosis in the city of Richmond, and the education of the people along lines of care and prevention.

Tuberculosis, when taken in time, is one of the most easily cured of the chronic diseases. The insidiousness of the disease in attacking the body and developing to an alarming degree before the victim is aware of it, results in the appalling number of incurable patients in our sanatoria. How, then, shall we go about correcting this fault?

The answer lies in the campaign name and slogan—have an early examination; let the doctor decide.

The doctors of Richmond are backing the movement for early diagnosis, and stand ready to teach and to help those who are willing to be examined. If you have any of the following symptoms you are in danger: too easily tired; loss of weight without apparent reason; indigestion, with restlessness and irritability; a cough that hangs on; spitting blood. All or any of these do not mean that you have tuberculosis. "Let Your Doctor Decide."

There will be conducted after March 19th a series of free health clinics where you may at any one of ten different stations throughout the city have a free examination.

PORTO RICO LETTER.

The study of the human nature is one of the interesting, also fascinating, subjects in our educational program. For the last five months I have been studying with a great interest the habits, customs and the characteristics of these good people, which has helped me to be able to make my future plans as to how deal with them. Yes, they are very hard to be classified as a race, due to their admixture. Yet this hospitality and friendly attitude toward one another, and especially toward the stranger, makes them a distinguished people. I have learned to love them and have cultivated a great desire of doing all that is in my power to help them to see the highest things in life, and I am in hopes, through the help of our Heavenly Father, that when I begin my regular work I would be able to accomplish the purpose for which I came.

A few sketches from my diary will give you further light on my life here.

February 16: Took my language lesson, wrote an article and translated in Spanish, and learned ten new words. In the afternoon the leaders for the C. E. service came to get some help in making the program for the evening. As it is very hot until 4:30 P. M., it is necessary for me to stay in. Therefore, I start making visits after 4:30. Today I had a very delightful visit with only one poor family. It was a sad story to listen to, but I enjoy it to the fullest, and I was happy that I could help the mother a little with my broken Spanish. Indeed, my visiting is helping me to learn the language fast. I try to learn ten words daily, and practice them as I talk to these people. Attended a meeting at night.

February 17: Dona Ielfina called at 7:30 A. M. We started to walk to the country, where we were invited to spend the day. It was a very hot day, but we enjoyed the morning breeze. When we reached there, a real Porto Rican dinner was waiting for us. I enjoyed it greatly, as there were many new dishes which I had not seen nor eaten before. After dinner we had a very interesting, also impressive, song service, which the whole family enjoyed.

As it was necessary for me to be in Ponce at 3:30 to have my Sunbeam Class, we left this good family at 2:30 and reached the Church in time for the classes. There were fifteen dear little smiling faces anxiously waiting to begin. On Saturday afternoon the little Sunbeam Class enjoyed a very interesting program, led by the different members of the class. Then a program of hand-work, songs, stories and games always follows our devotional service.

From 5 to 6 P. M. I had opportunity to prepare my teaching outline for the evening program. At 7:30 P. M. my training class started. Here we set aside ten minutes to offer special prayer for our beloved Dr. Atkinson, so that he may receive his health and again take up his good work. After our prayer service, we continued with our lesson study.

Sunday, February 19th was a full day from morning till evening. I had a large number in my Bible class.

February 22nd, as you remember, was the fifteenth anniversary of our Ponce Church, but I am sorry to say we were not able to have our special service on that day. On this day the young people's congress of the whole island held a one-day conference at Ponce, which was one of the most interesting conferences I have witnessed since I have been on the island. There were present over 100 enthusiastic young men and women representing the different Protestant Churches.

Indeed, it is encouraging to see the youth of the island trying to lift their ignorant race. The time is at hand when the youth will be the salvation of this island from unclean social and moral living. Therefore, it is up to our Christian leaders to try to introduce the ideals of higher life in connection with educational programs.

It is necessary to forget the old, old methods of approaching the people of many years ago. The youth of the island are no more ignorant. They are ready to undertake the best that is in life if they are led by Christian leaders. Why not give our young people in our Churches an opportunity to develop Christian leadership? Let us also specially pray for our young people's societies.

February 24: A very successful program was given for the celebration of our fifteenth anniversary. Many gifts were presented to the Church by the different members. A wall clock in particular was presented, and special speeches and music were enjoyed. We need your prayers.

Ponce, P. R. VICTORIA E. ADAMS.

AN OPEN LETTER.

Dear Cousin Oscar:

We are all so glad you are improving, and that you are soon to be back in the work again. I have been thinking that it would do your heart good to know of the wonderful meeting the women here had on the "Day of Prayer" for missions. It was during the time of our union evangelistic service, and our committee thought it would be fine to ask the women of the other two Churches uniting in that campaign to join us in the "Day of Prayer" service. They heartily accepted, and so at 11 o'clock on that day the women of the Asheboro Street Friends' Church led us in a beautiful worship service centered around the thought of "the Church and missions." In the afternoon, the women of the First Reformed Church had charge, using "Breaking Down Barriers" as a program. At the close of this, a number testified of how, in personal contact with other races, they had learned to appreciate them for the Christian ideals and principles in their lives.

Rev. O. D. Poythress brought a message in song at each of these services. At the noon hour the women from our Church—the First Christian—served lunch to all, and the fellowship and social intercourse at this hour were not the least of the wonderful privileges of the day. There were at least fifty women with the pastors who gathered, and just before we adjourned for lunch all joined in a special prayer for you and your work. It was a high-water mark experience to thus come together and unite our prayers, voice and to think together of the work of evangelizing the world and to find that we are all striving for the same purpose.

Rufus M. Jones, the great Quaker preacher, tells this incident, and I wonder if it does not portray us as a Church: There was a ship that had gone to pieces on the rocks near the shore. It seemed foolhardy for any one to go out and yet there were men doomed to death unless some one went to their rescue. One man said he must go, and he fastened a rope about himself, asked those on the shore to hold it until he gave the signal for them to pull him in, and plunged into the mad waves. He battled bravely and successfully; he picked up a victim of the wreck and signalled to be drawn in, when, lo and behold! those on the shore had allowed their end of the rope to be snatched away from them and lost in the waves.

This mission period will reveal how strongly or how feebly we are holding the ropes for those who have gone out for us. May the warm, genial sunshine put strength and energy into your body, and may your soul feed on God's bountiful supply.

Lovingly,

COUSIN BERTA.

Greensboro, N. C.

All this and more, too, will the cross do for us, because we have the added teaching and sacrifice of the years. It was Christ who changed the common shame of the cross into perpetual glory.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson III—April 15, 1928.

Transfiguration and Service.

Golden Text: "He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing."—John 15:5.

Lesson: Mark 9:2-29.

Devotional Reading: John 15:1-8.

"And after six days Jesus taketh with Him Peter and James and John, and bringeth them up into a high mountain apart by themselves." It was a "mountain-top" experience. There is something about being up on a mountain itself that is exhilarating. The higher altitude, the wider view, the purer and rarer air, the solitude are factors that powerfully predispose one to higher spiritual moods and richer meditations. To be under such conditions with the Master Himself was an experience to be coveted. It is significant that the Master did not take a crowd with Him. He did not take even all the twelve with Him. He took the inner circle—those who by temperament and previous responsiveness to spiritual things, had prepared themselves for a richer experience. Then, as now, there are many to whom being on a mountain with Jesus would mean nothing.

How we need to have our mountain-top experiences! We should get away from the ordinary levels of our every-day living, from the atmosphere of mere things, from the restricted vision, of our own petty interests, from the air of prejudice and gossip and materialism, from things earthly, and we should seek those moments of fellowship with the Master that would broaden our horizons, quicken our sympathies, quicken our spirits, cleanse and renew our lives. There is nothing that we need more in America than a little time with the Master apart by ourselves.

"He was transfigured before them." Luke says that as he prayed, "the fashion of his countenance was altered." Real prayer does that very thing. A man may be homely of countenance and even hard in features, but if he really prays, if he puts himself in contact with the refining atmosphere of fellowship with God, if he responds to the finer impulses which are begotten in prayer, gradually even his countenance will be changed. The Spirit of the Christ changes not only the inner life of a man; He changes the outward features. The writer has seen on the faces of men and women a light that was not of this world, a light that came from within.

"And there appeared unto them Moses and Elijah." Moses, the man of moral insight, the one who gave the great moral principles on which the moral foundations of civilization itself are laid. Elijah, the man of moral energy, the one who stood in the breach at a critical period in Israel's history and asserted Jehovah's sovereignty. These men appeared and talked with Jesus, the Man of moral remedy, who would do what the law could not do. It is significant that these two men appeared, not only because they represented the law and the prophets, but because they were the two outstanding men of Israel, who had left the world in mysterious fashion. That the disciples saw them was an evidence of the identity of personal spirits and the nearness of the unseen world. Luke says that they talked with Jesus about His decease, or better, about His "exodus." Death is not an end of things. It is a going out into a larger, freer life, of infinite possibilities and potentialities.

"And Peter said, It is good for us to be here. Let us make three tabernacles: one for Thee, one for Moses, and one for Elias." It is all so human. Peter wanted to make the thing last as long as possible. For the moment, he forgot that there passive and ecstatic enjoyment of great emotional was something else to religion besides sitting in experiences.

"And suddenly looking around, they saw no one any more, save Jesus only with themselves." As they saw things more clearly, as they had a better insight into the experience, Moses and Elijah not only became less impressive; they gradually faded out of the picture altogether. As one sees things straight and sees them whole, more and more Jesus Christ stands alone in the beauty and the power of His moral character.

The experience on the Mount of Transfiguration had a very practical value for Jesus. As the shadow of the cross fell across His path and its burden came into His life, He had the assurance that the path He had chosen had the Father's approval, and that He Himself had the Father's presence. The expereince also had a practical value for the disciples, for it gave them a new insight into the real mission of Jesus and served to prepare them at least in a small way for the things that were to come.

Transfiguration and service. This is no chance linking of terms. At the foot of every mountain of exalted experience there is a challenge to humble service. Now, as always, there is always a challenge to use the spiritual resources which we have received in the more exalted experiences of life.

"This kind can come out by nothing, save by prayer." There are some faults in some lives, some depraved appetites, some corrupted instincts that can be rooted out only by earnest and persistent prayer. Moral reformation is good as far as it goes, but it does not go far enough. There are some lives that can be redeemed only by the moral transformation that comes through the presence and the power of the Spirit of the Living Christ. The Ethiopian cannot change the color of his skin, and the leopard cannot change his spots, but Christ can work so effectively in human hearts that men become new creatures in Him.

CHRISTIAN ENDEAVOR.

Sunday, April 15, 1928.

Topic: "The Dangers of Slang and Cheap Talk."—Matt. 12:33-37.

Some Bible Hints.

Our language is a revelation of ourselves, as fruit reveals the tree (v. 33).

Speech is the overflow of the heart. The serious thing is not so much what we say as what we are (v. 34).

Our nature is our treasure, and we add to it by the thoughts we think. What are we stocking our minds with? (v. 35.)

Wit and laughter are good, but our character suffers if we make light of divine things. This reveals a heart gone wrong (v. 37).

Suggestive Thoughts.

Slang almost always tends to coarseness. It has a downward pull, no matter how clever it seems.

The kind of things we speak about indicate what we are. When parents encourage their children to tell all they know about people they have visited, they are making nasty gossips; a real danger.

In "Farmer John" Hugh Walpole sketches, a woman who imagines she is full of good will to everybody, but while praising people she always manages to say nasty and bitter things about them. Cheap and dangerous talk!

There is a very thin line between slang and vulgarity. If we want to be vulgar, let us use slang.

A Few Illustrations.

Pythagoras said that he would rather that his disciples threw stones at random than utter idle words.

The use of words similar in sound to swear words cheapens young people. Gosh for God, and "gee" for Jesus are vulgar and disrespectful.

In a house I visit, I notice the six-year-old son watches everything his father does at table and imitates him. It is so with speech, too. The boy uses "darn" quite freely. Our language influences others.

Language is like seed. If we sow it in our own hearts it grows an abundant crop. Low-down talk cannot elevate us. Lev. 24:10-23 shows how seriously blasphemy was regarded in days of old. Get a definition of blasphemy from the dictionary.

To Think About.

What do you think of a boy or girl that uses slang?

Are people judged by their language? Why?

Why do people use slang?

OPEN WINDOWS.

We build our homes and office buildings and other places of residence with windows. Experience teaches that these windows should frequently be opened in order to admit pure air and insure sanitary conditions.

The soul also has windows, many of them. They, too, must be opened frequently to admit the spiritual atmosphere that presses from without for entrance and that insures the spiritual health of the soul.

One of these windows should be opened toward God's people. It should bring us into appreciation and sympathy and fellowship with our brother-men of every race and nation and condition and station in life.

A third window we will open on God's world. We will regard this world, as it rushes in to sweeten and radiate its beauty in our soul-room, not as hostile to our life and its high purposes, but as a challenge to us to enjoy and to improve and utilize it for the spiritual development and satisfaction of life.

The fourth window we will designate as that which opens up to us God's way; but what is His way? It is the way of sacrifice, the way of service, the way of the cross. It has numerous by-paths entering into it. One of them is missions, another Christian education, a third care for the aged and infirm, a fourth provision for the restoration of health, a fifth social welfare work, a sixth ministry to orphan children, and many others. Can we please God and serve His people and enjoy His world without giving ourselves wholeheartedly to traveling in His way?

Let us keep the windows of our soul open in these four directions at least. Failure to do so will stifle us and undermine our spiritual life.

Let every reader pause for a moment and utter this simple prayer to God: "Heavenly Father, keep Thou the windows open in my soul, that Thy glory and the glory of Thy universe of men and of things may beautify it." W. A. H.

DANVILLE.

Some few weeks ago I asked my members to write me a paper on "The Duty of the Pastor to the Community" and one on "The Duty of the Community to the Pastor." I received several papers, and I have one that I feel would be helpful to other Churches and pastors. So I am taking the liberty of sending this paper to THE CHRISTIAN SUN:

"The Duty of the Pastor to the Community."

1. The pastor should be a consecrated, Christian man.
2. The pastor should be qualified to lead the Church in worship.
3. The pastor must teach the Scriptures.
4. He must help the people to grow in Christian life.
5. He must be a good pastor, a shepherd to the flock and Church.
6. He should visit the sick.
7. The pastor should visit the bereaved and troubled.
8. He should give advice to those tempted and perplexed.
9. He should keep the Church informed of every phase of the work of Christ's kingdom in all the world, and lead the Church to have a place in their program for world-wide missions.
10. He should conduct funeral services for members of the Church's deceased.
11. He should be a member of all committees of the Church, and chairman at the business meetings of the Church.

"The Duty of the Community to the Pastor."

1. Regular attendance at the hour of worship.
2. Prayerful participation in the service of worship.
3. A real interest in every part of the Church work and program.
4. Co-operation from his congregation.
5. Should keep him informed of all sickness in the community.
6. Keep his salary paid up regularly.
7. Suggest helpful themes for sermons.
8. Appreciation and response to his ministry.
9. A Church that shall grow in knowledge of the Scriptures, in Christian service and benevolence.
10. A Church that shall have a heart interest in the spread of the kingdom of Christ to all the world.

M. T. SORRELL.

CROSS ROADS IN MISSIONS.

(Continued from Page 7.)

same procedure will follow for Porto Rico. And I must be frank enough to say that I shall feel compelled to recommend to the board that these cuts be made permanent from now on. I shall feel that the Christian Church has been sufficiently informed of the needs and has had ample opportunity to respond so that we shall have to come to the conclusion that the amounts we have been receiving from year to year are about all we can expect the Christian Church to give. And this is said in the face of the fact that our Church is now rated as one of the lowest in a list of twenty-five denominations in its per capita giving to foreign missions. We are indeed at the cross roads in our foreign mission work.

The budget of our Church for the year 1928 is $66,837.51, of which $10,589.59 is to care for the deficit as of October 1st last year. The deficit has grown considerably since that date, but this was to be expected during the lean period of the year, so far as foreign mission receipts are concerned. But the time has come now for us to handle this whole matter, and it cannot be put off longer. Unless every one of our Churches does its utmost in giving to this work now, we shall be forced to the expediency mentioned above. That would be tragic. We have built up a commendable work. We have a trained force of workers, both national and missionary, on the field. How can we reduce the number in view of the need for more? A fine group of young people is looking to the Christian Church for appointment to the mission field. They are from our own Christian homes. Shall we tell them we will not send them? Who among you will take the message to them? Who among you will decide which missionaries shall be brought home? which stations closed? which national workers dropped? which pressing needs and opportunities go unchallenged? Somebody will have to do that very thing unless we give as we have never given before. But woe to the Christian Church if she permits such things to come to pass after God has blessed us with such abundance in health and homes, and lands and Churches and the fellowship of Christian communities! Think of these things and then share with those less fortunate overseas.

Dayton, Ohio.

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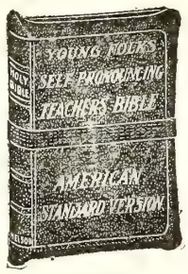

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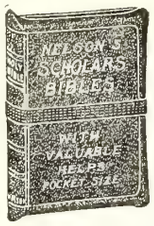

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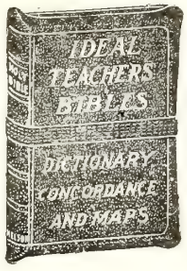

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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia.

FAMILY ALTAR

Conducted by Rev. H. E. Rountree,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

EASTER WEEK.

SUNDAY.

The Easter Angel.

"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified. He is risen; He is not here: behold the place where they laid Him."—Mark 16:5-6.

The shadow of death hath fallen darkly upon many a home. There a night of sorrow hath lingered, with the weeping of hearts sorely hurt. The

experiences of earth can give us no grief like unto the sadness of separation from those we have learned to love dearer than life. If that night of mourning were never to know the dawning of hope, this world would be little better than a Sheol of dark despair. But, sooner or later, the night of sorrow surrenders to the spirit's awakening in the morning of glad assurance, when hearts beat high with exultant and understanding joy. It is not time that heals the bleeding heart, but God, who marvelously makes "all things work together for good," so that the morning rapture after the night of weeping is as natural in the Father's world as dawn after dark.

Spring is God's angel, who cometh, after winter's night, to awake the world. Easter Day is the springtime of man's hope. Life's angel sits again beside man's tomb and tells the immortal story of God's love. Even today, when Eastertime breaks in encouraging brightness upon a world sick with sorrow, God's messenger of light bringeth unto us the message as of old: "Be not afraid! Seek not your loved one within a tomb! He hath risen. He hath put on the beauty of the angels of light. Henceforth, seek him not among the dead, but among those who truly live."

The matchless blessing which Jesus gave unto the world of men was this: He made men sure that the grim-barred gate of death did not lead unto a den of darkness, but unto the glory of a spiritual world, beyond the mind's imagining, above the heart's desire. His triumph gave men a glimpse of God's promised land, where souls victorious are bathed in peace.—*Rev. V. O. Burns.*

MONDAY.

What Is Your Life?

"Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life?"—James 4:13-17.

This life of ours is a matter of eternal import, and yet, in the main, men drift along regardless of the significance of living. But sometimes we stop long enough to take a kind of spiritual stock-taking.

The life that most men and women live is a life bounded by the "here" and "now." Interests are limited and values perverted. The pace of life is unnatural and fevered. We forget that life is really lived in the soul, and that the outward things and sense have too tyrannical a hold upon us. We say we will do this and that, and buy and get gain, and we know not what shall be on the morrow. We tragically forget so often that our Master said "A man's life does not consist in the abundance of the things that he possesseth." Things ride us to our undoing.

The spiritual man does not talk in the strain we have indicated above. He says, "If the Lord will, we shall live and do this or that." He takes God into constant account. He believes "man's chief end is to glorify God and enjoy Him forever." He has a purpose and motive living. "For me to live is Christ."

What, then, is our life? Are we spiritual men, or of the world, worldly? Let us think at this time of the end of life and make it subject to God. —*Rev. H. D. Ranns.*

Prayer.—By one of the parents, asking that our lives may be consecrated to the winning of soul and the advancement of the kingdom. Ask in Jesus' name.

TUESDAY.

Nature's Resurrection Scene.

"The flowers appear on the earth."—Psa. 2: 11-13.

Jonathan Brierley, the English essayist, tells us that the Aryan race never outgrew their wonder at the invention of language. I have felt something of this sense of never-dying wonder as I watch the coming of the flowers upon the earth with each recurring year. How they sweeten life with their delicate perfume and their poignant beauty! Jesus was a lover of the flowers. He loved their beauty and gloried in their fragrance. The pomp and glory of a Solomon were not to be compared unto them. And have you recalled the words of Wordsworth?

"To me, the meanest flower that blows can give
Thoughts that so often lie too deep for tears."

What a wonderful ministry is that of the flowers! Revelatory of God, they also bring laughter to chlidren's faces, and cheer to the sick and the sorrowing. They spill beauty over the earth released from the bonds of winter. And we fold away the memories of the years with the flowers. Somewhere in a book we have lain them, the rose of the wedding day and the lily of the funeral. They are the treasure-trove of the heart.

But let us have in mind for the moment only the certain future at the close of this life's little day. The future soon turns into the past. Napoleon said in the afternoon of a great battle: "The sun is still shining. There is time to win a victory." However little time may be ours, there is time to begin to cultivate excellences and practice virtue.

When we reach the journey's end, he who can say as he lays the burden down that he has done his share in the world's work, and done it honestly; he who can say, "I never laid an obstacle in another man's path; I never knowingly tripped up a fellow-pilgrim"; he who can say that he has built his life into the walls of the kingdom of God, he shall know what the promise means: "At evening time it shall be light."—*Rev. C. C. Albertson.*

Prayer.—By one of the parents, asking that we, and all whom we can help to live the life of faith and devoted service, may realize the precious promise He gives to those who trust Him and render loving service.

WEDNESDAY.

The Record of the Resurrection.

"He is not here, but is risen: remember how He spake unto you when He was yet in Galilee."—Luke 24:4-9.

Had Jesus never issued out of Joseph's rocky tomb, that tomb would not simply have been the grave of Jesus, but it would also have been the grave of His religion. Such was the view of the scholarly Alexander Maclaren, and it is shared by millions who follow the Christ. Said Dr. W. L. Watkinson: "The resurrection of the Christ is the pledge of the resurrection of all who believe in Him."

The record of the resurrection brings a glowing assurance into the heart of the Christian. It carries the conviction that Christ lives, and that His words are true that His followers shall be with Him. "Christ has made of death a narrow, star-lit strip between the companionship of yesterday and the reunion of tomorrow"—this single sentence is worthy of a place in every memory, and is full of comfort for those who have loved and lost.

Heartbroken over the death of a beloved mother, a young daughter was counseled not to attend the funeral services. Yet at the service, to the surprise of all, she appeared perfectly calm. Her face was shining, and there was a light in her eyes that even tears could not dim. Later, she told her friends that as she stood near the body of her mother, she seemed to see her, not cold and lifeless, but glorious and radiant, as one in whose heart there was full assurance. "I could grieve no more when I looked upon my mother's face," she said, "and I felt certain that I should see her again."—*Rev. Wm. J. Hart.*

Prayer.—By one of the parents, asking that our faith in Jesus Christ and in His finished work, sacrifice and resurrection, may give us the strongest of all comfort and assurance; also that we may be the means of leading many souls to forgiveness.

THURSDAY.

The Speaking Blood.

"The blood of sprinkling, that speaketh better things than that of Abel."—Heb. 9:22, 12:18-29.

There is an old saying: "Actions speak louder than words." Emerson is credited with the remark: "What you do speaks so loud that I cannot hear what you say." There are many ways in which God speaks to us—in the Bible, hymns, through others, and by the still, small voice; He speaks also by what He did through Jesus Christ, and especially by the cross.

What voice through the centuries has spoken more impressively, more touchingly, than that of the cross? What other message has brought such conviction, consolation, and joy? In the cross of our Savicur we find the revelation of God's love, forgiveness, peace, and power. Christ on the cross for us has been an unspeakable blessing to sinful men, and is today. Here is found the "good news" welcomed by the outcast and the heart-broken, as it should be by us all. The apostle's statement of fact is followed by the appeal: "See that ye refuse not Him that speaketh." The blood of sprinkling is Christ speaking to us. To refuse Him and what He did is the great sin against love. How we long to have every one accept Him, appropriate what He did, and live in love to Him.—*Rev. C. DeW. Brower.*

Prayer—Lord's Prayer, all the circle joining.

FRIDAY.

The Cross of Christ.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. 6:10.

Here Paul is thinking of the cross and of all it means in the Saviour's wonderful spiritual mystery and ministry. It is the incomparable glory of the cross that has captured the apostle. There is nothing beside it worthy of comparison. It is in the divine energy of the cross that the world still hopes and longs for its redemption. The

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

I sometimes think the reason our good women are so much better than us men is because they were the last of God's creation, and He saved the best for the last. Anyway, the good women cannot be excelled in their good works; they are so thoughtful and are always on the alert to grasp an opportunity to do kind acts and noble deeds. Unselfish, sacrificing and willing to help others, they have been so kind to us in this work of love that it would be hard to make progress without their help. They are following in the footsteps of our Master. He spent a busy life on earth doing kind deeds to help those who needed His assistance, restoring the sight of the blind, healing the sick, making the lame walk, and raising the dead to life, and seeking and saving the lost. Our good women, through their missionary societies, are sending in pretty Easter dresses to help make our little girls happy on Easter morning. It has been our custom for a number of years to dress all our little girls in a new dress on Easter Sunday, and our good women have always gotten a great deal of pleasure out of furnishing the little dresses. I have often thought if they could only be present on Easter Sunday morning and see the children as they march off to Sunday School and see their little faces beaming with happy smiles, they would feel well repaid for any sacrifice made.

The following dresses have already been received for Easter: Women's Missionary Society, Wakarusa, Ind., 5 suits, 22 dresses, bloomers, etc.; Miss Birdie Wilson, Virgilina, Va., 4 dresses; Women's Missionary Society, North Manchester, Ind., 18 dresses; Women's Missionary Society, Goshen, Ind., 20 dresses, 7 suits, 1 pair slippers; Mrs. C. V. Dunn, Paces, Va., 1 coat; J. P. and Mack Brannon, Sanford, N. C., 1 quilt.

This is fine. My matron tells me we are short on sheets and pillow-cases. They would be fine for Easter, too.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 5, 1928.

Brought forward		$3,860.61
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Bethlehem	$ 3.40	
Pleasant Ridge	1.69	
		5.09
Eastern N. C. Conference:		
Henderson	$ 6.87	
Morrisville	2.00	
Liberty (Vance)	7.70	
Pleasant Hill	4.77	
		21.34
Western N. C. Conference:		
Burlington	$54.88	
Union Grove	3.00	
		57.88
Eastern Virginia Conference:		
Mt. Zion	$ 3.75	
Oakland	6.00	
		9.75
Valley Virginia Conference:		
Mayland	$ 2.20	
Winchester	4.47	
		6.67
Alabama Conference:		
New Hope		2.56
New Building Fund.		
Mrs. L. E. Carlton, Richmond, Va.		50.00
Special Offerings.		
G. W. Bradshaw, for oats	$29.75	
E. M. Davenport, for children	37.50	
Mr. & Mrs. J. H. Massey, Durham	30.00	
		97.25
Grand total		$4,111.15

(Continued from Page 12.)

order of our emancipation is always the same: first, the cross, then the glory. The old adage still obtains: "No cross, no crown!"

The glory of the cross is not only seen in the divine energy which emanates from it, but in the inspiration and hope it gives to the world. The glory of the outer world had little attraction for Paul. He counted all things loss that he might win Christ.

The cross thenceforth was the source of the apostle's enlargement of his visions. Calvary predominated over everything. From that majestic point of view, he caught the glory of a redeemed world, and his own life was enriched with spiritual power.

SATURDAY.

THE CONQUERED GRAVESTONE.

"The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."—Matt. 28:2-8.

This is one of the most graphic details of the glorious Easter story. How inspiring it is to see this mighty angel descend and touch the great stone placed by Roman soldiers before the tomb of Jesus, touch it until its seal was broken and it rolled away! Jesus had left the tomb before the angel touched the gravestone. The resurrection was not the release of a prisoner by taking away the stone; it was the manifestation of an immortal Christ, without moving the stone or even the grave-clothes. O wonder of wonders!

With calm and unobtrusive presence the angel, after rolling away the stone, sat upon it. He made the object that caused worry and a problem to the women a place of rest and ease. He turned the thing the enemy had used into a point of conquest. It was a conquest all the legions of imperial Caesar could not have changed. What a striking figure that solitary angel makes, sitting thus upon the stone, testifying to a Risen Lord!

Tennyson says, men may "rise upon the stepping-stones of their dead selves to higher things." To the eye of faith there is an angel sitting on every gravestone and the beloved one is not there, but is risen!—*Rev. A. E. Gregory.*

Prayer.—By one of the parents, asking that faith in Christ and His voluntary sacrifice for a lost world may spread mightily, until every nation and people may come under the banner of the cross and accept Jesus as their Saviour.

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3. Pupils' Lesson Stories, per quarter	.06
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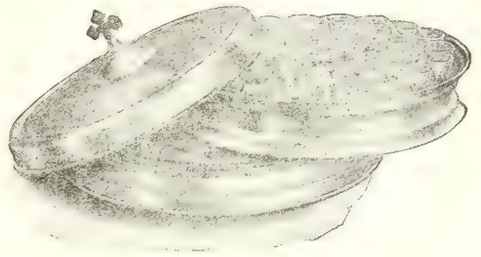

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Tray No. 10—Interlocking, with 30 plain glasses	6.50
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Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
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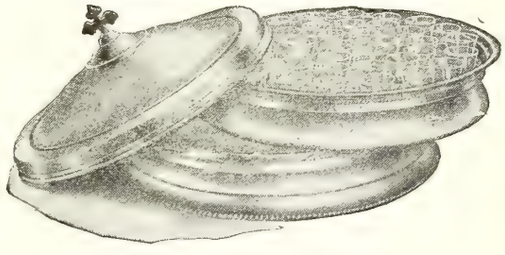

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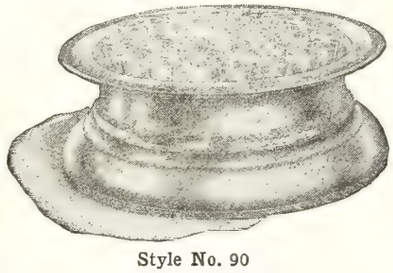

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies All:

Here's a great big Easter egg letter! I am wondering if all the bunnies are frisking around now as much as all these dear Kiddies in our nice Korner? Wake up, Easter Bunnies! Wake up, bright butter-cup! Our Kiddies are going to share this happy time with you every one.

Oh, dear me! We nearly forgot the surprise! It's a secret, and each of you are to guess it.

One beautiful Sunday morning long ago, two women were walking along a lonely road. They were going to a tomb to see a very dear friend, and to put spices near his beloved body. As they walked along the lonely road, a butter-cup nodded her yellow head and seemed to say, oh, so softly: "We know a be-au-tiful secret." And after a while as they neared the place where the friend lay, Robin Red Breast said to them: "I know a be-au-ti-ful secret."

Oh, oh, how the women did wonder! Then, as thy reached the lovely garden a lovely person came to them and said: "I know a be-au-ti-ful secret." And it was Easter Sunday morning, and I am wondering if all our Kiddies might guess quickly what the beautiful secret was. Love to each one.

Your editor,
MADGE M. WHITESELL.

WHAT DOROTHY FOUND IN THE ATTIC.

By Frances Fitzpatrick Wright.

Dorothy was up in the attic one rainy afternoon. She stayed a long time, but finally she came running down to where mother sat sewing in the living-room. She had a picture in her hand. "Mother," she said, "whose picture is this?"

"Bring it here and let me see it," said mother.

She took the picture and looked at it. "Why, darling," she said, "where did you find this?"

"In the bottom of that box of pictures in the attic. Who is it, mother?" asked Dorothy again.

"Why, that is a picture of me, darling! I was just about your age when it was taken. Seven years old, that very day."

Mother was smiling at the little girl in the picture. And the little girl smiled back. She was a very sweet-looking little girl, with dark curls showing beneath a dear little poke-bonnet. She wore a quaint little dress sprigged with roses. The picture was tinted, and Dorothy could see that the dress was cream-colored and the little roses pink. There were pink roses on the poke-bonnet, too.

Dorothy looked first at the picture, then at her mother. "It doesn't seem like this little girl was ever you, does it, mother?"

"It does to me, darling. And it doesn't seem long, either, since I was seven years old. Shall I tell you about the day this picture was taken?"

"O, please do," begged Dorothy. "But wait a minute." She drew up a little footstool, sat down at her mother's feet, and looked up eagerly into her mother's smiling face. "Now I am ready," she said.

"Well," began mother, "as I said, it was taken the day I was seven years old. I had not had my picture taken since I was a baby. O dear, how excited I was! Mother wanted it taken on my birthday. And she worked very hard to get that little dress finished in time. I have it yet. Your Great Aunt Editha, who traveled a good deal, brought the material from Paris, and the little poke-bonnet, too."

"Have you still got the poke-bonnet, mother?"

"Yes, I still have it, too," said mother. "Well, on the morning of my birthday, as soon as breakfast was over, father had the horses hitched to the carriage. Then mother dressed in her nicest clothes and father dressed in his. Then she dressed me.

"I was so proud of the new dress that I was afraid to sit down for fear of wrinkling it! And when she put on the hat, I could do nothing but look at myself in the mirror. Father laughed at me and teased me for being so vain."

"You did look very pretty, mother," said Dorothy.

"Well, finally we got off. We drove all the way to town, seven miles. I was quite stiff when we got out at the photographer's. I had been sitting so still to keep from mussing the dress.

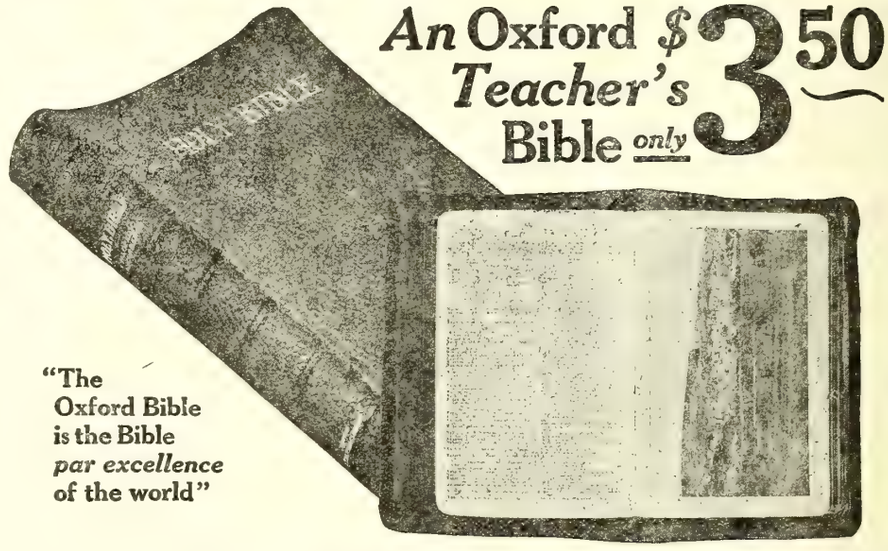
"Then we went in. Mr. Appletree was the photographer's name. I stood just as he placed me. Then father said, 'She looks too stiff,' and he sat down and told me a very funny story. Such a funny story that I forgot all about having my picture taken until I heard the camera click. And this is the picture he got."

"It is such a darling picture," said Dorothy. Suddenly she jumped up, her eyes shining. "Mother," she cried, "please let me have my picture taken with that little hat and dress on!"

Mother clapped her hands softly. "That is a lovely plan," she said. "You will be seven next week, and we will do it on your birthday."

And sure enough they did. The photographer tinted the picture of Dorothy to look like the one of mother. Her hair was combed the same way, and the little dress and bonnet just fitted. Dorothy's father said they looked like twins, except that Dorothy's curls were yellow and mother's brown.

OXFORD BIBLES



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6 And Á-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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LANETT, ALA.

The Woman's Missionary Societies of the Georgia and Alabama Christian Conference are asked to send delegates to the Christian Endeavor and Sunday School Convention, which meets at the Beulah Christian Church, Girard, Ala., on the fifth Sunday, and the Saturday before, in April.

Our good women are anxious to do something for our dear Church, and they need to get together and organize themselves into a conference of their own. We have several local societies in this Conference, but we need to get together and effect a Conference organization, so as to enable us to understand each other and co-operate with our Convention authorities and really do some worthwhile things. The women of the society at Lanett are anxious to get in touch with the women of other Churches of this Conference on the fifth Sunday in April to discuss their part in the greatest cause under the sun, and that means more to the success of our dear Church than anything else for Jesus. The Church whose mission and program is not world-wide has not fully believed on Jesus. Now we are anxious that our good women have a chance to do some work for their Church, so we hope to see some women from every Church in this Conference at the convention at Beulah.

We also want to see every pastor in the Conference present at that meeting, for we hope to have a pastor's conference some time while we are there. So let us do our best to make our Convention a success, and if every one will do his part it will be a success and something of which we will all feel proud.

J. D. Dollar.

NOTICE.

The Women's Missionary Rally of the Halifax District will meet at Hebron Christian Church on Wednesday, April 11th. Any delegates who wish to come by rail and be met at Nelson, Va., or who desire entertainment for the night, please write me.

Mrs. Chas. Clark.

Nelson, Va.

AN EVANGELISTIC CRUSADE.

(Continued from Page 1.)

Word. Suitable follow-up work on the part of our Church members has been inaugurated, and in the homes where its members are attending no Church, or make confession of Christ and preference for our Church expressed, thereupon a visitation committee, composed of men, women and young people, are to enter such a home, urging Church attendance and affiliation. A campaign which is staged in every avenue of life, in homes of poverty and affluence, on the highways and in the hedges, and in "no-man's land," that vast domain ruled by the devil, where sin dares to lift its hydra-headed character, wearing no cloak of hypocrisy.

Space will not permit further description now. Oh, what a stupendous task! A city of sixty thousand people, such a physically impossible task. But our campaign is pitched on the ground of God's promises, particularly Jer. 33:3 and Isa. 55:11, and we know God cannot fail (Heb. 13:5-6).

In closing, what is the secret of the failure at Ephesus? Read Rev. 2:1-7, then read the 4th verse, "Nevertheless I have somewhat against thee, because thou hast left thy first love." The Church no longer exercised that love which is always evidenced in winning souls; and her name today is but a memory, and the city of her habitation a harbor of pestilence, instead of peace and power.

We believe the hour has arrived when the supreme task of the Church is confronting us with that challenge which must arouse us to immediate action; too long has the Christian Church sat still by the side of God's highway, or "posed by on the other side," evidencing a lack of love which is destined to react as is the recorded history of Ephesus. But, by God's grace, history shall not so record a like tragedy at Portsmouth. Our people, stirred by love for God, have determined to go through with Jesus Christ in this program, despite its persecution and its heavy financial obligations—obligations in which you may share, my friends, if so directed by the Lord. You may make your contribution payable to "Christian Church Evangelization Fund," forwarding same to C. J. Heath, treasurer, 916 Dinwiddie Street, Portsmouth, Va., with the assurance that such sum of money shall be used for furtherance of God's glory, "A treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth, for where your treasure is, there will your heart be also" (Luke 12:33-34).

And in this program we are assured that we travel a trail as old as that trod by Jesus in Judea, Paul in Philippi, and the militant, mighty Church of Christ Jesus.

Each day, except Sunday and Monday, of the week, we meet for prayer from 9 to 10 A. M., having predicated this great program upon Jer. 33:3, and thus begin the battle of the day upon our knees, continuing "instant in prayer."

Brethren, pray with us, pray for us. Rom. 15:30).

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DIXON.

The death angel visited the home of Bro. and Sister Ben Dixon on March 24th at 11:55 A. M., and took from them their father and her companion. Bro. Dixon was the son of Sidney Dixon, and was born in Penn County, near Braswell, Va., March 5, 1880. He married Miss Lilian McDaniels March 10, 1918. There were added to their happy union three boys—Posie, Raymond and Clay. Bro. Dixon made profession of faith the first Sunday in September, 1927, and one month later united with the Third Avenue Christian Church. The writer had the happy privilege of showing him the way to Christ and receiving him into the Church. While Bro. Dixon did not have the pleasure of ever seeing the Church from the time he made profession of faith, yet he lived true to his profession and died with a sure hope of heaven.

The funeral services were conducted by the writer at his home about thirteen miles from Danville, on March 25th. The many friends that were present at the funeral were a token of their sympathy for Sister Dixon and the children and their high respect and love for him. May the Lord comfort the bereaved and prepare a place for them in heaven.

M. T. SORRELL.

MORRIS.

Little Juanita Morris went to be with Christ early Sunday morning, March 18. While she had only been privileged to live in this world for about two years, yet her life had become dear to her many friends. While it has been hard for her parents and friends to give her up, yet it is sweet to know she has gone to be in a place so much better than we had for her. May the Lord bless the bereaved and help them some day to meet again.

The funeral services were conducted by the writer, assisted by Rev. R. E. Brittle, of Elon College. After a short service at Palm Street Christian Church her remains were laid to rest at the old home Church of the parents, Pleasant Grove, Randolph County. She leaves to mourn her loss a father and mother, besides many near relatives.

M. T. SORRELL.

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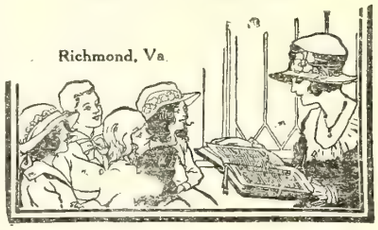

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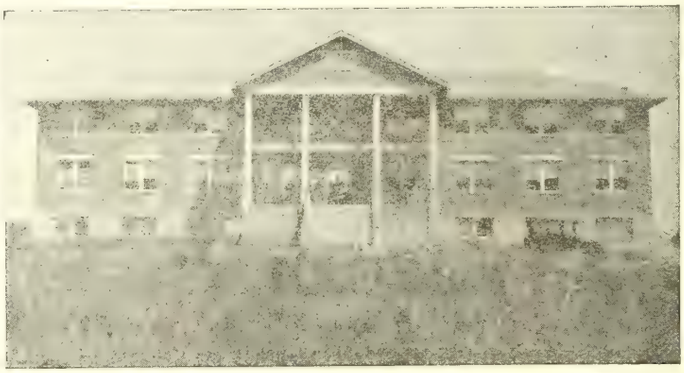

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Long Life.—

The story comes from Eastland, Texas, that when the courthouse there was torn down recently, the corner-stone box was opened, which had been sealed for thirty-one years. Those who opened the box found a horned toad which was placed in the box thirty-one years before still alive after thirty-one years of sleep. In the frog family, Rip Van Winkle would be very easily a fact of not too unbelievable proportions.

Radio Stocks.—

Heavy advances in radio stocks on the New York Stock Exchange has stirred the financial world recently. There is a fear that an effort is being made to corner radio production. This would mean great advances in prices of radios, and many would be denied the pleasure of listening in. It is little wonder, however, when it is recalled that the number of homes having radios have increased within a very few years from a few thousand to as many millions. The supplies for the machines already in use means an expenditure of many millions every year. The whole radio development has been so rapid that no grasp of it has been possible, and consequently no control system has yet been definitely devised.

The Way of the Trespasser.—

That the way of the trespasser on railroad property leads to the grave is again shown by figures compiled by the safety department of the Southern Railway System, 140 persons having been killed and 133 injured while trespassing on the Southern's property in 1927, as against 135 killed and 154 injured in 1926. Trespassing on the tracks of the Southern accounted for 109 deaths and 66 injuries, while 31 persons were killed and 67 were injured while trespassing on trains. The deadly certainty of death or injury as the result of trespassing is shown by the constancy of the figures recording these casualties—in 1922, 129 killed and 171 injured; 1923, 154 killed and 178 injured; 1924, 130 killed and 174 injured; 1925, 128 killed and 151 injured.

Airplanes.—

It is reported that Henry Ford declares his factory will soon be turning out airplanes in such quantities that they can be sold for the present price of his Ford car. Airplanes are constantly finding new uses. They are using them now over arctic seas to look for seals, that more sealskin coats may be available, and they are replacing the dog-teams of romance for carrying the mails in Canada during the winter months. They have for some time been used for mapping impassable regions. There have been numerous occasions during this past winter where they have been used for rescue and relief work under most trying circumstances. The airplane is fast making a very practical place for itself in the life of the world.

Cost of Criminals.—

It is amazing to reflect that, according to reliable estimates, the United States is taxed thirteen billion dollars for the support of the criminal element of the country. There is a continuous warfare between an army of two million criminals and an army of half a million police, judicial and enforcement officers. Every year there are 12,500 fatalities in the warfare. For every murderer hanged in Chicago, six policemen are shot. The country continually maintains two hundred thousand criminals in captivity. A man has thirty-six to one chances of being held up in New York over London, England, and one hundred to one in Chicago. The burglar in New York has thirteen to one chances in his favor, and the same proportion against him in London, England. It would appear that we may have made America safe for democracy, but we have certainly not made it safe for the peaceful, law-abiding citizen.

The Unwanted Child.—

There is a growing concern for the thousands of babies born each year which are unwanted children. It is becoming a problem. At a recent meeting of the American Medical Association, held in New Orleans, Dr. Agramonte, of Habana, Cuba, dealt with this problem. He told of a famous foundling home in Habana which was equipped with a revolving basket, where unwanted babies might be placed without any identification of the mother or any further investigation. Then he told of the municipal hospital of Habana equipped for caring for expectant mothers. The hospital has been taken out of politics and thoroughly furnished with the most up-to-date equipment. No embarrassing questions are asked the patients, no effort is made to pry into their past lives, no name is required. There is but one requirement, and that is rigidly adhered to. The mother must remain at the hospital and nurse her child for two weeks after its birth. So great has been this beneficent influence that the number of babies deposited in the revolving basket at the foundling home has dropped off from fifteen to two a month. Dr. Agramonte believes that this is due to the fact that the mother-love instinct is so aroused during the two weeks which she must nurse her child that she will not part with it under any circumstances. Dr. Agramonte was one of those fearless doctors who fought and exterminated yellow fever in the island of Cuba, and the medical association paid him due honor at its recent meeting.

Beginning Fifth Year.—

It may be of interest to some to know that with this issue the Observatory editor is beginning his fifth year as editor of the first page of The Sun. It is interesting to know that between sixty and sixty-five thousand words, or the amount of a full length novel, are printed on the front page of The Sun alone each year. The news which appears in the Observatory is gleaned from many sources, and many debts would have to be acknowledged, but all of it is rewritten and adapted with The Christian Sun readers in mind. The editor has had some reaction to his work during the four years in which he has been the "observer," some of it favorable and some of it unfavorable. He has always tried to keep personal matters in the background, and has striven to present all questions without prejudice. He has had few purposes to serve other than that the kingdom of God might grow and move steadily toward that day when His kingdom shall come and His will be done on earth as it is in heaven.

Mrs B F Frank Rt 4 12-1-28

The editor has always kept in mind that those for whom the Observatory was written have many opinions, and he has tried to offend none of them. There are in the constituency of The Christian Sun modernists and fundamentalists, friends of one issue and foes of that same issue, those with race prejudice and those without it; and there are those with a national mind and those whose sympathies are as broad as the world, and whether the Observer has written his page in North Carolina within a stone's throw of The Sun office, or down in Alabama between the many calls of a professor's life, or up in Canada, in the midst of the multitude of duties of a pastor, he has striven always to observe impartially and as truthfully as the reading he could do and the sources at his command would permit him.

Always it has been the purpose of the "observer" to mark the progress of the world in Christianity, but far more in every phase of human endeavor, because he believes that the dear Lord Jesus would have us recognize that growth is the plan of God, progress His watchword, and every phase of life needing the touch of Him out of whom went the virtue that makes for renewed vigor. Life, whether racial, international or strictly religious, must be made Christian before we can say with any degree of certainty that any of it has been made thoroughly after the pattern of our Lord. And so as the "observer" begins this fifth year he asks your tolerance, your sympathy, and your effort to understand as he takes up the task of seeking out those things he believes we all ought to know. It is a larger task than some think, and requires much in its doing; much that the "observer" knows he does not have. It is together, not apart, that we can make The Christian Sun a paper worthy of its splendid traditions.

NOTES-PERSONALS

Mrs. L. C. Whitaker, Garner, N. C., in renewing for her paper, says: "I enjoy my Church paper weekly."

Bro. J. G. Johnson, of Zuni, Va., in renewing his subscription, says: "We certainly appreciate THE CHRISTIAN SUN."

Rev. A. W. Andes has sent in thirteen renewals for THE CHRISTIAN SUN. Bro. Andes is an ardent friend of the paper.

Dr. L. E. Smith, President of the Southern Christian Convention, was in the city on business the past week and paid THE SUN office a brief visit.

Dr. S. L. Beougher, president of Bethlehem College, Wadley, Ala., was a visitor in Richmond during the past week and made THE SUN office a pleasant call.

The pastor of Friedens Evangelical Lutheran Church, Gibsonville, speaks a fine word for the ministerial students of Elon College in a program recently given in that Church.

Miss Essie Mae Cotten, director of religious education in the Burlington Church, has secured four new subscribers to THE CHRISTIAN SUN. Miss Cotten is doing a fine work in the Burlington Church.

President Beougher, of Bethlehem College, is in the North Carolina and Virginia section of our Church at this time seeking funds for the support of that institution. He was a pleasant visitor to Elon College last week.

Elon College has been quite successful in its public debates this year. It was successful in winning over Wofford College, Spartanburg, S. C., in a single debate and in winning both decisions with Guilford in a dual debate.

Mr. Samuel Earman, of Harrisonburg, Va., and treasurer of the Virginia Valley Central Conference, with members of his family, worshiped at First Christian Church, Richmond, on Easter Sunday. We bid them to come again.

Mrs. T. A. Moffitt, mother of the editor of the "Kiddies Korner," who has been doing such fine work in assisting her daughter in editing this department, missed a week recently because of illness. Mrs. Moffitt's many friends will be delighted to know that she is improving.

Mrs. W. K. Saunders, Zuni, Va., is deeply interested in the offering for missions, and has made request for mission literature as listed in THE CHRISTIAN SUN of March 29th. We shall be very glad to furnish copies of this literature to any who are interested. Only a simple request is needed to bring it.

Dr. A. D. Woodworth, our veteran missionary in Japan, whose splendid article we publish in this issue, in speaking of his many duties, says: "The school authorities where I teach are planning to put me on for twenty-two hours in the school-room, not considering that I have to preach three or four times a week." Surely those who think that missionaries have an easy time would do well to consider what Dr. Woodworth says of his activities. His good wife is equally busy.

Correspondents are reminded that badly prepared "copy" is expensive to the printer, not to mention the errors that may appear to the embarrassment of the writer. If a typewriter is not available, please be sure that you write distinctly, using white paper and black ink and only one side of the paper.

Rev. H. W. Elder writes that he is now at Richland, Ga. He says: "I am improving slowly, though I am still under rigid treatment. I am glad to be back home after spending four months in the hospital." It will be good news for the Church that this faithful servant of our Master is able to return to his home.

We continue to have good word from Dr. Atkinson. He hopes shortly to be able to return to his post of service. Here is hoping that he will not hasten himself unduly, and though his service is greatly missed, it will be much better for every interest of the Church if, when he does return, he is thoroughly restored to health and strength.

The Virginia Sunday School Convention is to meet in Staunton June 6th to 8th. The Virginia Association is the first one of the Southern States to reorganize under the new form of government proposed by the former International Sunday School Association. We have two official members on the board—Dr. L. E. Smith and Mr. Jesse F. West, Jr.

CHRISTIAN SUN readers will be saddened to hear of the death of Mrs. Myrtie Daughtrey Denton, wife of Prof. S. E. Denton, which occurred March 17th, at her home in McRae, Ga. Mrs. Denton will be remembered as an honor graduate of Elon College some twenty years ago and was held in high esteem by teachers and students of that institution.

Deacon M. W. Hall, of the Berea (Norfolk) Christian Church, gave an examination on the Sunday School lessons for six months recently and offered a prize for the best examination paper. The prize was to be a year's subscription to THE CHRISTIAN SUN. Miss Eva McKenney won the prize. Such a prize appears to be very appropriate.

One of the women leaders of our Church objects to our referring to the women as "our" and "dear." She says: "I have been all but nauseated by such usage as between men and women, and were the situation reversed I think it fairly would sicken and shame the men of the Church to be continually referred to in such silly and morbid verbosity. Women are red-blooded, and appreciate dignity where dignity is to be expected."

Capt. W. H. Turrentine, Burlington, writes that he was three years old when THE CHRISTIAN SUN was founded in 1844; that his father was one of the original subscribers, and that it has been continuously in his family ever since. From the first day that he was able to read, Capt. Turrentine has been a constant reader of THE CHRISTIAN SUN, and he adds: "I will continue until the end of the chapter."

Rev. O. D. Poythress, South Norfolk, and Rev. F. C. Lester, Waverly, Va., each sent beautiful Easter messages to all the members of their Churches. THE CHRISTIAN SUN would have been glad to have printed these messages in full if they had reached the acting editor's office prior to the issue preceding Easter Sunday. It certainly must have been an inspiration to them to read these beautiful messages from their pastors.

Rev. E. B. White made THE SUN office a call and reports that "the Dendron Church choir rendered beautiful music for Easter, the decorations were fine, and the house was filled to capacity at the services. Services were also held at Union (Surry) and at New Lebanon. Special services are to be held at Damascus at the next regular appointment, and all are working for a hundred per cent attendance at Sunday School and Church. Dendron charge and Damascus Church show a fine spirit of co-operation."

A private letter from Rev. E. C. Fry, missionary in Japan, states: "The Girls' School which Mrs. Fry supported for so many years at Utsunomiya remains still as a memorial to her. She left its ownership and management to her adopted son, Maki. Mrs. Fry gave her kindergarten school to Mrs. Kimura, wife of the Utsunomiya pastor." Bro. Fry's furlough is due this year. He is planning to leave Japan for America about the first of June. The entire Church sympathizes deeply with him in the death of Mrs. Fry.

Dr. S. L. Beougher is busy working out the details of a thorough co-operation between the Congregationalists and the Christians as respects Piedmont College, Demorest, Ga., Thorsby, Ala., and Bethlehem College, Wadley, Ala. The board of trustees of Bethlehem College, according to President Beougher, has voted unanimously for the merger of the interests involved in these three institutions into a single system. He hopes to have something very definite to report to the Southern Christian Convention.

Dr. G. O. Lankford, pastor of our Burlington Church, began his eighth year of service on the first Sunday in April. During his seven years as pastor in Burlington, our Church has enjoyed a prosperous spiritual development. The pastor himself has been blessed with unusual health. He stated in his sermon on the anniversary occasion that he had missed only one prayer-meeting because of illness in seven years, and not a single Sunday's preaching service. Dr. Lankford is greatly beloved not only by our own people, but by the whole city of Burlington.

Interest in the mission offering continues to grow. The Churches are responding liberally to the appeals made by the Acting Mission Secretary, J. M. Darden, to raise one-sixth of the pastor's salary as a special offering. The Mission Board has done a great work in our Church, and there should certainly be a liberal response at this time, not only because the board has done a good work and because Bro. Darden as a capable and consecrated man requests it, but also as an expression of appreciation for the Mission Secretary, Dr. J. O. Atkinson. Let the Churches be liberal in their response to the mission cause.

President Keller and Dean Zimmerman, of the Atlanta Theological Seminary, were visitors to Elon College on Tuesday of last week. A tentative basis for the union of the seminary with the college was discussed. This matter will be presented to the board of trustees of the two institutions and to the denominational agencies for further consideration. The Atlanta Seminary finds its field very much limited in these latter years in Atlanta, because, since it began its work in that city, Emory University has developed a strong divinity school. Oglethorpe University has done likewise. In addition to this, the Presbyterians have moved their seminary from Columbia, S. C., to Atlanta. The trustees, therefore, feel that they can best serve the interests of the kingdom by moving the institution to some college.

The Congregational Church known as Providence Chapel, and the Christian Church known as Brown's Chapel, both of which are near Spies, N. C., both congregations being practically the same, since these Churches have their preaching services on different Sundays, are endeavoring to find a basis of co-operation with each other. It is understood that the members in both Churches favor such a co-operative effort, and that the pastors, Rev. W. C. Martin, of the Christian Church, and Rev. Parke Fisher, of the Congregational Church, are open-minded no the subject. A recent meeting was held in Providence Chapel looking toward the consummation of this effort.

The Christian Church at Biscoe, known as the Wellons Memorial Church, bids fair to be a worthy representative of the Christian denomination in that section of Montgomery County. There are only seventeen members of our Church there, but they have the spirit of sacrifice and are loyal to their leader, Rev. W. C. Martin. The Church now needs about $600 for completion. When completed it will represent an investment of about $4,500. It would be a splendid idea if those who are interested in seeing this work go forward would send a contribution to the pastor, Rev. W. C. Martin, Candor, N. C.

The commencement of the Country Life Academy, Star, N. C., Rev. Edw. F. Green, president, was held on Friday of last week. Prof. Boshart, of the United Church, Raleigh, gave the commencement address. Dr. E. L. Moffitt was present as a member of the board of trustees and presided over the session of the trustees. The institution is filling a useful place in reaching unprivileged boys and girls from the farms and opening up to them opportunities for education. The emphasis in the curriculum has been on agriculture and home economics, but Bible instruction is not neglected. This year there were several conversions in the student body. The trustees voted to co-operate with Elon College by sending graduates who are interested in public school teaching and in the ministry and religious work to Elon, and with the State College at Raleigh by sending those interested in agriculture to that institution.

FISHING.

By Mrs. G. M. Spain.

As this is the time set aside for our special mission work, and as I have a great desire to help save the lost at home as well as abroad, I am writing this little lesson, hoping and praying it will help some.

In John 21:3, Peter said, "I go a-fishing." Christ told Peter to follow Him and He would make him a fisher of men. So if we would fish for souls of men, we too must follow Jesus. When a fisherman makes up his mind to fish he will get his pole, line, on which is a cork and hook and a sinker. Then he will fill his bait cup with bait, and off to some pond of water he will go, using a hoe to dig the bait.

Now, we will let Christ represent the fisherman. You and I the pole. Notice the pole has to be cut separate and apart from where it once grew. It must be dead to mother earth; just so, we must be dead to the world, consecrated in the hands of Jesus if we want Him to use us in saving souls. The line is the Holy Spirit, given to you and me, through which we can commune with God, bringing us comfort and joy to our own souls and also giving us a message to carry to others. The cork represents our conscience, and it will tell us if we are right or wrong. As the sinker on the line is to sink the hook in the water, so we must sink out of self into Christ and be dead to the world but alive to God. The hook is our tongue, useful to give out the bait that has been placed in the bait cup, which is the heart. For out of the abundance of the heart the mouth speaketh.

What kind of bait are we placing on our tongues to catch souls? Are we using the bread of life? Jesus told us to give! Are we giving a bait that will cause souls to sicken and die? We are told to go into all the world and preach the gospel. This can be done in three ways—go, give, pray. Go ourselves and carry the message Jesus puts into our hearts; or we must give our money, which is our stored power, that some one else may go; or we must pray that God will send laborers into the harvest field. Prayer is the hoe we dig our bait with. So if we earnestly pray, we will find. For Jesus says they that seek me early shall find me.

Praying for spiritual food is like digging a well. If you will dig long enough, after a while you will find water. So if you will seek earnestly, believing you will soon burst through to the life-giving fountain that will never run dry, you can satisfy your own thirst and have living water to give some one else.

The pond in which the fisherman fishes represents the different nations of the world, including every island of the sea that does not know of Jesus the Saviour of the world; and the fish are the people that live in them. They are waiting to be caught for Christ. We must give them the gospel through love. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Jesus came to earth and suffered death to save us. Should we not suffer some way, that others through us may be saved?

"Throw out the life-line with hands quick and strong;
Why should we tarry, my brother, so long?
See, he is sinking! Oh, haste thee away,
And throw out the life-line; away then, away."

Norlina, N. C.

RICHMOND CHURCH.

To the Brotherhood of the Southern Christian Convention:

The First Christian Church of Richmond, Va., has invited the Convention to hold its next session with us May 1st to 3rd. We are glad the invitation has been accepted by the Executive Committee, and we are now arranging for your entertainment and comfort.

The plan as arranged is that we furnish lodging and breakfast free, and the sum of 40 cents per meal be charged for dinner and supper. All the meals will be served at the Church, but the breakfast is free. Our Church membership is scattered over the city, and the lodging of the Convention will not be any easy one. Visitors will be cared for as far as possible. If you are a delegate to the Convention or the Women's Auxiliary and expect to come and desire entertainment, won't you please write to the pastor by April 20th, that we may know as near as possible how many we will need to provide for. If you are coming and have friends in Richmond with whom you expect to stay, please write and tell the pastor. If you care to stay at a hotel, you will find many good ones in the city.

We are glad you are coming, and we will do our best. And when you get here we will be glad to say, "They who have turned the world upside-down have come hither also." Please write me if you are coming.

C. C. Ryan.

3206 Grove Ave., Richmond, Va.

SANE ASSURANCE.

Assuming, as we believe is the case, that the editorials in the *Broadway Tabernacle Tidings* are by Dr. Charles E. Jefferson's own hand, the following comment on prohibition has added interest:

"Do not be misled by the endless chatter against prohibition in a certain section of the public press. The liquor advocates have always been a voluble crowd, and they deceive many persons by the loudness of the noise which they make. In spite of all they say, prohibition is advancing. It is being better enforced each succeeding year. It is making new friends and supporters every month from among those who are willing to face facts. Journalists and politicians seldom lead great moral reforms. Idealism never receives a hearty response from high society. A certain per cent of the population is ready to break any law, no matter what it is. Let no one be fearful. Prohibition is here, and it is here to stay."

THE BRIDGE.

An old man, traveling a lone highway,
Came at the evening, cold and gray,
To a chasm dark and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him.
But he paused, when safe on the other side,
And builded a bridge to span the tide.
"Old man," said a fellow-pilgrim near,
You are wasting your strength with building here.
Your journey will end with the ending day,
You never again will pass this way.
You have crossed the chasm, dark and wide;
Why build this bridge at eventide?"
The builder lifted his old gray head:
"Good friend, in the way I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
He, too, must cross in the twilight dim;
Good friend, I am building this bridge for him."

—*Selected.*

MANY WAYS TO HELP MISSIONS.

1. Join a missionary society. If there is none in your Church, have one organized.
2. Attend every meeting when possible.
3. When impossible to attend, send a written explanation for your absence, and a verse of Scripture which shall bespeak your interest in the meeting.
4. Be prompt in paying dues.
5. Invite a neighboring society to meet with you and to supply the program.
6. Have a family mite-box at home to collect stray pennies, nickels, and dimes.
7. Place this mite-box on the breakfast table on Sundays, family birthdays, and all holidays.

HOW TO HELP.

Said Peter Paul Augustus,
"When I am grown a man
I'll help my dearest mother
The very best I can.
I'll wait upon her kindly;
She'll lean upon my arm;
I'll lead her very gently
And keep her safe from harm.
But when I come to think of it,
The time will be so long,"
Said Peter Paul Augustus,
"Before I'm tall and strong,
I think it would be wiser
To be her pride and joy
By helping her my very best
While I am a little boy."

—*Brown Memorial Monthly.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FLORIDA—WITH OBSERVATIONS.

(Editorial Correspondence.)

One of the most striking features about Florida now is the absence of "what was." That sentence is not very elegant, and hasn't the rhetorical finish it deserves, but it carries the idea. Evidently the people who were in Florida during the boom period expected everybody else in the United States, and many also from Europe and the Orient, to move in here and build at a very early date. Accordingly, the whole State of Florida—orange groves, pine forests, tropical jungles, swamp marshes and all—was laid off in small building lots, and we presume sold to somebody at high cost. If that statement seems an exaggeration, then it applies to sections this scribe has not seen. One can travel along the highway or on rail for miles and miles, out from cities, towns or villages, and as far as the eye can see there are the numbered real estate stobs, marking off fifty feet or less on an imaginary street for a building lot. Somebody suggested there were no longer any rabbits in Florida. They had all killed themselves running against real estate stobs. Evidently the stop-striker and the surveyor did a thriving business in the State of Florida during the days of the land boom. Then, there not being enough land in the State to satiate the greed of the dirt dealers and the folks outside who wanted lots here, the dealers got busy and spent millions and millions of dollars pumping and dredging sand and mud out of lakes, rivers, bays and gulfs to make more land, facing the water, you know, and making lots beautiful for residence. Why, if this writer had one-tenth of the money spent in land-making projects which were never completed, and so today are worthless, or even the cost of one-tenth of the machinery on these projects now abandoned and going to waste with weather and rust, he would have no financial troubles to worry about for the rest of his life, save that of paying his income tax if the millions thus accruing were put at legal interest. All of which leads to the conclusion that mankind thinks and acts in groups, and when the group goes wild, good-by to individual judgment and sane decisions. During the boom days, Florida went wild, even the folks who had been sane previously and who are sane now, the days of their insanity and mad revelry of profits and losses having happily passed. When the imagination is fired and everybody about you is crazed with gain and the dream of fabulous achievement, it is difficult for the individual to think straight.

But Florida has learned her lesson, and is now developing her real resources. Real, permanent values are here all right—the value of a summer climate in the winter-time, for instance, and fresh vegetables when other soils not far away are frosted or frozen. This town of Orlando, the papers tell us, has had 10,000 tourists this season; and other Florida resorts have been equally blessed. And for the most part, these tourists go home happy and determined to return next season "if they live and keep their health."

In my last letter I spoke of the Seventh-Day Adventists and their ability to make and manage sanitariums. This is not the only capacity in which Adventists arise and shine. They believe in observing Saturday as a day of rest and worship instead of Sunday. Well, "believe me!" they put their profession into practice. Why, on "Sabbath" morning here you can tell before you leave your room that a solemn, sacred, holy day of rest has come. It is in the very atmosphere you breathe here, and the whole day is one of rest, worship, Bible study, prayer, preaching, and "real Sabbath observance." One really does not know what a sweet and blessed thing Sabbath observance is until one has fallen into an Adventist community or taken refuge in an Adventist sanitarium. I spoke to an Adventist about this, and the reply was: "You Sunday observers can't make of the day what Adventists make of Saturday, because you haven't the Bible on your side and the direct command to do so of the Lord God." Well, of one thing I am persuaded: if the rest of us could and would observe one day in seven as the Adventists do their Sabbath, this would be a different and a better, happier, healthier world to live in.

By the way, I went to Sabbath school this Saturday A. M. The secretary's report was the most marvelous I have ever heard. It was for the past quarter (three months). The offering every Sunday goes to missions—foreign missions. The past quarter they were sending it to Africa. Their goal for the past quarter was $700. They raised $760. The average attendance was about 130 pupils—not a wealthy person in the number; all wage-earners, many of them nurses and students in training, working to pay their way as they go. Look at this. Their conference asked them to set their goal the coming quarter at $500. They voluntary voted to make it $600 for the quarter. This is just the offering contributed in their class collections, and has nothing to do with their tithe, which goes in another direction, nor the expense of running their school. This is their Sunday School offering for foreign missions. Is it any wonder that 120,000 of them last year—a number not as large as our own—contributed over $3,000,000 to foreign missions, while we Christians were contributing less than $75,000 from an income I know to be many-fold what theirs is. Again we say Seventh Day Adventists are certainly showing the rest of the Christian world how to keep one day in seven holy unto the Lord, and then how by paying a tenth into the Lord's treasury, they are ready and willing to give unto the Lord of their substance, as no other people of the earth are, that the gospel of our Lord may be carried to the peoples that wait in darkness till the light cometh.

The writer is ready, willing, anxious to go home and go to work. What abundant blessings have come to him these weeks! But this good physician says that I should have reserve strength and robust health, and so, at his suggestion, I tarry yet a few days in these pleasant quarters.

Orlando, Fla. J. O. A.

SPIRITUAL AND INTELLECTUAL RELIGION.

Religion changes in its experiences and in its activities. In the earliest times, it was evangelistic. In the latest times it means to be clear-minded and practical. At first it was a matter of faith; at present it is a matter of service. Like most great movements, it manifests itself in extremes. It is very emotional or very intellectual. The balance is the working of these together. Feeling and thinking both have their place in the kingdom of God upon earth; but one age boils over in shouts and the other in accurate sentences. To keep the two at their best, and neither gain the ascendency, is a problem that needs solution. Christianity has suffered by these extremes and the relations they sustain to each other. A proper adjustment of the extremes of emotionalism and intellectualism is one of the problems for solution. These two elements in religious progress work in the pulpit and the pew. There has been no decision as to which of these is the more responsible for defects in the working of the gospel. No doubt, the matter has grown steadily in the change in preaching and in the expression of religion in the members of the Church.

Seventy-five years ago, ministers were not as well educated as they are today. They were possessed with a deep conviction as to their divine call to preach the gospel, and with limited college training and few books, they read the Bible carefully, spent much time in prayer, and presented the Word of God in simplicity and earnestness. There was more of the spiritual and the emotional in their sermons. There was nothing to shake their implicit faith in the Bible, and no attempt to answer criticisms of the Word of God. They preached "the Word" the best they could, and they believed what they preached. There was really more heart than head in the sermon, and it reached the heart of those who heard it. God was real to them. Jesus Christ was real to them. The Holy Spirit was real to them. Sin was real to them. Salvation was real to them. Religion was a real experience to them. Heaven and hell were real to them. Life was real and the Church was the house of God. The appeal was personal and loud, tears flowed freely from the eyes of the minister as he described the torments of the lost and the joy of the saved. Homiletics dealt with realities, both as to matter and people. The sermon was the chief thing in the Church. The preacher was respected by the people as no other man. He represented Jesus Christ and His ministry and was accepted as from God. He felt that he had failed if the congregation was not moved to crying and to tears. A pulpit ministry of that type was unique and spiritual in its results.

The other side of that period was the pew. People felt more deeply than they thought. Repentance followed conviction for sin. Regeneration was the word that was expressed in conversion. Shouts and confessions followed this heart experience. The singing was loud and full of feeling. When sinners professed to have found Jesus as their Saviour, members of the Church rejoiced, clapped their hands and shouted. The Church was full of emotional joy. Preaching has changed, singing has changed, the people have changed. The word then was *regeneration*. The

word now is *decision*. Regeneration was a work of the Spirit. Decision is an act of the mind. There was more heart in religion then; more head in religion now. There was more Scripture in the sermon then; more learning in the sermon now. Religion then consisted more in what men felt then; now religion consists more in what they do. This is a progressive age, a business age, an active age.

What this age needs is more feeling and education that does not question the Bible, nor raise questions that even science cannot answer. Preachers read too many books and the Bible too little. They study too hard and pray too little. The people depend too much on what they give and what they do, and not enough on Jesus Christ. In many respects, present-day religion is better than the past; but the danger is that it will be too scholastic and too practical, and not enough of the spiritual and emotional. "The letter killeth, but the Spirit giveth life" (2 Cor. 3:6).

TWO OBJECTIVES.

There are two objectives utmost in the minds and hearts of missionary leaders at this time. The first is personal, and the second is social.

Personally, and as between persons, the missionary objective is summarized as sharing our experience of God through Jesus Christ with others. Our missionaries on the foreign field are willing to go further than this. They recognize that men and women who are adherents of non-Christian faiths have had an experience of God. They are anxious to share their experience of God with representatives of the non-Christian religions and to have them share their experience of Him with them. Always, however, the missionary feels that his experience of God through Jesus Christ is so much more satisfying than the experience of representatives of the non-Christian faiths that the sharing of experiences will lead non-Christians to accept the Christ-like view of God.

There is something fine and uplifting in this willingness to share the experience of God and in the missionaries' expectation that out of such co-operative effort to understand the mind and will and purpose of God, the Christian religion will come to occupy the place of primacy which we Christians have always felt Christianity is entitled to.

Socially speaking, the missionary objective aims at the Christianization of the community life, using the word "community" to embrace all the questions and issues involved in industry, in race, in internationalism, in education and in domestic relations. If there be any other realm in which the life of man functions or through which the life of man is influenced, then the missionary aim is to enter that realm also with its message of uplift and salvation.

These are great objectives. It takes a broad-gauged, great-souled Christian to comprehend them in their fullness. We may measure the spiritual achievement of the individual Christian as well as of the Christian institutions and organizations by the thrill and urgency which they experience in the presence of these two great objectives—the sharing of the experience of God as between man and man and the Christianization of the world's life. W. A. H.

NATIONAL DANGERS.

By Rev. E. B. White.

These days in which we live are days of special appeal and awful import. The air is all aquiver with intensity and issues of immeasurable concern. These perilous days call for the best there is in man in every way, and is satisfied with nothing but the best. Yes, this age demands the best thinking, the best acting, the cleanest speaking, the best character. This being true, it will be well for us to stop for serious thought on birth of this glorious republic—"the land of the free and the home of the brave"—the magnificent purposes that brought it into existence—the duty of American citizenship.

It will be well to remember that we stand, as a people, in the presence of a commanding history. Our past is a halo of glory, a veritable blessing to all mankind, but the true greatness of our republic, however, belongs not to yesterday, but to tomorrow. I am convinced that if our own glorious country, in its vastness, is to have a bond which shall so unite it that no North, and no South, no East and no West shall be known, that sacred bond must be a blazing enthusiasm for its glorious past, a profound belief in its future. And this enthusiasm must be born in the home, and fostered in schools and in every institution in our nation. I am confident that we will all agree that the strongest and most earnest patriots are those whose lives from the very beginning are steeped in, and sanctified by, the love of their country. Therefore, we must lay the foundations of vital religion and true patriotism deep in the hearts of our children, because the growing greatness of America depends upon the loyalty and virtue of our people. My friends, that has been our rock of safety in the past; it must be the corner-stone of our security in the future. Patriotism and piety are closely united.

My judgment is that our national prosperity and greatness (the development and progress of the American people have far surpassed anything in the history of the human race) came from the reverence paid the Holy Bible, the secred observance of the Lord's Day, family religion, respect for law and order, co-operation and friendship. No honest, intelligent man will dispute this.

In this reckless, materialist age, these fundamental principles are being discarded nearly every where. America, possibly in all its history, never struck so perilous an hour as the present. Never was there a moment more full of deadly peril. We need to awaken to the perils that threaten our cities and our civilization in the widespread disregard for the old-time principles of integrity, virtue, and manhood. Today many seem willing to stifle conscience, lower ideals, and even forget them altogether, in order to satisfy some appetite or ambition. The trouble with men and women of this modern generation is they want to "see life" and "to know" life and get all there is out of life; but they fail to realize that they have missed the highway which leads to worth-while living. What glorious experiences we poor mortals miss simply because we are not ready and willing to put God first. We are living so fast, so reckless, that many men and women in America are mentally, morally and spiritually out of breath. We are in peril of mere materialism.

Our civilization is in danger from devotion to wealth, fame, sensuality, excitement, unwholesome pleasure and ostentation, from its want of reverence and its want of sobriety. I am confident that this deplorable state of things is the product of our boasted modern civilization. Had our progenitors been men without heroic virtues; had they worshiped gold instead of God; had they banished the Bible and family religion and desecrated the Lord's Day—we had not endured as a nation. America was settled by men whose ideals and standards were Christian. We should rejoice in the Christian zeal and patriotic fidelity of those from whose hands we received this precious legacy. Let us emulate their valor and love of country. Christian citizenship is our greatest need.

In these days of outward show, and inwrad corruption, we seem to forget that Israel lost her glory and her greatness by forsaking the old-fashioned things of the Lord. Let us remember that the God of the Hebrews is the same Lord over all, and His word declares: "As for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads" (Ezek. 11:21). God has not changed, and His methods of dealing with sinful nations have not changed. The mills of the gods grind slowly, but they keep grinding, and they grind very fine. God demands our love, our appreciation and our loyalty. No wonder He is grieved when we fail to respond. History teaches us that Christless civilizations crumble and collapse.

We are confronted today with gigantic and rapidly augmenting evils—economic, social, political and moral. Vice and crime and lawlessness run riot, and corruption and all manner of wickedness put on huge proportions, and endanger the peace and welfare of the people at large, and ultimately the permanence of our free institutions. Why all this? Simply because many people are hospitable to evil, open-handed to selfishness and greed, generous toward the lawbreaker and close-fisted with the law. It is reverence for purity, for law, for marriage, for family religion that needs constant emphasis. It is a world-wide need to-

(Continued on Page 9.)

OUR CONVENTION FORUM

Col. West Sees Dangers Ahead.

I had hoped to make some constructive suggestions for consideration at the Southern Christian Convention, but some of the suggestions already made, if adopted, would be so detrimental to the interest of the Convention that I am compelled to state briefly some things to which I am opposed.

I oppose merging of The Christian Sun with either the *Herald of Gospel Liberty* or with some Congregational paper.

With all our ups and downs, the Christian Church, South, is stronger today than at any time in its history, and is going forward slowly but surely. This applies to numerical strength, financial strength, ministry, laity, Church buildings and equipment, Sunday Schools and Young People's work, Orphanage, Christian education and colleges, support of aged ministers and missions. The Christian Sun is more responsible for the present condition than any other one thing. Let us cherish it, support and defend it. To stop its publication would be suicidal.

I oppose individual Church union with individual Congregational Churches.

I oppose union of the Southern Christian Convention with the Congregational or any other denomination. I favor union on a proper basis through the General Convention. I tire of this loose talk about union on most any basis. It makes us ridiculous in the eyes of other denominations, destroys the loyalty of our members to our own denomination, and makes them wonder if our Church leaders have any real convictions as to the need of our denomination and strong faith in its principles.

J. E. West.

CONTRIBUTIONS

SUFFOLK LETTER.

On Saturday, March 24, 1928, in company with J. M. Darden, Mr. and Mrs. Sam Davis and wife, we went to Hopewell, Va., to cut dirt for the new Christian Church. At 3 o'clock in the afternoon we met in their temporary place of worship for a special service, before going to the lot where the Church is to be erected. The house was well filled. Mr. and Mrs. Davis conducted a song service in which the congregation united heartily. Rev. D. D. Nash, their pastor; Rev. T. N. Lowe, pastor of Elm Avenue Christian Church, Portsmouth, Va.; Rev. O. D. Poythress, pastor of South Norfolk Christian Church, and this scribe were there. The occasion was also honored by the presence of Rev. W. S. Leak, pastor of the Baptist Church of Hopewell; Rev. James E. Cook, pastor of the Presbyterian Church of Hopewell, and Rev. W. J. Baldwin, a Methodist evangelist. Rev. T. N. Lowe offered prayer, and Mr. J. M. Darden explained the purpose of the meeting and extended a cordial invitation to all present to attend the dirt-cutting at the lot where the new Church is to be erected. All three of the visiting ministers made friendly and helpful remarks, in which they made it plain that they welcomed the Christian Church into this growing city. They said that there were thirteen thousand people in Hopewell and only three thousand members of Churches in that city. There is room for this new Church and work enough to keep all the Churches busy. A word of greeting, such as these ministers brought, showed two things: first, that unity is in the Churches of that city; and, second, that no opposition will meet this young Church in Hopewell.

After this service ended, the crowd moved quietly to the sacred spot where the lines indicated where the house was to be built. The plans had been adopted, the contractor chosen, and the architect and builder were both there. The people assembled quietly; Sam Davis, the blind pianist, was led to the corner of the lot by Mr. Darden, and Davis, with his foot on the spade, his hand on the handle, and the eyes of the crowd on him, lifted the dirt as the first real step toward erecting this Church for the worship of God. The location seems to be well chosen, as fifty new homes are being erected in that vicinity. The city is growing in population and industries. One textile plant there now has thirty-eight hundred operatives; and the great nitrate plant will cost many millions and work many men. The new bridge over the Appomattox River, connecting Hopewell with Richmond, will put the city in close touch with the capital of the State. It will be an industrial city on a permanent scale and touching the historic James River.

The Church now has over a hundred members, the Sunday School equals the Church, and they have good singing. There is every reason to believe that, with proper care of the situation and continued faithful work on the part of the members of the Church, the Church may grow into a strong and useful organization. The temporary pastor, Rev. D. D. Nash, is rendering good service, and Bro. J. M. Darden is helping them in many ways.

W. W. Staley.

ELON LETTER.

I write this in the midst of the Easter season. The Christian cannot think of Easter without thinking of the suffering Messiah; without thinking of the sacrificing Christ—and this brings to mind the place of suffering in human life and experience as well as in the divine economy.

One hesitates long to write on a theme with such involvements in life, and yet it is impossible for us to appreciatee Christ and the blessings He has brought the world without in a measure understanding the place of suffering.

The original notion of suffering perhaps was punitive. According to this view, suffering is the consequence of wrong action, of sin. Every experience is the resultant of an antecedent cause, men are accustomed to think, and so it was inevitable that men should think of suffering as the reward of their misdeeds.

A second notion of suffering is that it should serve the purpose of warning; that we are in the wrong path; that we are trespassing against our own best interests; and that we should, therefore, about-face and avoid suffering. When the fire burns my finger, it is a warning to me to withdraw it to a place of safety. When I suffer from indigestion, it is a warning to me that I am eating the wrong kind of food or too much of it. I should regulate or change my diet in response to the pangs of suffering.

The third conception of suffering is that it should be reformatory. This is the modern purpose of imprisonment. The very word "penitentiary" means a place of penitence, and the purpose of imprisonment, in the view of modern penologists, should be to return prisoners to the society of their fellows fully restored to a proper social attitude and with an earnest purpose to live according to the requirements of the highest social living.

Still another view of punishment is that it is a challenge to improve the conditions under which it arises, and ultimately to abolish it entirely. Jesus had this in mind when He said, "Blessed are they who mourn, for they shall be comforted" —comforted by the removal of the causes of their suffering.

In response to this conception of suffering, men have sought remedies for the ills of the body and have constructed programs of social welfare for the alleviation and curing of the social order, and they hopefully look forward to the day when, with the causes of suffering removed, those who mourn will be comforted and suffering be done away.

Is there not, however, a real place for suffering in human experience? And is suffering always something that we should escape from? Is it a necessary evil or may it be a spiritual blessing?

We find the answer to our query in the type of suffering which our Master endured and in the purpose that animated Him in its endurance. He suffered for others. We sometimes speak of service as the highest expression of the Christian life, but do we not err in this? Is not the highest expression of the Christian life found in suffering? Is sacrifice not its chiefest and choicest expression, suffering and sacrifice for others, what we call vicarious suffering? We may cherish the thought that in some dim, far-distant day, suffering as punishment, suffering as mourning, suffering as reformation, and suffering as a challenge to remove the causes of suffering may disappear from the experience of men; but it will be a sad day for the spiritual life of man if vicarious suffering, or at least the willingness and disposition to suffer vicariously, should ever cease to be an animating purpose in the mind and heart and life of Christ's followers.

W. A. Harper.

STUDENT VOLUNTEERS.

By Dr. W. S. Alexander.

Successful presentation of any difficult task is depnedent upon many factors which must be coordinated and made to be co-operative. How to enthrone Christ in the heart life of mankind is the problem before the Church at all times. That element of the Church which has been most sensitive to the responsibility of carrying the gospel of Christ to those who have it not, met in conference at Detroit for the purpose of learning how that great needed work could be best promoted.

In the conference were those who had served long in the mission field. They brought valuable conclusions, based on first-hand knowledge of the field. Their experience enabled them the better to interpret actual situations, to sense the changes taking place, and to meet the demand of changing conditions. Outstanding representatives of Church boards who have been wrestling with the mission problems for many years were there to contribute their mature judgment. A new leadership in training was there to study the problem thoroughly and with its best wisdom to guide the movement. Young lives prompted by an inner urge to invest their best and their all in the mission service of the kingdom were there to gain a better knowledge of the work, share the enthusiasm of those similarly prompted, and co-operate as fully as they could in plans and programs resulting from the best information obtainable from all available sources.

The fruit of missionary effort was well represented. Nationals who had been converted to Christianity through missionary effort were there. Many of these were outstanding characters who were very appreciative of what missionary effort had accomplished. They were giving their lives as wisely as they knew how to further the cause. Their constructive criticism of missionary procedure was very helpful.

The one thing lamented above all else was the mistake quite universally made of interpreting Christ to foreigners through the medium of Western civilization. Missionaries have been slow to grasp the truth that the cause of Christ will best be served by disintangling Him from practices peculiar to the life of the West and implanting Him into the prevailing life and customs of those to whom they go. They are learning to live with the people and not for them. Fellowship with the people is emphasized, rather than a service handed down by a superior to an inferior.

Another great hindrance recognized by all nationals was the spirit of denominationalism. Mankind wants Christ, the whole Christ, and not some divisive interpretation of Christ. They plead for the impact of a united Church against the evils that prevail among them. They want Church unity in action and in effort. There is no dissatisfaction with Christ. The dissatisfaction that exists is that which arises from the superiority attitude and the denominational spirit. Christlikeness will result from mutuality of effort, and is not to be looked upon as a commodity for export.

The half-hearted way in which Christians live their lives came in for severe criticism. Critical loyalty to the teaching and practice of the Christ was all that could satisfy the soul-hungry world. Nothing but absolute germineness could accomplish needed results. God-likeness must be possessed. Christianity is not to be looked upon as seasoning for life, but as the real bread and meat of life.

The Christ as He lived among men is the Christ the world is longing for. The sympathetic, forgiving, patient, suffering Christ who mingled with man for the purpose of uplifting Him. The East is not wanting the Christ shrouded in the garb of Western theology.

It is extremely difficult for the un-Christian world to understand how the professed followers of the Prince of Peace, who taught the brotherhood of man, can be sincere in their life-efforts when they war among themselves and assume the roll of superiority over other peoples.

The central characteristic of the teaching of Christ was humility. The highest opportunity is that of service. Too much have we assumed the roll of master. America must do her best to correct her wrongs and construct that which is good.

A Class of Little Girls, known as the "Davis Circle," who raised over $100.00 for the building fund of the Christian Church at Hopewell, showing Bro. Sam Davis and their president, Mrs. Warner.

Those missionaries in preparation who were privileged to attend the convention at Detroit were given such an insight into actual conditions and attitudes in the countries to which they hope to go that they cannot but be greatly aided in the work of preparation for their task. Missionaries are greatly needed and earnestly desired in all these lands, but the attitude of brotherly fellowship is demanded as it was never demanded before. The existing virtues of native peoples demand recognition from all who come to serve them.

Elon College, N. C.

SEPARATION.

By Rev. J. W. Barrett.

The moment one becomes a Christian he separates himself from the world of sin and sinners. In the beginning, God divided the light from the darkness. He divided the waters from the waters. He divided the day from the night. As God dealt with light and darkness, the waters, and with day and night, so He deals in these days, spiritually speaking, with the Christian and the world. Moses gives us several illustrations in his writings. Let us consider some of them and their corresponding truths from the New Testament.

Let us call attention first to the separation God made in the beginning. "And God said, Let there be light," and there was light. And God saw the light that it was good. And God divided the light from the darkness, and God called the light day, and darkness he called night.

In the New Testament (2 Cor. 4:6), we have this Scripture: "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Again (2 Cor. 6:15) Paul says: "For what communion hath light with darkness?"

God calls righteousness light and sin darkness. Light and darkness do not mix; neither does righteousness mix with sin. God made it that way. We are either in sin of out of it.

Let us notice how God manifests the division that exists between the saint and the sinner. The children of Israel, though in Egyptian bondage, were permitted to live to themselves in what was known as the land of Goshen. When God plagued Egypt with a swarm of flies, no place in Egypt was free from them but Goshen, where God's people were no flies. The difference was very manifest.

In the New Testament experience of salvation, the difference between salvation and sin is very manifest. God said to Pharaoh, I will put a difference between my people and thy people. The difference between Goshen and Egypt at this time was no flies in Goshen but flies in Egypt. In our day, God put a difference between His people and the people of the world. His people are saved, moment by moment, from sin, and the people of the world are in sin and sinful.

In 1 John 3:8-10, John says, "He that committeth sin is of the devil, for the devil sinneth from the beginning." For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin because he is born of God. Notice the difference, "In this the children of God are manifested and the children of the devil." In Goshen were no flies, in Egypt were swarms of flies; in God's people are no sins, in the world many sins. Again God's people are to be separate in conversation or their manner of living. God said to Israel, through Moses, "Ye shall keep my statutes and judgments, and do them." No other people had a standard of morals equal to theirs. They were to carefully avoid the customs of the ungodly. God said unto them, "Ye shall not walk in the manner of the nations." Conformity to the world was forbidden. However approved of or desirable, or seemingly harmless, the sins of the ungodly were to be shunned. They were to be cautious in their selection of social enjoyments and indulgences. God said, "Ye shall put a difference between the clean and unclean."

God's people were not to satisfy their palates or tastes with any and everything that came along. Their tables were not to be spread with promiscuous viands or meats. God's wishes and words were to govern them in every enjoyment. In 1 Peter 1:14-16, we have the same teaching: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." The people of Israel were to be separate from the world, in that they were to be dedicated to God and His service alone.

In Num. 6:8, we have this language concerning the Nazarite: "All the days of His separation He is holy unto the Lord." The Nazarite dedicated Himself wholly unto the Lord. This was symbolized in His case by the uncut hair which is spoken of in verse 7 as the diadem of God on His head. In the Nazarite the uncut hair proclaimed the fact that He had dedicated Himself wholly, with all His powers, to the service of God. So our consecration to God must be unreserved to be acceptable. Divided service God rejects. He claims us entirely. The throne of our hearts must be given entirely to Him, or our consecration will not be acceptable to Him.

Paul says, "Wherefore come out from among them, and be ye separate, saith the Lord, and

(Continued on Page 15.)

A Class of Boys, known as "Dr. Atkinson's Circle," at the Hopewell Christian Church, who raised over $100.00 for the building fund, showing their president and teacher, Bro. Newman and Bro. Roberts. In the absence of Dr. Atkinson, Dr. W. W. Staley represented him.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

THE AVERAGE MISSIONARY.

By Dr. A. D. Woodworth.

To a great many people the missionary is high and lifted up with a halo around his head. But when a man comes to the mission field he brings all his faults as well as all his virtues with him. Also all the faults and virtues of his wife. It may sound cruel to say it, but we have known of four missionaries, some of them considered the brightest and best, to fail morally and to be sent home. The fact that the average tenure of missionary life is only about seven years, shows that the men and women who make a life-work of missions are few. Sometimes the return is due to the consideration of the education of the children. Sometimes a child is sick and cannot recover in the Japanese climate. We have known several cases of incipient consumption that caused the return. We have known a case of persistent headache, due to the climate, which caused a return. We have known of a man who ruined his mind in the effort to swallow the language too quickly; but instead of swallowing the language, the language swallowed him. We knew a man who came out to teach Hebrew and Sanscrit, but found his boys so backward that they did not know English, and, of course, could not understand him. He stayed all of two years. We knew a man who was a famous baseball player—better at baseball than at religion. That kind does not wear. It seems that they forget what they came for.

In a number of cases, the missionaries could not get on with one another or with the Japanese, and some have put others out. The cause in some cases has been a fair-trigger temper, but in several cases the difficulty has been in doctrine. There have been other cases where overwork has produced insanity. We know of one mission which had two cases of this kind. But there were other cases where the misfit was so great that I have told my wife that such men and women ought to have been kept at home in the asylum. We have known of a case where the mother in the homeland felt that she had been robbed of her daughter which a mission board had sent out, and her insistent letters brought the daughter home. We know a mission which, because of several of the reasons given above, has a record of four years as an average for its missionaries.

Are these facts enough to discourage mission work? Not at all. One of the remarkable things which we have seen again and again is that of a missionary who, in spite of his imperfections and ignorance of the language, has gathered Japanese about him to form a live Church and an inspiring Sunday School. Some have come and gone, and others have taken their places. All the work which has been done had its beginning in that way. Those who have been familiar with what has been done in Japan are amazed at the changes which the gospel has wrought. The fact that a preacher fails in Japan or in America is nothing against the gospel. But during the time we have been in Japan and witnessed the gradual change in certain customs, largely because of Christian influence, the changes have been amazing. Years ago we could not go out on the street without hearing the children shouting in derision, "The father of the foreigner is a cat!" Perhaps, if they had said a monkey, that might have been satisfactory to the evolutionists. But we hear no such shouts now. The hatred of foreigners has died out, and also the hatred of the Christian religion. When we pass through the streets near our home on Sunday evening, it is common to see street-preaching bands from four different Churches out on the street and each preaching to a large and attentive street audience. Two Japanese of our vicinity have been going to a certain park for the last ten years to preach to the crowds that gather there, and sometimes they have three hundred in their audiences. Several of our Japanese preachers have failed and brought disgrace on themselves and their work, but the Japanese have been quick to see that such men are not true representatives of the teachings and the practices of Jesus and of His true disciples. In spite of such defeats, the work goes on and gathers momentum as it goes.

It was quite a common thing when I was in America to say that, with all the experience I have had during the past thirty-five years, if I were a young man again I would make the best preparation possible and then ask to be sent to the neediest place in the world, if any one knows where that place is. But in every land there is a tremendous need of men and women of right heart to be the living epistles of Jesus Christ—men and women to let their light shine in the dark places of the earth. The need is that of men and women who are so infatuated with the glories of Jesus Christ as not to be daunted by any hardship or suffering, but who are glad to put their lives on the altar of the Lord, a living sacrifice. That is the life of unspeakable joy and, in the sight of God, the life that is truly worth while.

Tokyo, Japan.

BUILDING NATIONAL CHRISTIAN LEADERSHIP.

PROGRESS IN FOREIGN MISSIONS.

One of the outstanding aims of our foreign mission effort is to build Christian character in the lives of our converts so that eventually these nationals may themselves carry the gospel to their fellow-countrymen. This is done through organizing Churches and encouraging them to support their own pastors on an increasing scale every year until they are able eventually to become entirely self-supporting. This picture represents still another advance step in training Christian nationals to assume responsibility in the conduct of Christian work in their own country. These men compose the National Christian Council of Japan, which has the general oversight of all Christian work being done in the Sunrise Kingdom. There are some missionaries on this council, but there are far more Japanese representatives, and each year more and more of the responsibility of the work is turned to them. Our own Christian Church co-operates in this work and has representatives on the council.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR MARCH.

Happy Home, Ruffin, N. C.	$ .50
Rosemont, Berkley, Va.	15.18
First Christian (Berkley), Norfolk, Va.	8.72
Sanford, N. C.	4.04
Hank's Chapel, Pittsboro, N. C.	14.75
Liberty, N. C.	1.00
Linville, Va.	4.49
New Lebanon, Wentworth, N. C.	4.74
Auburn, Garner, N. C.	3.25
Mebane, N. C.	1.00
United Christian, Lynchburg, Va.	3.90
Seagrove, N. C.	1.11
Wadley, Ala.	1.75
Zion, Moncure, N. C.	1.00
Suffolk, Va.	12.50
Shiloh, Ramseur, N. C.	1.75
Franklin, Va.	15.00
United Church, Raleigh, N. C.	2.00
First Christian, Greensboro, N. C.	13.29
Wake Chapel, Fuquay Springs, N. C.	5.00
Mt. Olivet (G), March, Va.	2.00
First Christian, Winchester, Va.	3.85
Webster, Havre de Grace, Md.	2.00
Liberty Spring, Suffolk, Va.	12.00
Antioch, Harrisonburg, Va.	17.17
Leaksville, Luray, Va.	2.33
Elon College, N. C.	12.50
South Norfolk, Va.	9.69
Haw River, N. C.	16.72
Ether, N. C.	2.00
Youngsville, N. C.	2.00
Liberty (Vance), Henderson, N. C.	5.75
Pleasant Hill, Liberty, N. C.	2.41
Bethlehem (Nans.), Suffolk, Va.	2.50
Berea (Nans.), Driver, Va.	4.82
Oakland, Suffolk, Va.	4.00
First Christian, High Point, N. C.	3.17
Springhill, Lineville, Ala.	2.86
Mayland, Broadway, Va.	2.01
Turner's Chapel, Sanford, N. C.	1.00
Newport News, Va.	9.65
Rosemont, Berkley, Va.	16.60
North Highlands, Columbus, Ga.	1.80
Randleman, N. C.	3.14
Lebanon, Semora, N. C.	2.00
Pleasant Ridge, Guilford College, N. C.	1.45
Dry Run, Seven Fountains, Va.	1.50
New Hope, Abanda, Ala.	1.15
Wakefield, Va.	3.13
Holy Neck, Holland, Va.	8.00
Apple's Chapel, Brown Summit, N. C.	12.85
Happy Home, Ruffin, N. C.	1.00
Parks Cross Roads, Ramseur, N. C.	1.93
Hobson, Va.	1.97
Union (Southampton), Courtland, Va.	1.62
Palm Street, Greensboro, N. C.	4.60
Durham, N. C.	16.41
Turner's Chapel, Sanford, N. C.	1.31
Shallowford, Elon College, N. C.	5.75
Mt. Olivet (G), March, Va.	1.75
Pleasant Grove, News Ferry, Va.	5.41
Ramseur, N. C.	7.00
Total	$ 335.77

Specials.

Class 3, Rosemont, Berkley, Va.	$ 10.00
Burlington, N. C.	51.86

Individual Collections.

C. J. Strickland, Charlotte, N. C.	$ 5.00
First Christian, Portsmouth, Va.	240.00
Patti Adams, South Boston, Va.	6.00
Martha Turnerage, Norfolk, Va.	.05
A Friend, Elm Avenue Church	1.00
O. C. Blanchard, Norfolk, Va.	1.00
Total, March 1st to April 1, 1928	$ 253.05

Summary.

Sunday School regular	$ 335.77
Specials	61.86
Individual collections	253.05
Mountain work	1.01
Total	$ 651.69
Check to R. W. Malone, treasurer	$ 651.69

J. O. Atkinson,
Mission Secretary.

PROGRAM.

Program for missionary rally of the fourth district, to be held at Rock Stand Christian Church, April 22, 1928, Roanoke, Ala. Meeting called to order by superintendent at 10 A. M.

Song—"Where He Leads Me, I Will Follow."
Invocation—By Mrs. W. C. Beverley.
Address—"We're Glad to Have You," Miss Lera Allen.
Address—"We're Glad to Be Here," Miss Annie Huey.
Enrollment of Delegates.
Address by Superintendent.
Address—"Does Missions Pay," Rev. J. D. Dollar.
Appointment of Committees.
Adjourn for Noon Hour.
Song Service.
Devotional—Mrs. D. Duke.
Pageant—By Roanoke Junior Missionary Society.
Address—"How to Keep Young People Interested in Missions," Mrs. J. H. Swint.
Address—"How a Missionary Society Helps the Church," Miss Tinie Mae Hunt.
Address—"How to Reach Our Mission Goals," by President Mrs. W. M. Melton.
Reports of Committees.
Song and Benediction.

Mrs. V. E. Kitchens, *Sup't.*
Mrs. J. B. Swann, *Sec'y.*

MISSIONARY RALLY.

Program for the missionary rally of the Alabama Woman's Missionary Conference, to be held at Pleasant Grove Christian Church April 29th.

Song—"Onward, Christian Soldiers."
Leader's Message.
Business Session.
Paper from Foreign Field (Miss V. E. Adams), read by Mrs. G. L. Stephens.
Special Music.
Sermon—Rev. G. D. Hunt.
Offering.
Appointment of Committees.
Noon Recess.
Song—"Take My Life."
Devotions—Miss Eunice Turnham.
Message—"How We Can Interest Our Young People in Missions (Miss Lucy M. Eldredge), read by Mrs. Fuller.
Message from Mrs. E. M. Carter, read by Mrs. Garland Knight.
Short Talks by Pastors Present.
Presentation of Goals—By President Mrs. W. M. Melton.
Business Session.
Adjournment.

Mrs. V. L. Carter.
Wadley, Ala.

As was announced last week in the Notes and Personals, a group of our Christian people met with a group of leaders of the Atlanta Seminary—the Congregational seminary for the South, in Atlanta—to discuss the matter of that institution's removal to Elon College. The day was spent in fellowship and dicussion, and the following motion was passed: "That the representatives of the Congregational and of the Christian Churches, with reference to the union of Elon College and the Atlanta Theological Seminary, regard the proposition with favor, and authorize the presidents of these two institutions to work out and to submit to their respective boards of trustees a definite scheme for the proposed union." This is not the first time that theological seminaries have found it feasible to unite with institutions of learning offering Christian training in the field of higher education. It is now for the trustees of these two institutions to act, and then for their general Church bodies to take such action as in their judgment is wise.

NATIONAL DANGERS.

(Continued from Page 5.)

day. It must begin in our hearts. It is indeed important that we "exercise ourselves unto godliness." There is but one standard of right living, and that is found in the Sermon on the Mount.

Our blessed Lord says that on us the duty is laid of manifesting our Heavenly Father's glory. "Let your light so shine that men may see your good works and glorify your Father who is in heaven." We who strive and struggle for the things that perish, we who set our minds and hearts on the things temporal instead of the things eternal, our danger is in furnishing an inadequate impression to the world of Jesus Christ. Fame and honor have held the attention of many. People strive to get their names before the public, and yet some who have been most noted in their lives have been most unsatisfied, and their lives have been barren and unfruitful. What, then, is the greatest thing in life? Jesus said: "The greatest thing in life is the kingdom of God, which is righteousness and peace and joy." This is greater than riches, greater than fame and honor. Here is something that is permanent, something that is durable.

The man or woman who counts most is he or she who tries to live up to some high ideal, who treasures up holy truths, and lays up heavenly treasures, and whose hand is most charitable.

The world needs the leadership of those who live the strong, clean, pure, courageous Christian life. We who love God, our country, our flag, and civic righteousness, should never give our support to these who make money and seek popularity by sneering at goodness and scoffing at moral ideals and standards. My ballot is myself. What it supports, I, therefore, endorse, and for the evils which it supports I make myself responsible. We must not commit moral suicide for political victory. We must put loyalty to civic righteousness above party loyalty. We must dethrone the corrupt politician and enthrone men of dependable character, those who represent the highest ideals of Americanism.

If civic righteousness prevails, if graft in high places is overthrown, if the tidal wave of vice, corruption, intemperance and dissipation that threatens our young manhood and womanhood of our land and imperils our destiny as a nation; if these evil forces are going to be defeated, it will be done by and through the religion of Jesus Christ. Yes, there is only one remedy for the confusion, ruin and unrest of the world, and that remedy is provided, and can be found in the gospel of Christ, which is the power of God unto salvation. It is the only permanent remedy. The nations and the peoples must turn to God or hasten to ruin.

We should believe, walk and dwell in Him. For He is the foundation of all that is noblest and best in our lives. The only safety in these perilous times upon us is sincere faith in our Redeemer. Look to Jesus only. He alone can save and bless us.

Dendron, Va.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each.. .75

In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, $1.00; paper ..... .75

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ANY OF THE ABOVE OR OTHERS MAY BE SECURED FROM
All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson IV—April 22, 1928.

JESUS AND THE HOME.

GOLDEN TEXT: "Honor thy father and thy mother" (which is the first commandment with promise).—Eph. 6:2.

LESSON: Mark 10:1-16.

DEVOTIONAL READING: Eph. 6:1-9.

Teaching as to Divorce.

Pharisees came to Jesus and, in an effort not to obtain instruction but to entangle Him, put to Him this much-disputed question: "Is it lawful for a man to put away his wife?" As later in their question about the tribute money, so here they thought that whichever way He answered they would have a case against Him. If He said "yes," He would offend the Jews who believed in the teaching of Rabbi Jochanan, who said, "The putting away of a wife is odious"; if He said "no," he would be opposing the teaching of many rabbis (see Light from Oriental Life) and would offend Herodias (for Herod had put away his own wife and married Herodias), the wife of his brother, while the latter was still living, and her fury might cause him to share the fate of John the Baptist.

As was his frequent custom, Jesus referred them to their law: "What did Moses command you?" he questioned. "Moses suffered to write a bill of divorcement, and to put her away," they replied.

Passing by the permission of the human lawgiver, Jesus announced that God had ordained one wife for one husband, and what He had joined together man should not put asunder. " 'What God hath joined together'—granting that, there would be little hesitance in agreeing with the rest of the sentence. Indeed, we should readily go further and say that 'those whom God hath joined together' not only ought not to be 'put asunder,' but cannot be 'put asunder.' Jesus, however, was not speaking of the ideal marriage, such, for example in modern times, as Charles Kingsley's and Robert Browning's. An Intimate of many lives and Guest in many homes, Jesus knew that the average marriage was far from ideal. In this connection, one recalls His talk with the Samaritan woman at the well. Would He, then, compel husband and wife to live together as such after one of them had violated what is almost universally regarded as the essence of the marriage contract?

Blessing Children.

Very familiar are the pictures representing Jesus surrounded by little children. On one occasion parents brought their children to Jesus as they were wont to bring them to the rabbis in the synagogues, to have Him take them in His arms and bless them.

The disciples rebuked the parents. "We are not to understand that the disciples used dignified and polite language. What the Greek word means is that they chided, scolded them, rating them for their forwardness and presumption in intruding themselves upon their Master's notice" (Samuel Cox). Since no devout Jew would have objected to a child's approach to a rabbi, this action on the part of the disciples seems strange. Perhaps Luke's words that they were bringing unto Him "even their babes," explains the disciples' attitude; they thought their Master already too thronged by men, women and children without the addition of the babes.

Jesus rebuked the disciples. "Suffer the little children to come unto me," He said; "forbid them not: for to such belongeth the kingdom of God." The kingdom of heaven, the reign of God over men, belongs to the child-like believers, those who possess many qualities characteristic of childhood.

"We wander wide in doubtful ways,
Our eyes of faith are dim;
The child is freshest from God's hand,
And nearest unto Him."

CHRISTIAN ENDEAVOR.

Sunday, April 22, 1928.

TOPIC: "Why and How Should Christians Support the Eighteenth Amendment?"—Exod. 21: 28, 29; Prov. 23:29-32.

Some Bible Hints.

There is no "accidental death" from alcohol. It has destroyed people from time immemorial (Exod. 21:28).

Here is the princpile that condemns the liquor traffic. It is dangerous to human life and has no compensations (Exod. 21:29).

The liquor traffic has brought more woes to men than all the wars that have ever been fought; nothing but woes (Prov. 23:29).

It is good advice not to look at the wine; it is better to remove the wine so that it cannot be looked at. Get at the cause (v. 31).

Suggestive Thoughts.

Support the amendment because it is a moral, not a political issue. Support it in the name of decency, clean and sane living.

Support the amendment because it is the law of the land. Those who violate it show that they have no respect for law. They are the real anarchists, dangerous citizens.

Support the amendment because it protects our young people. Millions of young people, because of it, have never seen a saloon. It is a slander to claim that they are drinkers.

Support the amendment because it is succeeding. The better it succeeds, the louder the wets cry for its abatement. It has reduced liquor drinking by 95 per cent, authorities say.

A Few Illustrations.

The wets are fighting the battle of the devil. That is good reason for fighting them. They are lawbreakers, and they must be broken.

Support the amendment by reporting liquor sales in drug-stores and speakeasies if you know of them. But be sure of having the proof. The booze-seller deserves no mercy.

We must give our personal support. There are many who would like to drink occasionally who, nevertheless, refuse to do so because they want to obey the law. Are they right?

Irving Fisher's book "Prohibition at Its Worst," shows that the good things that prohibition has done for America cannot be counted; they are so many and so great. In every sphere.

To Think About.

How is the prohibition law kept or broken in our community?

How is keeping the prohibition law a test of good citizenship?

Should we report violations of the law? Why?

CHRISTIAN EDUCATION FIELD NOTES.

Some of the Churches in the Southern Christian Convention have used the leaflet "Rally Day to Easter" with their young people and found the suggestions helpful. The Young People's Department of our Church has just issued another leaflet called "Easter to Rally Day," which gives suggestions for worship, study, play and service for young people's groups from April through September. Copies may be had free of charge.

Many young people's groups—Christian Endeavor Societies, Missionary Societies, and organized classes—will be interested in the new leaflet of "World Friendship Programs" which has been prepared by the Department of Christian Education and Missions. It has eleven programs, with splendid suggestions for each. Price 10 cents. Order from the writer.

The Elon and Bethlehem Summer School programs are now ready for publication. Both programs have been planned to include instruction, recreation, worship and fellowship. Notice THE CHRISTIAN SUN for programs and further notice.

PATTIE COGHILL,
Field Secretary.

MOTHER-DAUGHTER WEEK.

"Mother and Daughter Week" begins with Mothers' Day and continues through the following Sunday, which has been used in a number of places as "Daughters' Day." This year, "Mother and Daughter Week" will come May 12th to 20th. Suggestions for mother and daughter banquets, special meetings for the week, songs, and so forth, may be ordered from the Board of Religious Education. It is hoped that a much larger number of Churches will observe "Mother and Daughter Week" than ever before.

The purpose of the week has been stated by the International Council of Religious Education as follows:

"1. To give the mother a better understanding and appreciation of her daughter, and to give the daughter a better understanding and appreciation of her mother, so that, in spite of the differences in thought and experience between the two generations, they may genuinely share life with each other.

"2. To help both mothers and daughters to find in the Church and Church school a channel for the expression of their finest selves, thus securing, in the work and support of the Church, their cooperation.

"3. To bring to a focal point the community-wide interest in mother and daughter relationships."

Some Women's Bible Classes or an organized Young People's Class might promote interest in the observance.

PATTIE L. COGHILL,
Henderson, N. C. *Field Secretary.*

YOUNG PEOPLE'S RALLY.

Rallies of the Alabama Missionary Conference will be held on the following dates:

Group 2, at Pleasant Grove, April 29th. President, Mrs. V. L. Carter, Wadley, Ala.; secretary, Mrs. J. P. Hill, Abanda, Ala.

Group 4, at Rock Stand, April 22nd. President, Mrs. V. E. Kitchens, Roanoke, Ala.; secretary, Mrs. J. B. Swann, Roanoke, Ala.

Group 1 met at Rock Spring April 1st. President, Miss Ruby Orr, Lineville, Ala.

Group 3 met at Bethany, April 8th. President, Mrs. J. W. Collier, Five Points, Ala.

COMING EVENTS.

April 28-29.—Children's Division Institutes, Henderson, N. C., for the Churches of Vance, Warren and Franklin Counties, Eastern North Carolina Conference.

May 31-June 1.—Valley of Virginia Sunday School and Christian Endeavor Convention, Olivet (G), Mr. R. A. Larrick, Winchester, Va., president.

June 12-13.—Western North Carolina Sunday School and Christian Endeavor Convention; place undecided; Mr. C. A. Walker, Burlington, N. C., president.

June 21-22.—North Carolina and Virginia Sunday School and Christian Endeavor Convention, Durham, N. C., Mr. W. B. Truitt, Greensboro, N. C., president.

June 23-30.—Young People's Summer School, Elon College, N. C.

July 1-7.—Bethlehem Summer School of Christian Education, Wadley, Ala.

July 10-11.—Eastern North Carolina Sunday School and Christian Endeavor Convention, Mt. Catawba Springs, Prof. L. L. Vaughan, Raleigh, N. C., president.

July 17-18.—Eastern Virginia Sunday School and Christian Endeavor Convention.

PATTIE COGHILL.

PROGRAM OF THE YOUNG PEOPLE'S SUMMER SCHOOL, TO BE HELD AT ELON COLLEGE, N. C., JUNE 23-30, 1928.

Saturday, June 23rd—Opening Day.

3:00. Registration and Reception.
5:50. Fellowship Supper.
7:00. Vesper Service on Campus, Mr. Hardcastle in charge.
8:00. Opening Meeting in Chapel—Announcements. "What Are We Here For?" Dr. Rowland in charge.
9:30. Sing—Good-Night.
10:30. Taps.

Sunday—Worship and Fellowship.

Morning.

Special Class for Young People—Dr. W. A. Harper, Teacher.

Church Services—Dr. W. Knighton Bloom.

Afternoon.

4:09. Outdoor Meeting—Mr. Hermon Eldredge in charge.
5:30. Supper.
7:00. Christian Endeavor Meeting—V. M. Mulholland, Leader.
8:00. Church Services—Dr. C. H. Rowland.

Monday Through Friday.

6:45. Rising Bell.
7:15. Breakfast.
7:45. Clean-Up.
8:15. Morning Watch—Conducted Individually.
8:45. First Class period:
1. "The Story of the Bible"—Mr. Hermon Eldredge.
2. "The Bible and Missions"—Dr. W. P. Minton.

9:30. Second Class Period—Credit Courses:
1. "Young People's Division Organization and Administration"—Mr. Hermon Eldredge.
2. Children's Division, "Materials and Methods"—Mrs. J. W. Fix.
3. "Youth and Worship"—Rev. H. S. Hardcastle.
4. "Youth and Recreational Leadership"—Miss Essie Cotten.

10:25. Assembly—Surprises.
10:45. Third Class Period:
1. "Missionary Methods for Young People"—Dr. W. P. Minton.
2. "The Story of the Christian Church"—Dr. W. A. Harper.

11:35. Fourth Class Period—Repeat Credit Courses.
12:30. Dinner.
1:30. Rest and Study.
3:00. Recreation (in charge of Class in Recreation).
6:00. Supper.
7:00. Vesper Services (in charge of Class in Youth and Worship).
8:00. Evening Program (vary).
9:00. Sings, Stunts, Games, etc.
10:30. Taps.

C. H. ROWLAND, President.
PATTIE COGHILL, Secretary.

Christianity is not worth the snap of your finfer, brotherhood is a fiction, sonship with the Eternal is a myth, unless it makes men love men. To put the matter more concretely, unless you and I love men and do by them as we would that they should do by us, we are not the sons of God.—*Alexander Lewis.*

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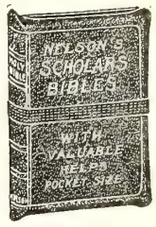

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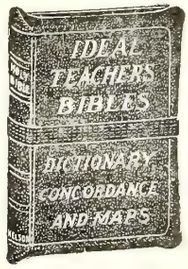

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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

"WHAT WILT THOU HAVE ME TO DO?"

"If any man will come after me, let him deny himself and take up his cross and follow me."—Matt. 16:24.

Does it follow that if we do not deny ourselves we cannot be followers of Him?

Peter had just confessed that Jesus was the Son of the living God and vowed his loyalty to Him. Jesus had blessed him with the power of the keys of heaven. Jesus then, in a sentence, instructed him in heaven's fundamental philosophy, viz: if you are unwilling to sacrifice to achieve the goal, you are not of me; you are a hindrance to me, and that is devilish.

One day a man said, "I do not intend to deny my wife and children anything for the support of the Church. They come first." What would Jesus say? Repeat the text.

My friends, we are not our own. We are bought with a price. We are saved by His blood. God has the right of our souls. The man who makes a watch has the right to demand of it the time of day. To live for God this way means sacrifice daily. We must crucify ourselves on many a cross for the sake of others. To be self-centered and unsacrificial means to speak as we please, to do what seems best for us means to take liberties and pleasures that gratify us. That is Satanic, wholly unlike Christ. Our daily attitude should be: "Lord, what wilt Thou have me do?" and know that he who would secure great results must go through great self-denial.

Prayer.—Our Father, teach us how to make first things first. Reveal to us Thy will today and enable us to be humble and do that. Forbid that we shall neglect the Church for feelings or weather, or dislikes of any kind. And as we bow in prayer may we love the Spirit and worship Thee in spirit and truth. *Amen.*

TUESDAY.

SAYING GOOD-BY TO SELF.

"And when he came to himself."—Luke 15:17.

We are ourselves only when obeying our higher and nobler impulses, and we think less of ourselves when we see ourselves as others see us. Our most valuable experience is when we come to ourselves so that we may see ourselves as we are. It is then, and then only, that we arise to achieve.

That the prodigal came to himself was the most fortunate arrival of this misguided youth, for it enabled him to see himseelf and inspired him to restoration to a father's heart, replacing him in home comforts, domestic joys, and real living, where he sustained the proper relation of his father.

The prodigal had early training which gave him a well-wrought foundation and which gave him a pre-established harmony with his father, so that when he decided to give up pursuit of pleasure, when he decided to stop ministering to his flesh, when he sought no more to gratify himself, when he decided to give leadership to the father's will, he found the greatest pleasures he had ever known. At home he found soul-culture. He now sees wherein he was mad, and he wonders that it was possible. There is only one answer; that is, he had not been himself. He had deserted all that would bring him success and happiness. That is a parable of our way to God. Any prodigal may come. But why should one come from the depths? Can't we, from childhood, grow in grace and forestall a bad past? I think we can.

Prayer.—Our Father, help us to keep our hearts open to Thy presence. May we cultivate the listening habit. May we never forsake Thy house nor Thy way. May we study to know the higher and nobler calls of life and forbid that we shall ever turn our backs upon our better selves. *Amen.*

WEDNESDAY.

Lesson: Acts 14:1-28.

1. Paul drew the attention of the people not by his learning, but by his vision of God.
2. Salvation is the one message of the gospel.
3. The gospel does two things: It stirs up the bad and it also stirs up the good.
4. Kind looks and deeds constitute the best defense any time.
5. Conversion and growth in grace are two things. The one is the gate to the kingdom, and the other growing in strength of character by trial, persecution, etc.
6. Success crowns faithful labors. Bad men may hinder, but they cannot destroy.

Prayer.—Dear Father, Thou hast promised to be with us unto the end of the world. We need Thee. We need a vision of Thyself. Oh, keep us in perfect peace whose mind is stayed on Thee. *Amen.*

THURSDAY.

A PROPHET IN THE WINE-PRESS.

"Moab . . . hath not been emptied from vessel to vessel, therefore his taste has remained in him."

The way of extracting juice from the grape and perfecting good wine was to empty from one vessel into another until by the fermenting and pouring-off process the best refined wine was obtained.

This is God's figure for refining the soul. At home, Elijah was in the grill-press, where he went through much bitterness, hard times and much suffering, but where, out of the same, he grew zealous for the Lord. God said that Moab had not had the wine-press.

Out of this experience, Elijah was able to stand before the king and point out his sins; he was able to command Divine provisiion in starvation, fight for the victory at Carmel, and endure to the end all because he stood daily before the Lord ("before whom I stand"); because he "acknowledged God in all his way"; because at all times he was obedient to God's voice; because he sought to be what the Lord wanted him to be; because of his appalling faith—and in so being, his life was filled with a passion for the glory of God and forsook anything that was necessary to keeping him steadfast in all these. Can we?

Prayer.—Our Father, we desire to live in Thy presence. We desire the consciousness of it as our overmastering thought. May we dwell in Thy absorbing vision. We open our souls to Thee. Fill our every capacity. Show us the way wherein we should walk. *Amen.*

FRIDAY.

GOD EVERYWHERE.

"Their God is a god of the hills."—1 Kings 20:22-23; Acts 17:27 (R. V.).

Benhadad and his soldiers could not understand their defeat. Picked men of the Syrian army had been sent scurrying by an inferior force of Jewish warriors. After much study of the situation, Benhadad and his counselors gave this dictum: "The God of these Jews is a god of the hills; therefore, we erred when we fought them in the highlands. Next time we will battle in the plains."

So the next struggle was forced in the low country. Again Benhadad was routed. Now, through humiliating experience, it was learned that the God of the Jews was as powerful in the plains as He had been in the hills. Benhadad was nonplussed. Like all the pagans of that far-off day, he believed there were many gods, each deity with power in only one locality. Reflect a moment, however. Do we not all, at some time in our experience, fall into a similar blunder? Recently a Christian girl who had lived on an extensive plantation in the South, turned to the metropolis for study. "My grasp on God is being tested," she wrote to the mistress of the parsonage. "At home, God seemed near and personal; but here. in the tumult of the city, how can even God keep in mind so many hurrying millions? I seem so small; the universe so large!"

This young woman came to appreciate the attitude of ancient Benhadad. She has learned since, however, that even the sparrows are known to Him; so she is happy again. It is truly a great and complex world; but our God and our Saviour are more than equal to the task.—*Rev. John Harrison Allen.*

Prayer.—By one of the parents, asking for an increase of faith, and that we may have the happy assurance of the Father's closeness to each one of us.

SATURDAY.

WHEN FAITH LEADS THE WAY.

"If ye will not believe, surely ye shall not be established."—Isa. 7:7-14.

About 270 years before the birth of our Saviour, seventy learned men, in a great city in Egypt, gave to believers in their own tongue a Greek translation of the Holy Scriptures, known and loved as the Septuagint, and it is the Old Testament portion of the Bible in use by the Greek Church today. Turning to our motto-verse as given in this translation, we read: "Unless ye believe, ye shall not understand." In the margin of our dependable King James' Version we have this: "Do ye not believe? It is because ye are not stable."

These different ways of putting the thought of the Hebrew prophet are only varied facets cut on the same diamond of truth by divinely used workmen who sought to bring out the beauty and the meaning of the inspired Word. The teaching which the verse has for us is clear. It tells us that if we would enter the broad and ever-ripening fields of knowledge, faith—the daughter of reason—must first let us in through her gate. For the discoveries of truth are apt to be along the avenues where faith leads the way. She, with torch in hand, conducts the sons of truth to truth's true source in God.

What music for the heart is in these words of Jesus: "I have not found so great faith; no, not in Israel." "Only believe!" "All things are possible to him that believeth." The demand of Thomas, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe," is met by the challenge of Jesus, "Reach hither thy finger, and behold my hands; and reach thy hand, and thrust it into my side," but there is the caution, "and be not faithless, but believing."—*Rev. J. Thos. Foster.*

Prayer.—By one of the parents, asking that our faith may be strengthened, and that with its

(Continued from Page 12.)

Christian Orphanage

Dear Friends:

Our good women are very kind to us indeed, and to make Easter a happy occasion for our children they have sent to us the following: The Ladies' Missionary Society, Wadley, Ala., 4 dresses, 3 suits, 47 towels, pants, socks, aprons; Miss Dora Ballentine, 1 dress; Mrs. C. V. Dunn, 2 dresses; Women's Missionary Society, Wadley, Ala., 4 yds. dress goods, 1 dress, socks, second-hand clothing, etc.; Women's Missionary Society, Ingram Church, Va., 6 new dresses; Women's Missionary Society, Burlington Church, 600 candy eggs for Easter; ladies of the Christian Church, North Manchester, Ind., 1 box clothing; Golden Rule Class, Raleigh, 1 box clothing for Velna Dorsett; Ladies' Missionary Society, Bethel Church, Mansfield, Ill., 15 second-hand dresses, 12 new dresses; Women's Missionary Society of Leaksville Church, Valley Va. Cent. Conf., 30 doz. hen eggs for Easter.

Easter has been a happy occasion for a number of years for our children, and our good women make it possible by their thoughtfulness. They have received many pretty little dresses and 600 candy eggs and thirty dozen hen eggs, and the superintendent has promised them ice cream, and the matrons have killed enough hens to supply all the tables for Easter Sunday dinner. We have a fine crowd of children now, and to get them from all sections as we do, I believe they will compare well with any school in our county. We have one little girl that is leading the whole school in making "excellent" in all her studies.

We have one in the graduating class this year And many others are making splendid grades. who is standing right at the head of his class. We are proud of our boys and girls.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 12, 1928.

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Elon Christian Church	$ 6.25	
Lebanon	2.27	
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		18.91
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Hanks Chapel	6.00	
Turner's Chapel	1.30	
High Point	3.83	
		18.41
Eastern Virginia Conference:		
South Norfolk	$ 9.41	
Mt. Carmel	5.67	
Holland	9.00	
First, Portsmouth	11.72	
First, Richmond	17.42	
Ocean View	4.65	
		57.87
Valley Virginia Conference:		
Leaksville	$ 3.11	
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		6.92
Special Offerings.		
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Mr. Roberts, support of children	40.00	
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W. A. Rascoe, support of Lois	15.00	
Elon Church, budget payment	125.00	
W. H. Lee, support Mary Dell	25.00	
P. R. Hardee, Stem, N. C.	10.00	
Berea Sunday School, Baraeca Cl	12.13	
Junior Class	4.01	
Philathea Class	5.01	
Junior Philathea Class	4.41	
Junior Girls' Class	1.18	
Junior Boys' Class	3.55	
Primary Class	2.50	
		307.79
Grand total		$4,542.82

(Continued from Page 12.)

increase there may grow in each of us a greater capacity to work effectively for the advancement of the kingdom.

SUNDAY.

FAITH SURMOUNTS AFFLICTION.

"The Lord gave, and the Lord hath taken away."—Job 1:20-22.

That is a pathetically sad picture, as the imagination paints it, of the man of Uz in the radiance of a day of Arabian summer, receiving the messengers as they arrive one after the other. For a moment, the old patriarch is stunned and well-nigh overwhelmed. He had thatched his house of life in the calm days, and now that the tempest had come, he was prepared to meet it. "The Lord gave, and the Lord hath taken away"—that was his doctrine. He still held fast to his faith in the divine wisdom and justice.

All adversity is not God's heavy hand. We ourselves are responsible for many of our tears. A great sufferer, in trying to account for her days and nights of pain and weariness, wailed, "Oh, the sins of my youth! The sins of my youth!" "Whosoever soweth to the flesh shall of the flesh reap corruption," said Paul, and no law ever worked with more terrible accuracy.

But often adversity is the heavy hand of God. It paints dark backgrounds and deep shadows. "The Lord hath taken away!" That has grown into the consciousness of the Christian world. Even when His children make their own tears, God seems to assume a kind of responsibility, and His hand of love transmutes them into living pearls of light.—*Rev. A. J. Reynolds.*

Prayer.—By one of the parents, asking that in the days of trial and suffering we may look with assurance to Him who is both all-wise and all-just, and who, if we ask Him in faith, will come to our aid and help us to bear our burden.

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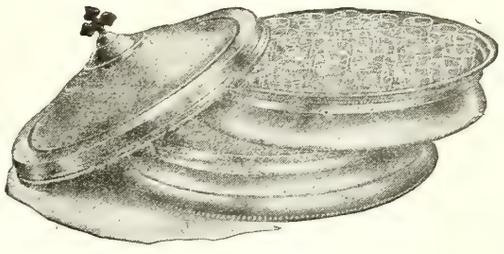

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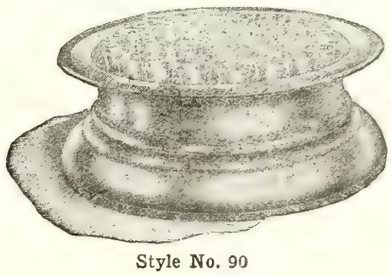

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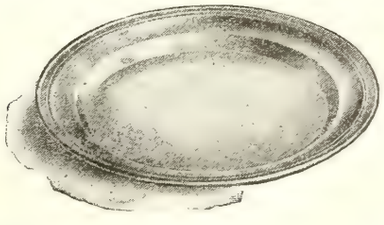

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The Church offers to men the most inspiring task in the world. It gives them a view of life which lifts them out of themselves and relates them to vast purposes. It has a world-wide program of social adjustment, sanctioned and empowered by religion. It offers modern men a fighting chance in the great struggle to improve the conditions of life here on earth. It asks men to devote their best talents, their keenest wisdom, and their highest genius in making this world what it ought to be.

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New York City.

WINDSOR, VA.

I am very happy to report to The Sun some of the things that the people are doing over here. We were very glad to have Bro. J. M. Darden and Mr. and Mrs. Sam Leonard Davis with us at both Antioch and Isle of Wight Christian Churches on last Sunday, April 1st. Mrs. Davis gave a very impressive talk on "The Bible and Missions." Mr. Davis presided at the piano. The music was beautiful; the song service good.

We are rejoicing over the fact that our people are beginning to see the need of missions. They went over the top and raised their mission quota, the amount equal to one-sixth of the pastor's salary. May the Lord continue to bless us and help us to see that the fields are white already unto harvest.

Bro. Darden spoke at Isle of Wight in the afternoon. His message, as usual, was good and to the point—"Why I Believe in Missions." He gave us some of the facts that have been wrought out of missionary work done in our own denomination, and others also. Bro. Davis played the piano while Mrs. Davis conducted the song service. We are glad to report that the quota was raised here also. I believe there is a great future for any Church that believes in missions strong enough to support missions in a substantial way. May God bless and give us greater missionary zeal, that the gospel message of Jesus may be carried into lands where they know not the Saviour.

Geo. A. Pearce.

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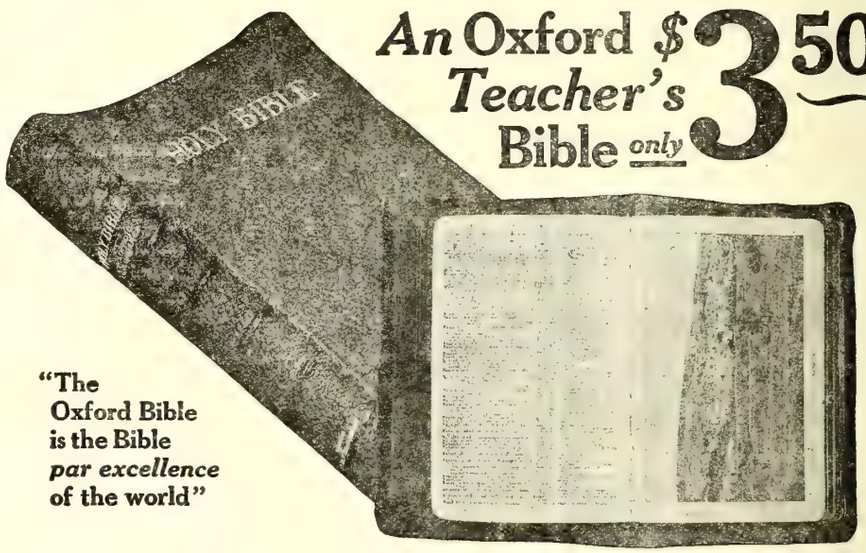

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FIELD NOTES.

After a delay of several weeks, work is to be resumed on the Bethel Church and pushed to completion. Excavation has been done and the funds are in hand for the installation of a furnace at the Mt. Olivet Church, Greene County. Through the efforts of the Ladies' Aid Society, the windows toward the adjoining school grounds have been equipped with strong screens.

The Whistler's Chapel Church has received a gift of a beautiful walnut pulpit. The donation stirred the members to make other improvements. A platform has been built, the Church painted inside, the pews stained and the grounds improved.

A committee has been appointed at High Point, where I am supplying, to select a place for a new Church to take the place of the one recently burned.

The writer assisted in organizing Sunday Schools at St. Peters and East Liberty on March 25th. The following officers were selected: East Liberty—C. L. Kite, superintendent, and Miss Gertrude Monroe, secretary; St. Peters—E. W. Daniel, superintendent; C. W. McCoy, assistant superintendent; Miss Leona Rion, secretary. Sandy Bottom organized their Sunday School March 25th, with June Conner as superintendent; John Haney, assistant, and George W. Shiflett, secretary.

A meeting was held at Whistler's Chapel March 11th, in which six of my nine regular Churches were represented by committees or letters. The meeting was to arrange for the paying of the rent of a parsonage. All of my Churches except one have taken steps to co-operate in the movement. The writer deeply appreciates this spirit of co-operation and loyalty on the part of his congregations.

The central committee elected to have the management of the fund consists of R. L. Ettel, who is largely responsible for the movement; Mrs. Mahlon Clem, and J. A. Kagey.

W. T. WALTERS.

SEPARATION.

(Continued from Page 7.)

touch not the unclean thing; and I will receive you." Again Paul says, "And the very God of peace sanctify you wholly. And I pray God your whole soul and body be preserved blameless unto the coming of our Lord Jesus Christ." God's people are an isolated people. God says in speaking of His people, "Lo, the people shall dwell alone and shall not be reckoned among the nations."

Once they were in bondage, groaning under oppression, but now in the service of God, and heirs of the world to come. The Red Sea is crossed and rolls between them and their persecutors as an iron wall. They were forgiven and redeemed with their backs on Egypt. A people saved by the Lord were they. So with the people of God today, their ransom has been paid with the precious blood of Jesus Christ. They have been plucked from death and the grave because another has died and risen for them. To that other One they belong, not to themselves or the world. Separated unto Him and His service are they. The separation we are writing about means entire consecration. God said to His people, through Moses, "Thou shalt not wear of divers sorts, as of woolen and linen together. A Christian is to wear only the robe of righteousness. Some one has said, "Whoever forbids my robe (righteousness) forbids my presence. We are not to dress in imitation of the world. These laws in the writings of Moses were made to set forth how God abhors all mixture in religion. Sin and salvation will not mix. Paul says, "Put off the old man, with his deeds, and put on the new man, the Lord Jesus Christ."

Now, let us notice briefly the separation which comes into our lives through sanctification. God said to the children of Israel, "Thou shalt not plow with an ox and an ass together. The ox being stronger than the ass, their pulling would be unequal. The stronger drags aside the weaker, and the weaker impedes the progress of the stronger." It is said, "Unequal yokes make bad plowing and crooked furrows." Amos asks a striking question in this connection: "Can two walk together except they be agreed?" Again Paul says, "Be ye not unequally yoked together with unbelievers." Carnality and spirituality will not agree. They cannot live together agreeably in business, in the home, nor in the heart. "Ye cannot serve God and mammon." They are so entirely different that to serve the one you must separate entirely from the other.

Norfolk, Va.

The religious activities organization of our college has decided to have a group of students give evangelistic messages to their fellow-students, one each week for the next four weeks. This is a capital idea, and we feel sure that great good will result from the heart-to-heart talks of these earnest Christian young people to their fellow-students. We note with pleasure the growing Christian interest and concern manifest on the Elon campus.

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MORGAN.

Mrs. Eugenia C. Morgan died at her home, Suffolk, Va., March 31, 1927, aged 68 years. The funeral services were conducted at Holy Neck Church on the 2nd of April by the writer, assisted by Drs. W. W. Staley and H. S. Hardcastle. The music was furnished by a quartet from the Suffolk Christian Church. Mrs. Morgan leaves the following children: William Lebbens, Rocky Mount, N. C.; Mrs. J. J. Harlette, Suffolk, Va.; Spurgeon Hurley, Chicago; Aubrey Foy, Suffolk, Va.; Virgil Rochelle, Philadelphia; Joseph Carleton, Philadelphia, Pa.; Lucius Pierre, Elizabeth City, N. C.; Omar Hilliard, Philadelphia; Jeptha Seth, Suffolk, Va.; Vivian Clarence, Salsbury, N. C.; Mrs. G. C. Gatling, Gates, N. C., and Miss Annie Eugenia, Suffolk, Va. She also leaves fifteen grandchildren.

The deceased was the widow of the late L. H. Morgan, and daughter of Dempsey B. and Annie Rawles Jones, of Nansemond County, Va. She became a member of Holy Neck Church in early life and remained faithful and devoted until her death. For many years she had been sorely afflicted and endured intense sufferings which she bore with a Christian fortitude rarely seen. Love and devotion to her Lord was the supreme passion of her life and was manifest in every phase of her life. Tender and self-sacrificing in the home, kind and generous to her neighbors, compassionate and helpful to the unfortunate, with love and loyalty to her Church and with an unfaltering faith in God she lived a life glorious in victory over the world and in the "fruit of the Spirit."

N. G. NEWMAN.

HORTON.

Elizabeth Horton departed this life on March 23, 1928, aged 84 years and 19 days. She had been a member of the Christian Church at New Hope, in Franklin County, N. C., for near forty years. During her last illness I was told that she would shout and praise God for nearly an hour at a time. She was a ripe shock and ready to be garnered. She leaves to mourn their loss two daughters and one son. God bless the bereaved. Funeral and burial services conducted by the writer.

P. T. KLAPP.

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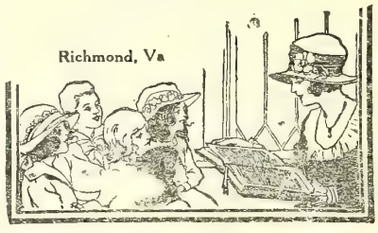

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VOLUME LXXX. RICHMOND, VA., THURSDAY, APRIL 19, 1928. NUMBER 16.

THE SUN'S OBSERVATORY

CHURCH UNION COMMISSION REPORTS

The undersigned representatives, appointed from the Commission on Interchurch Relations of the Congregational Churches and the Commission on Christian Unity of the Christian Church, believe that the hour has come when, in the interest of the kingdom of God and of the larger usefulness of their respective denominations, these two communions should immediately take steps toward an organic union.

We, therefore, recommend to our respective commissions and, through them, to the National Council of Congregational Churches and to the General Convention of the Christian Church:

1. That each of them, at the earliest possible date, take action endorsing an organic union between the Congregational and Christian Churches.

2. That the basis of this new relation shall be the recognition by each group that the other group is constituted of the followers of Jesus Christ. Each individual Church and each group of Churches shall be free to retain and develop its own form of expression. Finding in the Bible the supreme rule of faith and life, but recognizing that there is room for wide differences of opinion among equally good Christians, this union shall be conditioned upon the acceptance of Christianity as primarily a way of life, and not upon uniformity of theological opinion or any uniform practice of ordinances.

3. That the autonomy of each local congregation and the right of each individual member to follow Christ according to his own conscience shall remain undisturbed.

4. That the United Church shall, for the time being, be called "Congregational-Christian," allowing each local Church to continue the use of its present name if it so desires.

5. That as soon as this proposal shall have been ratified by the official bodies of the two organizations, a committee of equal number from each communion, adequately representative of each denomination, shall be appointed to study the whole situation carefully and to recommend a plan for the complete unification and management of their enterprises and program of work. In the meantime, every possible step should be taken by the two commissions to promote mutual acquaintance among the two constituencies and to canvass the practical questions involved in a merger.

6. That as soon as possible after the joint committee provided in the preceding paragraph is ready to report, a general convention, including the two bodies, shall be arranged, at which the report of the committee shall be acted upon. For this joint convention the executive committees of the two denominations shall make all arrangements.

7. The commissions recognize that numerous practical details will be involved. They are confident, however, that, being united in purpose, no insuperable obstacles will appear, and therefore propose that the two bodies go forward in mutual confidence.

FRANK G. COFFIN,
LEON E. SMITH,
For Commission of Christian Unity.

FRANK K. SANDERS,
CHARLES E. BURTON,
For Commission of Interchurch Relations.

These recommendations have now been approved by the Commission on Christian Unity of the Christian Church. The members of this commission are Dr. F. G. Coffin, Iowa City, Iowa; Dr. L. E. Smith, Norfolk, Va.; Dr. R. C. Helfenstein, Dover, Dela.; Dr. W. H. Denison, Dayton, Ohio; Dr. F. H. Peters, Defiance, Ohio; Dr. Alva M. Kerr, Dayton, Ohio; Dr. W. A. Harper, Elon College, N. C.

AN EXPLANATION AND PLEA.

BY REV. F. G. COFFIN, A. M., D. D.,
Chairman of Commission on Christian Unity.

In this issue of THE CHRISTIAN SUN may be found the recommendations relating to organic union between the Christian and Congregational Churches, as adopted by the commissions representing the two communions. The commissions have compiled the recommendations in the spirit of Christian co-operation. There has been but one dominating motive in the whole effort, viz: a greater efficiency for the kingdom of God. There has been no play for advantage on the part of either, but each has sought to recognize and embody the viewpoint of the other as fully as possible, and certainly in no way to violate the position or restrict the freedom of the other. Perhaps each group would have changed the phraseology somewhat had it been dealing solely with its own constituency. There are forms of expression growing out of the life of an organization which become fixed in its nomenclature. In order to state a position which will accommodate both bodies, each must be as generous in its verbiage as it is in the spirit which craves closer affiliation.

Our readers are urged to seriously study the recommendations of the joint commissions and to approach this new experience in our organic life in the spirit expressed in the last item of the report. May a few of the things to be remembered be pointed out here?

First, the report does not aim at finality. It expresses an attitude and suggests only the initial steps. It does not outline a fixed plan to which each must subscribe or stay out. Instead, it anticipates that the two bodies will come together in Christian love and liberty, and together find the most conge[illegible]fficient way of expressing their [illegible]constructive programs. As stated [illegible] it is mostly a recognition of the [illegible] of each other, the rights and privi[illegible]which belong to each and the great community of interest which binds us together. The commissions anticipate that the two communions will begin with mutual love and confidence and work out their plans and programs together just as we do in the founding of our homes.

Mrs B F Frank Rt 4 12-1-28

Second: The initial document leaves undisturbed the rights of each individual member and each local congregation. There is not a member or a congregation in the Christian Church whose liberties will be infringed in the least. In fact, the amalgamated organization will stand exactly upon the foundation which the Christian Church has always occupied. Though the six principles of our Church are not categorically stated as we are accustomed to seeing them, they are in other phraseology the basis of the whole arrangement.

Third: The designation of the two united Churches ("Congregational-Christian") is not altogether satisfactory to any of the commissioners, but seems to be the most appropriate title under the circumstances. It is regarded as tentative. It is the hope that ere long other communions may join the movement; efforts to that end are in process. Such an outcome will give warrant for some universal name, such as the United American Church or the United American Christian Church. To have adopted such a pretentious title for but two smaller denominations seemed presumptuous and might prove prejudicial to the more inclusive movement on which our hearts are set. When organizations go into a movement they prefer to help build the movement into which they go.

Fourth: Entrance into the union through the plan outlined closes no doors before us. It leaves us free to follow the wisdom made possible by later developments and together to find the way which will most efficiently carry out the desire of the Lord among men.

The commission asks your prayers and counsel in this proposed venture, and earnestly solicits your suggestions. Correspondence may be addressed to the chairman of the commission.

"Lives are like money, in that their chief function is to be spent. The great matter is not whether we live or die, but what we accomplish by living or by dying. Three hundred dollars represents a vast expenditure of human labor. So regarded, it is in a way a consecrated object. One might call it a vast expenditure of human life. It would be well if we thought more of money in terms of human life and not so much of human life in terms of money."

NOTES-PERSONALS

The Conference of the Carolinas of the Congregational Church is to meet in Asheville May 9th to 11th. It is expected that Drs. C. H. Rowland and G. O. Lankford will attend this Conference.

Quite a number of our Churches have held a series of evangelistic services leading up to Easter. Here is hoping that they will report promptly the good news as an inspiration to the entire Church!

Mr. and Mrs. P. J. Carlton are to sail for Europe, to be gone two months, on the 18th. The Christian Sun readers will wish for them every happiness and success on their voyage. They will return about the middle of June.

Rev. M. F. Allen has been conducting evangelistic services at several places since his recent announcement that he would enter this field and give up his pastorate at Newport News. However, Bro. Allen's Church has prevailed on him to reconsider his resignation and to remain with them throughout the Conference year.

The Acting Missionary Secretary, J. M. Darden, is greatly encouraged by the response that he is receiving in his appeals to our pastors and Churches to raise one-sixth of the pastors' salary for missions. He says that he finds the people everywhere devoted to Dr. Atkinson and the mission cause.

A united Sunday School of Christians and Congregationalists, with other denominations co-operating, has been organized at Star, N. C., with Prof. W. H. Freeman, of the Christian Church, as superintendent. This Sunday School also expects to maintain preaching services, and the Christian Church group there has been asked to supply a pastor once a month.

We have secured articles for publication in The Christian Sun from the following missionaries of our Church in foreign service: Rev. Wm. Q. McKnight, Miss Martha R. Stacy, Miss Angie Crew, Dr. A. D. Woodworth, and Miss Victoria Adams. The acting editor believes that the reading of these articles by our people will add greatly to our intelligent interest in and support of the mission cause.

Dr. Atkinson writes that he continues to improve, but that his physician has persuaded him to remain until the first of May. Mrs. R. T. Bradford, Dr. Atkinson's daughter, is with him at this time. It is a source of real satisfaction to the acting editor that Dr. Atkinson has found it feasible to send in "editorial correspondence," and that he will likely continue this now without interruption.

There is considerable interest in the district missionary rallies held by the women of the Church in the various Conferences and districts at this time. It is hoped that those that are yet to be held will be largely attended. These conferences meet for one day only. They are wonderfully productive of missionary interest and zeal.

President Lewis H. Keller, of the Atlanta Theological Seminary, has been in several of the large centers of Congregational influence the past few weeks. He finds the sentiment ripe throughout the Congregational Church for union with the Christian denomination, and he also finds the educational leaders of his Church in hearty sympathy with the removal of the Atlanta Seminary to Elon College and a close affiliation between these two institutions. President Keller is to appear on the program of the Southern Christian Convention, in Richmond, and will speak on "Christian Education."

Again let us say if there are Churches in the Christian denomination in the South that lack pastors, we shall be glad to bring such Churches into co-operation with pastors, and if there are Churches that do not feel that they are able to employ a pastor but would like supply preaching from time to time, if they will make their wishes known to The Christian Sun office efforts will be made to supply them.

Please do not fail to real the official communication in this issue entitled "Church Union Commission Reports," as issued by our commissioners, and the article by Dr. Coffin entitled "An Explanation and Plea." Dr. Coffin is President of the General Convention of the Christian Church. He and Dr. L. E. Smith, President of the Southern Christian Convention, were the sub-commissioners representing the Christian Church in this discussion of Christian union with the Congregationalists.

Elon College professors are beginning to make their annual visits to high schools on commencement occasions, giving literary addresses and preaching baccalaureate sermons. Upwards of fifty such invitations have already been accepted for this season. The professors, too, are active in giving addresses in our Churches on memorial day occasions and for other special events. The college is fortunate in having on its staff men and women who are capable of rendering such service, and it is always glad to have them go whenever it is possible.

The Chicago and Illinois elections at this time are cause for congratulation throughout the nation. Chicago has been the most lawless center of the United States for the past two years. The good government forces won not only in the city, but throughout the State. The *Christian Century,* perhaps the leading interdenominational religious periodical in the country, was active in the campaign against the forces of lawlessness. It is a tribute, therefore, to religion and to religious leadership that this political clean-up has been recently achieved.

Rev. W. T. Scott, who is now doing graduate work in the Union Theological Seminary, New York City, and who has recently graduated from Yale Divinity School with the B. D. degree, was a happy visitor to the college on last Thursday. He conducted the chapel services and gave an uplifting message to the students. Bro. Scott is ready for an active pastorate in the Christian denomination. He is exceedingly anxious to serve his own Church, and he is likewise exceedingly well qualified by training and by consecration of personal life and purpose to render great service as pastor.

The National Council of the Congregational Churches has just issued a statement to the effect that during each year 500,000 accessions—the majority of them upon their first profession of faith—are being annually received by the Protestant Churches of America at Easter time and that a considerable more than a million members are being received by these Churches each year. This represents an increase of about 3 per cent, which is 13 per cent greater than the rate of increase in population. The statement attributes the favorable condition of the Churches in this respect to their programs of educational evangelism which are particularly effective in the Church schools.

WANTED A PASTORATE.

A fully ordained minister desires a change at once, instead of the field work he is now doing. A splendid preacher and pastor, well trained in schools and by twenty years' experience. Write H. D., care The Christian Sun, Richmond, Va.

RICHMOND CHURCH.

We are awaiting with patience (little bit) the publication of the program for the Convention. We have full confidence in the committee that it will be a great program, given by great men and women, and that great results will be the fruitage. You will find a great people here, limited, to be sure, in their resources to serve, but they will do their best. If you are coming as a delegate, won't you please drop us a card and tell us?

We are praying our Heavenly Father that this meeting may be a "mountain-top" experience, and that we may not only see the Christ who leads, but that we may see the duty and service to which He calls us.

If you come by automobile, you will find our Church on the corner of Grove Avenue and Shepard Street, just two squares west of the Boulevard. If you come by train, get on a Belmont car and get off at Grove Avenue and go east one square. The Belmont car passes both stations. All the meals will be served at the Church, beginning with noontime lunch on Tuesday, May 1st.

C. C. Ryan.

3206 Grove Avenue.

LIST OF DELEGATES.

The following is an official list of the delegates from the Eastern Virginia Christian Conference to the next session of the Southern Christian Convention, to be held at First Christian Church, Richmond, May., May 1st to 4, 1928. Please notify Dr. C. C. Ryan, Richmond, Va., if you can attend.

Ministers—F. D. Ballard, J. N. Cutchin, J. L. Foster, W. H. Garman, W. D. Harward, H. S. Hardcastle, W. H. Denison, A. R. Flowers, J. W. Fix, W. C. Hook, L. L. Lassiter, R. C. Helfenstein, F. C. Lester, T. N. Lowe, J. F. Morgan, N. G. Newman, O. D. Poythress, G. A. Pearce, C. C. Ryan, W. W. Staley, M. W. Sutcliffe, W. R. Sutcliffe, J. M. Roberts, L. E. Smith, J. G. Truitt, E. B. White, H. C. Caviness.

Laymen—M. W. Hollowell, R. B. Odom, Mrs. A. J. Rountree, Dr. J. W. Manning, J. A. Eley, M. J. W. White, L. R. Jones, Jack Brothers, W. J. Stephenson, P. J. Kernodle, Mrs. M. L. Bryant, V. Lee Hanbury, J. P. Dalton, I. A. Luke, B. D. Jones, I. T. Byrd, C. D. West, Mrs. L. W. Stagg, Mrs. J. B. Gay, O. F. Smith, J. S. King, E. E. Holland, Dr. J. E. Rawls, Mrs. W. V. Leathers, Judge Jesse F. West, Reise Gilbert, Mrs. J. M. Raby, P. M. Spencer.

Alternates—Mrs. W. H. Saunders, W. B. Byrd, J. E. Corbitt, E. T. Atkinson, Otis V. Joyner, W. H. Baker, W. H. Fentress, W. K. Wagner, J. J. Faison, W. E. McClenny, R. E. Brittle, L. W. Vaughan, B. E. White, Mrs. J. L. Eley, E. F. Kessler, T. A. Eure, J. F. West, Jr., W. S. Barrett, L. B. Norfleet, J. H. Roberts, Rowland Morrison, E. M. Albright, A. L. Jolly, W. V. Leathers, Geo. F. Eley, J. S. Felton.

Some of these names were omitted in the list printed in "The Annual."

I. W. Johnson, *Sec'y.*

THE CHRISTIAN SUN'S PULPIT

THE LIGHT OF THE WORLD.

By Rev. John G. Truitt, *Preacher.*

"I am the Light of the world."—John 8:12.

They were stirring days in the great old city of Jerusalem. Jesus was coming straight to the heart of His message to the world as He taught in the temple. The priests and Pharisees had asked the officers who were commissioned to lay hold of Jesus why they had not taken Him, and "the officers answered, Never man spake like this Man." There is something very touching about the record of the close of that day's teaching in the temple, for we read: "Every man went into his own house. Jesus went unto the Mount of Olives." It makes my heart stir within me out of sympathy for my Saviour, who, when others repaired to their homes, went unto the Mount of Olives; but it also makes my heart leap up with love for a Lord like that. While He had no place to lay His head, He had place aplenty to press His knees upon the mount in prayer for the success of the love-mission of manifesting God to mortal men!

No wonder He came to the temple next day prepared to make the boldest announcement ever made to men, for out there on the Mount of Olives He had been, in the stilly hours of the night, in communion with God His Father. He had been recommissioned, as it were, and His heart was vibrating afresh with the love He had for the whole wide, wide world. "And early in the morning—no time to lose in a matter so magnificent and far-reaching in its breadth and length—He came again into the temple, and all the people came unto Him." He came from His knees; they came from their beds of rest and sleep; He came from the hills, they came from their homes; He came from God, they came to Jesus. "And He sat down and taught them." Now, is not that wonderful? Ah! to have been in that company who sat at His feet in that magnificent temple that day would have been a very great joy, indeed. The things He said, and the way in which He said them cannot all be told, but officers had said the day before, "Never man spake like Him." And today there was the glory of God upon His face, and the challenge of heaven and earth in His soul. No wonder one who sat there wrote later: "Which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."

His teachings were being brought to a fitting and dramatic climax. The common people had come, looking for the Christ; their hopes had not been blasted. The Pharisees and priests had found sufficient indeed to demand their every attention. Gentile officers had made a testimony which the whole world, through many centuries, has not been able to gainsay. Devout men and women of God from the world over were hanging on His words and surrendering their lives to Him. A by-product of the great annual Feast of the Tabernacles was becoming its central feature, and Jesus of Nazareth was standing in the heart of the world's hope. The best of the religious world had hung its faith upon the law of Moses. A lull in the teachings, and maybe a movement for lunch on the part of the devout, must have given a moment for reflection upon the part of the Lord. Just at that moment, the Jews did their finest engineering, and a poor sinner woman was dragged before Him in order to make a test case of the Mosaic law at the hands of Jesus. Jesus won! The sinner woman found pardon and peace. The law had led sin-cursed humanity to the world's Saviour; enemies had been routed; and once again the crowds throng Him. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Oh, Jesus help us to hear Thee uttering those words of life! Let us come near and hear the tenderness of that speech, and catch its bigness and challenge. God's priest needed that message, the world's officers needed that message; the common, brave ones needed that message; and the poor, trembling sinner needed that message. There He stood in the finest setting under heaven, sending it calmly and unrefutedly forth: "I am the Light of the world."

The world needs a guide. How often it has lost its path! How often it has wandered in darkness, not knowing of the Sun of Righteousness. And where can the world get to without light? It is the first thing God Himself created after He created the world. "The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." Before there ever was made a firmament, before there were made dry land, and the gathering places for waters, God said let there be light. Before the grass and the trees came forth, and before the waters moved alive with fishes, God created light. Before cattle and creeping things were ever made, God created light; and before He made man in His image to rule upon the earth He created light in order that He might not try to rule in darkness over a kingdom darker than death. God is a God of light as He is a God of love. God is Light, and in Him is no darkness at all. And now there stood in the temple in Jerusalem the world's mystery, the world's marvel, the world's miracle: yea, better by far, the world's Saviour and Light, and Lord.

Not one single little flower in the crannied wall can find its path to maturity without light, not one rose can bring forth its gorgeous tints of color and perfume without light, not one blossom in God's garden can grow into lucious fruit without light. Where can a man, or nation, or the world get to without light? Just recently ten millions of the fairest of the nations' young men went down into the darkness of death trying to help the earth's wise ones answer that question without God.

It is a right bad thing to be in the darkness and know not which way to turn. Who of us has not had the experience of starting home in a darkness that would not yield us the path? Reaching out our hands against this object, or that, we seek the way; but we are lost. Around and around in a circle we are said to move. Only the light of a neighbor's lantern, or the dawn of God's new day can set our feet aright. And how sweet when it comes! And who of us does not know that physical darkness is not a circumstance to moral, or spiritual darkness? What high school girl or boy cannot understand what it is not to know the way to solve, not only the problems of the class-room, but the baffling problems of life which daily confront them? And how much more as we grow older do we realize that physical darkness is but a poor illustration of the darkness that often beclouds our way as we walk the lanes of life? And our darkness should become intensified if we realize that there is a way out which we do not recognize and know! Like the psalmist, we should make daily prayer: "O send out Thy light, and Thy truth: let them lead me."

The truth of Jesus' declaration: "I am the Light of the world," must dawn more and more upon, and deeper and deeper into the minds of all men. For just as long as we seek to find the way without Jesus, or read the meaning of our tears, or live abundantly our lives without Him, we are lost; for has He not said: "I am the Way, the Truth, and the Life." Without Him we go around in a circle, not knowing that if we lift our eyes we shall see the cross, and that the way of the cross leads home.

Briefly, the situation is this: Without Jesus, the spiritual world is in darkness, "without form, and void," and one, only one immortal soul is an unfathomable "deep"; and without Jesus "darkness is upon the face of it." It is God's desire to command light upon every life in the whole world. To that purpose has the Son been sent. "In Him was life, and the life was the light of men." "That was the true Light, which lighteth every man that cometh into the world." And having Him, we may surely say: "The Lord is my Light and my salvation: whom shall I fear?" "Thy Word is a lamp unto my feet, and a light unto my path." "The Word was made flesh and dwelt among us, and we hebeld His glory, the glory as of the only begotten of the Father, full of grace and truth."

So then, let us go back to the temple in Jerusalem and sit at His feet. Let us hear Him say again unto us: "I am the light of the world." Let us feel anew the glory of that light and leadership pouring into our souls. Let us trust Him to lighten our pathway, and illumine our lives. And then let us remember that if we make Him our Saviour at all, we shall of necessity have to do so in the light of His whole gospel. Then, and not till then, we shall as individuals and as a Church, read anew His words: "Ye are the light of the world."

We shall then be no more content to give a pittance of all our earnings to the preaching of this gospel, and more than nineteen-twentieths of that pittance to the preaching of that Word to curselves! If Jesus can save one individual sinner, He can save many. If He cannot save many, He cannot have the power of salvation at all. If He can save an American, He can save a Japanese. So true is that that the very suggestion seems obvious and trite; but is not that suggestion appropriate in the light of the facts? Just so long as we light our candle and hide it under the bushel of selfishness, just so long do we fail to lift up the Light of the world on the lampstand of the rugged cross! I love this Church with the self-same kind of love I give my Saviour, for this Church is a part of the bride of Christ, and He is pleased at every ounce of our love and devotion to Him; but how can we be content to raise nineteen times more for ourselves than for the sending of the gospel to those to whom He has commanded us to go?

We are to reflect, not to refract the light of Jesus, and therefore my heart's desire and prayer to God for this Church is that we change those figures. That under the banner of Jesus' challenge to our best selves we become missionary in our Church to the very last individual member. "Ye are the light of the world. A city that is set on a high hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. (The house for the light of God's love in our hearts is the world.)" A light cannot talk; it shines! A lampstand does not move; it lifts up. We are not asked to tell about our works, but we are asked to "Let your light so shine before men that they may see your good

(Continued on Page 14.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FLORIDA—WITH OBSERVATIONS.

(Editorial Correspondence.)

Curing for a season in a great sanitarium and hanging around a busy hospital impress one with the fact that mankind is divided into two classes —the sufferers and the servers. Possibly our Creator marked in His own mind, and predestined, that His children should be so divided—the sufferers and the servers. For one likes to believe—one is compelled to believe—that suffering has its place in the Divine scheme of things, as well as service. And who of us can say which class contributes most to world betterment and to human uplift, the "sufferer" or the "server"? This I well know, that some of the finest characters, some of the purest, bravest, noblest souls one meets and knows in this world are the sufferers—either those who suffer bodily or mental ailment now, or those who have done so. The good Book tells us that even our Lord's Christ must needs be made perfect through suffering. And since the inspired writer penned those lines in a remote past, thousands, yea millions of other characters have been purified, made stronger, more beautiful, more nearly perfect through suffering. To this writer, at any rate, some of the most refined, noble, courageous souls he has ever known have been classed at one time or another, or may now be classed, not among the servers, but among the sufferers. The white-heat of suffering, of disappointment because of bodily ailments, of pain or endurance, has literally burned up the dross and the dregs of their nature, and has left them, or is leaving them, as pure as refined gold or polished diamond. No, dear reader, you will not find all the brave souls, all the courageous hearts out on the firing-line or in the heat of the world's battles; you will find some of them in hospitals, in sanitariums, in sick-rooms, or even helpless so far as bearing the world's burden of work and service is concerned.

Moreover, many of the world's sufferers are not only enriched in character themselves, but they enrich other lives and souls about them. After all, one wonders whether the world's sufferers do not make as large contribution to those who serve as the servers do to those who suffer. How often, in a thoughtless moment, do we think that the sufferer in the family—the one who must have our attention and care—is a burden, when suddenly we discover (or maybe we remain thoughtless and do not discover it) that our supposed burden is our greatest blessing. Ever visit a family in which one had suffered through months or years? Did you discover unwonted patience, tenderness, gentleness, subdued and refined loving-kindness in the minds and hearts of other members of the family than that of the invalid or the sufferer? Well, who put those goodly traits and noble virtues into the lives of those who served? That was the sufferer's contribution to the server. Patience, fortitude, gentleness, tenderness, loving consideration for others—these are some of the virtues that sufferers beget in the minds and hearts of servers; these are real contributions to this world's betterment and uplift. Let no server ever decide or think that a sufferer is a burden. It may be the sufferer is an angel of God for the time being, sent to bless, to enrich, to enlarge, to purify and refine the lives and souls of the servers. Many readers will not get at what I am saying unless they are about a hospital some, or have experience with some of the brave, bold, fearless, cheerful sufferers.

The writer cannot cease to wonder at the marvelous work this Florida Sanitarium is doing and the beautiful spirit with which physicians, nurses and helpers go about their task. They exhause the resources of nature and of art to aid them. Beautiful flowers, grown in great abundance in their own gardens and by their own skilled gardener greet the eye and gladden the heart from every desk and table, fresh and fragrant every day; birds sing from branch and bough of palm and pine on the wide-spreading, grass-carpeted lawn; a glorious lake of peaceful, placid waters stretches lazily for a mile just off the lawn; orange groves on either side of lake and lawn bring the golden color of hanging fruit and the fragrance of tender blossom; and God, as well as men and women, speaks to the soul and brings strength and vigor back to sick bodies.

I have tarried here, I feel, longer than there was actual need, for I feel so well and strong again. But friends insisted, and the physician advised, and even now I shall go (if as planned) on April 23rd with a certain reluctance, but with joy and gratitude for the friends I have met here, the treatment received, and unspeakable gladness over results of work others have done for me on THE CHRISTIAN SUN and in the mission field.

J. O. A.

THE IDEAL MINISTER.

No minister can reach the ideal, for that is the standard toward which the minister should aspire. Somewhere, between the lowest and the highest, most ministers may live and work. Some of the elements that make up the minister may be named as the goal toward which he may honestly strive. The first and most essential element is spirituality. He should be a genuine Christian. Many ministers in the early centuries of the Christian era, and even in this country, in the past century, did great work with little but natural gifts and deep spiritual experience. There never was a time when that element was more needed than this present age. Other things have increased in power over men to such a degree that real contact with Jesus Christ, real spirituality, is needed in great measure to impress the people with its value and reality.

A second element of great value in the minister's work is personality. That is more or less inborn, but, like all other qualities, it can be acquired by patient and diligent effort. Personal appearance in dress, manner, conversation, may help to make up an attractive and winning personality. Personality can be cultivated as well as spirituality. No matter how good a minister may be, if he has no winning ways, no sympathy for others in all conditions, no art of expression in personal touch as well as congregational touch, his success is hindered. His study for personal touch and influence should be as earnest as his study for the pulpit, and that study includes prayer. His influence through the week may count as well as his words on Sunday. His life is a ministry that includes all his gifts.

A third element is education. In this age of almost universal education in schools of all grades and a mass of printed matter in all forms, the common people are more informed than they were, even in the past generation, and the minister should be abreast of the times in scholarship. His diploma should be the "A" in the alphabet of his learning. Hard study through his active ministry should win for him the respect of all classes of people. No man should be too high for his safe contact, and no person should be so low as to keep him back from real touch and interest. He should not display his scholarship, but he should possess it. He should be the best scholar possible, but his education should never take the place of his spirituality. His religion, his personality, and his education should harmonize like the parts of music.

The minister should be a typical financier in his private and public life. That, like all other essentials, requires study and self-control. Nothing lessens the influence of a minister more than innocent indebtedness. It requires a fine sense of expeditures on the part of a minister with small salary to keep out of debt; but he had better live hard than to go in debt beyond his capacity to pay. "The love of money is the root of all evil" is not only true, but the public mind judges a minister by the way he handles his little money. This matter of money is a great study, not only for the banker but for the minister. His obligation is not only to act wisely in his own money affairs, but his example should help others and his judgment should be of value in the expenditures of his congregation. Few people occupy a position of so much importance as a minister. Insiders and outsiders watch him, estimate him, and measure religion by what they think he is. "Jesus went about doing good," and His ministers should go about doing good and being good. Being good is more difficult than doing good. The ideal minister is an ideal man, an ideal Christian, an ideal example, and an ideal teacher.

GIVE THANKS AND TAKE COURAGE.

James O'Kelly was no schismatic nor sectarian. He believed in liberty in Christian fellowship. He believed in Christian union and Christian freedom. When in 1794 it became apparent to those Methodist preachers who two years before had withdrawn from the Baltimore conference, that it would be impossible to return to the Methodist fold without surrender of freedom, James O'Kelly and his associates joined the Christian Church on those five immortal cardinal Principles so dear to our hearts, and then they announced it to be their purpose to bring about the conversion of all men and the union of Christ's followers.

One hundred and thirty-four years have passed and commissioners of the Christian Church and

of the Congregational Church have come to a basis of agreement (printed in full in this issue) which they are willing to recommend to their two Churches for adoption. If adopted, these two denominations will become one—a beginning of the realization of the purpose James O'Kelly set before himself in 1794. It is an occasion for thanksgiving and for renewed hope and courage that we have been permitted to live to see this event. Our descendants will look back to this achievement and hold it in veneration, even as we today look with veneration on that group of spiritual prophets who met in Old Lebanon Church, in Surry County, Va., in 1794. No greater event has come to our American Protestantism than this since the day Martin Luther led the revolt against Rome. Luther gave us a divided Protestantism. This agreement prophesies a united Protestantism in the United States.

We should look upon this emerging union of the Christian and Congregational Churches as but the beginning of a campaign whose objective will be the reunion of all the varieties of Protestantism and ultimately of all Christendom. The Pope's recent encyclical gives small hope of a reunion of Protestantism and Catholicism at this time. But we must not lose hope. What our Master prayed for, His Spirit, working in the hearts of men and in the Church, will achieve. Christendom will one day be united, and this approaching union of Congregational and Christian Churches is a presage of it. As such, let us give thanks and take courage.

Let no one decline to support this union because it relates only to two bodies when there are more than one hundred and fifty other Protestant Churches not affected. Remember how insignificant in numbers the apostles were, and yet they accept their Master's commission to go into all the world and preach His gospel. Nor let us quail before the magnitude of the task that challenges and all but appalls. Transformations take place in organized bodies as well as in individual experience.

Consider the Congregational Church itself. The Christian denomination has always stood exactly where it does today. But not so with the other party to this hoped-for union. When the Christian Church began in New England (for it began there, too, under Abner Jones, just as it arose in the South under James O'Kelly), the Congregational Church was strong there, but Jones and his associates could not join that Church. Why? Because it was extremely Calvinistic and illiberal. But during the century and more since, the Congregational Church has undergone a transformation within, and while there are many Calvinists in its ranks today, as in our own, that great Church, too, like our own, has become tolerant of those of Arminian tendencies and beliefs, and is today as liberal as our own in its attitudes and practices. The only thing that divides us is the name, and that barrier our commissioners have happily resolved by suggesting for the united Church a name that includes both present names.

Let every reader give earnest consideration to the report of our commission in this issue and to the supporting article by Dr. F. G. Coffin, President of our General Convention. This matter should and will receive the careful and prayerful consideration of our Southern Christian Convention. Its approaching session will no doubt voice its approval of the plan of union and memorialize our General Board and the 1930 session of our General Convention to that effect, but should not itself vote for a separate union between itself and the Congregational Church at this time. Our entire Church should enter this union.

We should certainly thank God and take courage. We live in a great day—a day of the Lord.

W. A. H.

WOMEN AND MISSIONS.

The women of the Christian Church have specialized on missions, and they have achieved splendid success. They have organized themselves into a society; they have organized young people; they have organized the children and the babies, and through every one of these organizations they have secured a constant flow of money for the support of the mission enterprise of our Church. Only praise should be bestowed upon the women for their heroic and consistent devotion to the cause of missions.

For foreign missions during the past three years the women of the Suothern Church have given as follows: 1925, $6,284.32; 1926, $3,635.30; 1927, $5,435.39. If these amounts are doubled we can get the total amount that the women of our Southern Churches have given for missions, because they give equally to home and foreign missions. These figures are taken from a private letter from Dr. W. P. Minton, our Foreign Mission Secretary.

Please note that there has been a decrease in the foreign mission gifts of the women in the past three years. This is no doubt due to the general depression in the country and to the fact that three years ago there was a special campaign on for foreign missions. There was a healthy growth during the year 1927 over the contribution in 1926, exactly 50 per cent increase in 1927 over 1926. It is hoped there will be a corresponding increase during the year 1928, and if so the women of the Southern Church will give $8,100 during this current year for foreign missions and a similar amount for home missions. It appears that the day is not far distant when the women of the South will be giving $25,000 a year for missions, one-half for home and one-half for foreign.

There is no man in the Christian Church that does not appreciate the devotion of the women of the Church for missions and that does not rejoice in their success. Mrs. J. A. Williams and her associates are rendering a splendid service to the Church and kingdom in their heroic efforts for the missionary enterprise. May God continue to bless their efforts and may He grant increase to the cause that is near and dear to their hearts.

W. A. H.

OUR CONVENTION FORUM

Dr. T. C. Amick says:

First. The first need of the Church is a spiritual uplifting which will enable the Church to get on high ground, to become more nearly a unit in purpose and effort for the advancement of the kingdom of God in the earth, and for a deeper spiritual experience in the hearts and lives of Church members.

Second. This should go far enough to touch the pocket-books of the members of the Church, so that the money which they have in store which rightly belongs to God may be turned into the channels of the Church, where it will do great good.

Third. Every institution of the Church could be financed in such a way and to such an extent that those institutions should not be beggars. The college should have an ample endowment and should be well supported. The Orphanage, the missionary enterprises of the Church should be amply financed, and the Church should get behind these matters and see to it that the necessities of these institutions are all amply met. The college has four hundred of the very cream of the young people of the Church in training for manhood and womanhood, for duty and for life. It is the business of the Church to get behind the college and provide amply in every way for the needs of these young persons, for they are the hope of the coming generation.

These, to my mind, are some of the things needed, and I trust that the Southern Christian Convention will not allow any of these to go unprovided for.

Thomas C. Amick.

Elon College, N. C.

Mrs. J. J. Lincoln says:

Wholeheartedly, with faith, upon a sound basis such as our Convention leaders fully are capable of determining, clinch, as far as can be done, merging with the Congregational Church—publications, schools, and all. And not only let, but make, the movement proceed as speedily as possible. Apparently, the liberality and magnanimity of Congregationalists are all any people could ask. What is the Southern Christian Convention going to do with the opportunity in its hands thus to strengthen and unify Christian effort?

There are other matters wholly as vital among which, primarily for the sake of individual spiritual commitment and growth, the enlistment of every member in the participation of Church administration and financial support of kingdom advancement is paramount.

But to be brief, to sum up all that should be done, using Dr. Kerr's thought, is to seek to turn "the whole modern emphasis" in the right direction, for surely if "the supreme function and mission of Jesus Christ is to put the God-element" into His Church, some turning is necessary, ourselves not exempted.

Mrs. J. J. Lincoln.

Lawrenceville, N. J.

Rev. G. D. Hunt says:

Would it not be a fine thing for our Church if our Convention could adopt some plan for financing our work that would be substantial or that would not require so many changes? Our people are not as responsive to our appeals as we believe they would be if we were not continually changing our plans. Who has a better plan than the biblical plan? What plan can be more simple? What plan is more reasonable? What plan is more applicable? Since we profess to have the Bible as our guide in matters of faith and doctrine, why not in finance?

Wadley, Ala. G. D. Hunt.

ANNUAL MEETING.

The annual memorial and home-coming service at Mt. Zion Church will be held on Saturday before the first Sunday in May. We cordially invite all former pastors and other ministers to be with us on that day; also every one who has been or is now a member of the Church at Mt. Zion to be with us in the great service we are expecting to hold that day. And, listen friends, we owe about $100 on our material that we must pay, and we hope to pay that debt and get ready to paint the Church before our revival in the summer. We want a hundred men to bring a dollar and a hundred women to bring fifty cents each. We want every one, young and old, to help us get Mt. Zion Church on the map for the glory of God.

G. D. Hunt, *Pastor.*

CONTRIBUTIONS

SUFFOLK LETTER.

"The Sabbath was made for man, and not man for the Sabbath." It was made for man to use, not abuse. "Remember the Sabbath Day to keep it holy." To keep it holy is the duty of man. It should not be used for gain or pleasure. It should be used for religious purposes. It is a necessity for the human race. France, at one time in her history, decided to make the legal rest-day one in ten instead of one in seven. They found that men and beasts could not stand the strain of nine days instead of six days for work, and the law was changed. The welfare of mankind depends upon the conformity of the people to the established laws of God. Even in bodily health, to follow nature is the safest rule. Most of the bodily ills of man result from the violation of natural law and the use of artificial ways of living.

It may be assumed that God made no mistake in the creation of man and in the laws made to control his life. One of these laws is the Fourth Commandment. Ex. 20:8-11—read those four verses and see again the sense they contain and the blessing to the world by obedience to them. Six days for work, for your work. The seventh day is the Lord's day, and in it thou shalt not do any work. In six days the Lord made heaven and earth and rested the seventh day. God practiced what He preached. Man should do the same way. That applies to parents, teachers, preachers, doctors, politicians, and writers. Leaders need to learn this fundamental truth. People talk and write so much about the violation of law and the lack of enforcement, and especially as these refer to prohibition and the eighteenth amendment, and overlook the fact that Sabbath laws are violated more flagrantly and more in the open. This may be said of more decent people than the violaters of prohibition laws. The violation of the Sabbath is so common that people fail to realize how far Christians are departing from God's commandment. The observance of the Sabbath is the bulwark of Christian civilization. Without it, the Church could not maintain its worship and its claims upon society. The silent whistles, the closed stores, the closed post-office, the open doors to Sunday School and Church all point to the obligation of society to keep this day holy. Any legal or religious departure from its observance forfeits to that extent the favor of God. Law has no favers, takes no excuses, and exacts obedience. Crime is crime, no matter who commits it. The old theological view of what may be allowed on Sunday, "acts of mercy and necessity," is not far from the truth.

The lesson for this age and this nation is to return to strict observance of the Sabbath. There are two things most helpful in its observance—rest and worship—and there is no better way to rest than to worship. Real study of the Bible and praise through song in the Sunday School, and attendance, attention, and worship through prayer and song in the house of God, give real rest to tired laborers more than sitting or lying at home during Sunday. Workers who go everywhere else except to Church on Sunday not only fail to obey God's command, but fail to get the rest which God has provided for them.

W. W. Staley.

ELON LETTER.

The Churches of the United States are waking up to the necessity of enlisting the men in the enterprises of the kingdom. I have recently had occasion to examine the programs in this direction by the Protestant Episcopal Church, the Northern Baptist Church, the Northern Presbyterian Church, the Southern Presbyterian Church, the Disciples of Christ, the Brethren Church, the Congregational Church, the Northern Methodist Church, the Southern Methodist Church and the Southern Baptist Church. Not all of these denominations are provided with facilities of equal merit for enlisting their men, but the fact that all of them are deeply concerned to put the manhood of their membership behind the enterprises of the kingdom is certainly encouraging.

I have just been reading a book on "Religious Education," by one of the outstanding men of America in this field, and I have been disappointed throughout, not in that I have not agreed with the things that he has said for the most part, but because he presumes that religious education is a matter for children and young people and has not sensed the necessity for adult education in religion.

Even in the world of so-called secular education there is a tremendous emphasis at this time on the necessity to keep the adult mind always making progress in education. Colleges have come to the conclusion in many cases that their alumni need continuous education, and they are providing facilities for it. One college president suggests that a degree should be conferred upon the graduate for a period of five years. At the end of that time he should be required to take another examination to show that he has made progress in some chosen line of intellectual interest and pursuit, and this five-year examination program should continue so long as the graduate lives.

The Carnegie Corporation, one of the rich foundations for educational development of America, is spending millions in programs of adult education, and is projecting correspondence courses of high grade as well as local training schools in large centers for this purpose.

The Church, too, as I have said, is moving in the direction of educating its adults. The women of the Christian Church have been studying missions for many years, and they have done well in their support of thsi enterprise of the Church.

The Executive Committee of the Southern Christian Convention has appointed a committee of men, with Rev. John G. Truitt as chairman, to recommend to the Southern Christian Convention, soon to meet, a method by which the men of the Christian Church, which means both ministers and laymen, may be educated in the needs, programs and purposes of the Church and enlisted in their support. This committee has held two sessions and has faced its duty prayerfully, and in the light of what others have done in this same direction will make a report to the Southern Convention second to none in importance.

A new dya of usefulness and service, of intelligent usefulness and service, evidently awaits the Christian Church through the enlistment of its manhood in the support, the intelligent support, of all its enterprises.

W. A. Harper.

CHRISTIAN UNION.

Would it be out of place for me to say a few things through the paper. First, in regard to Christian union. Has there ever been a time in the history of the Christian Church when it was not willing to co-operate with all other orthodox denominations? Was there ever any reason why the Christian Church should exist? If so, has that reason ceased to be? Is it not true that our dear old Church has for one hundred and thirty-five years filled a very conspicuous place in the Church world? And is it not still doing the same thing? If our Church had always been united with itself, my opinion is we would today have been comparatively as strong as other larger bodies. If our schools and colleges, our educational interests generally, could have been united as one great interest, we today might have been in a position to have served the world to better acceptance along educational lines. If all of our missionary interests could have been under one great head, I think we would have been a greater, stronger body of believers in Christ. In fact, I hope to see the day when this Christian Church will assume her rightful place among the people of God. Let us have all of the interests so merged that we shall know no north or south, but be one in Jesus' name and for His glory.

Second. Who among us is able to deliver our Church over to any other Church? Who is able to commit any other Church to our way of thinking and doing?? This thing of delivering one Church over to another is no child's play. In fact, in principle and in practice, the Christian Church has always stood for unity, and is still doing the same. Under the Principles and Government of our dear fellowship, I conscientiously believe that there is as great a demand now for the Christian Church as there has ever been. I love the other Churches of God, and whenever and wherever opportunity presents itself, I always worship with them freely and fully and pray that God may use them as well as ourselves to carry out His great plan of redemption among men. And I fully believe He is doing that very thing. I fully believe that the Church world of today would still be at variance as in times past if it had not been for the great spirit of Christian unity expressed and maintained by the Christian Church. I believe that James O'Kelly, Barton W. Stone and Abner Jones were just as much inspired to bring about this Church of the Christians as were John and Charles Wesley inspired to set in motion the great Methodist Church. But we have not been aggressive. We have waited for things to happen. We have, after 135 years, some 120,000 communicants actually lined up; but if all of our followers or friends of other Churches who believe our Principles and doctrine were lined up with us our number would be greatly enlarged. I pray that the Great Head of our Church will lead us into a closer walk with Himself and into a larger, sweeter fellowship with ourselves.

G. D. Hunt.

WINCHESTER, VA.

Beginning April 1st, Rev. C. C. Ryan, of Richmond, Va., assisted the pastor of the First Christian Church of Winchester, Va., in a revival. Dr. Ryan did some very plain, practical preaching, which will be sure to bear fruit. Each message delivered was inspiring, and was such as would make one desire to live and lead a better life. He preaches the gospel with fervency and power. It was a great joy to be associated with Dr. Ryan and have him preach for us through Passion Week, for our brother-in-Christ readily convinces people that he has been with Jesus.

At 6 A. M. Easter, as has been the custom with our Church, a dawn-service was observed, which resulted in a large number being present and quite an impressive service.

Ten members were received into fellowship with the Church at the conclusion of the revival. We are trusting God's blessings will continue to attend the preaching of Bro. Ryan, and that wherever he may preach the riches of grace, Christians may be revived and sinners led to Jesus.

B. J. Earp.

TENTATIVE CONVENTION PROGRAM.

Following is the tentative program of the twenty-eighth Regular Session of the Southern Christian Convention, to be held May 1st to 4th, at First Christian Church, Richmond, Va., Rev. C. C. Ryan, pastor:

FIRST DAY.

Afternoon Session.

(Tuesday, May 1, 1928.)

2:00. Convention Called to Order.
Afternoon Worship—Rev. C. C. Ryan, Pastor.
Enrollment of Delegates.
Announcement of Committees:
(a) Credentials—J. F. West, Jr., T. J. Holland, R. A. Larrick.
(b) Press—R. L. Williamson, C. M. Cannon, P. J. Kernodle.
(c) Finance—J. A. Williams, L. R. Jones, J. A. Kimbal.
(d) Nominations—J. E. West, C. D. Johnston, L. L. Vaughan.
(e) Resolutions—G. O. Lankford, H. C. Simpson, O. F. Smith.
(f) Apporionments—Dr. W. W. Staley, I. A. Luke, K. B. Johnson.
8:15. President's Address—Dr. L. E. Smith.

SECOND DAY.

Forenoon Session.

(Wednesday, May 2, 1928.)

9:00. Song Service—Rev. J. F. Morgan.
Morning Worship.
9:20. Roll Call, Reading of Minutes, Enrollment of Delegates.
9:30. Treasurer's Report—Dr. W. C. Wicker.
9:40. Report of Executive Committee—Dr. L. E. Smith.
9:45. Report of Committee on Finance—Dr. L. E. Smith.
9:50. Report of Board of Superannuation—Dr. J. O. Atkinson, Chairman.
10:00. Orphanage Report—W. K. Holt, Chairman of Board of Trustees.
Address—W. K. Holt.
Address—C. D. Johnston.
11:30. Convention Sermon—"The Results of Faith," Rev. Stanly E. Harrell.
12:00. Communion Service—Dr. N. G. Newman.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.
Afternoon Worship—B. J. Earp.
2:15. Missions—Report of Mission Board by Lieutenant Governor of Virginia, J. E. West, Chairman.
Discussion—Led by J. M. Darden, Acting Secretary.
2:30. Address—"Resources for Home Missions," Rev. J. G. Truitt.
3:00. Address—"The Place of Prayer in Christian Missions," Dr. G. O. Lankford.
3:30. Discussion of the Report and its Recommendations.
4:30. Report of Committee on Evangelism—Dr. R. C. Helfenstein, Chairman.
5:00. Adjournment.

Evening Session.

8:00. Song Service—J. F. Morgan.
Evening Worship—J. G. Truitt.
8:15. Address—
8:45. Report of Woman's Board—Mrs. J. A. Williams, Vice-President.
8:50. Address—Dr. W. H. Dennison, Superintendent of Stewardship for the General Convention.

THIRD DAY.

Forenoon Session.

(Thursday, May 3, 1928.)

9:00. Song Service—J. F. Morgan.
Morning Worship—H. C. Caviness.
9:20. Reading of Minutes.
9:25. Report of Committee on Nominations and Election of Officers—Hon. J. E. West, Chairman.
9:55. Discussion and Vote on Report of Committee on Finance.
11:30. Report of Committee on Christian Unity.
Address—Dr. Jason Noble Pierce, Pastor First Congregational Church, Washington, D. C.
12:30. Adjournment.

Afternoon Session.

2:00. Song Service—J. F. Morgan.
Afternoon Worship—J. Lee Johnson.
2:15. Repor on Education:
(a) Board of Religious Education—C. H. Rowland, Chairman.
(b) Board of Education—W. A. Harper, President Elon College, Chairman.
(c) Address—Dr. W. A. Harper.
(d) General Discussion and Vote on Reports.
4:00. Miscellaneous Business.
4:15. Report of Committee on Social Service—Rev. H. S. Hardcastle.
4:40. Reading of Minutes and Adjournment.

Evening Session.

8:00. Song Service—J. F. Morgan.
Evening Worship—W. S. Alexander, Pastor of the College Church, Elon College.
8:20. Address—Rev. Dr. Keller, President of Atlanta Seminary.
9:00. Address—Rev. Dr. Kelley, Representative of General Board of Education.

FOURTH DAY.

Forenoon Session.

(Friday, May 4, 1928.)

8:00. Song Service—J. F. Morgan.
Morning Worship—Rev. Dr. Kirby.
9:20. Report of Committee on Temperance—Dr. G. O. Lankford, Chairman.
10:00. Report of Board of Publications—Prof. L. L. Vaughan, Chairman.
Report of Managing Editor—P. J. Kernodle.
Address—
Discussion and Vote on Report.
11:30. Reports of Special Committees.
12:00. Miscellaneous Business.
Reading of Minutes.
12:30. Closing Service—Rev. F. C. Lester.

WOMAN'S MISSIONARY CONVENTION.

Forenoon Session.

(Tuesday, May 1st, 10 A. M.)

Song Service.
Opening Devotions:
"The Lord is in His Holy Temple, let all the Earth keep Silence before Him."
"O Come, let us worship and bow down; let us kneel before the Lord our Maker, for He is our God, and we are the People of His Pastor and the Sheep of His Hand."
"All Sing unto the Lord, bless His name; shew forth His Salvation from day to day."
"Declare His Glory among the Nations, His Marvelous Works among the Children of Men."
Prayer.
Announcements.
Enrollment of Conference Delegates.
President's Message—Mrs. J. A. Williams.
Report of Young People's Superintendent—Mrs. R. T. Bradford.
Report of Cradle Roll Superintendent—Mrs. I. W. Johnson.
Report of Literature and Mite Box Superintendent—Mrs. W. V. Leathers.
Report of North Carolina Conference President—Mrs. L. L. Vaughan.
Report of Valley of Virginia Conference President—Mrs. Boyd Richards.
Report of Eastern Virginia Conference President—Mrs. M. L. Bryant.
Report of Alabama Conference President—Mrs. W. M. Melton.
Report of Convention Treasurer—Mrs. H. S. Hardcastle.
Appointing and Announcing of Committees.
Special Music.
Address—Mrs. McD. Howsare.
Devotional Services—Led by Mrs. W. H. Andrews.

Evening Session.

Song Service.
Prayer.
Address—"Adventuring with Christ," by Dr. W. P. Minton.
Special Music.
Address—"Experimenting with Missions," by Dr. J. O. Atkinson.
Problem Hour and Round-Table Discussion.
Reports of Committees.
Reading of Minutes.
Closing Service—Mrs. C. H. Rowland.

PROGRAM OF GEORGIA AND ALABAMA S. S. & C. E. CONVENTION, BEULA CHURCH, PHOENIX CITY, ALA., APRIL 28-29, 1928.

Convention Theme—"Teaching Young People to Worship."
Convenion Text—"Through Young People the Church is Made Strong."
Convention Song—"Let Him Be Your Saviour, Too."

Officers of Convenion.

Song Leader—Rev. A. H. Shepherd.
Devotional Leader—Rev. H. T. Gray.
Assistant—Rev. C. L. Reece.
Pianist—Miss Margaret Upchurch.
President—M. J. Holmes.
Vice-President—Rev. Vance Reese.
Secretary and Treasurer—W. M. Crowder.

Saturday Afternoon.

Called to Order—President M. J. Halman.
Song Service—Rev. A. H. Shepherd.
Devotional—Rev. H. T. Gray.
Welcome Address—Rev. J. T. Dean.
Response to Welcome Address—Rev. C. W. Hanson.
Business Session and Enrollment of Delegates.
President's Annual Address.
Appointment of Committees.
The Golden Period of Youth—Rev. J. D. Dollar.

Saturday Night.

Reports of the following Standing Committees—Senior Christian Endeavor, Junior Christian Endeavor, Teacher Training, Music, Literature, Missions.
Co-operation—C. W. Hanson.
Organizing and Expansion—J. D. Dollar.
Vocaional Bible School and is Purpose.

Sunday Morning.

Song Service.
"How the Bethlehem Chautauqua Trains for Better Sunday Schools."
A Modern Sunday School—Superintendent, C. R. Rutledge; Teachers: Adults, Rev. A. H. Shepherd; Young People, H. M. Gray; Intermediates, C. W. Hanson; Junior, Miss Alma Goodman; Primary, Miss Odesser Hamilton; Beginners, Miss Jewell Hand.
"Working to Conserve the Youth of the Church"—G. F. Partridge.
Sermon—"The Government and the Principles of the Christian Church," Rev. W. C. Carpenter.

Sunday Afternoon.

Woman's Missionary Work—Mrs. Nettie Kitchens.
Why Every Chrsitian Church Should Have a Christian Endeavor—D. S. Hogg.
How the Christian Endeavor Aids the Pastor to Train Church Workers—J. H. Holland.
What Christian Endeavor Means to a Community—J. O. Bolt.
Value and Place of Christian Endeavor in the Community—Miss Allie Bell Dollar.
What is the Duty of the Layman to the Mission Work of the Church?—F. E. Bentley.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

MISSION FIELD CO-OPERATION.

By Rev. Wm. Q. McKnight.

One does not escape sectarianism by coming to the mission field. Our predecessors planted it in one form or another, and the harvest is coming on. Here the theological differences are not so great, though we have with us the Church of England and the Episcopalians claiming the whole of Japan as their exclusive territory in certain lines of evangelism, and the people of the holiness type who promote various peculiarities sacred to their faith. Probably group differences, arising from the fact that missionaries coming out under different Churches imposed upon Churches in Japan the form of Church government with which they were familiar are more in evidence among the Churches than other differences.

In the midst of this it is encouraging to note occasional attempts at co-operative evangelism. In Sendai, where Christianity is, on the whole, in a more advanced stage than many other parts of Japan, the leading Churches, excluding the groups mentioned above and the Catholic sects, of which there are two in this city, are united in so far as a ministerial association goes. With this as a ground of exchange of common hopes, the leaders of Christianity in the city get together for Christmas celebrations, union prayer-meetings, Sunday School and Christian Endeavor conventions, and city evangelistic campaigns.

In November of last year a series of meetings was held in a tent in a prominent part of the city. The Churches co-operating took charge of the meetings in turn, each Church furnishing music and speakers for its evening. In this way the gospel in tract and in personal witness was brought to thousands who wandered the streets of Sendai on the evenings of the period of evangelistic meetings. Those close up to the campaign pronounced the results satisfactory.

During the months of April, May and June, Sendai plans to hold a grand fair. Guests from the country are expected to number half a million. During one month of this period the various Churches of Sendai expect to conduct meetings and headquarters for Christians. As arranged for the meetings just described, each Church will have its period in which it will have charge of meetings. Some of the Churches in neighboring cities are also expecting to accept a part of the responsibility for these meetings. Again the multitudes will have an opportunity to taste Christian teaching.

The National Christian Council of Japan affords another organization in which denominational lines are reduced to a common denominator. Sectarianism has threatened its very existence, and continues to be its biggest peril, but the council seems to have come to stay. Some thirty denominations have entered this body, and its leaders are the best representatives of the Christian faith to be found among its respective constituencies.

Here, as elsewhere, it is frequently said that a united front on the part of Christians would speed the day when Japan would take her place in the world as an out-and-out Christian nation. Pastors of the Christian denomination here are true to traditions in fostering Church union.

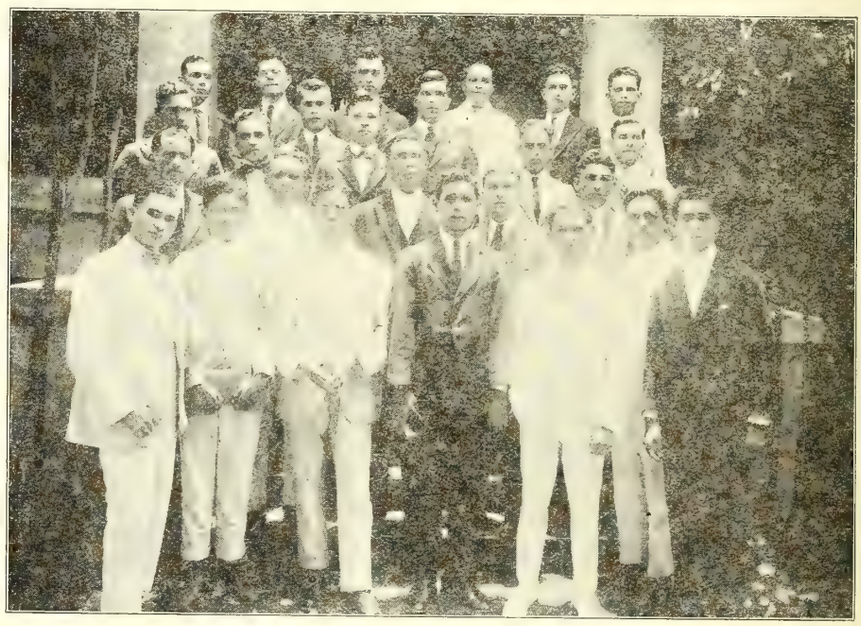
Sendai, Japan.

No Christian should lose heart. To lose heart is to lose hope. To lose hope is to lose faith. To lose faith is a sin.

PROGRESS IN FOREIGN MISSIONS.

It is exceedingly important that young men be trained for the Christian ministry in Japan and Porto Rico. These young men understand their own people better than missionaries can ever hope to understand them, and, when properly trained, become splendid Christian pastors.

The Christian Church has recognized this need and is co-operating in the Aoyama Gakuin Theological Seminary, in Tokyo, Japan, where four or five denominations have united in one training-school for all their young men. Dr. A. D. Woodworth, our senior missionary to Japan, is a member of the faculty and is doing a great piece of work in directing the training of these men. This picture is of the theological students at the Union Theological Seminary, in Porto Rico, in which the Christian Church is one of seven co-operating denominations. The young man in the dark suit, in the center of the first row, is Rev. Juan Romero, one of our own boys, who has since graduated from the seminary and is pastor of the Church at Salinas, where he is doing excellent work.



TRAINING YOUNG MEN FOR THE MINISTRY.

QUOTAS BEING RAISED.

I am happy to report that I have received the quota for missions from Wentworth Christian Church, Rev. J. Lee Johnson, pastor; from St. Luke's Christian Church, Dover, Del., Rev. R. S. Stephens, pastor, and Hayes Chapel, and a portion of the quota from Auburn Christian Church, Rev. J. A. Denton, pastor.

It is a great pleasure to quote a letter from Bro. J. Lee Johnson, of Fuqua Springs, N. C.:

"Yesterday at Wentworth Christian Church we took the offering for missions, without any notice having been given to the Church, and secured $36.20, which is several dollars over one-sixth of the pastor's salary. This is a small Church of about seventy members, and of course not many of them are there at one time, since they are all scattered around. We usually take the offering on the second Sunday morning for the Orphanage, so when we had secured the $36.20 for missions, one of the deacons said, 'Let's not omit the Orphanage'; so we passed the plate again and received over $14 for the Orphanage."

It is certainly gratifying to me to get such letters and reports, and I do hope to have many more sent in before May 1st. I have a letter from Dr. Atkinson advising that he will be present at the Convention—and let's all have a good report for him and for the Convention.

Yours in the work,

J. M. Darden,
Acting Secretary.

Suffolk, Va.

PORTO RICO LETTER.

Sunday, April 1st, was the first opportunity that I had to spend all day and part of the evening with our good people at Salinas, where I had the chance to study the conditions of our Sunday School departments. I am happy to say that our Salinas Church is progressing nicely under the leadership of our faithful pastor and his earnest wife, Mr. and Mrs. Juan Ramero. Indeed, it was one of the happiest days in my life in Porto Rico to be with these splendid people and to see the result of their work.

I had the privilege to visit all the classes in our Sunday School department, and found a splendid spirit of co-operation in every department. There were 135 members present that morning, including the little people, and I was given a few minutes to make a short speech. Of course, as I cannot speak the language fluently, I had to talk very slow, which took more than a few minutes. Yes, I am happy that I am able to speak and understand their language.

After the Sunday School meeting I enjoyed a splendid dinner with Mr. and Mrs. Romero. After dinner it was necessary for us to start walking to his country work, where we found a group of thirty-six men, women and children waiting anxiously to start the service. Of course, a stranger is always the center of attraction. You cannot imagine how it feels to be gazed upon without ceasing. I am so very conscious of myself under such circumstances that I feel probably I have my hat on the wrong way or there is something wrong with my makeup in other ways; but I am trying hard to get use to it. After the service we visited many homes. It is doubtful if there is a more kind and generous person to be found anywhere than the Porto Ricans. In spite of their abject poverty, they are willing to give their last

to their neighbor, visitor or friend. I was told by some of them that they walked almost two miles in the hot sun to attend the service. If you could only work with these people for a while you would find yourself in a different spirit toward foreign missions; you would give your last cent to help them. I also found a good many of our Church members are not able to attend the Church because they do not have sufficient clothing. So anything that you good people send to us is greatly appreciated and is also used for the best advantage.

When we returned from the country I was asked to go to the home of Don Pedro, one of our best and most faithful country workers, for supper. At the 7:30 service there were over 150 people present, and thirteen new members were baptized. The upper-room meditation impressed me the most of all the services. Just before the preaching service, I went to one of the Sunday School rooms and found a large group of men, women and young people on their knees praying for the evening service and for the new members. They call this room where they hold this meditation hour "the upper room." We must rejoice with thanksgiving to find that our Church in Salinas is based on prayer and faith. It is, therefore, progressing nicely.

Let us not forget that it is not a very easy task to work on this island, which has been a strong center of the Roman Catholic Church. Here the Roman Church is supported by the State, and the Church controls and directs the educational policies of the State. I think if the Catholic Church ever had an opportunity to prove its saving power it was in this island. Probably we remember through reading history that from 1493 to 1898 the Catholic Church here had no competition, with the single exception of a small Episcopal Church for the English colony in the city of Ponce. No other religious body but the Roman Catholic Church was permitted to work among this island people for more than 400 years. So you can see the work that has been accomplished by the evangelical workers is remarkable, and I believe the time is at hand that the future generation of Porto Rico shall lead toward a better and brighter path of religion. Let us pray for the time to come soon to save these people from their ignorant ideas of religion.

Ponce, P. R. VICTORIA ADAMS.

SIDELIGHTS ON STUDENTS.

By Miss Angie Crew.

Students! students everywhere, and I wonder what they think! Probably there are no more here than in other countries, but they are more noticeable here than in America. No matter where we go—on the streets, in the cars or trains, in the stores, at Church, anywhere and everywhere—we find the young men in their student uniforms, and the girls sometimes in uniform and sometimes in kimona. These young people of Japan are so eager for an education that the schools cannot begin to hold them, and in order to eliminate the surplus, the schools have very difficult entrance examinations. By this plan, some schools get rid of three-fourths or two-thirds of the applicants.

My work in Sendai has been almost entirely with these students. Because they are so eager to learn English, they are willing to enter English Bible classes. Up until this past year the students who attended my Bible classes were young men of colleges and universities, but since September many of the girls from the school where I have been teaching English conversation have enrolled in my Bible classes, so that now my classes are made up of about an equal number of young men and young women. Allowing both men and women to attend my classes has been rather an experiment, but from all appearances the try-out has been successful. Of course, there is not the freedom between the two sexes such as might be found in such gatherings in America. The girls invariably group themselves in one corner of the room and the young men hunt another corner. At the end of the Bible-study period they join their voices in singing hymns and old, familiar songs.

Now, just what are these students thinking about? You may judge for yourself from some of the questions they ask.

One night after we had studied the lesson about the rich young man who came to Jesus, asking what he must do to inherit eternal life, one young man came to me privately with a problem that had been bothering him. He said he wanted to become a Christian, but Jesus said, "Honor thy father and thy mother." Now, his father was a strong Buddhist and a kind father, but how could his son be honoring his father if he turned away from the religion of his father? Sending a prayer to God from my heart, I answered him the best I knew, and he left me, determined to become a Christian. Not long after this he came to me as happy as could be to tell me that his father was not displeased at all, but was really glad to have his son under Christian influence.

Most of these students are very much interested in America, and especially in social conditions there. Are there other religions in America? Do students in American colleges strike? Do men and women in America use intoxicating liquors? Why isn't it proper for a gentleman to smoke in the presence of a woman? Does an American gentleman ever smoke in the presence of a lady? Don't wives have to obey their husbands in America? These are a few of the questions I get. Then, too, they like to get my opinions on things Japanese. What do you think of Japanese women? Didn't you hate to leave your America to come to live here where there are not so many advantages? Aren't people in America better educated than the Japanese people?

Many students are especially interested in the study of science, and are always "brimful and running over" with such questions as "Can we believe in evolution and the Bible?" "How can we make the account of creation as told in Genesis agree with what science teaches?" "How can we explain miracles?" You see, the Japanese young people have never been taught to reverence many things which we consider sacred, and so they do not hesitate to ask about these things that trouble them.

Some students who have dipped into Socialism and come in contact with Bolshevism have no use at all for religion. They say that religion is an opiate that only degrades and deadens our faculties. I think I am quite safe in saying that such students are very scarce. I have never had any such students attend my classes. I do not think that they would be open-minded enough to study religion first-hand in order to find out whether their statements are true or not. They are willing to accept their ideas ready made from the Bolshevists.

The same old questions that have bothered men since the beginning of the race often come up in Bible class. "Is God the Creator of all things?" "Is He a just God?" "Did He create sin and sorrow?" And then, very, very often comes this question: "Do you believe in immortality? and why?"

I might go on with a much longer list of questions, but I think you can see from the foregoing questions that the Japanese students are thinking about the same things that American students are thinking. I thank God that they are thinking, and I wish we could get more of them thinking about God and Christianity. There are multitudes of them who really would like to know more about Christian teachings, but they do not know just how to find out. I feel that the missionary can do a big thing in getting in touch with such students and helping them to answer some of the questions that bother them. The students of today will be the leaders of tomorrow. Let us pray that the students of today may learn to know Jesus Christ.

Sendai, Japan.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson V—April 29, 1928.

The Cost of Discipleship.

Golden Text: "Where thy treasure is, there will thy heart be also."—Matt. 6:21.

Lesson: Mark 10:17-27, 12:41-44.

Devotional Reading: Isa. 55:1-5.

Here is a situation that gives promise of good and great things. Here is a young man, full of promise and possibilities, rich, probably well educated and cultured, of high social standing and of good character, morally clean, but hungering for the deeper things of the Spirit, and dissatisfied with his present achievements, seeking the answer to his problem as to how he should inherit eternal life. And there is Jesus, Himself a young Man, with a sympathetic nature, with a matchless character and personality, and with a mystic power to touch and transform life. These two, what a picture they present!

This young man wanted to know what he had to do in order to inherit eternal life? He was wise in that he came to the one who had the words of eternal life, but he was foolish in that he thought that he could inherit eternal life by doing something. Eternal life is the gift of God. It cannot be bought, it cannot be worked for, it can only be received through Jesus Christ.

It appears that the young man was a splendid moral fellow, so far as keeping the law as touching human relationships were concerned. Beginning with the commandment in regard to honoring father and mother and going on down through the other commandments touching human relationships, he could apparently truthfully say, "Not guilty. I have kept these commandments; but there is something even yet which I lack. What is it?"

Jesus soon put His finger on the weakness in the young man's character. His goodness was a negative goodness. It was exhausted in "thou shalt nots." But there was no positive outgoing love toward God which found expression in love to his fellow-man. He loved gold more than he loved God, and he refused to serve God by serving Him with his gold. Face to face with the supreme opportunity of a life-time, he could not rise to the issue, and he went away sorrowful. The picture which gave such promise turned out so tragically.

It is to be noted that Jesus did not condemn the young man at all. The young man condemned himself when, facing not so much the evil and the good, but the good and the best, he chose the good rather than the best. That is the nub of the matter. As a matter of fact, it is the heart of our own problem. These who read this article are on the whole good people. The greatest difficulty we have is to rise to the highest and the best as it is revealed in Christ. And even though it is quite unlikely that any of us, certainly not many of us, have huge sums of money or large possessions, it is quite probable that even in our lives the supreme issue is that we love gold more than we love God. At any rate, there is something in our lives which bids for our allegiance and our highest devotion. No matter how innocent, or even how good a thing is, it must be sacrificed if it stands in the way of a higher and the highest good. The amazing and startling thing about Jesus is that we can never exhaust the application of His principles to life. A man very often begins the Christian life under the impression that it is a matter of giving up things, of rooting the evil out of his life. And of course it is. But as he goes on in the Christian life, as he grows in grace, he finds that it is not only a matter of rooting out the evil, but of planting and developing the good. Furthermore, he must not, he cannot be satisfied with growing in grace a "teeny-weeny" bit; the more he grows in grace, the more he feels he needs to grow in grace and the more he hungers for growth in grace. What an amazing figure this Lord Jesus is! How He challenges the best that is in us by stirring us to attempt the impossible!

Just a word further about Jesus and riches. Jesus did not condemn wealth. As a matter of fact, He emphasized the fact that the kingdom itself must have material things for its furtherance. But He did warn against the dangers involved in riches, and He bade His disciples to labor for true riches. One of His disciples said, "The love of money is the root of all evil." There are many things worse than to be poor.

The story of the widow and her two mites is famous, but it is usually misinterpreted. A big, strong, more or less well-to-do man will drop in a mere pittance and say, "Well, I'll give the widow's mite." It is well enough to remember that the widow gave all that she had. Liberality is to be measured not in the amount that we give, but in the amount that we have left.

CHRISTIAN ENDEAVOR.

Sunday, April 29, 1928.

Topic: "Right Attitude toward the Religion of Others."—Rom. 14:1-13 (Missionary meeting.

Some Bible Hints.

It is a Christian principle never to despise weakness or ignorance. It is an opportunity to help (v. 1).

All of us have unessential beliefs, some harmful, some harmless, and we should therefore be considerate of non-Christian friends (v. 2).

All men of all races belong to God and live to Him, whether they know it or not. They are our brothers and should be so treated (v. 8).

As Cain had to give account of himself in relation to his brother, so must we. How are we treating non-Christians? (v. 12.)

Suggestive Thoughts.

Religion should always be respected. It may be erroneous, but it is the best that the individual has, and it helps him.

We must exercise toleration. Our religious ideas cannot be forced into people. If we live aright, Christianity will prove infectious and people will want it. Intolerance is a confession of failure.

Look on the religion of others with sympathy. There is good in the lowest. In all heathen religions you will find God, and that is very much.

The wise man builds on the good that the non-Christian already has in his religion. To begin by tearing down is the sure way to failure.

A Few Illustrations.

Dan Crawford tells the story of a group of black men that traveled many miles to tell of a dream that had revealed to them that man is nothing and God is all. Crawford did not laugh at the dream, but built upon it.

Paul starts his great talk in Athens (Acts 17) with compliments. He does not rage at their idols. He shows them something better.

When a blind man blunders on the way, you do not get angry with him. You know he cannot help what he does; he is blind. Why mock the religion of others? They may be blind.

There is a danger that it is the intolerant soul who is blind. The Pharisees thought they had spiritual vision, but it was Jesus who had vision and the Pharisees were blind. There are plenty of Pharisees today.

To Think About.

What good things are there in Buddhism?

What good is there in Confucianism?

How may we best show that our religion is true?

WARREN COUNTY NEWS.

On Easter Sunday we had the privilege as well as great pleasure of visiting Antioch and Bethlehem, Warren County. We reached Antioch in time for the 11 o'clock service. Miss Pattie Coghill was there and made a splendid talk, followed by a good sermon by the pastor, all in keeping with the happy day that commemorated the resurrection of Christ our Lord. It was indeed a real joy to see these dear people so interested. At no time or place have we ever found a more reverent, mor appreciative, or more kind and hospitable people than we found here. We rejoice to say that the Antioch Church is growing in members, and under the consecrated leadership of Rev. J. E. Franks, they are growing in grace and the knowledge of Christ.

At Bethlehem we found the few interested, but chances are poor for them to grow in numbers, owing to the location. We felt like letting our people know that all we have done in aiding this work has been money well spent. May we continue to give our aid and support them with our prayers until one day they will be strong enough to help others.

Antioch has sent out one minister, and others may go. Let us pray to that end.

Mrs. R. J. Newton.

ROSEMONT CHURCH.

The Woman's Home and Foreign Missionary Society of Rosemont Christian Church, at their last meeting, entertained themselves at a delicious luncheon. Each member contributed something to make this luncheon more delightful, and Mrs. O. F. Smith invited us to spread our feast in her lovely home. There were thirty-nine members present. We enjoyed each other's fellowship as well as our luncheon.

After a short social hour, our regular monthly missionary meeting was called to order by our president, Mrs. O. F. Mills. Truly, any missionary society is fortunate in having such a consecrated and spiritual leader as Mrs. Mills.

After our regular business routine, a talk was made by the writer on "The Christian Home." Then our quarterly mite-box offering was taken, the entire offering and dues amounting to $45.00. The great aim of this society is to instruct and inspire its members and to deepen the love of God in their hearts, so they will appreciate the privilege of giving to those less blessed. Thus, to raise our apportionment, we do not have a show or a supper, but open our pocket-books and give as God prospers us. It is an act of worship as we drop in our dollars; and how happy we are as the treasurer announces we have reached our goal!

Besides our three other missionary organizations, two of our Sunday School classes, taught by Mrs. Gibson and Mrs. Hedley, give $50.00 and $60.00, respectively, a year to some missionary

enterprise of our Church. May God lead us at Rosemont onward and upward to greater fields of service.

At the close of the meeting, the ladies expressed their appreciation to Mrs. Smith for her hospitality by a rising vote of thanks.

MRS. J. F. MORGAN.

COMING EVENTS.

April 28-29.—Children's Division Institutes, Henderson, N. C., for the Churches of Vance, Warren and Franklin Counties, Eastern North Carolina Conference.

May 31-June 1.—Valley of Virginia Sunday School and Christian Endeavor Convention, Olivet (G), Mr. R. A. Larrick, Winchester, Va., president.

June 12-13.—Western North Carolina Sunday School and Christian Endeavor Convention; place undecided; Mr. C. A. Walker, Burlington, N. C., president.

June 21-22.—North Carolina and Virginia Sunday School and Christian Endeavor Convention, Durham, N. C., Mr. W. B. Truitt, Greensboro, N. C., president.

June 23-30.—Young People's Summer School, Elon College, N. C.

July 1-7.—Bethlehem Summer School of Christian Education, Wadley, Ala.

July 10-11.—Eastern North Carolina Sunday School and Christian Endeavor Convention, Mt. Catawba Springs, Prof. L. L. Vaughan, Raleigh, N. C., president.

July 17-18.—Eastern Virginia Sunday School and Christian Endeavor Convention.

PATTIE COGHILL.

PROGRAM OF THE YOUNG PEOPLE'S SUMMER SCHOOL, TO BE HELD AT ELON COLLEGE, N. C., JUNE 23-30, 1928.

Saturday, June 23rd—Opening Day.

3:00. Registration and Reception.
5:50. Fellowship Supper.
7:00. Vesper Service on Campus, Mr. Hardcastle in charge.
8:00. Opening Meeting in Chapel—Announcements. "What Are We Here For?" Dr. Rowland in charge.
9:30. Sing—Good-Night.
10:30. Taps.

Sunday—Worship and Fellowship.

Morning.

Special Class for Young People—Dr. W. A. Harper, Teacher.

Church Services—Dr. W. Knighton Bloom.

Afternoon.

4:00. Outdoor Meeting—Mr. Hermon Eldredge in charge.
5:30. Supper.
7:00. Christian Endeavor Meeting—V. M. Mulholland, Leader.
8:00. Church Services—Dr. C. H. Rowland.

Monday Through Friday.

6:45. Rising Bell.
7:15. Breakfast.
7:45. Clean-Up.
8:15. Morning Watch—Conducted Individually.
8:45. First Class period:
1. "The Story of the Bible"—Mr. Hermon Eldredge.
2. "The Bible and Missions"—Dr. W. P. Minton.

9:30. Second Class Period—Credit Courses:
1. "Young People's Division Organization and Administration"—Mr. Hermon Eldredge.
2. Children's Division, "Materials and Methods"—Mrs. J. W. Fix.
3. "Youth and Worship"—Rev. H. S. Hardcastle.
4. "Youth and Recreational Leadership"—Miss Essie Cotten.

10:25. Assembly—Surprises.
10:45. Third Class Period:
1. "Missionary Methods for Young People"—Dr. W. P. Minton.
2. "The Story of the Christian Church"—Dr. W. A. Harper.

11:35. Fourth Class Period—Repeat Credit Courses.
12:30. Dinner.
1:30. Rest and Study.
3:00. Recreation (in charge of Class in Recreation).
6:00. Supper.
7:00. Vesper Services (in charge of Class in Youth and Worship).
8:00. Evening Program (vary).
9:00. Sings, Stunts, Games, etc.
10:30. Taps.

C. H. ROWLAND, President.
PATTIE COGHILL, Secretary.

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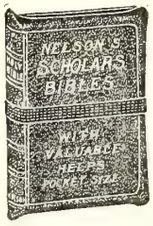

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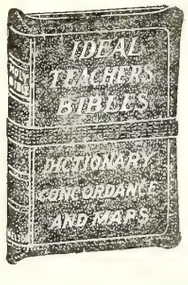

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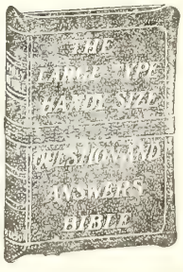

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Conducted by Rev. H. E. Rountree,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

Life's Furrow.

"No man having put his hand to the ploy and looking back is fit for the kingdom of God."—Luke 9:62.

The commonest definition Jesus gives of religion is, "Follow me." But the most of us are like Peter, saying: "Lord, I will follow Thee," but when we are taken out into life's mandates and told what it means, we are like the young man who had much riches, or the one who had to attend a funeral, or like those bidden to the marriage feast, or like Peter himself, deny ever knowing the Lord, or at most follow Him afar off.

Jesus is not laying down a law, but teaching a principle that backward or wayward glances detract and spoil. To go straight and keep on the job is the way to succeed in anything, and as naturally so in religion as in anything else.

Prayer.—Our Father, forbid that we shall be desultory. Forbid that we shall waste our time in day-dreams or in looking backwards before we reach the end of our task. But keep us close to the kingdom service by a close walk with Thee, unswerving in the path of duty and endeavoring to bring the kingdom everywhere. *Amen.*

TUESDAY.

A Righteous Man Stumbling.

"Though a good man fall, he shall not utterly be cast down."—Psa. 37:23-28.

That a good man errs is not strange. Because we err in our weaknesses, God forgives and forgets. But we are told that our text today refers to grievous sins of the free-will such as Moses committed when he lost his head and smote the rock; such as David did when he fell in love with another man's wife; such as Peter did when he let his impulse forget his loyalty and his honor. If these divines fell, how much more shall we? It is to them and to us alike God speaks and assures us that in repentance we shall be lifted up and plant our feet on a rock again.

How loving friendly and long-suffering is God! What a blessed feeling it is that whatever mistake we make we are still wanted and we can come back and live life anew! How charitable we should be toward the faults of our brethren!

Prayer.—Our Father, we are so glad that Thou dost uphold our hands. Guide us in the affairs of our life today. Strengthen us against temptations, and if we fall may it be unwitting, and forgive us into the fullness of all righteousness. *Amen.*

WEDNESDAY.

Bystanders.

"Because of the people standing by, I said it."—Jno. 11:41-45.

How does the presence of other folks effect what we say. A young lieutenant was unable to reach the keeper of the corale. He finally went in person. There were with him two young ladies. In order to impress them with a conception as to who he was, and with what authority he gave orders, he swore at the keeper and threatened him with a general courtmartial if he could not answer the phone hereafter. Had he been alone his conversation would have been quite different.

We love for other folks to have conceptions of us that places us in the halls of the great.

Jesus was interested in those who stood by, but it was with sympathy for them, and He spoke to do them good, to sweeten their thoughts, and to give them an example of love and kindness, not to show himself off in what He was, much less in what He was not. Are we satisfied with what we are doing for others? Is God satisfied with us? Our speech and our conduct should be that which will help others.

Prayer.—Our Father, as folks believe in Jesus when they heard Him, so direct our lives that they shall believe in us too because we believe in Thee. May all we do and say enlighten the multitudes wherever we go. *Amen.*

THURSDAY.

Our Inspiring Servant.

"He laid aside His garments, and took a towel . . . and began to wash the disciples' feet."—John 13:4-5.

Servants are called to do the lowly tasks. In the Orient, slaves do it. The disciples, true to the form of nature's bent, were arguing as to who should have the exalted seat with the Lord. The customary duty of washing the feet had been overlooked, and Jesus seeing their need, arose and became servant, giving them an example of the true spirit of life. This is the grandeur of Christ's character and of true Christianity.

Peter resented this. But Jesus reminded him that he was claiming Him as Lord and Master and Leader, and that this is what He expects His followers to do. How deliberately He does the work of a slave. "If the Lord stoop to such lowly service, should not His servants stoop also?"

Prayer.—Our Father, in heaven, show us what is the matter with our Christianity that we are ashamed of lowly tasks. Forbid that we shall ever shrink from any human need. *Amen.*

FRIDAY.

The Message of the Bells.

"In that day shall there be upon the bells of the horses, Holiness unto the Lord."—Zach. 14:16.

The Jewish high priest wore upon occasion the ephod, and on the robe were golden bells and pomegranates. Now Zachariah foresees the time when the same sacredness and the same joy will come to the lowliest—"bells on the horses," as well as those on the priests.

From time immemorial, bells have been rung to express joy. Our historic "Liberty Bell" reposes in Independence Hall, Philadelphia. Cathedral bells brighten history. Chimes of Church bells have flung out upon the air to many millions a music that thrills the heart and points the soul upward. Now the carillons are coming with their wonderful melodies, joyous and worshipful. The significant thing is that it is religion that has fostered the music of the bells; and it is the Churches of today that are ringing the joy-bells of earth and making the joy-bells ring in our hearts.

Our lives day by day should be "joy-bells," sending out into the lives of others something of the music Christ awakens in our souls.

Prayer.—By one of the parents, asking that we, too, both young and old, may be uplifted by the music of the bells, and may welcome their invitation to unite with God's people throughout our land in worshiping Him in His holy temple.

SATURDAY.

Being a Christian.

"Put on the new man."—Eph. 4:21-24.

Being a Christian is not joining the Church or the mere matter of repeating a creed; neither is it being 100 per cent righteous in one's own estimation. But it is letting the principles of Christ dominate in the workings of the heart-life. It is not so much where we are nor what we are doing, whether in a place of sin or sitting in the Church with a prayer book in hand; but it is the direction in which our faces are turned, the direction in which the spirit leads us.

Prayer.—Our Father of Love, renew us in Thy Spirit, and may Thy infinite goodness and love and the lessons of Jesus be the supreme sacrifice ever before us. *Amen.*

SUNDAY.

Glorying in the Cross.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. 6:14.

The long centuries have vindicated Paul, the great dreamer, in his estimate of the cross of Jesus Christ. Paul gloried in the cross because he saw in it the standardization of God's infinite mercy. It is said the grandeur of the sunset is due to the particles of dust that the clouds contain. The dust-clouds hang near the horizon, and after the sun sinks to its rest, its rays strike these clouds at a certain angle, and the rays, being unable to penetrate the clouds, are thrown back, reflecting the most brilliant hues. When the light of God's love fell upon the cross, the cloud of blackness was so impenetrable that the light seemed to break and fall upon the darkness of a lost world in a resplendence infinitely more wonderful than the glory of an exquisitely beautiful sunset. Here, at the cross, Paul had seen "divine compassion" beaming from the face of Jesus. Here, like Moses in the tent of meeting, he had seen God face to face, because "God was in Christ reconciling the world unto Himself."

No one can afford to ignore the cross, much less to scorn it. Here is the place of forgiveness, the place of sanctification, the place of vision. It is only at the cross and through the cross that we find heaven.—*Rev. Alfred J. Reynolds.*

Prayer.—By one of the parents, asking that our faith in Christ may be mightily strengthened, and that our entire lives may be devoted to winning others to share in the blessing of His redemptive work.

SUNDAY SCHOOL CONVENTION.

The Sunday School and Christian Endeavor Convention of the Georgia and Alabama Conferences will be held on the second Sunday in June. The place has not been decided upon, but will be provided for at an early date. The program will also appear in due time. We hope to have a great convention of our young people, and trust that every Sunday School and Endeavor Society may have a full representation present and that every Church where there is no society or Sunday School will send a delegation of young people. We are expecting our young people to have full charge of the program, and they are expecting a good time.

We are also anxious to get our summer school of Christian education upon the hearts of our young people. We must plan and pray that it be a success. We want every Sunday School teacher in the Alabama and Georgia and Alabama Conference to plan to attend this meeting. It will be inspiring to see all our teachers and superintendents gathered there. This meeting will be held at Bethlehem Junior College, about the 1st of July. I hope our young people will give this matter due attention in their approaching conventions, in both Conferences. And is it not possible for our pastors to keep this matter before their Churches, and also to arrange and pray and plan to attend themselves? Our people are entitled to the best the pastor can give them, so let us avail ourselves of all information possible for the benefit of the kingdom. I am burdened for the future welfare of our Church.

G. D. Hunt.

Christian Orphanage

Dear Friends:

It is real interesting to know how people appreciate giving to help us in our work of love and charity. This spring I wrote to a number of guano manufacturers and asked for a contribution in fertilizer. The following manufacturers donated: Pamlico Chemical Co., 5 bags; Foster Royster Guano Co., 10 bags; Baugh & Sons Co., 5 bags; Farmers Cotton Oil Co., 10 bags; Smith Douglas Co., Inc., 10 bags; Swift & Co., 5 bags; Robertson Chemical Corp., 20 bags.

All of the people were happy to give, and one company said it afforded them a very great pleasure to have this opportunity to help us.

The following has been sent in since our last report: Women's Missionary Society of Beulah Church, Ala., 1 box containing towels, dresses, dress goods and one dress; Women's Missionary Society of Mt. Auburn Church, N. C., 8 dress patterns for little girls, 3 pr. second-hand shoes, socks, 1 dress and 1 suit, etc.; Mrs. Cary Welch, New Hill, N. C., 1 box containing 8 pieces goods for blouses and dress patterns for little girls.

It always makes us happy to be so kindly remembered in our work of love. We received a beautiful Easter letter from one of our former pastors some days ago, and while he is yet a young man, he was my pastor some years ago; but it did us lots of good to just be remembered. And most people appreciate just being remembered. A Christmas card, an Easter card, a letter, a bunch of flowers if we are sick—ah! it just brings a joy to one's heart to be remembered.

We received three checks this week from individuals who made us glad by remembering us at this Easter season. Sent them because they wanted to help make our little children happy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 19, 1928.

Brought forward		$4,542.82
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
New Lebanon Sunday School	$ 2.00	
New Lebanon Baracca Class	2.00	
Shallow Ford	3.06	
Third Avenue, Danville	10.14	
Mt. Zion	1.42	
Howard's Chapel	4.00	
Durham	24.40	
Greensboro, Palm Street	4.50	
Greensboro, First	13.47	
Monticello	5.11	
Happy Home	2.90	
		73.00
Western N. C. Conference:		
Ramseur	$10.00	
Shiloh	1.25	
Randleman	6.80	
Mt. Pleasant	4.50	
Pleasant Cross	4.66	
Ether	2.09	
Hanks Chapel	6.03	
		35.33
Eastern N. C. Conference:		
New Elam	$ 1.68	
United, Raleigh	6.98	
Piney Plains	7.55	
Mebane	1.25	
Wentworth	14.00	
		31.40
Eastern Virginia Conference:		
Rosemont	$41.58	
Dendron, Jan., Feb., Mar.	12.80	
Ingram (N. C. & Va. Con.)	3.00	
Berea, Nansemond	10.00	
Newport News	15.36	
Wakefield	6.72	
Suffolk	25.00	
		114.46
Valley Virginia Central Conference:		
Timber Ridge	$ 1.69	
Linville	5.52	
		7.21
Georgia & Alabama Conference:		
North Highlands	$ 1.50	
Vanceville, Mar., Apr.	2.06	
		3.56
Special Offerings.		
Class No. 4, Vanceville S. S., Ga.	$ .77	
Graham Sunday School	5.21	
E. M. Davenport, support children	37.50	
Pleasant Grove S. S.	2.45	
Mrs. Sallie V. Jones, Suffolk, Va.	25.00	
Miss Doris Jones, Suffolk, Va.	25.00	
Chas. D. Johnston, guardian	6.00	
Mrs. Lula F. Brickhouse, Norfolk	30.00	
Mrs. Jas. A. Eley's Cl., Chr. Temple	5.00	
Cash from farm products	21.00	
Good Hope Church, Youngsville	2.00	
		159.93
Grand total		$4,967.71

FLOWERS IN GEORGIA.

Now, since Prof. Flowers has given us six months of his service here in South Georgia and North Florida, it seems more needful that he should have remained longer and carried on the work that he has been doing. There is nothing that goes so far toward securing good results in any kind of religious or educational work as the spirit of the person who is doing the work. Prof. Flowers has a smooth, friendly manner in going about his work that makes us feel that he is one of us. He has a great influence for inspiring us to the decision of doing things for ourselves. His self-sacrificing disposition is a convincing proof of his interest in us as individuals and as a group of Endeavor workers in the service of Christ's kingdom, and I am sure that many encouraging letters have gone to Bro. Flowers at his home in North Carolina from different young people in the South Georgia Association. His stay in our home and in our community has been the cause for much constructive thinking among the people at large. Parents were led to more fully understand their responsibility as leaders of their children in the work of character-building. It is earnestly hoped that Bro. Flowers will return to the work in the early fall.

Altamahaw, Ga. FRANCES BLITCH.

SUNDAY SCHOOL SUPPLIES.

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1. Bible Lesson Picture Roll, 21x32 inches, per quarter **$1.25**
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter ..... **.15**
3. Pupils' Lesson Stories, per quarter ..... **.06**
4. Little Bible Lesson Pictures, per quarter .. **.05**

Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter **1.00**
2. Group Pupils' Lesson Stories, Primary, per quarter ..... **.07**
3. Group Lesson Pictures, per quarter ..... **.04**

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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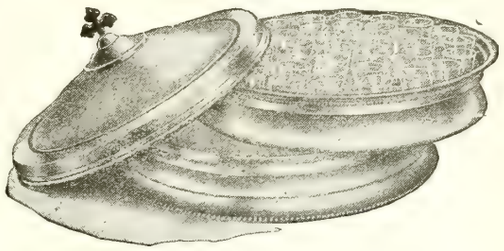
Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlocking, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**



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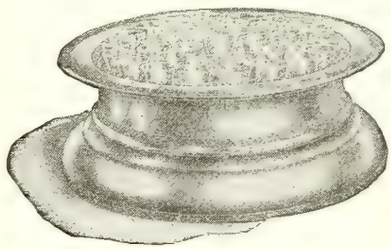
Cover No. 5—Silver-plated; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Breda Plate No. 3—Narrow rim	**$ 9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dears:

Tell me some nice days! Yes, Christmas, and Easter—of course, that is a very special day to us. Easter is a wake-up day for little children and pretty flowers. The long, long winter is the flowers' time for sleep; and at Easter time all the flowers and butterflies and trees wake up. So that is their morning. The winter is their night.

Now, dears, who was it that sent the sun to wake up the flowers at Easter time? Why, yes, it was our Heavenly Father. He doesn't wish anything to sleep always. Dear Heavenly Father, we are glad for the Easter time when everything wakes up.

Your editor,
MADGE MOFFITT WHITESELL.

P. S.: Kiddies, your substitute editor, Mrs. Moffitt, sends her love, though she has been quite sick.

TIMMY'S I-LIKE-YOU FAIRY.

By Margaret Warde.

"In September I remember! In September I remember! I remember in September!" Timmy sang it and sang it and sang it, sitting by Aunt Lu's kitchen table, whittling a little stick.

"Well, what do you remember?" asked Aunt Lu at last, when she was tired of hearing that droning rhyme.

Timmy smiled at her. He hadn't realized that he was saying anything. "O nuffin'," he explained. "I was just saying a sing-song. But I do remember something, Aunt Lu. When it's September, school begins, and I don't want to go."

"O Timmy!" sighed Aunt Lu, remembering the dislike he had taken to school last spring. "You do, too, want to. All the other boys—"

"I don't care about the others," declared Timmy. "I don't want to go; and besides the new teacher is cross."

"How do you know that? You can't possibly know yet," said Aunt Lu.

"O yes, I can," insisted Timmy. "She has come to stay at Jack's house, and he says she is cross, and she looks cross, and besides I do not like to go to school."

"See here, Timmy," began Aunt Lu. "Listen now—listen hard. The things you like to do are fun, aren't they? Now you go to school nearly every day. If you liked it, it would be fun."

"But I don't," interrupted Timmy.

"You just wait a minute," cut in Aunt Lu. "I said if you liked it, it would be fun. All right! Try to like it! Try to make it into fun!"

Timmy considered. "But I don't. I hate spelling and 'rithmetic the most, and the new teacher is—"

"Let's pretend," said Aunt Lu, "that she's awfully nice—the kind that knows splendid stories about Robin Hood and the strong man, Hercules, and new games to play at recess, and the answers to all the questions that I can't tell you about. "Remember the I-Like-You Fairy that I told you about?" Well, you know she is a very magic fairy. She can turn horrid things into beautiful ones—yes, she can! You try her, and see what happens."

So Timmy went to school with the I-Like-You Fairy tucked right into his smile.

"She does know stories! She certainly does!" cried Timmy joyously, home from school that first noon. "And when she is telling them she looks pleasant, but she scowls when I miss in spelling."

"You try that I-Like-You Fairy on spelling," said Aunt Lu. "Can't you make up a game for spelling when you're studying the words?"

"May be I can," said Timmy. And he did.

"Why do you double up your fist and shake it every time you spell a word, Timmy?" asked the new teacher.

"'Cause," said Timmy, "I'm knocking down giants. I can study harder if I knock down a giant every time I spell him right."

"That's a good game," said the new teacher. "How'd you like to spell each other down? We'll do that tomorrow—choose sides and have a spelling-match?"

After that they had a spelling-match every week, and before he knew it, Timmy found that he was a good speller.

The I-Like-You Fairy had to work very hard on arithmetic.

"What is there to like about arithmetic?" Timmy asked the new teacher, walking home from school with her one day.

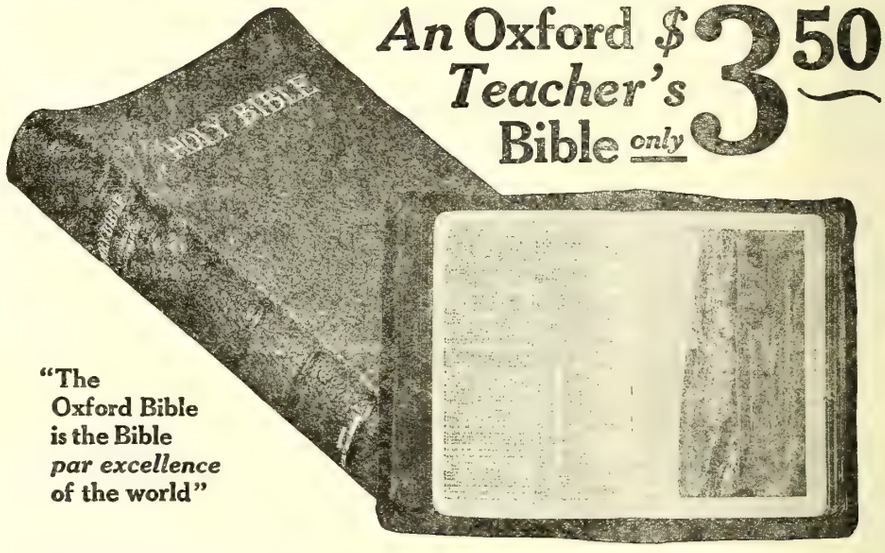
After that the examples were about things that interested Timmy, like puppy dog's legs and slices of bacon and Robin Hood's arrows; it was quite exciting to get the answers. And then they had a store right in school. Timmy was the first storekeeper, and he had to learn to count money, or else how could he sell things?

One day Timmy told Aunt Lu, "I like school, and I don't need the I-Like-You Fairy any more."

(Continued from Page 2.)

works, and glorify your Father which is in heaven." Jesus has said, "I am the Light of the world," and we are to show our faith in Him, and His declaration, by the way we shine for Him; yea, by the manner in which we hold that Light aloft. "And I, if I be lifted up, will draw all men unto me." "Arise, shine, for thy light is come upon thee . . . And the Gentiles shall come to thy Light, and kings to the brightness of Thy rising?"

OXFORD BIBLES



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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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DOES IT PAY?

By Dr. A. D. Woodworth.

The first doctor who came to Japan as a missionary, Dr. Hepburn, gave up a practice of $13,000 a year to receive a salary of $1,000 in Japan. One of the missionaries with whom we hvae had conversations has a remarkable mind for law. A good many people have had the idea that if he had given his mind to law, he might be making $100,000 a year instead of, as he has himself said, running into debt to support his family as a missionary.

But if the monetary consideration is the thing by which the scales are turned for being a missionary, one had better keep out. I think it is true that no mission boards aim to give more than a living salary. Some missionaries we have known came to Japan with college debts, and it took them a long time to get them worked off.

The missionaries went to Hawaii in 1820 and gradually the natives became Christians, and among them the kings. It is said that an Englishman went into the presence of one of the Kamehaha kings, and in a sneering tone said to him: "And what good has your religion done you?" The old king's answer was: "If it were not for my religion, just now you would be in the pot boiling for my dinner."

We were much interested in the Fiji Islands when we were there. A story told of the islands is that before the missionaries went there a whaling ship was wrecked on the islands and the crew were captured and some of them were eaten and some escaped. Many years later, one of the men who escaped, by a strange coincidence, was wrecked again on one of the islands. Remembering the former experience, he and others of the crew who got to the shore unobserved by the natives, hid themselves in the bushes, but wantiing water and food, they crawled to the top of a hill from which they could look down into a valley. But when they looked, suddenly all their fears disappeared, and they walked down to a village which they saw as boldly as if they owned the earth. What did they see? A Church! Sailors are not noted, as a rule, for their religion. When they come to the wicked city of Yokchama they usually go to the worst dives in it. These sailors were not Christians, but they knew the meaning of a Church. They knew that a Church stands for kindness, friendliness, brotherliness, love to God and love to one's fellow-men. The fact is, that you can take all the fine words out of the English language and apply them to the Church and you cannot exaggerate the greatness of the Church of Jesus Christ. So these men expected to be received kindly, to be fed and cared for, protected, and again sent back to their own land; and all this came to pass. Probably these sailors would say that, so far as they were concerned, missions were a profitable investment.

In ye olden times before missionaries went to these islands, the natives were always in fear. The women could not go far away from their homes, and the men, when they went, went armed with a spear and a warclub, not knowing when they might have to fight for their lives. One time one of the converted women said that the great boon which the Christian religion brought to her was that since the natives became Christians she was delivered from the sense of fear. At present, the 80,000 natives are said to be all members of Churches, but the 60,000 Hindoos who live in the islands are a much harder class to reach. However, one of the leading foreigners in Suva, the capital, told me that human life is at present safer nowhere than it is in these islands.

Has it paid that these people have become Christian? How much is a soul worth? How much is your Christian religion worth to you? From the Jesus standpoint, it is worth more than the whole world of matter.

But so far as the missionary is concerned, the promise to those who have left all to preach the gospel, the reward is a hundred-fold now in this present life, and in the world to come life everlasting. From my own experience, I would say that the promise is literally true. But Jesus might just as well have said a thousand times. Does it pay? It does.

Tokyo, Japan.

DR. RYAN AT WINCHESTER.

It was my privilege to spend a week (April 1st to 7th) at Winchester, Va., in a pre-Easter meeting with Rev. B. J. Earp and his people. There were many meetings of the same kind held there at the same time. I found Bro. Earp and his wife to be real Christians—just such Christians as the world needs; Christians who are interested in every branch of our Father's work, and interested enough to make sacrifice for His kingdom. There were many kindnesses shown me while there, but I am under special obligation to Mr. and Mrs. Boyd Richards, in whose home I was so well cared for.

As I see the work now, I am satisfied that there is no reason why we should not have a strong, active Church in that splendid city of the Valley. I am asking our Heavenly Father that our feeble efforts while there may bring forth a fruitage that will glorify Him. May God's richest blessings rest on this Church and its pastor and his family.

Richmond, Va. C. C. Ryan.

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WATTS.

William Watts, of Auburn, N. C., after an illness of several weeks, ceased his suffering on Wednesday, March 7, 1928, when heaven's call came to claim its own. Bro. Watts was born in Plymouth, England, February 29, 1848; came to America at the age of 28; married Miss Emma Poole in the year 1879; professed faith in Christ the same year, and joined Mt. Moriah Baptist Church. After holding his membership there for some years, he became interested in the community in the vicinity of Auburn and organized a Sunday School in an old shop-house where he worked faithfully for some time. His work resulted in the organization of Auburn Christian Church, to which he gave the land to build upon, and also $500 for the building, and at about this time he moved his membership from the Baptist to the Christian Church at Auburn, of which he was a faithful and loyal member as long as he lived.

Those left to mourn their loss are the wife and two brothers, Samuel Watts, of Auburn, N. C., and another living in England. The funeral was held in Auburn Christian Church, conducted by the writer, assisted by Rev. Hall, pastor of Mt. Moriah Baptist Church.

J. A. DENTON.

MASSEY.

Adolphus Massey, after an illness of a little more than two days, departed this life for a greater one with the Lord, we feel sure, because of the faith he had in Christ as his personal Saviour, and the consistent life he lived among us. He was afflicted almost from his birth, so that he was not permitted to enjoy earthly life as some, which we trust will make heaven the sweeter for him. He was a faithful member of Auburn Christian Church for many years.

He leaves no relatives nearer than an uncle, his father having gone to his reward three years ago, and his mother many years before the father. The funeral was held in the Auburn Church on Sunday, March 4th, by the writer.

J. A. DENTON.

SMITH.

Joseph C. Smith died at his home on March 30, 1928; was born March 31, 1851; age, 76 years, 11 months and 30 days; he was married to Miss Julia Lineberry, and to this union was born five children; was married the second time to Miss Nannie Taylor. He was laid to rest in Coal Springs Cemetery. Services by the writer. May the Heavenly Father comfort the bereaved ones.

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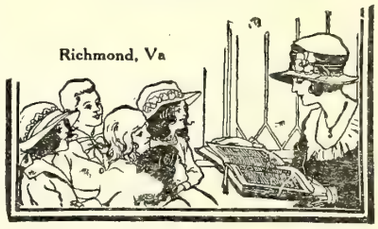

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VOLUME LXXX. RICHMOND, VA., THURSDAY, APRIL 26, 1928. NUMBER 17.

THE SUN'S OBSERVATORY

REOPENING OF SUFFOLK CHURCH.

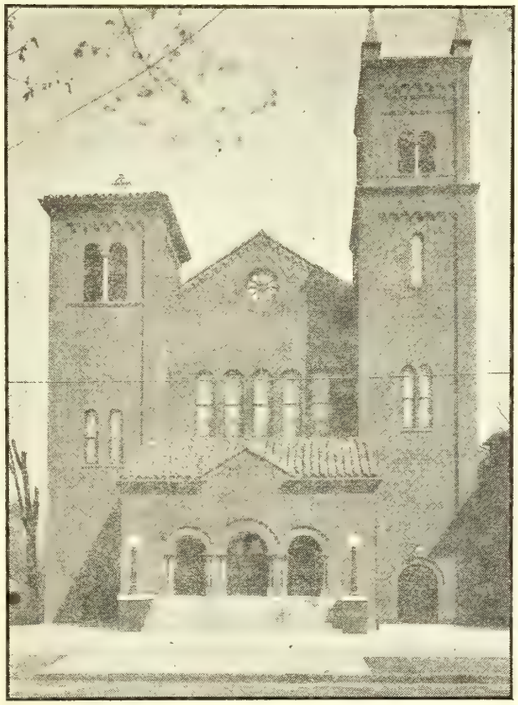
Appropriate Services were Held to Celebrate the Event—Remodeled Church and Sunday School Adapted to Modern Usage.

The Suffolk Christian Church took another forward step in kingdom enterprise when it opened its new Sunday School building and reopened its Church on Sunday, April 22, 1928. Appropriate services were held in honor of this important event both in the Sunday School and in the Church. Advance preparations had been carefully made and the programs were carried out in an impressive way. The Sunday School met in the departments of the new building, which had been attractively decorated with flowers both in assembly-rooms and class-rooms, and also in the corridors. About six hundred and fifty were present. Everybody was delighted with the beautiful departments and the splendid equipment. Appropriate services of praise and thanksgiving were held in the respective departments under the leadership of the department superintendents. Under the new organization, the Sunday School is divided into seven departments, with separate assembly-rooms for each department, and with separate class-rooms for each class in the junior, intermediate, young people's and adult departments.

The officers of the school are as follows: general superintendent, Mr. W. S. Beamon; superintendent of cradle roll, Mrs. J. M. Butler; superintendent of beginners' department, Miss Lottie Mae Cross; superintendent of primary department, Mrs. J. M. Butler; superintendent of junior department, Mrs. W. V. Leathers; superintendent of intermediate department, Mrs. B. D. Crocker; superintendent of young people's department, Mr. J. D. MacClenny. Colonel J. E. West is teacher of the Philathea class, and Colonel E. E. Holland is teacher of the Baracca class. Mr. O. S. Smith, Sr., is treasurer, and O. S. Smith, Jr., is secretary. In addition to the departments and class-rooms already mentioned, the new building has the following rooms: a Church office, studies for the pastors, a Church parlor, a fellowship hall, a large kitchen, a Boy Scout room, a storage room, spacious cloak rooms, furnace room, toilets and ample storage space for coal.

The fellowship hall is a spacious and attractive room, located in the rear of the new building and adjoining the kitchen. It has a stage, with dressing-rooms and shower baths at one end, and is designed for banquets, socials, dramatics, illustrated lectures and movies, recreation and indoor athletics. A large gallery at the other end provides accommodations for spectators. It is planned to make this fellowship hall a very vital factor in the social and recreational life of the Church.

The services in honor of the reopening of the main Church auditorium were held at 11 o'clock, and at 8 o'clock the choir furnished special and inspiring music for the occasion. One of the features of the program was a service led by Mr. J. M. Darden, chairman of the finance committee, assisted by Mr. J. D. MacClenny, vice-chairman. After appropriate remarks, Mr. Darden and Mr. MacClenny, assisted by the pastors, burned a note representing all the outstanding debts of the Church, excepting the bond issue. Mr. MacClenny led in prayer, and the congregation rose and sang the "Doxology." The sermon was delivered by Dr. W. W. Staley. He chose as his theme, "The Glory of the Latter House," and brought, in a plain and practical and inspiring way, a message appropriate to the occasion. The evening service was featured by special music by the choir. Rev. H. S. Hardcastle preached on the theme, "The House of Prayer." Large congregations were present at both services, especially the morning service. It was a great day!



Suffolk Christian Church Remodeled.

The front of the Church has been greatly changed. The accompanying photograph shows the completed effect. An attractive foyer, or vestibule, has been provided, and entrance can be made either from the north or the south entrance. The interior of the church has been somewhat remodeled and entirely redecorated. The choir-loft has been enlarged and paneled and the seating arrangement changed. The walls have been finished in "Craftex" and the woodwork repainted. The pews have been refinished to harmonize with the general color scheme. New lights have been installed and a new carpet furnished. New hymnals have also been provided. Organ pipes have been installed in the open space to the east of the rostrum, and this greatly improves the general appearance of the front of the auditorium. The memorial Bible has been replaced with a new one, and memorial pulpit furniture is to be presented a little later. New art-glass windows have been installed, giving tone and dignity to the Church, both from within and without. The general effect of the auditorium lends itself to an atmosphere of worship. Pastors and people hope that this bigger and better Church building will make it possible for them to do larger service in the kingdom of God.

Mr. H. L. Cain, of Richmond, Va., was the architect for the work, and Mr. Ernest Islip was the supervising architect. The building committee was as follows: Dr. W. W. Staley (chairman), Dr. J. E. Rawles, Jack W. Nurney, Hersey Woodward, Jr., and H. H. Holland. The committee to furnish equipment was as follows: Mr. A. T. Holland (chairman), Messrs. E. E. Holland, J. E. Rawles, O. S. Smith, Jr., W. S. Beamon. This committee was rather unique in its work, in that it made no outside appeal for its funds. Mr. A. T. Holland and Mr. J. M. Darden jointly furnished the equipment for the junior department, and largely through the inspiration and generosity of Mr. A. T. Holland the committee underwrote the full expense for all equipment in the intermediate and young people's departments, including pianos, and also a piano for the beginners' department. The Philathea class furnished equipment for its fine class-room.

"I AM THE WAY."

Christ said He was the way to God. The love of nature, science and art because of God—giving beauty, elevating our thoughts and ideals—but they are only "trails" after all, and not highways. Try reaching after God by these trails in the stormy weather of financial trouble, sickness and accidents. Then we learn that the highway, the one Christ made, is the safest and surest. The superiority of the highway made by the Son of God is best seen in life's bad weather. What we need is a perfectly improved through road right into the Divine presence—and Christ is that, and much more.

NOTES-PERSONALS

Several members of the Christian Church have been attending the Rural Church School Conference at Vanderbilt University. Rev. E. M. Carter gives an account of the meeting in this issue.

The First Christian Church of Eaton, Ohio, Rev. E. T. Cotten, pastor, has a junior robed choir. The Church is growing in popularity locally, and on last Sunday there were only a few vacant seats in the Church.

Rev. C. P. Garman, our veteran missionary to Japan, has sent us an account of the Japan Conference and some additional contributions from native workers. These will be read with interest as they appear from time to time in THE SUN.

Rev. E. W. Butler, of Thorsby, Ala., treasurer of the Alabama Congregational Conference, in renewing his subscription to THE CHRISTIAN SUN, has this word to say: "I enjoy the light and the warmth of THE CHRISTIAN SUN."

Judge O. W. Whitelock, Secretary of Publications of the General Convention, is planning to attend the Southern Christian Convention. It is the first time that Judge Whitelock has honored the Convention with his presence, and it will be a pleasure to have him.

Colonel and Mrs. E. E. Holland, of Suffolk, Va., were pleasant visitors to the college on Wednesday. Colonel Holland has been a trustee since Elon began. He is faithful and highly influential in all matters of Church policy and program. His work for Elon has been signally constructive.

Dean A. L. Hook and Dr. T. C. Amick, of Elon College, attended the semi-centennial commemoration of the North Carolina agricultural experiment station at State College, in Raleigh, on the 19th. The experiment station has done a real constructive work in North Carolina, and this celebration was fitting.

The board of trustees of Franklinton Christian College is going to meet during the commencement of that school, on May 15th, at 4 P. M. It is expected that the members of the board of control will all be present at that time. The school has enjoyed a great success this year. Rev. J. A. Henderson and his co-laborers, deserve high praise for their splendid service.

Miss Lucy M. Eldredge, of the Department of Christian Education of the General Convention of the Christian Church, is spending some time in the South in co-operation with Miss Pattie Coghill in field work. Miss Eldredge will attend the Southern Christian Convention at Richmond, where she will be an inspiration to the young people.

Hon. George F. Whitley and Mrs. Whitley were visitors to the college recently. They were on their way to Winston-Salem, where they attended the Easter services there. Mr. Whitley is a son of the late L. H. Whitley, in whose memory the auditorium has been erected here. He is also a graduate of Elon and of the University of Virginia and is an Elon trustee.

Members of the Christian Church are becoming very much involved in politics in North Carolina and Virginia these days. Lieutenant Governor J. E. West is a candidate for the governorship of Virginia. Colonel Junius H. Harden, of Burlington, is a candidate for Congress from the Fifth North Carolina District, and Joe W. Stout, of Sanford, N. C., is a candidate for the State Senate from Lee County.

The following telegram from Miss Pattie Coghill was received just before going to press: "Children's Division Institute, in Henderson, May 5th to 6th, instead of date under Coming Events. Miss Helen Stearns and Dr. W. M. Jay, of Elon College, and Miss Priscilla Chase, Boston, will be on program."

We have word that Dr. Atkinson has improved sufficiently to return to his office prior to the opening of the Southern Christian Convention and that he expects to attend the session of that body. This will be cause for thanksgiving and rejoicing on the part of the entire Church. The acting editor wishes to thank the brotherhood for the ready and cordial assistance given him in his efforts to edit the paper. He is particularly grateful to the managing editor.

Dr. W. P. Minton, Foreign Mission Secretary, is to attend the Southern Christian Convention and to appear on the program. Dr. McD. Howsare is also to attend. Dr. Howsare is Secretary of Evangelism. He will also appear on the program. The General Secretary of the General Convention, Dr. Warren H. Denison, is a member of the Southern Christian Convention, and will be present.

Rev. J. Fuller Johnson, Fuquay Springs, N. C., pastor of a group of Churches in the Eastern and Western North Carolina Conferences, is quite ill at his home of double pneumonia. Bro. Johnson is one of the most active and energetic pastors that we have, and his serious illness is a real impairment of our work in these Conferences. Earnest prayer is being offered for his recovery.

Dr. J. Edward Kirbye, pastor of the United Church of Raleigh, N. C., known as "The Christian-Congregational-Friends Church," has had a remarkable success in raising some $62,000 of floating indebtedness since he accepted the pastorate there in September. When this money has been paid in, the only obligation the Church will then have will be a mortgage indebtedness of $50,000. Dr. Kirbye is a real leader in Christian statesmanship. He is certainly to be congratulated upon his achievement.

Rev. F. P. Ensminger, D. D., Demorest, Ga., writes that he will attend the Southern Christian Convention and that he will expect representatives of the Christian Church to attend the Carolina Conference of the Congregational Church, which meets in Asheville May 9th to 12th. The tentative program carries the names of Dr. J. O. Atkinson, Dr. G. O. Lankford, Dr. C. H. Rowland and Dr. W. A. Harper. Others of the Christian Church will be welcomed by the Congregational brotherhood.

The new Church plant of our congregation in Suffolk, Va., was opened on Sunday, April 22nd. The Church approach has been remodeled and a splendid educational plant constructed. The Suffolk Church has not said much about what it has been doing during these days of rebuilding, but it will be difficult in any place to find a more modern and up-to-date plant than this one is. Dr. W. W. Staley has served as chairman of the building committee. He and the pastor, Rev. H. S. Hardcastle, have certainly wrought well. The Suffolk Church is in position now, so far as its physical equipment is concerned and in all other respects, to render an outstanding service to the kingdom of Jesus Christ.

Dr. S. L. Beougher, in telegram, requests THE CHRISTIAN SUN to state that "Dr. Frank E. Jenkins, president of Piedmont College and chairman of Congregational education committee for Southeast, will speak on 'The Merger of Piedmont and Bethlehem Colleges' in connection with the report on colleges which will be made to the Southern Christian Convention."

Telegram to THE CHRISTIAN SUN: "Happy to report Suffolk Christian Church has raised its quota of one-sixth of pastors' salary—the largest quota of any Church in the Christian denomination. Check has been forwarded to the office of the Mission Secretary. Hope to hear from other Churches before the Convention meets. (Signed) J. M. Darden, Acting Secretary."

The Christian Temple of Norfolk is interested in organizing a "Tithers' League." The pastor, Dr. L. E. Smith, introduced a resolution at the Pastors' Conference here in January, urging the ministers of the Southern Convention to undertake to induce their members to become tithers. Dr. Smith is a man who believes in practicing what he preaches. There is no question that tithing on the part of Church members will solve all the financial problems of the kingdom.

The Department of Commerce of the United States government has issued a statement showing that in 1917 the per capita indebtedness in North Carolina was $3.85. In 1926 this indebtedness had increased to $42.03. It is now $51.44. The total indebtedness of the State to date is $153,419,200. Of this enormous amount, $94,999,600 was expended for highways, and much of the remainder on public school buildings. North Carolina is making a great showing in the world for progress, and while her debts are enormous, she has something to show for it.

Rev. A. R. Flowers will spend the last week in May lecturing, evenings only, at the Pine Grove Church, in Nash County, N. C. This Church is located in one of the most progressive sections of the county and is surrounded by a goodly number of young people who are expected to become some of the State's leading citizens in a few years. Bro. Flowers believes in the rural district boy and the rural district girl, and spends much of his time in helping them to see the possibilities of country life and to take the advantage of their opportunities. The invitation comes to Brother Flowers, jointly, from four denominations, and is the third engagement of this kind that he has filled in this community within the last four years.

Sometimes we have a way of getting discouraged and of thinking we are not doing what we should in the Southern Christian Convention; but Rev. P. S. Sailer, D. D., of Brooklyn, N. Y., has this to say: "We need thawing out a bit up here. We have quite a goodly number of the larger Churches in our denomination up here, but the first six leaders in benevolent offerings, my 1928 'Annual' tells me, are to be found in the South. In fact, twenty out of a total of thirty-five Churches giving $1,000 or more to benevolences are numbered in the Southern Christian Convention." The Christian Church in the South appreciates this word from Dr. Sailer, but even then we feel that we are unprofitable servants of the Lord. We should do far more than we are doing for His kingdom.

THE CHRISTIAN SUN'S PULPIT

JESUS, A TRIBAL GOD.

Rev. John G. Truitt, *Preacher.*

"The next day John seeth Jesus coming unto him, and he saith, Behold, the Lamb of God, which taketh away the sin of the world."—John 1:29.

Here is a remarkable man, with a remarkable message, about a remarkable Saviour. He was prepared by birth, training and commitment of his own life to see Jesus, to see Him coming unto him, and to understand who He was and the breadth and nature of His mission. This in itself would make him a remarkable man, for there are those standing near Jesus who are not at all prepared to see Him, and much less to see Him coming to them with His call and command to life service, nor do they understand who He is, nor the measure of His mission. With that background, John was remarkable for what he had the faith to say. Two thousands years has not added enough evidence nor brought enough persuasion to bear upon some of us who profess to have seen Jesus coming to us, and who profess to have caught something of the spirit of His desire, to cause us to truthfully say and to substantiate by our actions that we believe Him to be a world Sin-bearer. If He be a god at all, in many of our minds, He is a tribal god.

Are We Unlike the Jews of Jesus' Day?

According to the Scriptures, there has never been a time when the best Jews have not thought of God as being the Supreme God of the whole universe. Their prophets so prophesied, their patriarchs so prayed, and their poets so sung; but many of the Jews in their common practice thought of God as a tribal god. And Jews in Jesus' day wanted Him to be, and expected Him to be, the deliverer of the Jews. Even Peter found the path to the high peaks of universal Saviourhood of Jesus hard to climb. It was the old, selfish spirit of thinking oneself superior because of some good thing one had which others did not enjoy. How differs much of the rank and file of Christendom today from that? We curse the Jew and adopt his attitude. We mock him for his meanness in thinking Christ was only a Jew, and we wonder if we have bettered a pagan country when we give Christ to them! And well we may wonder when we consider the kind of a Christ we would sometimes offer. In Christian Germany, the land of Luther, the great reformer, the land of leadership in Protestantism for a great number of years, the land where the evangelical power of the Christian message broke forth in all its fullness, we hear the slogan: "Me und Gott." England feels it has a special corner of the Church, and Scotland a special place in the heart of Christ, and France its own peculiar interpretation of Christianity, and Rome knows it is right, and America cries, "America for Americans and Christ for its citizens."

John Saw a Saviour of the World.

John the Baptist saw Jesus coming unto him, and he recognized in Him the world's Saviour. He did not say, "Behold, the Lamb of God, which taketh away the sins of the Jews"; but he allowed his imagination to leap to the ends of the earth, and he saw that Holy One of God coming into the hopes of all peoples. How we have brought our Christ to shame and made Him the subject of the jerrs and jests of His enemies! for while we have fought to the very death among ourselves, both politically and ecclesiastically, twenty nations between Morocco and Madagascar have been without Christ and His redemption. As Christian countries and Christian Churches, we say, "Lord, Lord," and the sins of the Congo and the Cameroun still have their cancerous careers in the hearts of Africa.

Scenes from Calvary are being Re-enacted.

"And they crucified Him and parted His garments," we are told in the Scriptures. Under the very shadow of the cross they sat down and divided His clothes among themselves. And today in so many ways we are dividing the garments of His love and righteousness. We have not shown by our actions that we believe the robes of His righteousness expansive enough to cover the sins of the whole world, nor to bind up its wounds. We have divided His garments so that it has become thoroughly conventional to think of Christ and the Church, but not Christ and commerce; we think of Christ and Sunday, but not as much as we should of Christ and Monday; we have not yet become willing to see the power of Christ placed alongside and above the power of electricity, nor can we find a place for the world's Great Citizen in the politics of even Christian countries. The inns of commerce, labor, capital, leisure, pleasure and politics are stilled barred against the Christ of Bethlehem.

We Stay Home Until Our Blood is Aenemic.

Our spiritual blood needs the tonic of a larger place and a purer atmosphere. We have stayed at home until we are aenemic. We have not had the exercise necessary in going unto all the world. We have thought that if we could only provide a place for ourselves we should do well, and we have forgotten that provision for one's self fails of provision for a place for the Christ within, and that providing for others opens the door of one's soul to the Saviour. I heard a minister of one of our biggest Churches say the other day that he was going to the bank and borrow money with which to pay a pledge to missions in this present campaign. And he is a minister who is giving more than a tenth of all he earns to the Church. But as he goes about his work in his own pastorate he will have the consciousness that he is working together with God out yonder where He is most needed. His spiritual blood is made strong and clean by the atmosphere of a larger service which he breathes. We cannot all go to benighted lands afar, but we can all help send those who can go, and who are better fitted and prepared for the work than we would be.

John's Voice is Not in Vain.

On every side we see signs of faithfulness. Along with that consecrated young pastors who will go to the bank for funds at a sacrifice to give unto the carrying of the gospel into other lands, there will go hundreds and hundreds of others into real sacrificial giving in order that the whole world may have the benefits of Christianity which we so richly enjoy. There are many in this congregation today who feel the real thrill of being partners with God. They go to their task tomorrow feeling that they earn money for their families' happiness, and for the success of the kingdom of Christ on earth. They think, therefore, charitable, beautiful thoughts toward all peoples and they find a happiness and a peace within which was far more than their expectations. With that attitude, littleness, meanness and sin find no place to thrive in their personalities, and in each of them the Christ has a true representative in the community. And thus is builded the kingdom of God. The faithful more and more lift their faces toward the Lamb of God, which taketh away the sin of the world, and John's voice in the wilderness is not in vain. If there be one in this midst who is not thus laying his labor, his life, and his personality into the hands of the Christ and upon His altar of service, let him turn into the fullness of that joy today and find the abundant life which the Christ gladly, anxiously gives.

YOUNG PEOPLE'S RALLIES.

The young people of more than forty Christian Churches in Eastern Virginia Christian Conference are being called to gather at a series of three rallies to be held immediately following the Southern Christian Convention in Richmond. Misses Lucy Eldredge and Pattie Coghill will be the main speakers at each of these rallies. They will come to Waverly Christian Church on Friday night, May 4th, at 8 o'clock, at which time it is hoped that all the young people from the Christian Churches in the Waverly district will be present. On Sunday afternoon at 3 o'clock, the second rally will be held in the Bethlehem Christian Church, near Suffolk, and all the young people in the Suffolk district are wanted at that meeting. And on Monday night at 8 o'clock, in the First Christian Church, Norfolk, the final rally will be held and all the young people of the Norfolk district are urged to be present.

It is intended that these meetings shall be one hour and a half in length; that Miss Eldredge and Miss Coghill shall have ample opportunity to present to the young people and leaders of young people the attractiveness of the Church and Christian service; that such enterprises as leadership training, Elon Summer School for young people, and active assistance in putting on the whole local Church program may be presented in brief to the young people who gather at these rallies. It is hoped that every place where young people may enter into the program of the Church may be helped by these rallies, and that young people in Eastern Virginia may feel that the finest thing on earth for them to do is to find Christ Jesus an attractive Friend in their daily living.

All pastors are urged to be at their respective rallies; leaders in all local Churches are urged to be present, and all who will are welcomed to the meetings. Let's make these rallies of young people greatly worth while in Eastern Virginia.

John G. Truitt.

RICHMOND CHURCH.

We are awaiting with patience (little bit) the publication of the program for the Convention. We have full confidence in the committee that it will be a great program, given by great men and women, and that great results will be the fruitage. You will find a great people here, limited, to be sure, in their resources to serve, but they will do their best. If you are coming as a delegate, won't you please drop us a card and tell us?

We are praying our Heavenly Father that this meeting may be a "mountain-top" experience, and that we may not only see the Christ who leads, but that we may see the duty and service to which He calls us.

If you come by automobile, you will find our Church on the corner of Grove Avenue and Shepard Street, just two squares west of the Boulevard. If you come by train, get on a Belmont car and get off at Grove Avenue and go east one square. The Belmont car passes both stations. All the meals will be served at the Church, beginning with noontime lunch on Tuesday, May 1st.

C. C. Ryan.

3206 Grove Avenue.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FLORIDA—WITH OBSERVATIONS.

(Editorial Correspondence.)

Along with its other attachments and appurtenances for the healing of mind and body, this Florida Sanitarium has a "social hostess." Her business seems to be that of making everybody in general happy by seeing to it that no guests or patients are strangers, and then to keep fresh flowers of every conceivable variety in season in parlors, lobbies, dining-room, living-room, everywhere. If I were an artist I would write an editorial some time on the ministry of flowers. In which event I would come to this sanitarium to get my text and material. I never saw flowers about a sanitarium before. Of course, one sees a basket or a vase here and there about the average sanitarium, and if a patient has friends, flowers are sent in. But this institution has employed constantly a landscape; a gardener who sees to it that the scenery about the place, with its marvelous variety of plants and shrubbery, shall cheer the soul and gladden the eye; and a gardener with his helpers who grows flowers of richest hue, fragrance and coloring by unnumbered basketsful daily, till the whole place is vibrant with color and joyful to the heart of any and all who love the beautiful and care for the fragrant. Another appurtenance and belonging of the institution is a chaplain. His business seems to be to help keep our consciences clear, to visit the sick in their rooms if they wish, to cultivate good fellowship among patients and guests, to ask the blessing (say grace) at meals, and at 7 P. M. to conduct for half an hour only a delightful vesper service in the spacious parlor, which, with its cushioned chairs and easy lounges, forms a notable and conspicuous part of the first floor of the building. Bible reading, wholesome, helpful comment thereon, familiar hymns by all, constitute the service; and, believe me, the guests and patients come to hear and stay to enjoy the vespers. Victrola, high-powered radio, piano all add in season their contribution of music and entertainment, and not infrequently artists are brought in evenings to sing in concert or play in orchestra to cheer the sick and heal the invalid. Gentle reader, if you happen to be either gentle or a reader, take it from me, there are many helps to the healing of these bodies of ours besides drenching them with drugs, prying into them with knives and forceps, or keeping them confined to cheerless sick-rooms. There are natural and divine restoratives, and those skilled in the healing art resort to these secrets of nature and call on these divine agencies to help them out.

But I have no disposition today to keep my readers—if there be such—inside the walls or grounds of a hospital. The day is too lovely and the sun too balmy for that. So the aforementioned social hostess invited the also aforementioned chaplain and wife, and this writer also, not aforementioned, to join her for a day's outing and picnic seventy-five miles away, at Daytona Beach. The day was a joy forever; not a cloud, a breeze strong enough to be comfortable, and a sun shining with a glow and a friendliness that dispelled all gloom. The roads were perfect, and the chauffeur considerate in her comfortable Nash sedan at forty-five miles the hour. The first stop was at Sanford, county seat of Seminole County, which has the distinction of growing and shipping each year more celery than is grown in the whole State of California. Sanford's "zoo" attracted us, with its abounding collection of alligators, serpents, foxes, bears, wild cats and other native species of uncomfortable odor and variety. But Seminole County abounds in other products and varieties. Corn is now shoulder high and "laid by"; Irish potatoes are in the digging; cabbages are going out in car lots, beans in crates, squash vines aglow with their great yellow blossoms, cucumber and melon vines trailing out across the fallow rows, and boundless acres of celery everywhere—some in the shipping, some in the seeding, some in the setting; celery in all stages from "the cradle to the grave," for they have no closed season on celery-growing in that county.

Our next stop was at Deland. This is principally noted as the seat of Stetson University and the home of Mrs. J. W. Page, formerly of Burlington, and whose father, now of sacred and blessed memory, Bro. Virginus S. Kilby, of Suffolk, Va., was regular lecturer for many years in our Suffolk Christian Sunday School. Mrs. Page has a lovely home in Deland, where she abides in quest of health and thinks Florida about the only State in the Union. And Stetson University is a beautiful institution. I told my traveling companions I took a pardonable pride in its glory and achievements, for I had been wearing Stetson hats ever sincec I could remember, and so had made my contribution to the purse and income of the man who gave his millions to make the institution that bears his name. And his university, like his hats, has the quality all right, if appearances count for anything. And then to Daytona Beach. This is the most marvelous beach in all the world. In fact, it is one of nature's freaks and wonders. Three hundred and more feet wide when the tide is low, thirty miles long, straight as an arrow, and immediately that the tide recedes from it, it is as smooth, as firm, and almost as hard as a waxed floor or polished marble. We drove right along behind a tide that was receding, and the hostess said her car weighed 3,000 pounds, and yet the wheels left no imprint to trace their going. No wonder cars are brought here from all over the world to try their speed and match their efficiency. Daytona Beach is one of the great God's masterpieces of perfect road and highway construction. We had our picnic luncheon on the beach—a luncheon so beautifully and abundantly prepared and provided by our chaplain's good wife, an adept in the culinary art. A drive beside the murmuring, restless waves of the broad Atlantic over the only perfect automobile highway ever yet constructed on this earth; and then a twenty-mile drive along the banks of Indian River, a stop and brief stay in beautiful, palm-planted, pine-growing, moss-hanging New Smyrna.

Well, it was a glorious and a happy day—one to sweeten life and to make one in the evening say, "Loving Heavenly Father, Thou art the Creator of this wonderful world, and we adore Thee for Thy lovingkindness to mankind and to us in giving us life and a day." This good physician here at the sanitarium insists that he knows more about my health and physical needs than I know. He says he wants me to be able to outclimb and outrun a mountain goat when I go, so he constrains me to tarry for two or three weeks yet. (I don't quite see why he classed me with the goats unless it be he thinks, and has intimated, that I am so hard-headed.) I bow to superior wisdom, especially when it has done so much for me, and will do my best to grow stronger yet. J. O. A.

THE VALUE OF AFFLICTION.

Nothing is more universal than affliction. It touches all people and all interests. The rich and the poor suffer alike; the educated are no more exempt than the illiterate. In fact, the higher in the scale of being, the keener the suffering. There are all grades of affliction, as there are all grades of human conditions. Reverses hurt the rich worse than the poor; mistakes hurt the educated more than the uneducated. Sin hurts the Christian more than the sinner. The greatest sufferer on account of sin was the sinless Jesus who "was in all points tempted like as we are, yet without sin." Suffering is a part of human existence and human experience. "Man that is born of a woman is of few days and full of trouble." Age does not exempt human beings from affliction. Babies suffer as well as the oldest men and women. Affliction touches body, mind, and spirit. Pain afflicts the body, anguish the mind, and conscience the spirit. All suffer at times, and sometimes all suffer together—body, mind, and spirit.

Affliction does several things for man. It tempers the individual himself; blunders human pride; failures reduce self-importance; and guilt makes one ashamed of himself. Individual success in any department of human endeavor may set one above his fellows in attitudes, ordinary relations, and such contacts as make up human society. Nothing brings man to himself more than affliction. It brings him to a sense of dependence upon God and other men, takes out of him pride and self-sufficiency. If you want to find man as his best self, go to him on a bed of affliction, in bereavement, when his store has been closed, or his credit is gone and his supposed friends have forsaken him. Then you will find the real man, stripped of all pretense or show. Affliction brings man to himself, his neighbors, and his God.

Affliction stirs within man the spirit of sympathy for others in like condition. Even ordinary disease begets within human beings sympathy for those who are afflicted with the same disease. A rheumatic sympathizes with a rheumatic. There is a common fellowship between two men who have lost their arms, their position, their wives, or their health. There is no bond of sympathy like the bond that is woven in the loom of affliction. Every thread in the web of common suffering is a strong cord to bind human beings together. This would be a heartless world were there no affliction. It is the travail of human society that brings forth real sympathy. Without this sympathy this world would be cold and human

life would be solitary in its experience. It comes to pass, therefore, that affliction is a blessing to mankind. "Before I was afflicted I went astray; but now have I kept Thy word." The captain of their salvation was made "perfect through sufferings."

Affliction has created and maintained the eleemosynary institutions of Christian civilization, such as orphanages, old folks' homes, institutions for the blind, the feeble-minded, the insane, the wayward, and all provision for the helpless, the unfortunate, and even the criminal class. Hospitals belong to this same class of provision for the afflicted made by the sympathy of mankind. Sympathy expresses itself in all provisions made for man. None of these institutions would exist if there were no affliction; and if there were no affliction, sympathy would die. It is the only thing that holds mankind together. Families never get together till some member fails in business, is afflicted, or dies. The value of affliction is manifest in numberless ways.

THE CHRISTIAN CIRCLE.

We often hear it said that certain lines of conduct form a vicious circle. There is a Christian circle, too. It is beautifully illustrated in the Transfiguration scene.

In this Transfiguration scene, Peter, James and John, with Jesus, on the mount, enjoyed ecstatic visions. The law, the prophets, and the good news of the gospel are all present in that exalted scene. It was natural for the three disciples to wish to continue in such a delightful situation, but it could not be so.

We cannot live on the mountain-tops. Moments of spiritual exaltation are always to be coveted. They are the inspiration for the dull, steady pull of Christian service. Just as the crest of the wave always suggests a trough before and after it, just so the mountain-top experiences of spiritual living with their ecstatic joys and beatific visions suggest valleys of duty both before and after.

It was inevitable, therefore, that following the Transfiguration scene Jesus should lead His three disciples down the mountain-side to where their nine companions were with a multitude. It was inevitable too that there should be a demon-possessed lad that needed healing. Service should always follow spiritual exultation.

We are so prone to be exactly as Peter was on the Mount of Transfiguration, and following some rare moment of spiritual happiness in a revival season or in a prayer service or in a worship experience we determine that we will continue to live out our days in such delightful surroundings. And when we so conclude, we invite disappointment for ourselves and have missed the inner meaning of the spiritual joy we have been privileged to experience. Spiritual exultation is not an end in itself, but is a means to an end—a means to fit us for service; a larger and better service for our fellow-men. Pity we cannot learn this!

But following the scene in the valley, where the lad was healed, our Master taught His disciples that fasting and prayer which led to spiritual exultation must likewise follow duty well performed, and so the Christian circle becomes complete.

Prayer, service prayer—in endless succession, this is the Christian circle. There are those of us who so thoroughly enjoy our moments of spiritual exaltation that we cherish them as the ultimate purpose of the Christian life. There are those of us who become so enamored in serving our fellowmen that we forget to pray. The Christian circle teaches that both prayer and service are necessary; that prayer prepares for service, and service requires prayer. Happy is that Christian who has learned the prime excellency of the Christian circle in its endless succession of prayer, service, prayer. Let us pray for missions, for example; then let us give or go; then let us pray again. This is the true Christian circle. W. A. H.

OUR CONVENTION FORUM

Rev. Jesse H. Dollar says:

I have read every suggestion that has been made with great interest. I should like to see the "Forum" continued in THE SUN. I believe it could be a great addition to our already great paper.

Many good suggestions have been made in regard to the problems which face the May Convention, and as to ways of solving them. The need of Elon and Bethlehem, unity with the Congregational Church, consolidation of THE SUN with the *Herald of Gospel Liberty* and others of like importance have been mentioned. They are certainly every one deserving. There is one other opportunity which I have been thinking upon for several months which I should like very much to see our Church lead out on. We evidently like to talk about Christian unity. Our papers are filled with it. I hope our hearts are filled in like proportion. It seems to me that a good way to promote a consolidated literature for our children. Some may not want to wait for the fruits, but I believe that is the surest and safest plan to promote. When we set our children to thinking alike in religious matters, we can grow Christian unity in the Sunday Schools. It may come sooner, but I doubt it. I am aware that there is some effort being put forth in this direction at the present, but the issue needs to be extended. It needs to be taken in hand and carried to a finish. I should like to see some move made toward the consolidation of all our Sunday School literature publishing houses.

Birmingham, Ala. JESSE H. DOLLAR.

Rev. John G. Truitt says:

Some of the things we dare not side-track in our coming Convention are: the Spirit of Christ, evangelism, men, young people, boys, missions, education. Why pick that list? Why not mention several others also? "Those that are whole need not a physician." Many other important things will surely find their place in the considerations. I fully appreciate the fact that two days and two half-days are short when we come to think of the important things claiming our attention; but I am positively certain that we shall not do well to overlook a spirit of prayer, a spirit of anxiety to have Christ's mind on every point, and we shall greatly need to pray. Why not pray in the off-minutes in homes, rooms, and places of rest rather than spending so much time talking about the weaknesses and foibles of our colleagues? It is not necessary to have a lot of program time allotted to formal prayer to cause our Convention to feel the weight of prayer. Jesus found time and place to pray, which time and place was not always on the program.

Like a noise from the stables of King Saul comes the announcement by the *Christian Herald* that our Church has lost members rather than gained them during the past year. Is it a mistake? Well, perhaps; but even so, the gain has not been sufficient to fill the world with wonder at our spirit of evangelism. We need to sound that note. It is great to unite, and I am for union, but it is greater to save the unsaved and create a bigger faith by our faithful application of ourselves to the first and foremost task of the Church.

Ten thousand men in our Convention should be led into concerted action for Christ, young people should be made to feel our desire to see them enter fully into the work of the Church, and the boys cannot be overlooked—for we have a problem there. Women are finding their place in the forefront, and the children they bring with them; but boys of the upper 'teens are not being challenged in such way as will make for the biggest fidelity and loyalty in future years. And the two causes of missions and education are tugging at the very vitals of our Church as never before. I hope and pray and believe that our folks are coming to this Convention for Christ and His kingdom on earth as we have never done, and that we are going to seek the wisdom of God as consecrated Christian men and women.

JOHN G. TRUITT.

OUR MOUNTAIN WORK.

BY REV. S. E. MADREN, *Pastor.*

As to whether we shall continue our mountain work is a matter left with those who are so enthusiastic over the cause of missions to say, "We have a determination to do so." If I might be permitted to answer this question in the way which I think the sentiment of the people should sanction, I would answer it in the affirmative by emphatically saying, "Yes!" There is no doubt in my mind but that we shall. Now, let me give you a few reasons why I think so.

Miss Iola Hedgepeth (now Meredith), spending a few weeks of voluntary work in Franklin and Patric Counties during the summer of 1919, made this statement in an article entitled "The Mountains as a Mission Field," and published in THE CHRISTIAN SUN February 18, 1920: "In setting forth the needs of missions in both home and foreign fields, little or no emphasis has been laid upon the needs of the mountain people, many of whom are living in sin and darkness almost equal to that of heathen lands." Now, we know that where there is so much sin it is due to ignorance—not only of intellectual knowledge, but also of a spiritual knowledge of Jesus Christ and His teachings.

Another quotation from Miss Hedgepeth's article, as referred to above, reads as follows: "In the recesses of the Appalachian Highland of Virginia, North Carolina, Tennessee, and Kentucky, there are 300,000 neglected people on the byways of civilization. The things that mean advancement to us seem to have passed them by—such as railroads, telegraphs, automobiles and facilities in general which might connect them with the outside world. . . . Not only is the knowledge of the mountaineer limited as to the outside world, but many of them, especially the women, know little or nothing of the world adjoining them. Many of their lives are limited entirely to the one little mountain in which they were born, reared, married, and are now bringing up in the same way children whose opportunities for development are no better than those of their parents and grandparents of many years ago."

While it is true that the people of the mountain sections have not had the best of advantages toward development, yet conditions as they are today are somewhat better than they were a few years ago. Especially is this true in the Fancy

(Continued on Page 6.)

CONTRIBUTIONS

SUFFOLK LETTER.

Mistakes are good teachers. What one learns through a mistake is not forgotten; and it is the things that abide that count in education. Mistakes are of many kinds, but they are innocent. To miss spelling a word, or answering a question, or solving an example, when an honest effort has been made to answer correctly, cannot be counted in blame against a student; but the correction and explanation of it may embarrass one who is anxious to be correct in the work. But those questions missed and explained are remembered. To the sensitive soul, all mistakes are embarrassing. If one takes the wrong road and is put in the right road by the kindness of another, that road is remembered. People learn by their mistakes more than by their successes. "A burnt child dreads the fire," illustrates this lesson.

A mistake at a fashionable dinner makes a lasting impression upon the offender. The best lessons in business are learned through mistakes, and the best lessons in the kitchen are learned in the same way. Conscious mistakes stir up those who make them to try to correct them. Human beings never repent until they realize that they have sinned against God; and all human apologies grow out of conscious misconduct or mistreatment of others. People who never realize that they have made mistakes make little improvement. A false investment makes the investor cautious. When the farmer plants something that will not grow on his farm he learns a lesson. When he uses fertilizer that does not suit his crop, he becomes wiser. When the merchant puts into his store goods that customers will not buy, he does not buy again of that drummer. I made this mistake once walking with an educated woman when I was just out of college: I said to her, "Do you see those beautiful dan-de-lions?" She said, "They are *den-de-*LIONS." I was humiliated. I went to the dictionary and found that this April yellow flower was called *den-de-lion* because the leaf is shaped like a lion's tooth. It means the tooth of a lion. That mistake led me to know what I would never have known if I had not been embarrassed by the mistake. We learn our best lessons through our mistakes. People who think they know, and do not admit mistakes, have little opportunity to learn. Life is a school, and ignorance is the best scholar. People who make no mistakes make no progress. All great inventors made mistakes and then improved their inventions. Columbus made a mistake in his plans to sail to the Orient; but he discovered America. He not only learned by his mistake, but the whole world learned by his mistake. Theologians have made mistakes; but their efforts led the world to a fuller knowledge and appreciation of Jesus Christ. Wise men make more mistakes than fools. Fools make no mistakes because they do not try to correct any. The teacher who makes a mistake and discovers it is all the better teacher, and all subsequent classes get the benefit of it. The lawyer who makes a mistake in a trial will rarely ever make that mistake again. The marksman who misses the mark tries harder the next shot. Real progress is made through mistakes, and real character is attained by repeated efforts after failure. Musicians learn by missing notes.

W. W. STALEY.

ELON LETTER.

Every two years Elon College is called upon to render an account of its stewardship to the Southern Christian Convention; and this is as it should be. Elon College is the child of the Southern Christian Convention, is legally controlled by it through trustees of its own nomination. But for the loyal support of the Convention in its efforts to secure funds and students, the college would be helpless. The college does not report directly to the Convention through the trustees, but through a committee, some of whom are trustees and some of whom are not, but they get the facts of their report from the college and are able to furnish an independent judgment on the college and its plans. This is even better than if the trustees themselves should report.

At the approaching session of the Convention, the Board of Education and the Board of Christian Education will both report on the afternoon of Thursday. Following these reports, there will be a general discussion.

I also understand that there will be a banquet between the afternoon and evening sessions on that day when young people's work will be given a special boost under the leadership of Miss Pattie Coghill, secretary of the Board of Christian Education, and Dr. C. H. Rowland, president of that board.

The evening session on Thursday will be featured by two addresses by outstanding visitors to the Convention. President Lewis H. Keller, of the Atlanta Theological Seminary, Atlanta, Ga., is to give an address outlining his interest in Christian education, with special reference to the affiliation of the seminary with Elon College. Following Dr. Keller's address, Dr. Robert L. Kelly, executive secretary of the Council of Church Boards of Education and of the Association of American Colleges, will speak. Dr. Kelly knows more about theological education and American colleges than any other living man. He has published a monumental work entitled "Theological Education in America," and two outstanding books on colleges. His first college book was entitled "Present Tendencies in American Colleges." His second book is just off the press and is entitled "The Effective College." Three chapters in this latest book of Dr. Kelly's are given to the discussion of the place of religion in the American college that is to be effective. The Southern Christian Convention may look forward with pleasure to the utterances of these two distinguished educators.

Following the report of the Board of Education in the afternoon, there will no doubt be a thorough consideration of the needs of the college. The report will likely recommend an affiliation between the Atlanta Theological Seminary and Elon College, the granting to the Elon Alumni of the right to nominate certain trustees, and permission within three years for the college to undertake an endowment campaign to discharge its indebtedness, thus relieving the Convention of the bonds that are issued and making the net endowment of the college a million dollars.

Every question that comes before the Southern Christian Convention is important. It is hardly proper to say that any particular issue is of major importance or is more important than another. It is safe, however, to say that no report of the Board of Education in recent years has carried with it such far-reaching recommendations as the one that will be presented to the Southern Christian Convention May 3rd. It is hoped that the consideration of the report will be thorough and complete.

W. A. HARPER.

HOME DEPARTMENT.

Every day we are reading or hearing of either new or remodeled Sunday School buildings and plans all mapped out for the up-to-date organized departmental Sunday School. North America is almost completely organized by State, province and territory for the betterment of the cause. Every department is studied and superintendents selected to take charge of each. This is all very fine, for the Sunday School is a great institution, and without it no Church can really be alive and go forward; but how about the hundreds of people shut in, who, on account of home duties, affliction, or other causes, are unable to attend Sunday School?

Right here we see the great need for the home department, "and it is one of the recognized departments. Not the individual, but the family is the unit of society, and the home department of today, true to its name, aims to unite in common interest all the members of the family in the study of God's Word, His teachings, His love, and His care."

There must be those in every Church who are willing to walk and talk, to find members for the home department, find one interested person to lead in the work, and it will succeed.

Now, I wish it were possible to interest the pastors and Sunday School superintendents of every Church in the Southern Christian Convention in home department work. Then I feel sure a superintendent would be appointed from each Sunday School to take charge of the home department work. The motto is, "All the Church in the Sunday School, all the Sunday School in the Church, all for Christ."

ANNIE STALEY CALHOUN.

OUR MOUNTAIN WORK.

(Continued from Page 5.)

Gap territory, where our work is now located. Mrs. Iola Hedgepeth Meredith, former worker at this place, recently made this statement: "I can see a great deal of difference since I came here. One can hardly realize the change that has been made."

The people of this section are meeting improved conditions. The National Highway No. 121, which has recently been constructed across the mountain section of Fancy Gap is affording a great opportunity as an outlet to many of the people who have been accustomed to the rugged, winding way leading across the Blue Ridge Mountain. Much improvement is also being made in other highways and public roads. And as we all know, good roads add a lot to the development of any community.

Another thing that is adding to the development of these communities is the schools, and especially the two which the mission board has in charge. There are parents—fathers and mothers of three, five or more children—who are unable to write their names. Should this condition exist twenty-five years from now, it will be because they fail to take advantage of the opportunities which are placed before them.

Although the improved road conditions furnish pleasant ways by which the farm produce may be hauled to market, and the schools serve as social centers for the children; yet there is a little dissatisfaction among some. This is shown by the fact that a number of the younger people are seeking employment in the cities. Some serve as cooks, others as employees in hosiery mills, while others are engaged in different jobs.

Coming to our topic, "Shall we continue our mountain work, and why?" I will state that one of the greatest reasons "why" is that they need the gospel message of Christ. They need it in the practice of their every-day life. "Moonshin-

ing" exists in many places, and is generally the cause of so much of the disorder that is carried on. Respect for the home is not so great where such conditions occur and where the women uphold the process practically equal to the men. How can circumstances under such conditions be anything but immoral? While things have made some change, yet there is much of the illegal act practiced in the backwood sections.

No doubt you are wondering within your minds just what type of people these mountaineers are. I have never dealt with a much more clever people. They are appreciative of the efforts put forth to help them, both morally and spiritually. As some one has said: "If they like you, they are your friends; but if they dislike you, they are vice versa." They are good-natured, but many of them have the old clannish ways. This, of course, is a barrier that must be overcome through persistent efforts of teaching. While older minds are set and their ways are hard to change, nevertheless, the younger generations can be trained from a different point of view. We need not think that all the people are of this type just because some of them are; but think of them as creatures whom God loves and sent His Son, Jesus Christ, to die for them that they might believe on Him the same as you and me. I find some of the people to be as earnest, conscientious Christians as any one would expect to find. On one hand, there are those who are possessed with superstitions and "hardshellism" which has its own doctrine, and on the other hand there are those who know Christ's love and have profited by their religious experiences.

Shall we continue the work? It is our duty to do so, and help those people in any way possible. As conditions have been worse than they are at the present time, and much improvement has been made since we opened our work there in 1920, and since they need our help to guide them along the obscure paths of life—do you not think that Christ expects us to lend a helping hand? If we sow the good seed, we may expect it to bring forth fruit in due season. "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

With the two Church buildings which furnish plenty room for Sunday School and the week-day school, and the neat little parsonage which affords living-room for the pastor and other workers, I think it would be foolish not to continue the work. There is no field of service which extends an invitation that is more needy and more promising for the missionary enterprise than some of those in the rural mountain sections where the people have been kept from close contact with civilization. The challenge is before us. What shall we do?

Fancy Gap, Va.

TENTATIVE CONVENTION PROGRAM.

Following is the tentative program of the twenty-eighth Regular Session of the Southern Christian Convention, to be held May 1st to 4th, at First Christian Church, Richmond, Va., Rev. C. C. Ryan, pastor:

FIRST DAY.

Afternoon Session.

(Tuesday, May 1, 1928.)

2:00. Convention Called to Order.
Afternoon Worship—Rev. C. C. Ryan, Pastor.
Enrollment of Delegates.
Announcement of Committees:
(a) Credentials—J. F. West, Jr., T. J. Holland, R. A. Larrick.
(b) Press—R. L. Williamson, C. M. Cannon, P. J. Kernodle.
(c) Finance—J. A. Williams, L. R. Jones, J. A. Kimbal.
(d) Nominations—J. E. West, C. D. Johnston, L. L. Vaughan.
(e) Resolutions—G. O. Lankford, H. C. Simpson, O. F. Smith.
(f) Apportionments—Dr. W. W. Staley, I. A. Luke, K. B. Johnson.
8:15. President's Address—Dr. L. E. Smith.

SECOND DAY.

Forenoon Session.

(Wednesday, May 2, 1928.)

9:00. Song Service—Rev. J. F. Morgan.
Morning Worship.
9:20. Roll Call, Reading of Minutes, Enrollment of Delegates.
9:30. Treasurer's Report—Dr. W. C. Wicker.
9:40. Report of Executive Committee—Dr. L. E. Smith.
9:45. Report of Committee on Finance—Dr. L. E. Smith.
9:50. Report of Board of Superannuation—Dr. J. O. Atkinson, Chairman.
10:00. Orphanage Report—W. K. Holt, Chairman of Board of Trustees.
Address—W. K. Holt.
Address—C. D. Johnston.
11:30. Convention Sermon—"The Results of Faith," Rev. Stanley C. Harrell.
12:00. Communion Service—Dr. N. G. Newman.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.
Afternoon Worship—B. J. Earp.
2:15. Missions—Report of Mission Board by Lieutenant Governor of Virginia, J. E. West, Chairman.
Discussion—Led by J. M. Darden, Acting Secretary.
2:30. Address—"Resources for Home Missions," Rev. J. G. Truitt.
3:00. Address—"The Place of Prayer in Christian Missions," Dr. G. O. Lankford.
3:30. Discussion of the Report and its Recommendations.
4:30. Report of Committee on Evangelism—Dr. R. C. Helfenstein, Chairman.
5:00. Adjournment.

Evening Session.

8:00. Song Service—J. F. Morgan.
Evening Worship—J. G. Truitt.
8:15. Address—
8:45. Report of Woman's Board—Mrs. J. A. Williams, Vice-President.
8:50. Address—Dr. W. H. Denison, Superintendent of Stewardship for the General Convention.

THIRD DAY.

Forenoon Session.

(Thursday, May 3, 1928.)

9:00. Song Service—J. F. Morgan.
Morning Worship—H. C. Caviness.
9:20. Reading of Minutes.
9:25. Report of Committee on Nominations and Election of Officers—Hon. J. E. West, Chairman.
9:55. Discussion and Vote on Report of Committee on Finance.
11:30. Report of Committee on Christian Unity.
Address—Dr. Jason Noble Pierce, Pastor First Congregational Church, Washington, D. C.
12:30. Adjournment.

Afternoon Session.

2:00. Song Service—J. F. Morgan.
Afternoon Worship—J. Lee Johnson.
2:15. Report on Education:
(a) Board of Religious Education—C. H. Rowland, Chairman.
(b) Board of Education—W. A. Harper, President Elon College, Chairman.
(c) Address—Dr. W. A. Harper.
(d) General Discussion and Vote on Reports.
4:00. Miscellaneous Business.
4:15. Report of Committee on Social Service—Rev. H. S. Hardcastle.
4:40. Reading of Minutes and Adjournment.

Evening Session.

8:00. Song Service—J. F. Morgan.
Evening Worship—W. S. Alexander, Pastor of the College Church, Elon College.
8:20. Address—Rev. Dr. Keller, President of Atlanta Seminary.
9:00. Address—Rev. Dr. Kelley, Representative of General Board of Education.

FOURTH DAY.

Forenoon Session.

(Friday, May 4, 1928.)

8:00. Song Service—J. F. Morgan.
Morning Worship—Rev. Dr. Kirby.
9:20. Report of Committee on Temperance—Dr. G. O. Lankford, Chairman.
10:00. Report of Board of Publications—Prof. L. L. Vaughan, Chairman.
Report of Managing Editor—P. J. Kernodle.
Address—
Discussion and Vote on Report.
11:30. Reports of Special Committees.
12:00. Miscellaneous Business.
Reading of Minutes.
12:30. Closing Service—Rev. F. C. Lester.

WOMAN'S MISSIONARY CONVENTION.

Forenoon Session.

(Tuesday, May 1st, 10 A. M.)

Song Service.
Opening Devotions:
"The Lord is in His Holy Temple, let all the Earth keep Silence before Him."
"O Come, let us worship and bow down; let us kneel before the Lord our Maker, for He is our God, and we are the People of His Pasture and the Sheep of His Hand."
All—
"Sing unto the Lord, bless His name; shew forth His Salvation from day to day."
"Declare His Glory among the Nations, His Marvelous Works among the Children of Men."
Prayer.
Announcements.
Enrollment of Conference Delegates.
President's Message—Mrs. J. A. Williams.
Report of Young People's Superintendent—Mrs. R. T. Bradford.
Report of Cradle Roll Superintendent—Mrs. I. W. Johnson.
Report of Literature and Mite Box Superintendent—Mrs. W. V. Leathers.
Report of North Carolina Conference President—Mrs. L. L. Vaughan.
Report of Valley of Virginia Conference President—Mrs. Boyd Richards.
Report of Eastern Virginia Conference President—Mrs. M. L. Bryant.
Report of Alabama Conference President—Mrs. W. M. Melton.
Report of Convention Treasurer—Mrs. H. S. Hardcastle.
Appointing and Announcing of Committees.
Special Music.
Address—Mrs. McD. Howsare.
Devotional Services—Led by Mrs. W. H. Andrews.

Evening Session.

Song Service.
Prayer.
Address—"Adventuring with Christ," by Dr. W. P. Minton.
Special Music.
Address—"Experimenting with Missions," by Dr. J. O. Atkinson.
Problem Hour and Round-Table Discussion.
Reports of Committees.
Reading of Minutes.
Closing Service—Mrs. C. H. Rowland.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

MISSIONARY RALLY.

The day was fine! The spring sunshine was making birds sing and flowers burst into bloom on the morning of April 3rd, when men and women, young men and maidens, met in the modern and delightful Richmond Christian Church for a "Day of Missions." There was a fine spirit of fellowship and optimism, and surely there could be nothing else on a beautiful spring day in Old Virginia.

The Richmond Church is so inviting and comfortable, and the mission workers know it so well, though some had never seen it before, that words of welcome were scarcely necessary in order for the people to feel at home; but in the absence of the pastor, Mrs. C. C. Ryan said the welcoming words with such eloquence and sincerity that there could be no doubt but that all were welcome. The response by Mrs. E. O. Cockes was also unusually fine, both in construction and delivery.

The roll-call showed that all societies were represented, and that some visitors from Churches with no societies were present. Delegations were smaller than usual, perhaps because the distance was greater, but nothing was lacking in interest and enthusiasm. Reports showed that the local societies are hard at work and indicate that fine things will be reported to the annual missionary conference.

On account of sickness in her home, Mrs. O. M. Cockes, the president, could not be present, but her splendid address was read by Mrs. W. S. Barrett, who also presided with dignity and decorum.

The presence of Rev. and Mrs. D. P. Barrett, our missionaries to Porto Rico, added much to the delight of the workers who for so long have tried to help them by sending funds. Their addresses, which told in intimate fashion of just what they have been doing and want to do in that "Rich Port," were the outstanding features of the program for the day. All were interested and were glad to hear even of the "pressing needs" which call for funds at once. The offering, which amounted to $15.00, was given to them to be used for the thing they want most.

Our work in story form was read and explained in an interesting way by Rev. C. E. Gerringer, who also conducted the afternoon devotional in a very impressive and helpful manner.

The writer had the pleasure of presenting the chart which showed the goals for each society, and of talking concerning the necessity of all being evangelists.

There was just a bit of sadness manifest because of the absence of the much-beloved Mission Secretary, Dr. J. O. Atkinson, but all were delighted that he is soon to be back among us. A night-letter was sent to him bearing greetings and good wishes, which he reports to have received and greatly enjoyed.

The open discussion in the afternoon concerning missionary problems was entered into so heartily that the time for adjournment came all too quickly. After a busy and very happy day, the missionary enthusiasts returned home from the capital of the State with a determination to work even better for the spread of the gospel to the ends of the earth until that time when all shall meet in the city above and dwell in the "house not made with hands."

F. C. Lester.

PROGRESS IN FOREIGN MISSIONS.

This group at one of our outposts, Descalabrado, Porto Rico, is just one of the many opportunities we have to teach the children in our field of the riches of Christ. The chapel in the background is the one built and furnished complete at a cost of a thousand dollars by the Warren, Ind., Church two years ago. We are in tremendous need for at least two more of these chapels, and some congregation ought to volunteer as Warren did to furnish the money to build them. What

Answering the Need for Christian Education.

greater investment in Christian work overseas could you desire than that of reaching a group like this with Christian education?

In Porto Rico our Church is responsible for seventy thousand people. If we fail to reach them they will not be reached.

INTEREST IN MISSIONS.

By Mrs. W. M. Jay, *Reporter.*

The Willing Workers of Waverly are doing some real instructive work by teaching the children more about our missionaries. They make most of their goal by the use of a birthday globe in which they deposit their pennies for each year of their age on their birthdays. They also have an egg hunt on Easter Monday, when each child pays five cents.

The Newport News Willing Workers' Society has twenty members and holds very interesting meetings each third Sunday. They are working on the pageant, "Children of Many Lands," which they will give soon.

The Woman's Missionary Society of Suffolk has just completed its study of "The Straight Way Toward Tomorrow." They have had two study classes, meeting at the same time in the homes for six consecutive weeks, using a different teacher each time. They report a very helpful and interesting course and had an average attendance of forty-five each week.

"I have been pleased to note that the work of our women in the cause of missions was to have some publicity through a page in our Church paper—The Christian Sun. As I was teaching a class in history some days ago, we were discussing the Olympic games and the marathon of those days long ago in far-away Greece, my mind turned to the marathon of the present day and our interest in the various features of the race now going on from California to New York City.

"And then comes to me the thought of the great marathon in which each individual is having a part. I asked myself the question, 'Where do I stand in this race? Am I doing my very best to be victorious?' What are the women of the Southern Christian Convention doing? Are we in the race to obey the command of Christ when He said, 'Go ye, therefore, and make disciples of all the nations?' Oh, that we might enter this race with renewed energy and 'run and not be weary,' and then at the last be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith.'" (Signed) Mrs. J. W. Patton.

SAM DAVIS IN DEMAND.

To our Pastors:

I am very glad to say that I have booked Mr. and Mrs. Sam Davis for revival services up to June 1st. If any pastor would like to have them in their revival services after June 1st I would be very glad to hear from them.

I quote below some letters that I have received from the pastors of the Churches where they have held services.

I hope to hear from you.

J. M. Darden.

Dear Bro. Darden:

I wish to express my appreciation of the wonderful service rendered at Liberty (Vance) Sunday, March 25, 1928, at 3 P. M., by Mr. and Mrs. Sam Leonard Davis. I am sure that in expressing my appreciation I am also expressing the sentiment of all those present.

It was a service that was impressive and uplifting to the people here. We shall long remember that sacred hour.

I find praise on every side of the excellent music by Mr. Davis and the singing and gospel message delivered by Mrs. Davis.

Sincerely,

H. E. Crutchfield.

Henderson, N. C.

Dear Bro. Darden:

It is with pleasure that I write you concerning Mr. Sam Leonard Davis and his good wife. They were with me last night in my Church service and rendered a splendid service. Mr. Davis is the best pianist I have ever heard. Mrs. Davis sings well and also speaks well from the pulpit. I think they make an excellent evangelistic team, and thoroughly efficient and capable of taking charge of a revival meeting for any Church. My people heard them gladly and with much profit.

Yours sincerely,

Portsmouth, Va. E. B. Loving.

Dear Bro. Darden:

It was a real pleasure to have you bring to us Mr. and Mrs. Davis for last Sunday evening's service. Our people here graciously enjoyed the service. Rarely does one ever have the opportunity of receiving such splendid messages and so impressive through both the music and the sermon. Many of the people here had heard Mr. Davis previous to this service, consequently were expecting good things from him, and I am glad to say none were disappointed. But many were surprised when they learned that Mrs. Davis was to sing and preach. Her message was certainly an appealing one, and found its way to the hearts of the hearers.

It is our prayer that God may continually use Mr. and Mrs. Davis in this great work, and may the Spirit of the Master continue to find right of way through their services.

Yours in His service,

Henderson, N. C. D. M. Spence.

Dear Bro. Darden:

Having visited in the Catawba Springs section since you were here, I find that the people were very much pleased with the service by Bro. Davis and his wife. Many have spoken of them in high terms.

Here, around Fuquay Springs, there has also been much said in a commendatory way. They were simply charmed at the music rendered by Bro. Davis, and the gospel message which was brought by Mrs. Davis. Many said it was the sweetest service they were ever in. I think it was enjoyed by all. We wish for Bro. Davis and his wife great success.

Yours in Christ,
J. Lee Johnson.

Fuquay Springs, N. C.

Dear Mr. Darden:

At a recent prayer-meeting it was our privilege to have at Trinity Mr. and Mrs. Samuel L. Davis, of Norfolk. They appeared before a very large congregation—one of the largest week-night congregations that I have ever seen at Trinity. The Church was filled almost to its capacity. I do not hesitate to say that some of the best musical talent and many of the most cultured people of the city were present. In every sense of the word, Mr. and Mrs. Davis were a wonderful success.

Mr. Davis is truly a great pianist. There is not only the skill of a great musician in his playing, but the soul of one who knows the music of heaven. He is truly the best I have ever heard.

Mrs. Davis led the singing in a most excellent way. She made a soul-stirring address. The invitation was given in an appealing manner.

I consider that any preacher will be most fortunate in securing their services for a revival. They impressed me as being co-operative and with that unusual power to adapt their methods to reach the particular congregation before them.

I hope that I may have the pleasure of having them again.

Very truly yours,
Petersburg, Va. C. C. Bell, *Pastor.*

CHIBA LEADS MEETING.

By Miss Martha R. Stacy.

The pastor was away, arranging for the funeral of a near relative. The Church treasurer was working nights at the ice factory, where he is employed. The young deacon, next in line to lead, is a forester, and was out on business in the hills. The pastor's wife, the missionary, and the Bible woman were all present, and any one of them could lead prayer-meeting, but perhaps there was a better way. Of the others present at the time for service to begin, there were only five. Mr. Chiba, a young man, employed in a ship office from 6:30 A. M. till 6 P. M. or after, seven days in the week and fifty-two weeks in the year, but who has lately become an earnest and active Christian, won through attending the English night school at the Church; his seventeen-year-old sister whom he is now trying to win for Christ; a high school boy who was baptized at the same time as Mr. Chiba; and two young apprentices who were first attracted by our pastor's street preaching, and have joined his temperance society but are not yet Christians. They like to attend evening services, and one of them has taken upon himself the duty of keeping the stove stoked with coal till he nearly roasts us all out, and the pastor's wife has to gently suggest that we are quite warm enough.

We had been enjoying the usual social chat before meeting, but the talk had died down and we were quietly waiting when the Bible woman said, "Mr. Chiba, won't you lead tonight?" He looked at me for encouragement, which he promptly got, and then without a word began his preparations. We were waiting for some others to come in—three men from a country village about three miles away, who usually walk in to evening service; but even when they came, and among them was a Christian much older both in years and experience than himself, Mr. Chiba did not falter. He had attended only one prayer-meeting himself before, and was not quite sure of the usual procedure, but that did not matter, for he knew where to get help.

Choosing hymns that he had already learned himself in night school, he set us a good example by singing himself as if every word came from his own heart. Then a short but earnest prayer expressing real needs, first joining in the prayers at present rising from all earnest hearts in the nation, Christian or Buddhist—for the recovery of the littlest child of the young emperor and empress, who is very sick with fever; then giving thanks for his own salvation and for what the help of Christ is meaning in his life, and for the privilege of leading prayer-meeting; then praying individually for some whom he is trying to win for Christ; and lastly for our little band of Christians in our efforts to build a Church to act as a light-house for the needy ones in this town.

The Bible lesson he chose was 1 John 5:1-13. This caused a little confusion, because every one here finds the place in the Bible and reads silently with the leader; and they all found the gospel of John instead of his letter at first. But he waited till all had found the right place, and then read those wonderful words that mean so much to all of us Christians, but especially here where faith that will overcome the difficult non-Christian world around us seems so difficult to win. Then when he called on others to pray, every one seemed to be inspired by his own courage, and even those who don't often pray found a voice to express their real heart needs. Eight of the eleven present took part in prayer, some even praying twice; and truly it seemed like a group of brothers and sisters holding an affectionate but respectful conversation with our Father in heaven. Even after the last hymn was sung and the meeting closed, no one seemed to want to leave; and indeed two more young apprentices came in after meeting was closed and lingered while we all chatted together for half an hour. These boys, in age from fifteen to seventeen or eighteen, seem to have found in the Church a place to enjoy themselves in good company, even though their busy and long work hours keep them from the play and exercise the more fortunate boys of their age who are still in school are enjoying. We are looking forward to the time when we can build the new Church here, hoping to have a recreation room that shall always be open to such lads.

After prayer-meeting the talk drifted to training for Christian service, and the high school boy asked questions that showed he was thinking of studying for the ministry. Then we discovered that all three of the young men baptized at the same time have that in their minds. One is hoping to enter the Salvation Army Training School, as he has not enough foundation schooling for training for the regular ministry. Mr. Chiba himself was quiet, but listening, and the expression of his face spoke for him to me, who have watched him for a year and a half in night school. He is a graduate of the business high school instead of the regular middle school, so it may be difficult for him to enter school for theological training. He has taken advantage of every educational privilege he has had. I wonder how many young men you know would attend night school two nights a week till nine, going direct from work and waiting till after nine for supper. Remember he has breakfast at 6, and a slight cold lunch at noon, with perhaps fifteen minutes to eat it. And he must spend at least two hours in preparation for each lesson, for he always has a perfect lesson, even to his composition of English sentences, except when the lessons contain idioms that are not in the dictionary. But in spite of the rigors of such a life (I wonder sometimes if it is because of them), he seems in perfect health. And his pleasant, earnest, happy, boyish face makes friends for him, which his helpful, kindly disposition keeps. He is proving a good lay-worker, whether he ever realizes his ambition to enter the ministry or not.

Japan.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

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ANY OF THE ABOVE OR OTHERS MAY BE SECURED FROM

All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VI—May 6, 1928.

Greatness Through Service.

Golden Text: "The Son of man also came not to be ministered unto, but to minister and to give His life a ransom for many."—Mark 10:45.

Lesson: Mark 9:33-50, 10:35-45.

Devotional Reading: Isa. 42:1-7.

"Teacher, we would that thou shouldst do for us whatsoever we shall ask of Thee." Thus spoke James and John to Jesus. When He asked them what they would have him do for them they replied, "Grant that we may sit, one on Thy right hand, and one on Thy left hand, in Thy glory." Their request reveals the fact that they had completely missed the meaning of worthy living and the spirit of their Master. In the first place, they thought that the most important thing in life was for the Master to give them what they wanted. Like so many of us today, they were concerned primarily in what they could get from God. They overlooked the fact that the most important thing in life is not what the Master can give to men, but what He wants us to have and what we are willing to have Him do with us. Prayer is not half so much a matter of getting things from God as it is getting us to receive the things God wants to give us, and preparing us to do the things God wants to do through and in us. Many professing Christians are pagan, in that they think of prayer in terms of bringing God to do our will rather than in terms of bringing us to do the will of God.

In the second place, these men thought that the places of distinction come for the asking. They wanted to sit at the right hand and at the left hand of the Master in His glory. It seemed so simple to them. They would beat the other disciples to it, and get the "soft" places. They had overlooked the simple and fundamental fact that ultimately such places of preferment are not gifts, but achievements. They wanted to be great without being willing to pay the price of greatness. They had not counted the cost of the thing they wanted. They were just like so many, many people today. The world is full of people who, like James and John, seek after high places, but who, like them, have no adequate conception of the price involved and who have never learned the lesson that there is no royal road to success. Jesus went to the heart of the matter when He asked them, "Are ye able to drink the cup that I drink?" It is not a question of whether one shall have places of distinction and power, but rather whether one is willing to pay the price of faithfulness to duty and of efficiency which inevitably lead to better things. This applies to things religious as well as to business or any other realm of life. Many a young man is wishing for success and hoping for success, while at the same time he is dwadling away his time and dissipating his energies. One can usually have what he wants if he is willing to pay the price. There are many Christians who long for inward peace and power, who are not willing to pay the price of self-discipline which insure these things.

"Who is greatest?" That was the question in the apostles' mind and on their lips. It is the question in our minds, and often on our lips. And we give many answers. Also for all too long we have glorified the warrior. In our present age we too often put as greatest he who has the largest bank account, or the one who is the social leader. The world has many false standards as to who is greatest among us. We need to get back again to Jesus' standard of greatness. He said that greatness came through service. The one who would become truly great must be the minister or servant of all. He gave point to His remarks by reminding them that He Himself had come, not to be ministered unto, but to minister and to give His life a ransom for many. Not in the assertion of power, not in lording it over others, not in being ministered unto, but in serving others in sincerity and humility—therein lies true greatness.

What a new meaning this puts into life! What possibilities for greatness it puts in the hands of even the humblest! For no matter where a man is or what he is doing, he has the open door to abiding greatness if he is willing to put into the thing he is doing the spirit of service. In the "Who's Who" book of life, there are enrolled many humble folks simply because they have caught the spirit of service from the Master and who have become great through a ministry of service.

It is in the light of this principle that we are to interpret Jesus' remarks about plucking out the eye that affends, or cutting off the hand or the foot that offends. Nothing, no matter how good in itself, or how dear, must come into any life if it impairs his usefulness in service. We are to live at our best for the sake of others.

CHRISTIAN ENDEAVOR.

Sunday, May 6, 1928.

Topic: "How to Choose a Life-Work."—Eccl. 9:10; 1 Thess. 4:9-12. (Consecration meeting.)

Some Bible Hints.

One good way to find a life-work is to work hard at the job we've got. Often better things open up (Eccl. 9:10).

Our whole attitude toward life and others is important. Our first job is to be kind, courteous, generous (v. 9).

In ancient times there was little choice of life-work. One was usually born to one's tasks, following the family trade. Choice makes greater responsibility (v. 11).

What is our aim in choosing a life-work? Mere gain? To become rich and powerful? Or to make a decent living and a beautiful character? (vs. 11, 12.)

Suggestive Thoughts.

Look ahead. Many jobs are blind alleys, leading nowhere. Do not be tempted by big wages today that may mean low wages all the years.

Study yourself and find what work you are fitted for, what work you like and would be happy in. Try not to be a square peg in a round hole.

Our choice of work should be governed by a deep-rooted life aim. Is our aim to be useful in the world, to serve our fellows, or is it pleasure, or gain, or power?

No matter what our future work may be, a thorough education is a help. We need be in no hurry deciding what we shall do. Lay broad foundations.

A Few Illustrations.

In one way, life is a game, and to win the game we must apply the rules that win all games—preparation, equipment, study, hard work, training.

A plant growing in a cellar will stretch itself toward the sunlight. So should we seek the best, strive to attain it, not be content with a mere job, but seek a vocation, work we enjoy for its own sake.

If you grasp a hot iron, you drop it at once. If you find yourself in a work you dislike, look for something you do like. But do not change from one thing to another interminably. Use your head.

Just as we cannot see our own face without some outside help, so do we often fail rightly to judge our qualifications. Seek advice of parents, friends, and vocational leaders in choosing a life-work.

To Think About.

What is a misfit in life-work?

How may we know the will of God regarding our life-work?

What books might help us in finding our life-work?

WEEK-DAY SCHOOL.

The Board of Religious Education is eager to promote daily vacation Bible School work among the Churches of the Southern Convention. To this end, a number of fine young people have volunteered to help put their schools on, and any Church desiring a helper may secure the services of one of these young people by writing the field secretary. It will cost the Church nothing more than a free-will offering toward expenses.

The article on the daily vacation Bible school in this issue of The Christian Sun was written by a young lady who has assisted in putting on such a school in Franklin, Va., for the past three years.

Pattie L. Coghill,
Field Secretary.

DAILY VACATION BIBLE SCHOOLS.

We can well say a daily vacation Bible school is an excellent foundation for religious education and increases greater interest in Sunday School. For three years we have been holding successful daily vacation Bible schools in our Church. We have found that the best length of time for these schools is two weeks. Usually the school is divided into three departments—primary, junior and intermediate, as well as a special class for those under the primary age.

The true purpose of the vacation school is to teach the sacredness of worship, to apply selected portions of Scripture to the every-day life of the children, to give children the privilege of worship and help them live as Christians in the activities of life.

Details have to be worked out and arranged definitely and carefully before hand. And does everything work smoothly? With programs well planned, the best teachers selected, leaders with enthusiasm and energy in place, the children catch the spirit of the school, and it will move without a hitch from the first day, and at the end of the two weeks the children have to be persuaded to go home.

As for the Sunday School, it feels that the thirty hours of religious training is well worth the cost of money and effort, and we could not afford not to have a daily vacation Bible school each summer. One cannot realize the real value of these schools until one sees the real happiness the children get and how much of Jesus Christ they put in their lives through worship, story and song.

The same happy results can be had in any Sunday School, regardless of how small it is if there is a group who is willing to undertake the work. If you want to get genuine pleasure, start now and plan a daily vacation Bible school for your Sunday School this summer.

Mary Lee Williams.

Rev. E. B. White writes: "Myself and family enjoyed our visit with the good people of Damascus Church. Our quarterly conference was a great success, and we had a good day Sunday. Everything is moving along nicely. I attended the Preachers' Conference at Norfolk, and it was the most inspiring that we have had. It is a pleasure to meet with the brethren, for they are a loyal, consecrated body of men. I am glad that I am a member of the Christian denomination which has for its leaders some of the finest men to be found in any denomination. We should all work together for the glory of God. The good people on the Dendron charge are still giving me their loyal support, and I am enjoying my work. May the Lord bless our brotherhood and our great denomination."

QUARTERLY REPORT.

Receipts of the Woman's Home and Foreign Mission Board for the quarter ending March 30, 1928:

Women's Societies.

Antioch	$ 3.56	
Berea (Nonsemond)	37.70	
Bethlehem	50.00	
Christian Temple	70.40	
Cypress Chapel	6.45	
Damascus	6.20	
Dendron	6.70	
Dover	41.45	
Elm Avenue	12.00	
First, Norfolk	60.20	
Franklin	87.70	
Holland	77.50	
Holy Neck	88.80	
Isle of Wight	5.25	
Liberty Spring	75.75	
Mt. Carmel	14.75	
Newport News	14.00	
Oakland	6.50	
Portsmouth	21.25	
Richmond	8.30	
Rosemont	45.10	
Suffolk	312.50	
South Norfolk	55.40	
Wakefield	42.00	
Windsor	44.10	
Waverly	13.60	
		$1,207.16

Young People's Societies.

Berea (Nansemond)	$ 7.00	
Bethlehem	30.00	
Burton's Grove	7.00	
Christian Temple	72.47	
Franklin	25.00	
Holy Neck	15.00	
Holland (Berta Rowland)	33.87	
Holland (Barrett)	3.75	
Liberty Spring	4.15	
New Lebanon	5.60	
Portsmouth	18.00	
Rosemont	7.00	
Suffolk	103.20	
Union (Surry)	8.00	
Waverly	12.05	
Windsor	4.16	
First, Norfolk	4.15	
		360.40

Willing Workers' Societies.

Berea (Nansemond)	$ 1.50	
Bethlehem	5.45	
Christian Temple	6.00	
Cypress Chapel	3.00	
First, Norfolk	8.00	
Franklin	19.50	
Holland	12.05	
Holy Neck	5.20	
Liberty Spring	2.45	
Rosemont	5.00	
Suffolk	11.00	
Windsor	2.77	
Newport News	4.79	
Portsmouth	5.40	
		92.11

Cradle Roll.

Portsmouth		1.00

Rally Offerings.

Norfolk district	$ 20.08	
Nansemond and Gates district	16.25	
Waverly district	15.00	
Franklin district	7.67	
		59.00

Porto Rico Auto Fund.

Norfolk district	$ 79.21	
Girls' Society, Suffolk	25.00	
Berta Rowland Society, Holland	10.00	
Barrett Society, Holland	4.00	
Holy Neck Woman's Society	10.00	
Holland Woman's Society	10.00	
		138.21
Grand total		$1,857.88

Respectfully submitted,
MRS. W. V. LEATHERS, *Treas.*

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Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

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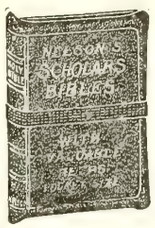

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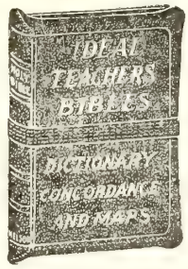

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

WRONG OR RIGHT.

"Whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."—Rom. 14:8.

A very practical trouble had broken out in the apostolic Church. The members who were newborn apostles and converted from Judaism were confronted with new relationships and problems. The question was how much of the old life could they take with them into the new?

As touching the meat offered for idols, and subsequently sold in the market for their tables, some said it was wrong. Others said it was right. Thus the Church was split and Paul was called upon to settle the question, and the text settled it.

This is something on the same plane as questions which we have today. What is right and what is wrong? So many things which some say are wrong are things which have their place in this life's values and per se have no wrong in them. Paul would tell us, not by saying what is wrong and what is not wrong, but would say the words of the text; that is, "like unto the Lord," as if to say: learn the meaning life and do that which gives man life, Jesus came that we might have life and might have it more abundantly, and in the words of Jehovah to the early people: "If thou doest not well, sin lieth at the door."

For instance, when a man asked Jesus to speak to his brother that he divide his inheritance with him, the Lord asked: "Who made me a judge between you and your brother?" as if to say, "Your well-being must emanate from your heart. Do what is right."

Sin is a free act of man, and so is righteousness and God will reward every one accordingly. Therefore, in all that man does he is to seek the glory and honor and the clean and the good and the incorruptible and eternal life of others, and if by such a spirit they put to death the deeds of the flesh (carnal desire) they shall live. It is in this way that all our movements are toward God and anything that hinders that movement is sin.

Prayer.—Our dear Heavenly Father, we thank Thee this morning for these thoughts. They will guide our minds today, we already feel the blessing of them, and when night falls may we feel that the work of today has been according to Thy will for us. *Amen.*

TUESDAY.

LIVING A PRINCIPLE, NOT A RULE.

"Whether we live or die, we are the Lord's."

Every act in life tends to create a certain trend. It carries with it the expenditure of a certain amount of force, and that force reacts upon our wills and determines what we will do shaping our own destiny.

It is like suspending an iron beam from the ceiling and plucking paper balls against it at repeated intervals. At first there is no perceptible motion, but as the process is continued there appears a vibration, then a decided motion, then a swing of the beam. Such is the impact of so small a thing as a paper ball pounded against it.

So the smallest thought, the finest wish empties its quota in our wills. There is no such thing as an idle thought or wish. Everything, however trifling, has a meaning all its own. It is a small thing for you to go to Church today or to stay away, or to do this or that, but the doing of it sets up a vibration in the direction of whatever is done, and the repetition of it sets up a habit, and then love for that thing, and then destiny.

Therefore, if every act creates a drift, the question for us to settle in every act is, whither the drift? If I do this, or if I don't do this? And having done this conscientiously it will not be hard to settle what we will do. Anything that makes God more real to us, life more glorious, folks happier, and whatever does not becloud our vision of these things is right. If what we do clarifies our vision, keeps the conscience clear, dispels earth-born troubles, Paul says this is right.

Prayer.—Our Father and our God, Holy is Thy name. Thou art all around us to hear not only our desires, but the very pulse of our hearts. We beseech Thee to give us wisdom to choose well our thoughts and our deeds. Give unto us the desire for the true life, the desire for Thy companionship, the desire to live right, moment by moment. Be Thou our desire forever. *Amen.*

WEDNESDAY.

THE SOUL'S GREATEST NEED.

"Sir, we would see Jesus."—Jno. 12:21.

The present pressing paramount need of man is that he shall desire to see Jesus and live for inculcating His teachings in human life. There is a universal cry, "O wretched man that I am!" With thirty pieces of silver in his hand, Judas cried, "I have betrayed innocent blood!" A whole volume could not express more vividly the spiritual condition of this man than the words, "It was right." Man is a wretched failure until he is brought into harmony with the will and purpose of God in the world.

Prayer.—Our Father, as we see the need of rain and sunshine for our crops, the need of culture and cultivation and hard work for its development, or as we see the need of money for our living, and friends for our happiness, may we see the need of Christ for our souls, and come to Him for that vision. *Amen.*

THURSDAY.

PAYING TO SEE JESUS.

And when Zacharias saw Jesus he "stood and said, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him seven-fold."

"When he (the maniac) saw Him, straightway the Spirit tear him."—Mark 9:26.

Moses had to put off his shoes and become leader of the children of Israel from Egyptian bondage.

Joseph became the hate of his brethren, a slave of Egypt, and a prisoner under false charges.

Elijah had to separate himself from his country and live a hermit life.

The apostles had to live a much despised and persecuted people.

Paul had not where to lay his head except in jail.

John was banished to the Isle of Patmos.

But the latter end of all these faithful ones was most glorious and has given us today what we have of our religion through Jesus Christ, seeing Him and being transformed before Him.

Salvation is a free and gracious gift, "without money and without price." But there is a price, if not like our forefathers, a price as severe.

The price of the well-being of our country and of true patriotism is in the shedding of the blood of thousands of our young manhood in defense of it.

To follow Jesus is at the point of conflict up—Satan fights. It takes musket and sword, and helmet and shield, and strength and blood, and wounds and death to ourselves to blind us to this world's thornes.

But all our sacrifices are like substituting sand for diamonds, bubbles for jewels, lamps for the bright morning sun. The ear that is trained to music will not listen to rag-time. "He knoweth the way that I take; when he hath tried me I shall come forth as gold."

When the heart sees Christ, the world is empty; and one's greatest pleasure is to honor God, even if it cuts to do so.

Prayer.—Our Father in heaven, who doth not count the cost when He builds a house, we have within us Thy temple. Our character is to be Thy life in the world. Make Thyself ever real to us, and may we build for Thee and eternal life at whatever cost. *Amen.*

FRIDAY.

ABUNDANCE NOTWITHSTANDING.

"Prove me now, herewith saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Mal. 3:10.

God's way is that things should get brighter and brighter to us as we go along, not necessarily in possessions, personal comfort and happiness, but in the things that are enriching which induces a happiness that supercedes the roughness of life. The secret of the greatest happiness known to the experience of man is that he is in the hands of God and that He will do all things well for Him.

If we live in past blessing and nothing grows brighter for us on the way, we are living a defeated life. Paul said, "Forgetting the things that are behind, reaching forth to the things that are before, the mark of the prize, etc." As we live we ought to be able to see the divine purpose reaching out to fulfillment. We ought to be able to see the reign of righteousness coming nearer and nearer.

Prayer.—Our Father, we are sinners. Jesus, save us, we pray; teach us how to consecrate our lives to better living in Christ. *Amen.*

SATURDAY.

THE SENSITIVE SOUL.

"Remember them that are in bonds, as bound with them."—Heb. 13:1-3.

It was said of the early Christians: "Behold how they love one another!" The writer of the Hebrews, even in that early day, saw a cooling of that love and felt called upon to admonish that there be that sympathetic understanding the one of the other, which must lie basic in helpful love. How needed is His admonition today!

Kindliness may not be all this sad world needs, but it does sorely need kindliness. There is more in Christianity than the art of being kind; but there is the art of being kind as well. We cannot claim yet to have attained unless there be in our lives that humble, homely, human virtue of kindliness.

There are two fine words in our language, springing from like roots, the one from the Greek, the other from the Latin, and carrying the same meaning. Those words are "compassion" and "sympathy." They both mean "to suffer with." It is just this that the sacred writer is counseling when he urges us to remember them that are in bonds as bound with them. Thank God for souls sensitive to the sufferings of their fellows! And let us follow in the footsteps of Him, of whom

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Our financial report this week carries us across the first five thousand dollar mark since January 1st. This is encouraging to us. It seems that the first five thousand is always hard to reach, and we are always glad when we reach that point in our income. Our Churches, Sunday Schools and friends are good to us, and we are grateful. It is a cold-hearted person who does not love a little child, and especially one that has lost father and mother and is left lonely and lonesome. Did you ever imagine in your mind a little child sitting in its chair in its home on its return from the funeral of its father or mother, and with a broken heart saying something like this to itself: "I ain't got no ma! I ain't got no pa! I'm awful lonesome. Our best friends have left us, and we have no one to love and care for us now."

Then would it not make your heart rejoice to hear it say, "We will not suffer; thirty thousand Christians will send us to the Christian Orphanage, where we will be loved and cared for, and we will have a real home."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 26, 1928.

Brought forward		$4,967.71
Sunday School Monthly Offerings.		
N. C. & Virginia Conference:		
Pleasant Ridge	$ 1.93	
United, Lynchburg	4.17	
Rocky Ford	2.00	
		8.10
Western N. C. Conference:		
Parks Cross Roads		4.30
Eastern N. C. Conference:		
Mt. Auburn	$ 9.88	
Sanford	3.89	
		13.77
Eastern Virginia Conference:		
Ocean View	$ 6.43	
Cypress Chapel	4.95	
Elm Avenue	10.00	
Union, Surry, June '27 to Apl. '28	10.00	
Johnson's Grove	2.71	
		34.09
Valley Virginia Central Conference:		
Mt. Olivet (G)	$ 3.75	
Winchester	5.11	
		8.86
Special Offerings.		
W. H. Lee, support Mary Dell	$30.00	
Sale of potatoes	3.00	
Offering from Shallow Well Church.	5.16	
W. T. Dowd, clothing for children	24.54	
		62.70
Grand total		$5,099.53

ORANGEPORT, N. Y.

Easter Sunday was a very stormy day in our section. After several days of almost summer weather, Easter Sunday morning brought us snow squalls and high winds. At times driving was difficult on account of the thickly falling snow driven by a high wind. Notwithstanding the stormy weather, however, we had a good congregation at our morning service, and eight young girls were received into Church membership. In the evening we again had a good congregation and held our Easter service of song and recitation. At the end of our services we felt that the day had been pleasantly and profitably spent.

It is claimed by the writer of the history of Niagara County that the Orangeport Church was the first Church of any denomination organized in New York State west of the Genesee River. The work was first started by a woman, Mrs. Wilder, in 1813, and the Church was formally organized September 20, 1817. The first building, a frame edifice, was built in 1818. The first preacher was Oliver Castle. The present building was erected in 1885. Some additions to the building have been made since. We hope that the good record made by this Church in the past will be kept up for many years yet to come.

R. H. PEEL.

(Continued from Page 12.)

it was so often written, that "He had compassion."—*Rev. John A. McAfee.*

Prayer.—By one of the parents, asking that the spirit of Christian love and helpfulness may be cultivated in our homes, and that it may spread and find welcome as far as our influence may reach.

SUNDAY.

CHRISTIAN COURAGE.

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:5-9.

Let us understand clearly what real courage is, for men are sometimes considered courageous who are merely rash and reckless. "Courage," says one, "is the undaunted audacity of a sanctified heart in adventuring upon difficulties and undergoing hardships for a good cause upon the call of God."

Very significant are those words "upon the call of God." They bring to our minds the call of Moses, of Joshua, of Gideon and Barak, of Isaiah, of Jeremiah and Ezekiel, of the twelve disciples and the seventy, and the apostle Paul. They recall such encouraging words as these: "Fear not," "Be strong and of good courage," "Be not afraid of their faces," and "Lo, I am with you always, even to the end of the world." Courage is responding to the call of God, well though we know the danger.

The root of the word "courage" is the Latin word for "heart," and that seems right, too, for the heart acts strangely when we lack courage. We, if we have Christ in our hearts, may partake of the very cuorage with which He endured the cross. "Be of good courage, and He shall strengthen your heart."—*Rev. D. Raymond Taggart.*

Prayer.—By one of the parents, asking that we, too, may unhesitatingly appropriate the promise of victory when we are fighting on the Lord's side.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
3. Pupils' Lesson Stories, per quarter..... .06
4. Little Bible Lesson Pictures, per quarter.. .05

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Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
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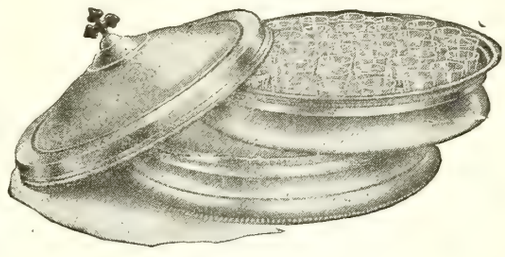

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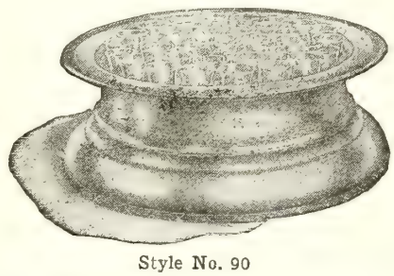

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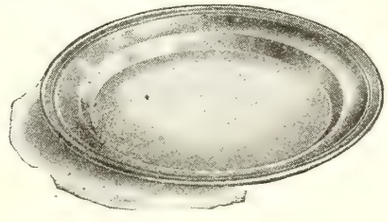

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Children:

After quite a tussle with neuritis and finally a tonsil operation, I'm back on the job again. Am still in High Point, so as to be in touch with my doctor, and have kept everybody busy, especially Mrs. Whitesell. I have had a lovely time, in spite of all the discomforts of such an ordeal, and though I'm rather shaky yet, I'm thankful to have made such a wonderful recovery. Sending you a little story and heaps of love and good wishes.

Sincerely,
MRS. T. A. MOFFITT.

RUNNING AWAY FROM NANCY.

By Irene S. Woodcock.

"Hurry, Jean! There's Nancy, and I don't want her to come," cried Betty to her friend.

"Why not? I like Nancy," replied Jean.

"I don't want her to come today. We haven't enough lunch to share with any one else, and she'll want to stay and have some when she knows what we're doing."

Betty was so out of breath by now that she could only pant the words. The two girls had started with their lunch to have a picnic under the big elm tree in the south pasture. They had not gone very far when Betty, chancing to look back, saw Nancy following them.

"Well, I think it's mean," said Jean finally. "There! she's calling. Didn't you hear her?"

"Yes, but don't look back," warned Betty. "If we don't, she'll think we didn't hear her."

Jean picked herself up from where she had fallen while trying to climb through a barb-wire fence, and rescuing her box of lunch, managed to catch up to Betty.

"I wish you wouldn't hurry so," she complained. "She's gone now, I'm sure. Can't we stop here?"

"No, it's much nicer under the elm by the brook," answered her friend. Then she gave a little exclamation. "Jean, have you seen my pocketbook? It isn't here."

Jean shook her head. "No, I haven't," she said. "Are you sure you brought it?"

"Of course," nodded Betty. "It had the money in it for our ice cream. If it hadn't been for Nancy we wouldn't have had to hurry so, and I wouldn't have dropped it."

"Maybe if we had been nice and waited for her you wouldn't have lost it," replied Jean, as she started toward the last fence they had to climb to reach the south pasture. But just as she placed her foot on the lowest wire, a voice called: "Jean! Don't go in there!"

Both girls turned in surprise to see Nancy, who had now caught up to them.

"I won't stay," she added quickly, "because I know you don't want me. But you mustn't go into the south pasture because Mr. Grady's ugly horse is pastured there today. I ran all the way to tell you. And here's your pocketbook," she said, handing it to Betty. "You dropped it just inside your fence."

Nancy started to turn away, but before she could, Betty had jumped up and placed her arms about her.

"Don't go, Nancy," she pleaded. "I was mean to run away from you. Jean didn't want to. We'll share our lunch, and you must go to the village with us and have some ice cream, too."

Nancy turned a happy face toward her. "Do you really want me?" she asked. "But you needn't share your lunch. I have mine, too. I stopped at your house to see if you and Jean couldn't take a lunch and have a picnic with me. Then, when I heard you were coming to the south pasture, I remembered about the ugly horse. I tried to call, but you didn't hear me."

"We did hear you," admitted Betty again; "but I was mean and selfish. I'll never be so again, Nancy."

"And the next time I think it's wrong to do a thing, I'm not going to do it to please any one else, either," added Jean.

RAILROAD SAFETY SHOWN.

Safety of passenger travel by train is shown by the record of the Southern Railway System, which during the year 1927 transported 10,067,265 passengers an average of 107.59 miles without a fatality among passengers as the result of a train accident.

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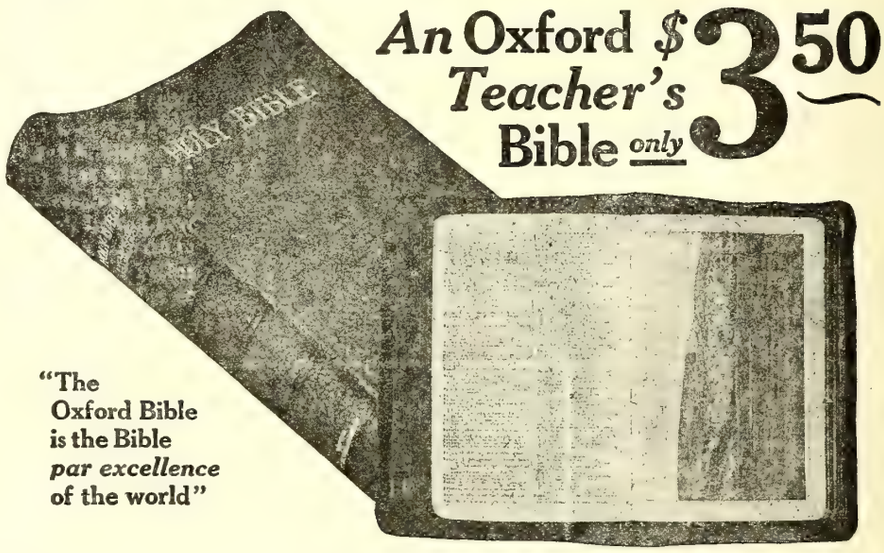

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6 And Á-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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RURAL CONFERENCE.

By Rev. E. M. Carter.

In the rural Church school of Vanderbilt University there are three hundred and seventy-five ministers, representing nineteen denominations and seventeen States. There are four members of the Christian Church—R. Burnell, Pres. W. Christian Convention; H. E. Crutchfield, Buford Jennings and I.

At the registration table we were assigned to our classes, given a card on which is checked the attendance at class and lecture periods. We received also a book of meal tickets, by which we are served meals at cafeteria. Rooms are provided either in buildings on the campus or at hotels down-town. We have such men as Dr. Henry W. Edmonds, Dr. Arlo A. Brown, Dr. W. Knighton Bloom, Dr. Charles L. Goodell, Dr. George Stoves and Dr. Egbert W. Smith, and many others whom I will not mention as leaders and lecturers. One idea found in all the messages is that the one vital and dominant need is "power."

The slogan of the school is "Christianity in America will win or lose with the rural preacher." The significance of this is that 85 per cent of the leaders in all constructive lines come from rural districts. Thus, the rural preacher is in a position to share, in a large measure, in bringing about the very best for the people.

There are held denominational group meetings —in most cases two or more groups meeting together. Our group meets with the Congregational Our meetings have been very pleasant. At first, however, we had to overcome the confusion and show that we were not members of the Disciples of Christ. The Congregationals, under the direction of Rev. F. P. Ensminger, had supper at the Central Y. M. C. A. last Saturday evening, looking to the establishing of an independent Church near Vanderbilt University. I was invited to this meeting.

I count myself very fortunate to have been awarded a scholarship, for it is a great opportunity. The fellowship in the school is most cordial and uplifting.

Youngsville, N. C.

BIRMINGHAM LETTER.

For several weeks we have been silent, but not idle in the work leading up to what we hope to be a Church organization. The work of necessity moves slowly, but it is moving. We have been having services twice a month since about the middle of January. The attendance has ranged from twenty-seven to forty-eight. But it should be added that the members of the Congregational Church have been meeting with us, or rather we have been meeting with them. We have had some fine services.

For a few services we met in the auditorium of a business house down-town. We are now meeting in the auditorium of the Y. M. C. A. building. We have an instrument to aid in the music, and the rent is gratis. We are certainly grateful for these conveniences. Rev. Neil McQuarrie, of the Congregational Church, whose headquarters are in Atlanta, comes over when we have services. He is a dear soul in the work, and is altogether loveable. We have a good time together. He preaches at one service and the writer usually preaches at the next. We had a fine message two weeks ago from Dr. Fisk, of Cleveland, Ohio. We hope he comes again. I hope also to get some of our stronger preachers over to help us out. We are not doing any competitive preaching, but we should like to give these good people the best we have.

The prospects look bright for a strong Church. We have said nothing about unity, and little about organization as yet. We have good reasons for that. We will work at that as soon as the Southern Christian Convention meets and votes for unity with the Congregational Church.

We have been able to get some of our people out to the services, but a number of our members have not reported for duty. We have summoned them several times. I know something that is far worse than that. We have not received a single name of a member of the Christian Church since Christmas! Is it possible that forty members represents the total Christians in Birmingham? We can't believe it! Some have been stumbled upon since we have been meeting for services. How badly we need all the names possible, and anything short of that is shameful! Talking is easily done, but it takes almost two minutes to write a name and address and get it ready for the mail. Is time more valuable than souls? Let us take time to send in the names of any we might have who live in Birmingham and would be interested in starting a Christian Church here. Please do it.

J. H. Dollar.

The acting editor has a very inspiring letter from a layman in the Eastern Virginia Conference who is deeply interested in The Christian Sun. He is a cripple. He cannot do much but pray for the cause, but he has sent us in subscribers. He is an inspiration in his splendid efforts on this behalf. May God continue to bless him.

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A GREAT HYMN.

For many years the study of hymns has been a favorite spiritual exercise with us. It has come to be one of our chief delights. When the "wheels of being" have been slow, when the heart has seemed cold, and preaching tended to become mechanical, an hour spent with the hymn book has quickened us into a fresh zest for the things of the spirit.

We happen to recall just now that Dr. Lyman Abbott advised young ministers to study the hymnal as one of the best of homiletical helps.

This has been a life habit with us, and a quest for new and beautiful, as well as for old and rich hymns and hymnals has led us into many strange nooks and corners, but we have been rewarded with finds as precious as the pearl of great price.

We felt this when the other day we discovered a hymn evidently intended originally for children. It appeared in the "Sarum Primer" in 1558. But it is today the first piece in "The Oxford Hymn Book," which was prepared by four of England's greatest scholars and Churchmen. It is as follows:

God be in my head
And in my understanding;
God be in mine eyes
And in my looking;
God be in my mouth
And in my speaking;
God be in my heart
And in my thinking;
God be at my end
And at my departing.

We can scarcely see how a hymn could go deeper or reach higher. Its greatness is in the prayer for God to be in everything we feel and think and do; its beauty is in its simplicity. There is no ornament to divert the mind from God, or to create false feeling; there is no labored effort at high-sounding thoughts to create in one's heart intellectual pride. —Exchange.

Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto. Do you but hold fast to His dear hand, and He will lead you safely through all trials; and, when you cannot stand, He will bear you in His arms. Do not look forward to what may happen tomorrow. Our Father will either shield you from suffering or He will give you strength to bear it.

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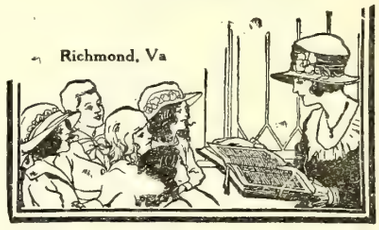

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VOLUME LXXX. RICHMOND, VA., THURSDAY, MAY 3, 1928. NUMBER 18.

Mrs B F Frank Rt 4 12-1-28

THE SUN'S OBSERVATORY

A Fascinating Companion.—

"Roads to the Revolution," by Sarah Comstock ($5.00), would be a fascinating companion on little journeys to these familiar landmarks of American history, whose very names spell the romance, the valor, and the achievement of yesterday.

Miss Comstock has greatly enriched her story by the inclusion of numerous original pictures, the result of her industrial camera, which she has personally photographed.

Timber Supply.—

Representative John J. McSwain, of South Carolina, introduced a bill in Congress to insure adequate supplies of timber and other forest products for the people of the United States, to promote the full use for timber growing and other purposes of forest lands in the United States, including farm wood lots and those abandoned areas not suitable for agricultural production, and to secure the correlation and the most economical conduct of forest research in the Department of Agriculture, through research in reforestation, timber growing, protection, utilization, forest economics and related subjects.

Temple is Found in Irak.—

Mesopotamia has given up further evidence of its ancient civilization at the hands of archaeologists. The joint expedition of the American School of Oriental Research at Bagdad and Harvard University has unearthed at Yargon Tepa, near Kirkuk, Irak, an enormous temple believed by Dr. Edward Chiera, head of the expedition, to have been buried for 3,500 years. Eighty-four large rooms of the temple have thus far been excavated, yielding more than 1,200 tablets, a wealth of pottery, and what is believed to be the oldest coat of armor ever found in Irak.

Reporting his discoveries to Dr. George A. Baron, of this city, director of the Bagdad school, Dr. Chiera said one of the most remarkable discoveries in the temple was fragments of a mural painting on the plaster of a corridor, the colors of which were preserved and the design clear.

Nation's Greatest Need.—

A department of education, with a secretary in the President's Cabinet, is one of the government's needs, stated Miss Mary McSkimmon, former president of National Education Association and now principal of the Pierce School in Brookline, in an address before 300 members of the Teachers' Economic Association at Springfield, Mass.

"The Department of Commerce can furnish us with information regarding hog cholera or crop blight, but there is no department that can tell us anything when a child goes wrong or is going wrong," she added. She told of yellow spots that had developed on small pine trees which she set out on her summer place in Maine and how three different opinions were given by the government as to the cause. "Isn't a child worth as much as little pine trees?" she asked.

There is need, Miss McSkimmon said, of a secretary of education whose utterances would be headlined as are those of Secretary Hoover. Then education would be brought more forcibly to the attention of the public.

Educational Problems Increasing.—

"Within fifty years America has changed from a simple rural to a complex urban civilization. This transformation has produced many profound political, social and economic problems and consequently many profound educational problems, since our educational problems are determined very largely by the society in which we live," writes W. S. Deffenbaugh, in the *United States Daily*.

"The aim of education today is much the same as it has always been—to meet the needs of the society of the times. But the demands of the twentieth century, with its complex urban civilization, are so much greater that more conscious attention has to be given to education. Although the aim of education remains the same, the means have changed. Schools have become more and more necessary under these changed conditions, not only for teaching the three R's, but for providing for the use of the children's leisure time and for providing for work with the hand," the article stated further.

"There is not only the problem of educating the child of school age," Mr. Deffenbaugh said, "but also the problem of adult education. Thousands of men and women whose early education was neglected and thousands of others who want to keep abreast of the times are demanding that they be given an opportunity to attend evening schools. In many cities more than one-fourth of the population is foreign-born, and it is necessary for the school to teach not only many children English, but also their parents, so that they may better understand American customs and ideals, and thus prevent a division in home life which often develops after children have learned to speak English and the father and mother have not."

The English Prayer-Book.—

The present religious crisis in England seems at first glance very remote from the kind of religious controversy with which we are familiar in this country. Yet the outcome of this tense situation may be more important to churchmen and women in America than we now realize, for a great religious revival or decline in England could hardly fail to have its echoes here.

Since the Prayer-Book of the Church of England (known as the Episcopalian Church in the United States) was first published after the death of Henry VIII, in the sixteenth century, it always has represented an eloquent attempt to state the doctrines on which most Englishmen could agree and to shroud in vague language those points of theology in ceremonial which might arouse disastrous controversy. "It hath been the wisdom of the Church of England to keep the mean between the two extremes"—so states the prayer-book, the extremes being a close approach to Roman Catholicism on the one hand and to Calvinistic Protestantism on the other.

Henry VIII continued to enforce Catholic doctrines long after he had repudiated the authority of the pope, and since his day there has been a group within the Church known as the "High Church" or "Anglo-Catholic" party which has clung to many Catholic tenets even while England as a nation was priding herself on her Protestantism. During the last century this Anglo-Catholic party has grown rapidly.

The revised prayer-book recently presented to the House of Lords was drawn up in order that the wise and traditional policy of compromise might be extended to meet both the liberal spirit of our times and the doctrinal tendencies of the Anglo-Catholic party, without committing the Church to the extreme position of either group. Thus greater latitude was given those ministers who desired to draw nearer to the Catholic forms in the communion service while permitting others to continue using the present forms if they preferred.

The militant Protestants, however, felt that this extension of tolerance wouuld permit far too close an approach to Catholic practices on the part of many high churchmen. It was the strong Protestant sentiment in Parliament which rejected the proposed revision.

The defeat comes as a terrible blow to a large part of the Church of England. But to an American, the most extraordinary aspect of the whole affair was that any prayer-book prepared by the leading members of the Anglican Church and ratified by a majority of the clergy should have to be submitted to an assembly where Scottish Presbyterians, Irish Roman Catholics, Methodists and Baptists, and even one parsee from India took part in the discussion and the final vote. The ultimate result may be the separation of Church and State in England, and to an outsider it seems that this might be the happiest solution possible. Americans cannot but feel that the day of the State Church is over; that Christianity is too much a world force not to suffer when it is left to the mercy of national governments and politicians, and that a decision for or against tolerance should be the act of the Church members and not the act of a legislature.—*Helen Taft Manning,* in McCall's *Magazine.*

NOTES-PERSONALS

Rev. H. W. Elder continues ill at his home in Richland, Ga. Bro. Elder will be greatly missed at the Southern Christian Convention, where he has been an outstanding and devoted leader for many years.

Bro. Samuel Earman and family were pleasant visitors to the college last week. Bro. Earman has been a patron of the college for many years. This is his first visit here, however. It was a pleasure to have him.

Governor Angus W. McLean is to give the literary address at the Elon commencement on May 29th. He will be heard gladly and profitably by our people. We congratulate the college and the Church on his choice for this great annual event in our college calendar.

The board of trustees of the Christian Orphanage held their annual meeting on April 24th. The Orphanage is in splendid condition, which is a tribute to the wise executive management of the trustees and of the most capable superintendent, Bro. Chas. D. Johnston.

Rev. A. M. Hainer, a member of the Northwestern Indiana Conference, whose address is Argos, Ind., is at this time in North Carolina, at Robersonville. Bro. Hainer is one of our very capable ministers, and some Church in the Southern Convention in need of a very capable pastor would do well to communicate with him. Either address him at Argos, Ind., or at Robersonville.

Bro. J. M. Darden, Acting Missionary Secretary, is a dynamo of energy these days on behalf of missions. He carries his great business obligations lightly in comparison with the zeal and energy he devotes to the cause of missions, and he is receiving encouraging response from our ministers and Churches generally. He will make full report at the Southern Christian Convention.

Bro. C. J. Strickland, who writes for THE SUN and who has been away from his Church for five years, living in Charlotte, N. C., is deeply interested in the circulation of THE CHRISTIAN SUN. He thinks that one practical plan is for ministers to send to THE SUN office the names and addresses of all new members as they are taken into the Church. This is a splendid idea.

Rev. R. L. House is to graduate from Duke University with the A. B. degree in the class of 1928. Bro. House was licensed as a minister of the Christian Church by the Eastern North Carolina Conference last fall. He is open to Church work this summer and will be glad to assist in evangelistic campaigns or in any other way. Bro. House plans to return to Duke University next fall and enter the divinity school and remain for his B. D. degree. He will be glad to serve any Churches in reach of Duke. Any who are interested would do well to write him at once.

The Acting Mission Secretary, Bro. J. M. Darden, is greatly encouraged by the response he is receiving for the mission offering. He will make a report to the Convention at Richmond that will be full of inspiration and uplift for the Church. You may always count upon the Christian Church to respond to its enterprises in an emergency. Of all the Churches that the writer knows, none is more ready to give to a great situation than our own. Let us take heart and press forward.

The executive board of the Alumni Association of Elon College met at the college on last Friday night and laid plans for the enlargement of the association's work and for the approaching commencement. Dr. W. H. Boone, the president, is very enthusiastic over the work of the alumni association.

Rev. P. T. Klapp, who has been a life-long friend of missions in the Christian denomination and whose recent article in THE CHRISTIAN SUN giving the history of missions in our Church, South, was very much appreciated by our people, though he is superannuated, has sent $10.00 as a personal offering for missions. This is certainly a challenge to others to give to this cause.

The account of the dedication of the new Church building in Virgilina on Easter Sunday will be read with appreciation. It is safe to say that no town in this section the size of Virgilina has a finer house of worship than our people there. Rev. C. E. Newman, the pastor, and the local membership certainly deserve praise for their achievement. Please be sure to read Rev. L. L. Lassiter's account of the services in this week's issue.

During the recent session of the Rural Church Group, in Nashville, Tenn., Congregationalists, Friends and Christians united in worship at the Peabody demonstration school auditorium. This makes us think of the United Church of Raleigh, where these three denominations worship together each Sunday, having formed an organic union among themselves. Dr. Chas. L. Fisk, of Cleveland, Ohio, preached at this union service. He used as his topic "Triumph Over Failure."

The week-day school of religion conducted in the department of Christian education of the college, with Prof. S. A. Bennett as general director, held its commencement on last Wednesday. The exercises were of high order. The children acquitted themselves well. Their parents attended in large numbers. The week-day school of religion is doing a fine work in the Elon community —a work that is unexcelled by any college in the United States.

If you're easily tired, losing weight, have indigestion, a cough that hangs on, don't hesitate, but go to a good physician at once. When you have gone to him, insist upon a thorough physical examination, including your chest. If the doctor tells you that you have tuberculosis, obey whatever instructions for the cure of your disease that he gives you. In that way you will cheat the tuberculosis death rate of one more victim and save your own life.

Long's Chapel Christian Church, which has recently improved its building by the addition of Sunday School rooms, painting, etc., is to be dedicated on the first Sunday in May at 11 o'clock. Dr. W. W. Staley is to preach the dedicatory sermon. The pastor is Dr. P. H. Fleming. The Church will welcome as its guests that day a large concourse of people, and those who go may rest assured that they will have a feast of good things, both spiritual and physical.

A meeting of the Executive Board of the Southern Christian Convention and of the department heads was held in Suffolk, Va., on Monday, April 23rd. Every board was represented except the Board of Publications. Prof. Vaughan was not able to be there because of the illness of his wife. There is no doubt that President Smith was wise in calling together this group to consider the Convention problems unitedly. It is so easy for a particular board to take a provincial view of its own work. The plan that Dr. Smith has worked out, however, brings all the boards together and a united program can thus be presented. Dr. Smith has served the Church to great acceptance during his three terms as President, and there is a general insistence that he should continue as President of the Convention. While the work is hard, it is believed that no one can do it more acceptably than Dr. Smith.

The executive committee of the Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Christian Conference, consisting of W. B. Truitt (chairman), G. H. Roberson, Miss Margaret N. Morris and Miss Ruth York, met in the office of the Southern Christian Convention at Elon College on last Friday and took the initial steps preparatory to a great convention of Christian workers to be held in Durham, June 21st and 22nd, just prior to the beginning of the Summer School at Elon College, on the 23rd. Bro. W. B. Truitt, who is president of the convention, says that this session must be notable in standpoint of attendance and likewise from the splendid addresses and reports that will be presented. Here is hoping that every Sunday School and Christian Endeavor Society in the Conference will elect delegates and have representatives present in Durham.

NEWPORT NEWS, VA.

The congregation of the Newport News Church, by a unanimous vote, asked the pastor to reconsider his resignation and to remain with them. They also agreed to release him for an occasional evangelistic effort whereby he might satisfy his evangelistic zeal. He will remain with them.

A number of adults have recently united with our Church here, and all departments of the work seem to be wide awake. We had 216 present at Sunday School last Sunday. The pastor enjoyed a two weeks' visit with Bro. J. F. Morgan, where he assisted in a series of revival services, closing Easter Sunday. Bro. Morgan is doing a great work in his field, and his spiritual-minded congregation speaks of the good seeds he is sowing in their hearts.

The writer also enjoyed the visit of the Rev. and Mrs. Fix, of Franklin, on a recent Monday. It was a real privilege to have them. During the day we visited the shipyards and "inspected" one of Great Britan's ships which was here for repairs. We went also to Langley flying field and to Jamestown.

In a sense, Newport News is isolated in regard to the Christian Church, but we hope that other ministers who have not visited our points of interest will cross the dividing stream, pay us a visit, and be convinced that this is really a part of the United States.

M. F. ALLEN, *Pastor.*

Miss Clara Leffingwell, a missionary to China, gave the following account of deliverance from death by the Boxers: "There wsa a lady missionary whom the Boxers told to kneel down and have her head cut off. The lady knelt as told, but as she did so she looked up into the man's face and actually smiled. As she looked at him a moment, thus smiling, it seemed as if his face began to change and to reflect the smile. He stepped back a little and then continued to withdraw, together with his companions, until after a little they all fled, leaving the missionary ladies alone. As the Boxers were rapidly going away, the leader turned and said to the lady: 'You cannot die; you are immortal.' If her face had shown fear, they would have killed her without hesitation. She afterward said: 'I did not know that I smiled.'"

THE CHRISTIAN SUN'S PULPIT

THE FUTURE OF CHRISTIANITY.

By Dr. L. E. Smith,

President Southern Christian Convention.

My Friends:

These months through which we are passing have been designated by our Convention as mission months. Meaning by that, that during these months we are expected to read about missions and give for missions. That is, make special offerings for missions in an effort to make it possible for our Mission Board to carry on the great work that it is doing. So I am going to speak to you this morning about "The Future of Christianity." You will find the text in Matt. 16:18, where Christ said in speaking with reference to His Church, "The gates of hell shall not prevail against it." Every so often you hear somebody say or we pick up a paper and read that the Church has failed, or that Christianity is doomed, that it will be blotted out by materialism or that it will be replaced by paganism or some other "ism," and we get all excited and start out to defend the Christian religion. The Christian religion needs not defense; it is its own defense. Its records, its accomplishments, its achievements are sufficient to justify its existence and to guarantee its permanency.

Now, Christ had been preaching in Galilee. He had about come to the close of the Gililean ministry. His disciples had been with Him all the while, listening and witnessing as opportunity might afford. He had taken them apart for prayer and private instruction. He turned to them and said, "Whom do men say that I am?" and they answered in terms of current topics. But said He, "Whom do ye say that I am?" and Peter said, "Thou art the Christ, the Son of the living God"; and He said, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto you, but my Father which is in heaven, and I say unto thee that thou art Peter, and upon this rock I will build my Church, and th geates of hell shall not prevail against it."

And He did build His Church—not out of wood or stone, but out of Christian character; not on the hills of time, but in human hearts and lives; and it stands today far beyond the reaches of sin or of the forces of evil. The powers of the world, the gates of hell will not prevail against it. In the first place, then, let us notice the plain statement:

1. The gates of hell. The gates figured largely in early Hebrew life. Every city had its walls, and every wall had its gates. Through the gates the people went in and came out. Revenue was levied and collected, disputes were settled, criminals were brought to account and judgments pronounced at the gates. Through the gates the armies went out to do battle; to the gates they came back to celebrate victory. The poor sat at the gates to ask alms, the afflicted lay and begged mercy of those who passed in and out. The gates in the long ago were the prevailing places for poor and the rich, the weak and the mighty. And Christ drawing on these sources and appealing to the imagination of the people, declares that "I will build my Church and the gates of hell shall not prevail against it." The forces of evil, the combined forces of evil belching out of the gates of the underworld, however insidious or determined, shall not prevail against my Church, saith the Christ.

In this declaration He foresaw the age-long contest between right and wrong. Light and darkness, the gates of hell and the gates of the Church. He foresaw the years when the battle should wage the hottest and the tide would seem to turn against His Church. He saw His disciples brought before councils and condemned by the courts. He saw His martyred saints whose burning bodies sent their shining lights down through the centuries illuminating the pathway of pilgrims' feet, who would witness for Him to all peoples in all lands. He saw the subtle powers of darkness seeking to undermine the faith of the saints. He saw the cannon of skepticism blasting at the rock of ages. He saw spiritual wickedness in high places. He saw the gates of hell standing wide open and sending its armies of destruction; but what did He say: "They shall not prevail." In the next place we turn from the statement to the promise.

2. The promise. "The gates of hell shall not prevail against my Church." Will the facts of history justify the promise? Have the gates of hell prevailed or have they not? Standing yonder in Galilee in the long ago, Jesus, born of an untutored virgin, cradled in a manger, picked up a single stone as it were, and with Himself as the foundation, began to build a building which said He will withstand the determined onslaughts of the combined forces of wrong, the powers of evil and the gates of hell.

Time has wrought almost unthinkable changes in this old world from that day to this. While systems of religion and philosophy have passed away, kingdoms have dissolved, empires have fallen, famous cities have crumbled to the dust, races of men have come and gone, and civilizations have been buried; yea, the very shores of the sea have begun to shift their places and the everlasting hills have bowed their heads since Jesus spake to Peter—but "the gates of hell shall not prevail against it." It has not only withstood the onslaughts of evil, but from a single stone it has grown into a mighty building, reachnig into every land and language. With its gracious invitations and its precious promises, "Come unto me, all ye that labor, and I will give you rest."

It was about the middle of the last century when the tides seemed to turn against the Church. Many of the literary and philosophical people of the world were saying that its last days had come. When bishops like Butler were apologizing for Christianity and historians like David Hume were predicting that by the end of the century that Christianity would be among the dead religions. Just at this time it was that the great evangelical revival of Wesley and Whitfield commenced and swept into every corner of the world, carrying new life and new light and new power. And at the close of the last century when the French Encyclopedist led by Voltaire were saying that the name of the Nazarene had at last been blotted out and that Christian temples would be changed into halls of science, it was then that William Cary went to India, and the great foreign mission movement was definitely launched which has carried the sign of the cross and the light of the gospel into the darkest part of the world.

And today they tell us that the Church has failed, that it has fallen from the high peaks of human respectability and that its once glorious banner is now trailing in the dust. That its power with God and man is gone; that it no longer holds the place and the prestige that it once held. But I'll tell you when I look out into the civilizations of the earth today and observe the fruits of Christianity in abundance, the spirit of honesty, of integrity, the will to understand, the evidences of love and of mercy, a passion for peace and a plea for justice, things that could never have been without the Church—I'll tell you that the Church of God is still here and it looms high on the horizon of the world and it cries out to the nations of the earth, "Whosoever will, let him come"; "Come, we will sing you a song, pray you a prayer and preach you a sermon, give you a gospel that can save and a Christ who can keep." I know God will arise, incarnate Himself afresh in a great evangelical prophet, calling men to repentance and His Church to prayer. And if God be for us, who can be against us? We are standing today in the limelight of another great spiritual upheaval. We are standing on the threshold of another great religious revival that will sweep the continents for the kingdom. And in the next place, I think we should think about the fulfilling of the promise.

3. The fulfilling of the promise. Christ said that "I will build my Church and the gates of hell shall not prevail against it. The power to beat back the forces of evil and to make the cause of righteousness triumphant in the earth lies with man. And this fact has ever been true. God is dependent upon human agency for the manifestation of Himself and the accomplishing of His purpose in the earth. His gospel is for human kind and His Church is for the world, but when He wanted His gospel preached to every creature and His Church planted in all lands, He stood before a company of twelve men and said to them, "Go ye into all the world and preach the gospel to every creature." He was dependent on human agency now. He comes today and stands in our midst and says, "Go ye into the mountains of Virginia and preach my gospel to the men, women and children whom you find there" And have gone, gone in the person of Miss Baldwin; we pay her salary, pray for her and bid her godspeed in telling others of the Christ whom we love and know. He comes to us today and says, "Go ye into Porto Rico and tell the hundreds and thousands that are there without me and my gospel and tell them of my love, my grace and my power to save"; and we answer we have gone Lord, gone in the person of Miss Adams, who stands there in the home, on the streets, in the Church and chapel, and tells of the Christ who saved her and who is able to save. He comes and says, "Go ye into Japan"—and here we stumble a bit. We wait, we hesitate, for we haven't a personal representative there, we never have had, and then in our thinking we see the other nations, into which we have not gone, and His voice is still ringing in our ears, "Go ye, go ye into all the world and as you go, go preaching my gospel"; and it seems as with double force, for the gates of hell are open today as never before. In the long ago they were opened by ignorance, savagery and superstition. Today they are opened by selfishness, skepticism, materialism and agnosticism, more like spiritual wickedness in high places. And it is against these forces that we are to go. How?

(1) Ourselves. Nothing more wonderful and more powerful than for a person to give himself to God, that God can take him and use him on the mission field.

(2) If we can't go ourselves, have some one to go for you. We have a young man member of our Church well prepared and ready to go, but the funds aren't available.

(3) Go in our money. It's a privilege to give our money for the sending of the gospel. If we withhold our money, God will withhold His blessings from us. We may seem to be growing financially. When we lie down at night we congratulate ourselves that we are getting better in the world. And we are honest, it seems so, but it

(Continued on Page 11.)

E-D-I-T-O-R-I-A-L

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J. O. ATKINSON, Elon College, N. C.

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W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CONVENTION AND AFTER.

May 1st, 2nd, 3rd and 4th will be history-making days in the twenty-eighth regular session of the Southern Christian Convention, in the First Christian Church, Richmond, Va. Grave questions will come before the Convention for discussion, and hard problems will demand solution. No more serious consideration has ever engaged the thought and judgment of the Convention, and no greater need for divine wisdom has ever been felt by those who will sit on committees and in the Convention. Preparatory to this important session, heads of departments and those deeply concerned for the welfare of the Church and the success of its institutions have conferred with President L. E. Smith, have prayed, and have co-operated in an earnest and sincere desire to make the Richmond session the greatest since 1856, when the Convention was organized at Union Ridge Christian Church, Alamance County, N. C. These seventy-two years, and twenty-eight sessions, have been years of trial and progress, and this session must deal with the future. The life of Jesus Christ is one of history and prophecy—of past and future; and His Church shares in His experience, and He promises to be with us to the end. One good thing may be said in good faith that delegates to Conventions discuss questions in a finer Christian spirit, and greater regard for the feelings of others, than in former years. This indicates improvement in personal religion and the elimination of feelings from discussions. The Christ-like spirit is to express opinions and convictions frankly and reach conclusions without divisions. A Convention is an opportunity to manifest the spirit of Jesus Christ in sharpest debates and to settle questions so that all can say, "Amen."

After the Convention is just as important as during the Convention. The work of the Convention should go to the Conferences for approval and execution. This obligation rests upon the ministers and lay delegates who attend the Convention. Conferences, at their next sessions, should give careful attention to the acts of the Convention, and take steps to carry this information, with the approval of Conference, to the local Churches. Here is the opportunity for the Convention delegates and a duty for the pastors and delegates to Conference. The Convention is the vine, the Conferences and local Churches are the branches in the organization. The branches cannot live and bear fruit unless they draw their information and inspiration from the vine. The Church, which is the body of Christ, is not one member, but many; and all the members, Churches, are so related to the Convention that they cannot be their best nor do their best unless they co-operate in carrying out the plans of the Convention. It takes two years to carry out the work of four days of Convention actions. In this period of two years, pastors have opportunity and obligation. They are not serving their congregations unless they are serving their Conferences and the Convention. One of the questions that bothers most pastors is the money question; yet it is a part of their duty, as well as prayer and sermon. Heart and pocketbook are very close together, and if you get one fully, you get the other. Real love is liberal. Real love will give of its money. Men cannot withhold from those they love. Do not be afraid to mention money, because that is the road to the heart. The best rule for a pastor is to say nothing about money for himself, but to say all he knows about money for the Church, her enterprises, and her institutions. These are parts of the kingdom, and the gospel of money obligation is as truly gospel as the fourth or fifth commandments. The matter of finance, of money, of liberal giving, has been neglected too long by pastors and members. The next two years should be a revival of giving the heart, the time, the service, and the money to the cause of Christ, and the pastors should strive to make these years the most spiritual, the most active, and the most liberal in our history.

GOVERNOR AL. SMITH.

The politicians, some of them, are carrying on over Governor Al. Smith, of New York. They would have us believe, if we were credulous enough, that Smith is just going to win out in his candidacy, and that if we are to have once again a Democrat in the White House, we must vote for Al. Smith.

For our part, we refuse to take seriously this high political propaganda—propaganda the most insistent and insidious that our politicians have tried to put over in many a long day. Have these politicians so far forgotten themselves and their countrymen as to be willing to pay any price just so they may again eat at the pie-counter? It seems unthinkable! First, the outstanding contribution that Al. Smith has made to public life is that he is politically wet. That is the first thing one thinks of when Smith's name is mentioned. And there is a reason! Consistently and insistently, in season and out of season, Al. Smith has been, and is, politically wet. From the beginning of his public career till now, he has allied himself with the wet element in his State and party; and to such an extent has he done this that his State of New York today is known everywhere as one of the wettest States of this Union—a State in which liquor is abundant and may be had in open violation of the laws of the land. We do not say this is Governor Smith's only contribution to public life—we do insist that outside of his State, at any rate, this is the chief mark of his public character and career. We have not yet seen from him a single utterance on our national policies that entitles him to the suffrage of a great people who have overwhelmingly decided that this is, in intent at least, a dry country.

The second outstanding fact which these hungry politicians would have us ignore is that Al. Smith is not only politically wet, but that he is personally wet. This writer has it, on what he regards the most reliable authority, that Smith's closest friends "deplore his excesses," and have often to dissuade him from too free and frequent use of strong drink. We are reliably informed that he is at least consistent, and the habits of drink that he indulges himself, he would make possible for others by helping to nullify the eighteenth amendment and the Volstead act. We wonder if the politicians really think that the good people of the United States are willing to condone or forget these things in order to give them office for a season. It would seem so.

The papers report that Col. Frank P. Hopgood, at a public Al. Smith demonstration in Greensboro, recently said: "Catholicism and the stand of Al. Smith on the prohibition law are secondary matters." May heaven help us! Secondary to what? Must honest, sincere people who labored decades for a good law, make that achievement secondary and practically undo what they have done, in order to let politicians who are out of office get into office? And then at the same meeting the Hon. Josiah Williams Bailey, who, after acknowledging that he was "out" and wanted to be "in," is quoted by the same paper as saying, quite oratorically: "It is not a part of the minister's duties to have anything to do with a party's selection of its candidates." Of course not! It would be our duty if we had no conscience and no sense of decency with us, and favored Al. Smith. But since he is being offered to the country and sponsored by the most immoral and notorious political organization in this land, namely: Tammany Hall; and since the wets are backing Smith with unlimited resources and money—then we ministers have no duty in the matter! If that be the Hon. Josiah's ideas of ministers' duties, we have an idea very few ministers of the gospel of the Son of God will seek Mr. Bailey to get him to define for them their duties.

True, prohibition has not done its work yet. However, there is no amendment to our Constitution and no law on our statute books for which our republic ever stood so valiantly and ever enacted with more heart, soul and unanimity. If designing politicians think they can nullify this act even with as popular a champion of strong drink, politically and personally, as Al. Smith, let them beware and prepare themselves for hopeless and deserved defeat at the ballot box.

No, THE CHRISTIAN SUN is not in politics, and never has been; but its editor is at least conscientious and has some sense of morality, sobriety, equality, and good government. And the politicians will please bear in mind this time that they are trying to offer a man for our suffrage whose career, personal and political, offends our sense of morality, equity, sobriety, and good government. And if it is not a time for men and women with souls to speak and act now, when will such a time ever come? If this is carrying politics into religion, then let the politicians make the most of it!

J. O. A.

TWO YEARS OF PROGRESS.

Every two years the Southern Christian Convention takes inventory. Two years ago the Convention met in Durham and projected certain measures that were forward-looking and comprehensive. Two years have now passed and the Convention assembles in the city of Richmond, where another inventory will be made and plans laid for larger programs in the future.

The outstanding decision of the Durham Convention was in the realm of Church finances. For the first time in the history of the Southern Church at Durham, the Convention asserted its right to control the expenditures of its various boards and to say to a board that before it could expect support of the Church in its work it must inform the Church as to its plans and secure its approval. This was a great forward step, and we have lived under that arrangement for two years.

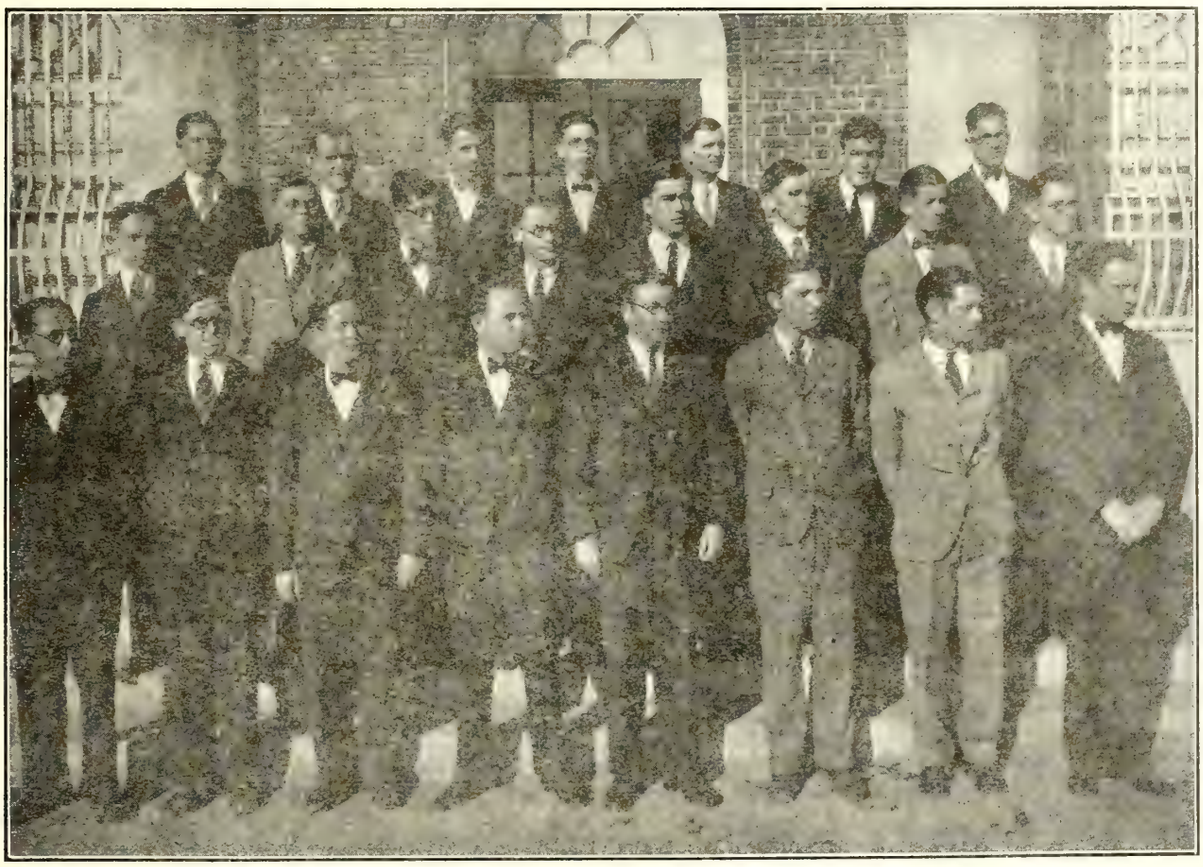
We come up to Richmond, therefore, with the finances of the Convention showing a decided improvement. The Orphanage is entirely out of debt. The Mission Board has reduced its indebtedness. The Christian Sun has been adequately financed, and the indebtedness of our colleges has also been reduced. No new obligations have been incurred involving the Convention or looking for Convention support.

It was a great step forward, as we have said, when the Convention asserted its right and also declared it to be its determination to control the institutions of the Church as to their expenditures. In accordance with this plan, the President of the Convention has requested each board of the Church to submit its financial program in advance to the Executive Committee and to the heads of other boards and departments for consideration and approval. This gives unity and coherence and a sense of solidarity to the work of the Church, and is certainly a commendable method.

In addition to improvements in finance since the Durham Convention, there has been growth in membership in the Convention and an increasing spirit of optimism throughout the Church. The representatives of the denomination who assemble in Richmond in 1928 will foregather in the enjoyment of this optimistic atmosphere, and it will tend to color their decisions and to inspire them in formulating their plans for the next biennial.

Perhaps the great issue that will claim the attention of the 1928 session will be Christian union, a doctrine dear to the heart of the Christian Church and central in its program and purpose for 134 years. A definite program looking toward the union of the Congregational and Christian Churches will be submitted and will be thoroughly considered. Definite proposals, too, for the co-operation of the Congregational and Christian Churches in the field of higher education will be presented. It is earnestly hoped that this question of Christian union will be approached in the spirit of humility and of prayer, with the desire only to know and to do the will and the mind of Christ.

W. A. H.



MINISTERIAL CLASS 1927-'8—LEADERS OF OUR FUTURE TRAINING AT ELON.

ELON'S MINISTERIAL GROUP.

In a meeting of the Elon College Ministerial Association, April 13, 1928, Ray N. Moses was elected president; D. C. Boone, vice-president; A. A. Dofflemyer, secretary, and Howard Smith, treasurer. These officers are to serve during the coming college year. The meeting was characterized by a spirit of good will and prayer. Defeated candidates and others expressed a cheerful loyalty to the association and a determination to carry on the work.

Fine and well-deserved tributes were paid to some of the outstanding workers of the association during the past year. President Clyde Foushee was given merited praise for the tact and ability as a leader by which he has been able to keep the members of the association co-operating in the tasks appropriate to the organization. Secretary G. H. Veazey was justly lauded for his untiring work in arranging for association programs and seeing that they were properly carried out. These two men were given a standing vote of appreciation. An alumnus of the college, who in former years was a member of the association, expressed the common belief that this has been the most active and interesting year in the history of the ministerial association.

Through printed articles and personal contacts, the association has endeavored to give out a spiritualizing influence on the campus. Meetings for worship, discussion of religious matters, and the transaction of business have been cared for regularly.

The young preachers felt that they needed, in preparation for their chosen work, more contact with veteran workers in the Churches and practical experience in Church work. Also they wished to begin to speak messages for the Master. A number of sermons were preached by individual students, and fifteen programs were given off the campus. As the number of students appearing on these programs averaged at least five, it will be seen that the young ministers had fine opportunity for development through self-expression. A number of students did their first speaking from the pulpit.

Among the Churches in which programs were given are Pleasant Hill, Apple's Chapel, the Lutheran and Methodist Churches of Gipsonville, the First Christian Churches of Burlington, Reidsville, and Greensboro, and the Palm Street Christian Church of Greensboro. A fine type of Christian courtesy was shown the students who appeared on these programs, and many splendid words of appreciation were spoken of their work. A part of these programs were sponsored by professors in the college, who carried the ministerial group to the Church and introduced the association to the congregation. The fellowship enjoyed on these trips the new friendships formed and the opportunity to worship with the people of the different Churches make these experiences one of the brightest memories of those who shared in this type of work.

No one has questioned the sincerity and fine intentions of those who have given these programs. The year has, we believe, been a real success. The outgoing officers are worthy of the highest honors. The incoming officers feel that the work which has been done this year presents to them a challenge to hold up the standard and to carry the work of the association forward toward a still higher level of achievement.

D. W. Shepherd.

CONTRIBUTIONS

SUFFOLK LETTER.

The reopening services in the main auditorium of the Suffolk Christian Church, after several months of worship in the fellowship hall on account of redecorating the main Church, was a happy day and a bright day for the large congregations that were glad to return to a real place of worship.

The departmental Sunday School addition for one thousand and seventy members has been finished, furnished, and is now in use. It is one of the best in design, finish and equipment in this country, and the way is open now for larger attendance and better work. About seven hundred were present in the Sunday School yesterday (April 22, 1928), and the spirit of gratitude and consecration created an atmosphere that indicated progress in study and worship. It was, indeed, a happy day for old and young. Improvements to the Church, at a cost of $125,000, have made heavy drafts upon the members, but those who have contributed to the work rejoice in what has been done. The greatest joy that comes to Christian men and women grows out of what they do and give for the cause of Jesus Christ.

April 22, 1928, marks a new historic period in the Suffolk Church. The program consisted of anthems, solos, quartets by the splendid choir, hymns by choir and congregation, and large audiences were at both services. The morning services were brightened by anthems, "Great Is the Lord," by A. J. Boex, with solo by Mrs. J. S. Morgan; and "Spirit Immortal," from Attila, by G. Verdi, with solos by Mrs. Randolph Chapman, Mrs. Telza Miller, and Mr. Oma Parker, and a solo by Miss Evelyn White, of New York.

A very beautiful and impressive service was conducted by Mr. J. M. Darden, in which he made a stirring address and then called Revs. H. S. Hardcastle and W. W. Staley, and Mr. Jesse D. MacClenny together in the pulpit, and handed Pastor Hardcastle a note, Jesse D. MacClenny a silver tray, W. W. Staley a box of matches, with instruction to light a match and burn the note. Hardcastle held the note till its ashes fell on the silver plate. That note represented all outstanding debts of the Church except bonds on the building. That little fire cleared the Church of all financial or current expenses and odds and ends of building program. The vast audience looked on in silence. Then Mr. Darden asked Mr. MacClenny to offer prayer, which was brief and touching. Then Darden requested the congregation to rise and sing "Praise God, from Whom All Blessings Flow," and they sang it "with the spirit and the understanding also."

This interesting service was followed by a sermon on "The Glory of the Latter House," by Rev. W. W. Staley. The hymns, "The Church's One Foundation and "Onward, Christian Soldiers," were used at this service.

At the night service Rev. H. S. Hardcastle preached on "The House of Prayer"; and the anthems, "Great and Marvelous are Thy Works," the Holy City, by R. A. Gaul, and "My Faith Looks Up to Thee," by P. A. Schnecker, were used with Mrs. Telza Miller, Mrs. Ray Saunders, and Mr. Hersey Woodward, Jr., as soloists. Also the quartet, "Light at Evening Time," by S. T. Neiff, was rendered by Mrs. Telza Miller, Mrs. Randolph Chapman, Mr. Robert Speight, and Mr. Hersey Woodward, Jr. The preludes and postludes were rendered by Mr. C. R. Wallace, who presided at the organ at all services.

A handsome new Bible rested on the pulpit, beautiful flowers shed their beauty and fragrance over the congregation, and the great day had inspired true worship not only in the congregation so happy in getting back into the Church auditorium, but the visitors from other Churches in the city and friends who came from other places to worship with us. No appeal was made for money. The appeal was made for real consecration, spiritual worship, regular attendance and faithful living before the world. The desire is to make this house more glorious spiritually, to make it a real house of prayer.

W. W. Staley.

ELON LETTER.

The thirty-eighth annual commencement of Elon College begins May 26th at night and closes on the 29th at noon. The literary address is to be made this year by Governor McLean, of North Carolina. Governor McLean has made a great record as a business executive during his term of office, finding the State with overdrafts of an embarrassing size when he became Governor and having now during the three and a half years of his administration placed the State on a solid financial basis, with a veryy creditable cash balance in the bank; but his greatest achievement has been as a Christian statesman. He is a moral, ethical and spiritual asset in North Carolina. He will be heard at Elon with great pleasure.

The baccalaureate sermon this year is to be preached by Rev. Jason Noble Pierce, D. D., of Washington, D. C Dr. Pierce is pastor of the Congregational Church in which President Coolidge worships. He is easily one of the outstanding preachers of America, and in view of the hoped-for union of the Christian and Congregational Churches, Dr. Pierce will be heard with peculiar interest in his sermon.

The alumni address this year is to be given by Mrs. Eunice Rich Powell, of Spray, N. C. Mrs. Powell is a member of the class of '18. She was especially talented in expression as a student and was professor of expression in High Point College until her marriage.

The junior class this year will present essays and orations on Monday of commencement in place of the former society representatives, but the juniors who participate will represent their societies, too, and there will be eight of them.

It is quite interesting these days to see the type of topics that the college student thinks is suitable for a commencement oration or essay—often times very practical and, as some would think, prosaic; and often times quite radical and, as some would think, Bolshevistic. In order that friends of the college may see just exactly how the mind of the junior class would express itself in regard to the great issues of life and of the social order, I have decided in this letter to list the subjects of these various essays and orations, though without giving the authors. They are as follows: "The Human Bridge," "The Schools of Yesterday and Today," "The Dominant Power of Purpose," "The Game of Life," "Popularity," "Happiness," "The Sun-Glass," "Leadership," "The Greatest of All," "A Woman's Love," "Perseverance," "The Profession of Home-Making," "Looking Forward," "Religious Education, Our Greatest Need," "The Girl of Today," "Bright Lights Still Shining," "Show Me Your Associates and I'll Tell You What You Are," "Why Every Child Should Have a Musical Education," "Science and God," "The Romance of Commerce," "The Production of Steel," "The Spirit of Youth," "The Big Secret of Success," "Songs in Life," "Friendship," "Sportsmanship," "Little Things," "Quo Vadis," "Specialization," "Patriotism, Old and New," "Lives of Great Men," "Wake Up, America," "Silent Influences," "Modern Methods of Apple Preservation," "The Romance of Vitamines," "The Call to the Fence Man," "The Want of the Ages," "Appreciation of the College Life," "Modern America," "Successful Failure," "The Silent Umpire," "Athletics as a Builder of Character," "The Road from Appomattox to Lexington," "Modern Youth," "Life is Just as You Make It," "Men and Ships," "The Home Fireside," "Meaning of Success," "The Universal Language," "The Call of the Bell," "Woman's New Freedom," "Our Silent Ambassador," "Friendship," "Athletics," "The New South," "The Highways of Life," "Woman's Work and Wages," "College Men in the Big Leagues," "Youth," "The Meaning of Liberty," "Association," "Athletics."

Out of this number, the eight which were chosen are as follows:

Clios—G. D. Underhill, "Religious Education Our Greatest Need"; H. G. Robertson, "Wake Up, America."

Philologians—D. W. Shepherd, "The Want of the Ages"; Phalti Lawrence, "Science and God."

Psykaleons—Alma Rountree, "The Silent Umpire"; Elizabeth Green, "Woman's New Freedom."

Psiphelians—Christine Hornaday, "Bright Lights Still Shining"; Jewell Truitt, "Little Things."

W. A. Harper.

THE SPIRIT OF THE INNER LIFE.

By Mrs. B. D. Jones.

We think of the heart as the seat of the inner life. Let us consider the heart as the spirit of the inner life. As a man thinketh in his heart, so is he. The young people are beginning habits of thought and speech; we should help them to grasp the importance of the right kind of heart life. The tongue is not to be blamed so much for its words. The tongue is only an instrument which throws out the thoughts already manufactured in the heart. The hands are not to blame for the ugly deeds they may perform. They are merely carrying out the ideas already completed down in the heart. Listen, then: let us seek to have a pure heart, out of which may come pure thoughts. "Keep thy heart with all diligence, for out of it are the issues of life."

Quoting from Prov. 15:13, "A merry heart maketh a cheerful countenance." Again we have from Prov. 15:15, "He that is merry of heart hath a continual feast." From Psa. 66:18 we read, "If I regard iniquity in my heart, the Lord will not hear me." The Lord does not ask primarily for either wealth, talent, time or patronage, but He says, "My son, give me thine heart." "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he than taketh a city." "Man looketh on the outward appearance, but the Lord looketh on the heart."

The spirit of the heart is the real thing in one's personality. It is what a man is. It is that which causes you to like or dislike one; that makes one agreeable or disagreeable. All spirit is good or bad, holy or unholy. It is the greatest thing about one. What one possesses or what he knows, or what he does is not the chief thing about him. It is the spirit of one that imparts quality and gives these things the power to bless or curse.

Then, how does the "inner life" manifest itself? It manifests itself in fruits." Now, there is a difference between fruit and works. Works are the things you do; fruit of your life is what you are. If the inner life—the spirit—is pure, it

brings forth the fruit of the spirit. The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance. These are qualities possessed rather than things done. These are the qualities that determine and give value to human conduct. Such qualities radiating from the inner life cannot fail of a beneficient influence on life they touch. These are the human graces that make the home sustain the home in its trials and make a spiritual impress on the home circle. The same is true of the Church. Given a sufficient nucleus of men and women in a Church whose "hearts have been kept with all diligence," and therefore pure, there would be developed in that Church a spirit that would bring peace and joy within and an inspiration to see that the same peace and joy was given to others.

The right "inner life" is the crucial problem in missions. The one trouble with the Church at large today is it is undertaking to carry out the program of Jesus, "Go ye," without the spirit of Jesus. The ultimate victory can never come until His spirit enters, fills and controls the heart of the Church.

How can this right inner life be acquired? This is of vital importance. It can be acquired in one, and only one, way—by going to the Fountain-head, the source of all that is clean and pure and holy. Jesus' mission was to bring His spirit to men and to leave it with them. It is the mission of the Church to transmit that same spirit. They can transmit only what they possess. It is the gift of God through Christ. But gifts have to be received, and men have to prepare for their reception. Here is our great work. We must want His spirit, be willing to accept whatever duties and responsibilities its reception will lay upon us, and by study, meditation and prayer keep our hearts at all times open to hear the Divine voice and receive the spiritual impress. There is a story of an old sculptor who had in his workshop the model of a cathedral. It was covered with the dust of years and seemed little worthy of its place until the old attendant put a light inside the model and brought out the beauty of the stained-glass windows. The change was marvelous, and all stopped to admire. We need Christ within. We need the light of His presence and power, and then even our fragmentary and stained lives will be given beauty and meaning.

Our homes demand our best personal living. The home is the heart of the Christian social order. As go the homes, so must go the Church, and so also the nation. There are no real homes in the world except the homes where He has entered, and there never will or can be real home-life without His spiritual presence.

The poet says, "It takes a heap o' livin' in a house to make a home." If we are to put our lives into our homes we must keep our hearts pure.

"My good blade carves the casque of men,
My tough lance thrusteth sure;
My strength is as the strength of ten,
Because my heart is pure."

—*Tennyson.*

We cannot be bad at home and good abroad. We are to be real "heavy" Christians at home in order to send forth our influence abroad. Children reflect the heart-life of thier parents. If we desire great young people, we must be great Christians in our hearts at home. The Church is poor for lack of inner devotion to Christ and His teachings to one another and to the Church.

I would that every man and woman of us today would take a survey of our relation to Christ. Are we following Him at a distance—following Him afar off? Each one knows for himself where he stands. Would that we would each one resolve in our hearts this day: "Master, I am coming closer, closer to Thee in love for God, love for His Church, love for this world; closer to Jesus in love, devotion and service." Then let our slogan be "Forward Together"; our weapon be prayer; our motto be "Remember Jesus Christ"; our purpose be, crown Him Lord of all!

Holland, Va.

AN ACTIVE CHURCH.

By H. C. Taylor.

People's Christian Church, Dover, Del., had a great day on Easter Sunday. Sixteen new members were received into the fellowship of the Church, fourteen by confession of faith, and two by letter in response to a week of visitation evangelism conducted by the pastor and the membership committee. This makes thirty new members received into the fellowship of People's Christian Church since January 1, 1928, and five hundred and sixty-one new members received into the Church since October 1, 1920, when Dr. R. C. Helfenstein became pastor.

The series of weekly Church-night programs as held during the months of January, February and March each year for the past six years was the best this year of any so far. These Church-night programs are held each Wednesday night from 6 until 10 o'clock. The program is called the "Program of Food, Faith and Fellowship." The ladies of the Church are organized into eight circles of service, with twenty-four women on a circle, each circle serving a supper in turn at cost. The charge made for the supper is 40 cents, a splendid three-course menu being provided each time. The gospel songs are sung between the courses.

The faith feature of the program consisted of a brief meditation on missions each night, followed by a Scripture lesson and an address on some religious, educational or social theme given by the pastor or some outside speaker. Six outside speakers were secured by the pastor this year, each bringing a great address. One of the speakers was a Y. M. C. A. secretary in Baltimore; one a prominent Baptist; one a Methodist; one an Episcopalian, and a leader in the Reformed Church; one a Roman Catholic layman, who spoke on the "Challenge of Citizenship." The addresses were each of Chautauqua or lyceum character.

The fellowship feature of each Church-night program followed the faith feature. The fellowship hour was enjoyed by the people as they engaged in bowling, playing on the shuffle-board or playing ping-pong and other games in the club room, or in exercises in the gymnasium. Several men have been won to Christ and the Church through the recreational program of People's Church.

The recreational program is in no way a substitute for the worship program of the Church, but it serves as a most helpful supplement to the worship program. The many features of People's Church program are the gymnasium, bowling-alleys, club room and religious programs, all dedicated to the proposition of "winning souls" for Christ and the Church, it being the pastor's conviction that the religion of Jesus Christ should minister to every worthy interest of life and that no life is complete without the pledge of personal allegiance to Jesus Christ.

Worship always receives the major emphasis in People's Church, both in the Church program and in the Sunday School. The week-day activities in the parish houes are carried on as a supplement to the worship program during the fall, winter and spring months. The Defiance College Glee Club recently gave a very worthy program in the community hall of People's Church. A splendid lyceum course of four numbers was given during the winter by the brotherhood of the Church.

The Church has a busy program of activities in the parish house throughout the year, but especially is this true during the fall, winter and spring. The membership has a mind to work and a disposition to follow their leader, and because of this fact People's Church is enjoying a wonderful growth and development and is rendering a most worthy service to the community.

That People's Church of Dover, Del., is the largest and foremost Church of Delaware's capital city was very truly vouched for recently in a letter from one of the oldest and most reverend ministers of another denomination not a resident of Dover, but a frequent visitor to a relative in Dover, when referring to the pastor of People's Christian Church, said, "He is pastor of the largest Church in Dover."

Dover, Del.

CHURCHES AND ECONOMIC PRESSURE.

By Rev. Thos. F. Opie, D. D.

Before and since Lausanne, much has been said and written about Christian unity. This is a subject about which we are going to hear more and more. The unity sentiment is cumulative. There were good and sufficient historic reasons for separation in the past, but these historic reasons no longer obtain in any vital or significant sense. There is a real propulsion to unity.

Economic pressure, sound business judgment and executive sense are bringing about consolidation in many business fields. Railroads are consolidating. Newspapers are combining. Great motion-picture concerns are amalgamating. Corporations that at one time were at knife's end with each other in merciless competition are seeing the insanity of the old methods, the heavy overhead, over-production, etc., and are now embracing each other and becoming wedded and consolidated.

There are hundreds of communities which now have community Churches in place of struggling Methodist, Baptist, Presbyterian, Episcopal sects. It is estimated that there are at least a thousand of such community Churches in the United States. In a certain community which has supported (or failed to support) as many as five really competitive (non)-Christian denominations, one of the Churches burns down and another is without a pastor, while the others are struggling along pathetically. Business-minded men put their heads together and ask, "Why rebuild the burned Church?" "Why seek another denominational minister?" "Why continue this uneconomic manner of overchurching the community?" "Why may we not all come together if we are really and truly Christians and not mere Presbyterians, Methodists, Baptists, etc., and form a community Church?"

Thus, hundreds of denominational Churches have literally been forced into unity. But why await a tragic situation? Why wait until exegencies force us together? Why not, in love of the brethren, simply join forces and fight the world, the flesh and the devil with a united front? Why, indeed?

In a given city of sixteen thousand people, we count sixteen so-called Christian Churches. We have $500,000 tied up in buildings and properties. Many of these plants are not really functioning. In fact, many of them are actually locked and barred nearly nine-tenths of the time (as though competing bodies of "Christians" could not even trust one another with unlocked and freely opened Church buildings). This is a desperately poor piece of business. It is no business at all! It is not even sane—not to say Christian. Why not amalgamate these Churches and have one or two real community Churches—Churches with a social and welfare program?

(Continued on Page 15.)

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

BOYS WILL BE BOYS!

By Miss Martha R. Stacy.

Last Monday morning I attended graduation exercises at our Ishinomaki Middle School, where I teach once a week throughout the year. The last time I had been in the big assembly hall at school was for the farewell given to the beloved head teacher who had been with the school since it started five years ago, but who left last month to take an important position elsewhere. On that occasion it took all the impressiveness the principal could command in reminding them they were young men who should be too manly to shed tears, to help them control their emotion in bidding good-by; and even so, the leader of the fifth-year boys, who responded to their teacher's farewell talk to the boys, had to stop half-way through and give up and sit down. But this time it was a season of rejoicing, for sixty-seven fine young men were being sent out into the world—the first graduating class from this school—and sixty-two of them are entering higher schools. There were several speakers, but the one who stood out for the earnestness of his speech was a man from the prefectural office, who pleaded with the boys to keep their bodies pure from liquor and tobacco, saying he spoke to them from sixty years of life without having used either—a most unusual record for any man in public life here in Japan. The boys had invited all the teachers to a special meeting in the afternoon, and I wanted so much to stay; but it was the time of our quarterly conference, and already I must be a session late for staying to graduation. So I excused myself and hurried to the train.

Picture showing Members of the Christian Church at Hopewell, Va.

In the town to which I went to attend conference, it was also graduation day for the middle school, and as we went from the station to the hotel we found the halls filled with boys, for their class banquet was to be held there that night. Thinking of the boys I had left in the morning, I anticipated a jolly and free but boyish celebration. We ate a hurried supper and left for the Church, not returning to the hotel till after ten. But before we reached the hotel corner, the noise of carousing struck our ears, and as we entered the vestibule was crowded with boys exhibiting their freedom from school rules by the cigarettes stuck in their mouths and the clouds of smoke that filled the corridors. We felt so sorry for them, yet wondered whether their teachers had seemed to them dictators who said, "Do as we tell you, not as we do ourselves," rather than friends who had guided them wisely and whose influence would linger through the years. Though we did not see it ourselves, it seemed plain to other senses that the boys were breaking also the rules of the nation, which forbid intoxicating liquor to minors. It was nearly twelve, and then after repeated requests from the hotel management, before the last ones could be got home. Our hearts ached for them, that they had learned no higher ideals than submission to school restraint till it could no longer be held over them.

Yesterday I went to teach in a middle school in still another town the last lesson with the boys of my classes there, as they go one year higher and I get new boys when next I go after vacation. As I looked into the bright, boyish faces of my second-year boys, I was thinking of the other groups, and hoping when the time came for them to graduate they would have learned that self-restraint for the sake of noble living is better than simple submission to authority to avoid punishment. Coming home on a late train at nine last night, one of the Iskinomaki graduates joined me at Wakuya, and we rode together to the next station, talking of school, Church, teachers and future prospects. He said that after the meeting which I could not attend at the school, their class had taken two of the most popular teachers and gone to one of the hotels here in Ishinomaki for a banquet. Immediately I said, "Oh, I hope none of you boys did what I saw in the hotel where I stopped"; and then I told him what I had seen and some of the ideals I had for our own boys here who are going out to higher schools. In a shocked voice, he answered, "Of course, we didn't either smoke or drink. Why, Mr. Kasai and Mr. Gunji were with us." Then, in a different voice, he went on, "But we are more fortunate than boys in some other schools, for we have such good teachers, and then they are our friends and comrades as well as our teachers." And as we parted I was wondering which is the best a teacher can do for pupils, to fill them with knowledge minus ideals and good, personal example, or to so live before them that they may in after life think first of the ideals, second of the knowledge, being grateful for the discipline that helped establish good habits.

Japan.

MEDITATION.

By Mrs. W. H. Carroll.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee."

How many of us in the rush and confusion of the present day can say our minds are "stayed on Thee"? Only through prayer and intercession is it possible for us to attain the peace and consolation of a mind fixed on God. As Clinton Scollard has so beautifully expressed it:

"Let us put by some hour of each day for holy things!
Whether it be when dawn peers through the window-pane or whether noon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody; some little hour
Where in to hold rapt converse with the soul
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light Ineffable."

As the time draws near for the Woman's Convention Board to meet in Richmond, may we be much in prayer for the deliberations of the meeting, that the officers be guided by the Holy Spirit in formulating their plans and purposes for another biennium.

Numerous paths of service open up before us—wonderful opportunities—and our sincere wish is that life may become more abundant to all of us as we grow in grace and in the knowledge as it is in Christ our Lord.

May our daily prayer be this:

"O Master, let me walk with Thee in lowly paths of service free;
Tell me Thy secret, help me bear the strain of toil, the fret of care.
Help me the slow of heart to move by some clear, winning word of love;
Teach me the wayward feet to stay, and guide them in the homeward way.
Teach me Thy patience, still with Thee in closer, dearer company;
In work that keeps faith sweet and strong, in trust that triumphs over wrong.
In hope that sends a shining ray far down the future's broadening way;
In peace that only Thou canst give, with Thee, O Master, let me live."

Burlington, N. C.

NEW CHURCH AT VIRGILINA.

Easter Sunday will be long remembered by the people of Virgilina and community as a fitting climax and celebration of a great achievement on the part of the members and friends of Union Christian Church. The occasion was the opening service in their new, commodious and convenient brick-veneer building. This building was erected on a new site at a cost of about fourteen thousand dollars, and constitutes a fitting and an enduring monument to the labors, the contributions and the sacrifices of the pastor, the members and friends of this splendid organization.

I wish I could give the history of this Church, but I have not the data at hand and it would delay this letter too long were I to wait until I could obtain the necessary information. However, it is worthy of note to mention the fact that one of the members, Bro. J. W. Winfree, now living, enjoys the distinction of having been present at the opening service of four Church buildings of this or-

ganization, each one better than the former one and each, except one, on a different site. The beloved pastor, Rev. C. E. Newman, also was present at three of these and preached the opening sermon at each. He has been pastor of this Church twenty-three or four years, not continuously but in two periods. He is a good pastor, as well as a good preacher, and is highly esteemed and greatly beloved by all who know him. The work has prospered under his leadership, the membership having increased from a small number to about four hundred, and the Church property having developed from an ordinary log building to a $14,000 brick-veneer one—from one room to a beautiful, spacious, well-furnished auditorium, five Sunday School rooms, two front entrances and two towers. Besides these, they have a much larger lot, giving ample room for any subsequent needs and situated in a much more desirable location.

In view of these facts, the pastor selected as his text for the first service Acts 2:37, "What Shall We Do?" He made a strong appeal to his congregation to put forth greater effort in these new environments and to co-operate with him in a larger and more progressive program of service. The day was auspicious, the large auditorium was well filled, the music was both appropriate and inspiring, the preacher was at his best, and I think every one enjoyed the service.

A beautiful and impressive feature of the program was the presentation or delivery of the keys of the Church by Bro. Will Slagel, representing the building committee, with fitting remarks; and the receiving of the same on behalf of the Church by Deacon Alfred Hayes, with appropriate response.

The program was as follows: Doxology; invocation; hymn, "He Lives"; Scripture, selection from Acts 2; anthem, "Christ Victorious"; prayer by the writer; hymn, "Low in the Grave He Lay"; delivery of keys; announcements; offertory; anthem, "Christ the Lord is Risen Today"; sermon, text Acts 2:37; Communion; hymn, "Blest Be the Tie that Binds"; benediction. This closed a beautiful and impressive service.

In the evening the three congregations in Virgilina joined in a union Easter service—Methodists, Baptists and Christians. The combined choirs rendered special Easter music. Rev. C. L. Morgan, pastor of the M. E. Church, preached a special Easter sermon. The music and the preaching were both reported to me as being exceedingly fine, and the writer is sorry that he was not privileged to be present. Thus closed a great day in the Virgilina Churches and community.

L. L. Lassiter.

MISSIONARY MEETING.

A one-day school of missions was held in First Christian Church, Richmond, Va., April 3, 1928. The meeting was called to order at 10:30 A. M. In the absence of the district superintendent, Mrs. O. M. Cockes, Mrs. W. S. Barrett presided. Hymn, "More Love, O Christ to Thee"; devotional, Mrs. B. E. White, reading 30th Psalm; prayer by Rev. F. C. Lester; welcome address by Mrs. C. C. Ryan; response by Mrs. E. O. Cockes; message of superintendent, "The Effect of the Personal Inner Life on the Home and Church"; minutes of last meeting read and approved; prayer by Rev. D. P. Barrett for Dr. Atkinson; moved and carried we send telegram of sympathy to Dr. Atkinson; solo by Mrs. Marvin Stockdon; address by Mrs. D. P. Barrett, "Our Duty to Porto Rico"; roll called for societies, and all Churches in the district were represented; "Our Work Told by Story," Rev. C. E. Gerringer; appointment of committees; offering, $15.34; adjourned for lunch.

Afternoon session: Hymn, "Rescue the Perishing"; devotional, Rev. C. E. Gerringer, reading 15th chapter of John; prayer by Rev. C. E. Gerringer; hymn, "Saviour, Like a Shepherd, Lead Us"; "Evangelism the Duty of All," Rev. F. C. Lester (a very great message, showing us our duty and privilege in winning souls for the kingdom); solo, "We've a Story to Tell to the Nations"; address by Rev. D. P. Barrett, "The Greatest Need of Porto Rico"; round-table conducted by superintendent, "Ways and Means of Raising Funds"; many points of interest discussed with Rev. D. P. Barrett in regards to his Porto Rico work; report of committee on resolutions read and adopted; report of nominating committee read and adopted; report of committee on place (Barrett's Church was accepted); adjourned with prayer by Rev. D. P. Barrett.

Mrs. O. M. Cockes, *Sup't.*
Mrs. P. A. Hines, *Sec'y.*

LET GOD BE JUDGE.

How fortunate it is that God has not committed the destiny of mankind to the decision of their fellows! How partial would be our judgment, how superficial our reasoning, how personal our standard! We would judge our fellows by our own course of conduct. We could not consistently do otherwise. We would save our friends, and destroy our enemies. Personal prejudice and sentiment would largely bear sway.

True, there will come a time when the saints will have a part in the work of judgment, but that will be after their vision has been clarified from sin, their characters purified by God's grace, and their judgment quickened and enlightened by His Holy Spirit. Then they will be able to sit down, with the Lord Jesus Christ and the holy angels as guides, to take part in this solemn work. Until that hour, judgment on our part should be reserved. There, we shall see things clearly; here, we view things dimly as through a veil. There, we shall be able to discern the motives and purposes which have possessed men's lives. We shall be able to look beneath the surface, and estimate matters at their intrinsic value; here, we must judge from the superficial, and take into account the outward acts as they appear to our clouded vision.

It behooves us now, therefore, to be generous in the estimate of our fellows. Christianity itself is broad, liberal, and generous. It does not condone sin, but it exercises great love for, and long patience with, the sinful. We are inclined sometimes, in our narrow conceptions, to pass judgment upon our fellows over the smallest details in their experience. Polite society may judge of a man's social standing by the cut of his coat or the style of his hat, and there is danger that we may even bring such minor matters as this into our estimate of Christianity.

God has called this people to a high standard of Christian living. He has called us also to peace; and peace in our homes and in the Church of God is a thousand times more desirable than a spirit of contention and irritation caused by our continually harping over little details whose importance we think we see, but which our brethren do not appreciate. Let us not feel that God has laid upon us the burden of converting our fellows, or even our own families, to our conception of all the details of Christian living.

Let us teach principles. Let us exemplify those principles in our own lives, applying them just as closely to the details of our own experience as possible. Then let us live sweetly with those around us; let us think charitably; let us be kind and loving and generous. This course will make more for God and for truth and for righteousness than any spirit which unduly exalts our own conception of duty, and discounts the motives and purposes of our fellow-men. We have quite enough to do if we can correctly determine our duty before God in all the details of life, leaving our brethren and sisters, by the aid of the Spirit of God, to determine their duty for themselves. Let God be Judge.—*F. M. W.*, in *Review and Herald.*

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

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New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VII—May 13, 1928.

Jesus Enters Jerusalem.

Golden Text: "Behold, thy King cometh unto thee; He is just, and having salvation."—Zach. 9:9.

Lesson: Mark 11:1-33.

Devotional Reading: Psa. 24:7-10.

1. Christ's Kingship openly proclaimed. On the day which we call Palm Sunday, the last Sunday of His life, Jesus made His triumphant entry of Jerusalem. On approaching Bethphage and Bethany, not far from the city, Jesus bade two of His disciples go into the village opposite, where on entering they would find a colt tied which no man had ever ridden; this animal they were to loose and bring to Him. If questioned as to their action, they were to say, "The Lord hath need of him and will return him to you after he has been ridden." The disciples found the colt in a public street fastened to a door, and as they unloosed him were questioned, but upon answering as Jesus had directed they were permitted to take him away. The owner was evidently a friend of Jesus.

They brought the colt and put their loose, outer robes upon him for their Master to sit upon. Others spread their garments on the road, and yet others secured branches of palm trees (Jno. 12:13) and cast them down for Him to ride over. And the crown that went before as well as the crowd that followed cried, "Hosanna (Save now—compare the acclamation, God save the king); blessed is he that cometh in the name of the Lord: Blessed is the kingdom that cometh, the kingdom of our father David; Hosanna in the highest."

"There is no clearer illustration of the ineffectiveness of mere admiration for Jesus. There must be conviction, and conviction that is ready to be translated into unswerving loyalty. Admiration evaporates under the breath of criticism. The obedient art adamant. His spirit passes into them and His spirit is unconquerable."

2. The return to Bethany and the cursing of the fig tree on the morrow. Before He went with the twelve to Bethany for the night, Jesus entered the temple and looked around. The place was very familiar to Him; He had known it from boyhood. Now, however, He was in the house of God as Judge. "We must not think of the cleansing of the temple as if it were on a swift impulse. If Mark is to be followed, the Saviour had seen on the evening before that day the temple with all its marks of defilement. He took time to reflect upon it; He slept upon it."

3. Christ defies the temple authorities. On the following day, Jesus entered the court of the Gentiles of the temple, cast out buyers and sellers, and overthrew the tables of the money-changers and the seats of those who sold doves.

"These words show us Christ's estimate of profiteering. A profiteer is a thief, whether he asks an unfair price for goods, for the use of capital, or for the labor of his hands. In the eyes of Jesus, the great profanation of the temple by the market was that men, placed there to interpret God to the people and to help them to worship Him, deliberately turned the place and their office into instruments of unjust gain for themselves. We can easily see from this what Christ would think of many of the methods of modern business."

"How great the contrast between the meek and lowly King riding into Jerusalem and the righteously indignant Judge and Reformer in the temple! There were fire and force as well as warmth and gentleness, regal masterfulness as well as long-suffering patience, in our King."

4. The futile challenge of priests and scribes. The chief priests and scribes challenged His authority. At once, Jesus put them on the defensive by a question which showed they had no right to debate His authority. What had been their attitude in a previous case? John had saluted Jesus as Messiah. The baptism of John—was it from heaven, or of men? If they answered, "From God," must not Jesus be the promised Messiah, and would Jesus not say to them, "Why, then, did ye not believe John?" If they said, "From men," the people who believed John to have been a prophet would turn against them. They dared not answer. "We know not," was all they would say. And Jesus returned, "Neither tell I you by what authority I do these things."

"Men who will not take sides for fear lest their own fortunes should suffer are ruled out of any discussion upon religious authority."

CHRISTIAN ENDEAVOR.

Sunday, May 13, 1928.

Topic: "Home Life, a Test of My Christianity." Tit. 2:1-14.

Some Bible Hints.

Since Christianity is love, one test of it will be the way we treat older persons (vs. 2, 3).

Notice the mental conditions referred to—temperate, grave, sober-minded, faithful, loving, chaste, and so on. Christ makes new persons of us (vs. 3, 4).

We have advanced indeed when people have no evil thing to say of us. Pray for grace to live thus (v. 8).

People do not judge of Christianity by its doctrine, but by the lives of professing Christians. We attract or we repel (v. 10).

Suggestive Thoughts.

It has been said that men will write, fight, and even die for their religion, but it is the minority that "live" it and live for it.

We can create the atmosphere of the home. One happy person brings sunshine; a sour face brings gloom. If Christianity makes us gloomy, no one will want it.

We cannot deceive our friends at home. They see through us. And they are quick to recognize honest efforts to live on a higher level. If we succeed, they will want to know our secret.

Our Christianity should change selfishness into unselfishness. No more shirking of work! No more demands, but happy service rendered in a spirit of helpfulness.

A Few Illustrations.

When some one uses sharp, cutting, blighting words that send the blood to the head, is the Christ-spirit in us able to keep us silent, as Jesus was when reviled? There is a real test.

We may not be able to bring our relatives to Christ by argument or preaching; but we can do it by our lives. Tell what you know about Jesus, but above all live like Him.

We are business partners in the home. That means that we give it our best, that we love it, support it, and make it cheerful.

A drunkard, in one of his sober hours, said to his daughter, "Why do you stay with me? Why don't you give me up?" And she said simply, "Because I love you." That won the father to Christ.

To Think About.

What hard situations must we face at home?

How may we show, at home, our consecration to Christ?

How may we lighten one another's burdens at home?

MISSIONARY ACTIVITY.

The missionary rallies of the North Carolina Conference, held at Mt. Zion, Shiloh, Monticello, Grace's Chapel, Wake Chapel, and Oak Level Churches from April 11th to 21st, were well attended and showed fine interest. The Churches having societies were pretty well represented, but it was regretted that more Churches not having societies were not represented. There were not many young people or men present at most of the rallies, and it was decided to emphasize the fact that the meetings are for all the people of the Churches next year. It was impossible to hold the rally at Hebron because of the rain, but the Hebron and Union (Virgilina) Churches were represented and it was decided to hold the rally next year at Union.

At the Lee, Moore, Montgomery rally, held at Grace's Chapel, a woman's society was organized, with ten charter members and Mrs. R. B. Coggins, president. The meetings were all fine and a splendid spirit was manifested on the part of the Churches entertaining and the delegates present. Rev. D. P. Barrett attended all of the rallies except Monticello, and Mrs. Barrett attended this one. Their addresses on Porto Rico were most interesting and inspiring and well received at each meeting. The round-table discussions were entered into seriously at each place, and much literature on the mission work distributed and a large number of the new "World Friendship Programs" for young people sold.

Pattie Coghill.

TENTATIVE PROGRAM OF THE S. S. & C. E. CONVENTION OF WESTERN N. C. CONFERENCE, JUNE 12, 1928, AT PLEASANT RIDGE CHRISTIAN CHURCH.

Morning Session—10 o'Clock.

Slogan—"A Bigger, Greater S. S. Program."
Worship Service—Rev. J. M. Allred.
Address—"Children's Work in the Sunday School," Mrs. John Whitesell.
Address—"Our Responsibility," Dr. C. H. Rowland.
Appointment of Committees.
Song.
Benediction.
Dinner.

Afternoon Session—2 o'Clock.

Worship Service—Miss Jessie Boswell.
Business Session.
Reports of Committees and Department Superintendents.
Round-Table Discussion on "Sunday School Work," led by Miss Essie Mae Cotten.
Address—"The Elon Summer School," Miss Pattie Coghill.
Address—"A Larger S. S. Program in Our Conference," Dr. G. O. Lankford.
Song, followed by Benediction.

Night Session—8 o'Clock.

Slogan—"A Bigger, Greater Y. P. Program."
Worship Program—Conducted by Young People; Leader, Nannie Bell Allen.
Demonstration of the Disorganized and Organized C. E. Society, Burlington C. E. Senior Society; M. C. Stafford, Superintendent.
Address—"Young People and Missions," Mrs. M. R. Rives.
Address—"The Young People's Congress," Mr. E. H. Thompson, President.
Song and Benediction.

WE SHALL MISS THEM.

We shall miss two of our stalwart leaders, and we shall miss them greatly when the Southern Christian Convention assembles in Richmond.

We shall greatly miss the beloved editor of THE CHRISTIAN SUN and Mission Secretary of the Southern Christian Convention, Dr. J. O. Atkinson. Not since the Convention met in Burlington, ten years ago, has Dr. Atkinson missed a session of the Southern Christian Convention. Around his versatile and consecrated personality gather many of the primary interests of the Church; but while we shall greatly miss him and his counsel, we shall rejoice that he is greatly improved after his four months of rest. Dr. Atkinson thinks himself that he is able to attend the Convention and participate in it, but his physician and his friends are anxious that his progress toward health should not be jeopardized by the nervous and emotional strain of attendance on the Convention. At their earnest insistence, therefore, he has decided to remain away, but means to return to his work by the middle of May. We give thanks to God for this encouraging report.

We shall also greatly miss the Rev. H. W. Elder, the outstanding Church-builder in the Christian denomination, a man who has burnt out his life literally in the service of the Christian Church and who finds himself today, less than sixty years of age, afflicted and likely never to be able to speak another word for his Master. Bro. Elder has served on the Mission Board of the Suothern Church since its incorporation, and he has never missed a session prior to his affliction. In his desire to save the board money in coming to the meetings of the Mission Board, which have usually been held in Suffolk, Va., he has sat up all night rather than take a Pullman, and has lived at lunch counters on the way, going and returning, in order to cut expenses. In order to build Churches in the far South, several times he placed mortgages on his own home to secure funds. If ever a man has literally given his life for the Christian Church, that man is the Rev. H. W. Elder. His life is an inspiration and his memory will be a benediction in the Christian denomination for generations to come. Bro. Elder is at this time at his home in Richland, Ga., able to eat and to write, but unable to walk or to talk. We shall greatly miss this great-hearted pioneer of the kingdom at the Richmond Convention.

While we shall greatly miss these two beloved leaders, we know that they will be with the Convention in spirit and that they will be praying earnestly for Divine guidance in every resolution that shall be considered and in every decision that shall be arrived at. W. A. H.

THE FUTURE OF CHRISTIANITY.

(Continued from Page 2.)

may be that we are becoming poor—poor with a poverty that we will not know until it is too late to earn our riches. The mills of the God's grind slowly but surely. He has commanded us to go. To go where hearts sicken and tire, where spirits are lowly and souls are stained, where faith has failed and hope is gone, to go and tell them of the Christ, of Him who forgives, who heals, who binds up, who blots out, who saves and who makes alive. And we go with our gifts—our gifts of heart, of soul, and of purse.

The great world's heart is aching fiercely in the night,
And God alone can heal it, and God alone give light:
And the men to bear that message and to speak the living word
Are you and I, my brothers, and the millions that have heard.
Can we close our eyes to duty? Can we fold our hands at ease
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassions? Can we leave one prayer unsaid
Till the lands which hell has blasted have been quickened from the dead?

We grovel among trifles and our spirits fret and toss,
While above us burns the vision of the Christ upon the cross;
And the blood of God is streaming from His broken hands and side,
And the lips of God are saying, "Tell my brothers I have died."

O voice of God, we hear Thee above the shocks of time;
Thine echoes roll 'round us, and the message is sublime.
No power of man shall thwart us, no stronghold shall dismay
When God commands obedience and love has led the way."

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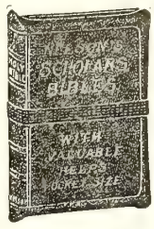

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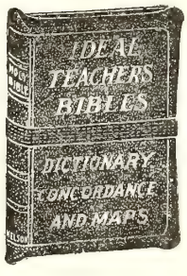

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

A CHRISTIAN WATERLOO.

"When he saw that, he arose and fled for his life."—1 Kings 19:3.

This is a time when Elijah should have stood his ground and said, like Chrisostom, "Tell her I fear nothing but sin." But he saw Jezebel and ran for his life until he was far away, when he sat down under a juniper tree and prayed to God to kill him. He never recovered from that false step.

Elijah had wakled away from God and felt the danger of his circumstances. Others have failed this way. Peter, walking on the water, saw the wind and waves, and sank. Moses saw starvation coming, and smote the rock.

In moments of danger, or even of self-desire, we forget God and regard self; we take steps which shatter our influence forever.

Prayer.—Dear Father, Thou art all-seeing and all-knowing, and we are so limited in our vision and know so little what we most need for our highest good; we pray for the gift and the power to rise above the circumstances of this life as most trivial, and to today, tomorrow and always as seeing Him who is invisible. *Amen.*

TUESDAY.

GOD'S MERCY TOWARDS A SINNER.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

An angel appeared to Elijah under the juniper tree and said, "Arise and eat, because the journey is too great for thee." God followed him, even though he was running from Him, and reminded him that he was making his own choices. His feelings were the result of depending on himself and the strain was more than he could endure. That his heaven's love had not failed. What mercy!

The prodigal son had taken his own resources and had his fling until he no longer had any strength left. When he looked back home and saw what the father had for him, then the father made a feast and received him back into the family. What mercy!

God clings to His children—follows them, watches every waking hour, awake every sleeping hour, faileth not, is never weary, never faileth, hears all things and endures all things. Patient with waywardness, picking us up when we fall, helping us higher, and inspiring us to live worthily. To follow Him, we, too, gain something of His strength to withstand assault, to endure fatigue, and to abide perpetually in His presence.

Prayer.—Our Father in heaven, we pray for the deepening of a consciousness of Thy presence, that we live unto Thee and communion may be complete. *Amen.*

WEDNESDAY.

REDEEMING STROKES IN LIFE.

"Go, return."—1 Kings 19:15.

When Elijah got back with God, God told him to return to the job he was doing, and he went and entered upon these duties more courageously than ever before.

God was bringing Israel to salvation through Elijah, and King Ahab and Queen Jezebel had to be gotten out of the way. Elijah had to risk his own head to reprove the royalty. He did so and saved Israel.

Faithful in duty, it is beautiful to see the workings of faith, and to see His fallen saints restored raising them from the grave and setting them upon the stars on the righ hand of God, to be used eternally in heavenly service.

Prayer.—Our Father and our God, we feel like Paul of old, that when we would do good, evil is present with us, and often we fall and stray from Thee. But we thank Thee for Thy mercy in never leaving us and lifting us up and bringing us back. Deeper our consciousness of Thee this day and strengthen our hands to be loyal to duty now and forever. *Amen.*

THURSDAY.

HEAVEN'S QUESTION TO ME.

"What doest thou here?"

We are never so far from God but what He finds us, and wants to know what we are doing.

God had never spoken to Elijah like that before. Elijah thought that there was no one right but himself, and had sought recourse again in the solitude of his own counsel. He was like a rudderless ship awash in the waves. God jacked him up and told him to go before the storm and learn another lesson of Him. He heard the still small voice, knew God again, and learned that there were good men of Israel who had not bowed to Baal.

Our question: In any place, what doest thou there—God's will, or have we forsaken Him?

Prayer.—Our Father, when Thou dost make up Thy jewels we want to hear our names before heaven's assembly of saints. We want to be claimed by Thee. Help us to do Thy will daily, humbly and contentedly, and reach the goal of Thy glory. *Amen.*

FRIDAY.

AN EVENING SONG.

"And it came to pass as they still went on and talked, that, behold there appeared a chariot of fire which parted them asunder; and Elijah went up by a whirlwind into heaven."—2 Kings 2:11.

This was Elijah's last earthly experience. There is always something beautiful in the declining years of one who, in early life, has dared nobly and wrought successfully.

Elijah's last days bear the reward of forgotten effort and reflect the glory of a well-done service. He had established a school of prophets numbering 7,000 to carry on his work of anointing kings, upbraiding sinners, defending the kingdom, and guarding the religious flame.

There was no extra preparation for his death. He was translated doing duty. What would you do if you were going to die within three days? Anything different? Our text is the sublimest scene of the Old Testament.

Suppose God had taken Elijah when he asked Him to. What a memory! But now life is rounded up worth while. Death is a bridge of smiles, and going from darkness to light mortality is swallowed up in victory.

Prayer.—Our Father and our God, help us to come to Thee not for what we can get out of Thee, but for what we can bring Thee—clean living, clean hands, clean heart, whole consecration and untiring service—and may our every day be consistent with instantaneous death. Give us an insatiable hunger for the best gifts. Give us a fresh baptism of power and a new unction of the Holy Spirit. *Amen.*

SATURDAY.

"If thou doest not well, sin lieth at the door."—Gen. 4:7.

Our lives are a capacity for God, and we are to be used now; that is, every minute in what we are doing. To do well, includes our relations in everything and everybody.

Rev. R. A. Haste, in *Harper's Weekly,* gives us an account of a little incident in his life. He had a proposition to put before the public for which $20,000 was to be paid to the right man. A man was recommended. He called upon this man, and after due process of red-tape, was allowed to see him. He paused before the door, saw that he was busy, and said, "I see you are busy. I have a proposition to go over with you. I will call again."

You can imagine his surprise when he heard the gentleman rattle off, amidst dictation, "I don't want you to call again. I am always busy. Put your proposition in writing and mail it."

"Thank you," said Haste; "I don't care to put my proposition in writing." He replied, "Very well; I was only giving you some sound advice."

"Very well," said Haste, "I will put it in writing." The next day the man received the following:

"Dear Sir,—You have been recommended to me to take charge of a $20,000 campaign; but, finding that you are too busy to take the matter up, I have been compelled, to my regret, to place the business elsewhere."

It pays to take time to be courteous. If we would do well, we must be sure we are right and that we love our neighbor as we would ourselves.

Prayer.—Dear Father, as we spend our days, may we turn our souls daily toward Thee. May we join ourselves to Thy people and seek to do Thy will in all things. *Amen.*

SUNDAY.

HATE AND ITS ANTIDOTE.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that disrespectfully use you and persecute you."—Matt. 5:44.

We are enjoined to hate iniquity and false ways, but to hate instruction, knowledge, our brother, our friends, any one, is to destroy in us the deeper meanings of life.

Go on doing right. Forbear and forgive trespasses; seek no redress in imperious and vindictive terms; avenge not yourselves; walk in the footsteps of the Master; build thy character in the teachings of Jesus; only the Spirit of Christ in living vindicates us in the judgment, and they that wait upon the Lord shall inherit the earth.

Prayer.—All say the Lord's Prayer together.

Acting upon the advice of his physician and upon the insistence of friends who felt that attendance on the Convention might undo the improvement which he has enjoyed during the past four months of rest, Dr. Atkinson has reluctantly agreed to remain in Florida till the 15th of May. It will be a real disappointment to the people not to see Dr. Atkinson at the Convention, but at the same time this loss will be compensated for by the thought that the best thing is being done for him. The Church is called upon to pray earnestly for his complete recovery and his speedy return to his work.

Christian Orphanage

Dear Friends:

The continued rains this spring have prevented us from getting much farm work done. They have also prevented us from our usual plantings in the garden; but, with a few days of clear weather, we will catch up and have our usual crops.

Our board of trustees held its annual meeting on Tuesday, the 24th, and had a very pleasant meeting. The superintendent's report showed that the Christian Orphanage is out of debt and had some money in the bank to its credit. The wise policy the board adopted eleven years ago to steer clear of debt has proven wise from the fact in this length of time two splendid brick buildings for children have been added, besides land, barn, granary, corn crib, potatoe house and other necessary, buildings adding more than one hundred thousand dollars to its plant's value, paying off an indebtedness on it at that time and taking care of a yearly average of eighty-one children, and today out of debt and some money to its credit in the bank. The Christian Orphanage today has a plant that our Church may well feel proud of. And other people are beginning to take notice that the Christian Church has an Orphanage.

The Orphanage has 116 children in its care at this time—a fine crowd of little boys and girls. We have one girl to graduate as a nurse in May. We have one girl finishing her third year in college. We have another finishing her first year in college. We have one boy and girl graduating from high school this year. Quite a number graduate from the grammar grades and go up to high school.

When you invest your charity money in the Christian Orphanage it is wisely invested and will be wisely handled and you reach the right spot with it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 3, 1928.

Brought forward		$5,099.53
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Reidsville	$ 5.57	
Lawrence M'l Bible Cl., Elon College	1.82	
Apples Chapel	18.98	
		26.37
Western N. C. Conference:		
Smithwood	$ 2.37	
Burlington	47.66	
		50.03
Eastern N. C. Conference:		
Wake Chapel	$ 6.37	
Morrisville	2.00	
Henderson	4.59	
Oak Level	1.71	
		14.67
Eastern Virginia Conference:		
Bethlehem	$ 3.67	
First, Norfolk	20.59	
Franklin	10.00	
First, Portsmouth	12.29	
New Lebanon	4.00	
		50.55
Valley Virginia Central Conference:		
Mayland	$ 1.26	
Antioch	6.03	
Concord	3.91	
		11.20
Alabama Conference:		
Mt. Zion	$ 2.50	
Spring Hill	1.65	
		4.15
Special Offerings.		
G. M. Womble, Moncure, N. C.	$10.00	
Sale of oats	19.20	
Mrs. Hettie Eley Jarvis	10.00	
W. A. Kirby, Elon College, rent	10.00	
Women's Board, S. C. C.	31.95	
S. Y. Spain, for Garner Hilliard	7.25	
Jr. Philathea Cl., Suffolk, for girl	2.50	
		90.90
Grand total		$5,347.40

SAVE-A-LIFE PERIOD.

Whereas, experience has demonstrated that a considerable portion of the accidents involving motor vehicles is directly chargeable to defective mechanism or equipment; and

Whereas, these accidents leave in their wake untold suffering and loss of human life and limb, entirely aside from wanton waste of damage to property; and

Whereas, it is believed that careful and frequent inspection of this mechanism and equipment will eliminate most, if not all, accidents chargeable to such defects; and

Whereas, the Hon. James M. Hayes, Jr., Commissioner of Motor Vehicles of the State of Virginia, in conjunction with and ably aided by the automobile industry and all garages and service stations, has arranged for such inspection free of charge, to include examination of brakes, horns, lights, steering mechanism and mirrors during the period of May 7th to June 2nd;

Now, therefore, I, Harry F. Byrd, Governor of the State of Virginia, do proclaim the period beginning May 7th and ending June 2nd as a "Save-a-Life" period.

And I earnestly urge that all owners of motor vehicles avail themselves of this opportunity of free inspection of such vehicles and the elimination of all defects.

I respectfully recommend to the mayor of eac city, town and village that they make similar proc lamation to their townspeople; that presidents o Chambers of Commerce, luncheon and motor club and civic organizations stress the significance o this safety movement; and I further recommen the subject of public safety as an appropriat theme for clergymen and public speakers durin the public safety period, to the end that greate success will attend the effort to reduce car accide hazard.

Given under my hand and under the lesser sea of the Commonwealth, at Richmond, this 1 day of April, in the year of our Lord one thousand nine hundred and twenty-eight, and in the one hundred and fifty-second year of the Commonwealth.

HARRY F. BYRD,
Governor of Virginia.

M. A. HUTCHINSON,
Secretary of the Commonwealth.

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We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

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2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
3. Pupils' Lesson Stories, per quarter..... .06
4. Little Bible Lesson Pictures, per quarter.. .05

Group Uniform Series, Primary Course.

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2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter..... .04

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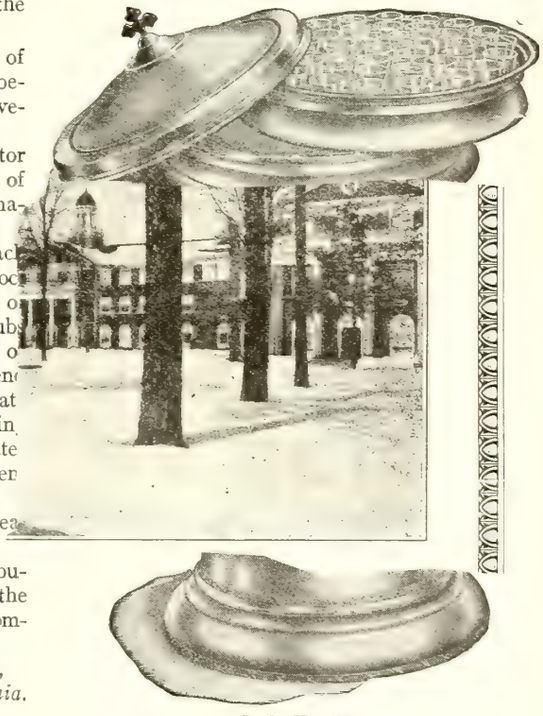
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlocking, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**



Style No. 90

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Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

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No. 4—Broad rim	**9.00**
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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dears:

Here are some "curiosity corner" stories today. All of you Kiddies try to guess these riddles before you read the answers—what fun! Now, wouldn't it be more fun than ever for you Kiddies to send your editor some of your very own riddles that you have heard or that you make yourself? That would be so interesting, dears. And something else, too: just as soon as possible we are going to have another picture and story contest, with every one of you Kiddies. So be telling your Sunday School teacher that you want to learn a beautiful story from the Bible, and be able to draw a picture of some one in the story—all your very own work—and then we will take the very best six stories we get and publish the story you wrote and the picture you drew right in our own Korner—for that will be more fun!

Merry sunshine! The Kiddies are coming out to play. Hurry up, sunbeams, make a fairy ring for all our Kiddies to dance in. The red birds and the blue birds are so happy and gay. It's springtime, Kiddies! Jack Frost has gone to his winter-time home.

Now, what's this about riddles? Who can guess them every one? Why, our Kiddies, of course.

Your spring-time editor,
MADGE MOFFITT WHITESELL.

RIDDLES.

and know so little what we most need for our highest good; we pray for the gift and the power to rise above the circumstances of this life as most trivial, and to today, tomorrow and always as seeing Him who is invisible. *Amen.*

TUESDAY.

GOD'S MERCY TOWARDS A SINNER.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

An angel appeared to Elijah under the juniper tree and said, "Arise and eat because [illegible]"

HERE WE GO 'ROUND THE SLEEPYMAN.

Do you ever play "Here we go around the mulberry bush?" Well, this game is sung to the same tune as "Here we go around the mulberry bush." I'm sure that all boys and girls know how to sing that.

All the children join hands and make a circle. The one who is "it" stoops down in the middle of the circle and shuts his eyes. All the other children skip around in the circle and sing:

All around the Sleepyman,
Sleepyman, Sleepyman;
All around the Sleepyman,
So early in the morning.

He'll wake up and catch us now,
Catch us now, catch us now;
He'll wake up and catch us now,
So early in the morning.

When you sing "morning" the last time, the Sleepyman jumps up and runs after the other children. All the children turn loose hands and run to a place you have marked off for "home" before he catches you.

You may have a fence for "home" or a walk or anything you want to choose.

If the Sleepyman touches you before you get "home," then you have to be a Sleepyman and sit in the center with him. Now skip around again and sing "All around the Sleepyman." As you say "so early in the morning," all the sleepy men jump up and try to catch the rest of you before you get "home." Every one touched that time has to get in the middle. Each time there will be more sleepy men to catch the others; so it will be harder to get "home." Keep on until every one is caught. And then you can start all over again and play until you are tired.

COMING EVENTS.

May 31-June 1.—Valley of Virginia Sunday School and Christian Endeavor Convention; Olivet (G), Mr. R. A. Larrick, Winchester, Va., president.

June 12-13.—Western North Carolina Sunday School and Christian Endeavor Convention, place undecided; Mr. C. A. Walker, Burlington, N. C., president.

June 21-22.—North Carolina and Virginia Sunday School and Christian Endeavor Convention, Durham, N. C., Mr. W. B. Truitt, Greensboro, N. C., president.

June 23-30.—Young People's Summer School, Elon College, N. C.

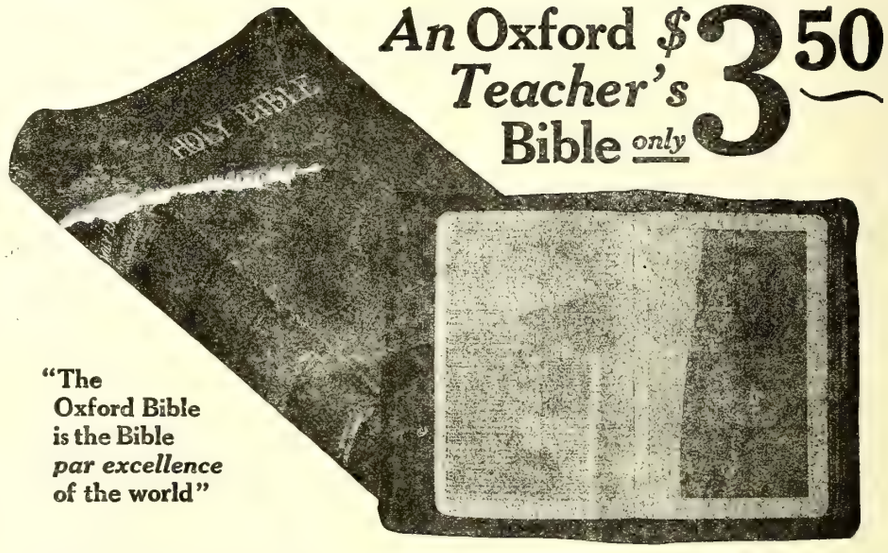
July 1-7.—Bethlehem Summer School of Christian Education, Wadley, Ala.

July 10-11.—Eastern North Carolina Sunday School and Christian Endeavor Convention, Mt. Carawba Springs, Prof. L. L. Vaughan, Raleigh, N. C., president.

July 17-18.—Eastern Virginia Sunday School and Christian Endeavor Convention.

PATTIE COGHILL.

OXFORD BIBLES



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Specimen of Type

6 And Ā-hī'-shär *was* over the household: and [2]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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BENNETT RESTS IN ARLINGTON.

A navy firing squad saluted Floyd Bennett with three volleys across his grave when he was laid to rest on April 27th. Amid all military honors, Floyd Bennett took his place among the nation's heroes. Funeral services for the aviator, who ranked high in the regard of his comrades in contrast to his official rating as naval machinist, was held immediately after the body reached the capital from New York.

Rear Admiral Moffett, chief of the navy bureau of aeronautics, and Assistant Secretary of War Davison was among the officials who met the funeral party upon its arrival from New York.

Both Commander Byrd and Mrs. Bennett accompanied the group bringing the body from Quebec.

At Arlington, on a flag-draped army caisson, and followed by a navy escort, the body of the man who flew to the pole was carried through the cemetery to the grave. The funeral procession was formed at Arlington gates, and included three squads of bluejackets from the President's yacht, the Mayflower, a navy firing squad, and a bugler to sound taps.

Memorial Services at Christian Temple.

Memorial services for Floyd Bennett were held Sunday morning in Christian Temple, in Norfolk. Bennett was a member of the temple congregation, having united with that Church while living in Norfolk in 1923. Mayor S. Heth Tyler was invited to speak on behalf of the city, Lieutenant Governor J. E. West on behalf of the State, and Chaplain R. B. Patrick, U. S. Navy, on behalf of the nation. The pastor, Rev. L. E. Smith, D. D., at the request of Mrs. Bennett, was invited by bureau of navigation officials to officiate at the funeral service, but returned in time to conduct the memorial exercises.

CHURCHES AND ECONOMIC PRESSURE.

(Continued from Page 7.)

This would release from $300,000 to $400,000 for work in unchurched sections and in the world-wide mission field. Why not do it? There can be but one answer. Here it is (whether you like it or not): we are not first, last and always Christian men and women, but mere narrowed sectarians and selfish denominationalists.

But this is not the whole story. These sixteen denominational bodies (some denominations having three different Churches in the same community) must also have sixteen different pastors. God, help us! A pastor for every few hundred members, while in mission fields we have not a pastor for a hundred thousand—not one for thousands of thousands in some parts of the world! Why not release some of these men for other fields? Why pay salaries amounting to $75,000 a year? Why not release $50,000 of this budget and apply it to other fields less favored? Why? Because we are not interested so much in Christ and humanity as we are in denominational pride and sectarian supersedence. It is not a pleasant statement; but is it not a fact?

These sixteen properties cost thousands annually for heat, light, upkeep and repair. Why not reduce this cost by two-thirds and release other thousands for Christian and humanitarian enterprise in the world's religious deserts? Why? Because we are denominationalists and because we want to worship as we want to worship! Are we really Christian in this matter?

In the past few days, notices of two communities closing certain Churches for business reasons have come to this desk. "Overburdened with debt, weakened by loss of patronage, its working territory narrowed by strong competition," a certain Church asks for "receivership" and will go out of business! That would be a scandal in good business circles. Is it less so in Church circles?

For five years I have been saying that unless our so-called leaders give us some real semblance of Christian unity within the next generation, the wise and calculating business men of given communities are going to rise up and demand community Churches on the mere basis of economic pressure. That is rather a low basis on which brothers should consider unity, but the sign of the times would seem to justify the prophecy. Christian love and Christian fellowship and Christian altruism, not to mention Christian statesmanship and good business, are crying aloud for Christian consolidation, Christian co-operation and Christian unification. Shall we hear and heed the cry?

Burlington, N. C.

The value of prayer is not commensurate with its ease and fluency. As a cold climate produces a strong race, so coldness in prayer often preserves the soul from enervating self-deception and forces it to strike deep roots into the eternal Rock. The loneliness and emptiness of the soul that we often experience in the very act of prayer may be the hand of God, dilating the heart by hope deferred and unfulfilled desire until it receive the Presence it longs for. For most souls, prayer, if taken seriously, is a business demanding high courage.—*Selected.*

In excavating the third wall of the city of Jerusalem a stone ball shot from a catapult during the Roman siege was found.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

WEAVER.

Auburn Christian Church is once more in mourning because of the death of Bro. J. C. Weaver, who died in Raleigh, N. C., March 27th, after an illness of about four weeks. Bro. Weaver was forty-one years, three months and four days old. He has been a very active member of the Church for several years. We shall miss Bro. Weaver very much in his home, the Church, the Sunday School and community because of his friendliness to everybody. We loved him because of his loveable disposition. Surviving are his wife, Mrs. Margaret Weaver; his father and mother, five brothers and three sisters.

The funeral was conducted in Auburn Christian Church by the writer Wednesday, March 28th at 11 A. M., after which the body was taken to a family burying ground twelve miles north of Durham, where he was laid to rest beneath a mound of beautiful flowers. May the blessings of heaven rest upon the relatives and many friends who mourn their loss.

J. A. DENTON.

McNALLY.

The Woman's Home and Foreign Missionary Society of the Suffolk Christian Church drafted the following resolutions:

Inasmuch as the soul of our friend and member, Mrs. Maggie Spencer McNally, was ushered into the great beyond after a few days' suffering; therefore, be it resolved:

1. That we bow in humble submission to God's will, knowing that He doeth all things well and for our good.

2. That we imitate her good example by always giving our best to His cause.

3. That we offer our heartfelt sympathy to her family, pointing them to Christ the Saviour of the world.

4. That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication, and a copy to spread on the minutes of our society records.

Respectfully submitted,
MRS. J. D. LUKE.
MRS. E. T. BLAKLEY.
MRS. C. E. SMITH.

The man who thinks of his body as a foe to be conquered has a subtly wrong attitude. It is a friend to be welcomed to the activities of the great moral and spiritual tasks of life.—L. H. Hough.

The leader dies, but the movement goes on. Who can calculate its influence? It is like a river that never dries up, bringing new blessing every day.

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An **Oxford Teachers' Bible** has references and 300 pages of helps that are a mine of information to Bible students. The helps are arranged in alphabetical order, like a dictionary. They are accurate, comprehensive and up-to-date. A few styles are listed here. Many others are described in our Bible catalogue, mailed upon request.

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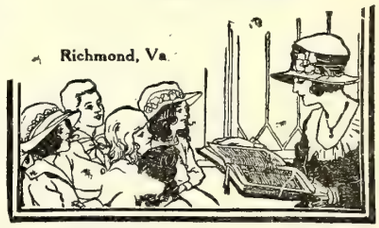

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THE SUN'S OBSERVATORY

CONVENTION ADDRESS.

"WHEN BLINDED EYES ARE OPENED."

By Dr. L. E. Smith, *President.*

My Friends:

Have you ever had a passage of Scripture to haunt you? To lay hold of you and refuse to let you go? Jesus said to the Pharisees on one occasion, those who would not believe, "Having eyes ye see not." They had come to Him for a sign. He had given them a sign. "Many signs I have given you, both signs and eyes, but ye have not seen at all."

The past summer on the streets of the Eternal City of Rome, I saw a blind man moving around a fountain on the public streets, feeling for a cup. The cup was there, the water was there, but he couldn't find either. He had eyes, but could not see. And I said, "There are many of us today—oh! so many of us in the Church—who are asking for this and for that, God, in His providence and out of His goodness, has placed it all about, but we are like the blind man groping about in the dark feeling for the cup—we have eyes but see not."

But, oh yes, we do see in a very definite sense!

1. We see our needs—our needs as a Church and as a Convention. They loom large; they stand out before us like mountain peaks; they weigh down upon us like tons and tons of lead. To meet these needs seems a long, long grind, if not impossible task. Turn whichever way you may, look in this direction or that, and our needs are staring us in the face. And I fear that the most of us have reached the place where we see only the needs. When it comes to promises and blessings and resources, we see them not. We have eyes but we see not. And what are these needs that loom so large in our denominational work? Let's list them, get them before us and see what they are:

(1) Our need of organization. And we do need a better organization. No single body can function without an organization. We need an organization that will be explicit and efficient; one that the average man among us can see and comprehend; one that will enlist the very largest possible number of our constituency in the enterprises of the Church and the Church as a whole. An organization that will function and that will produce results when it functions. And then next we will list as our need—

(2) Co-operation. What's the use to organize unless we can have co-operation in the back of the organization? The lack of co-operation has sent hundreds and thousands of organizations to the junk-heap, and their constituents to wreck and to ruin. But, on the other hand, the spirit and fact of co-operation has wrought wonders among men and piled up achievements for good and for righteousness in the earth. What I mean by co-operation is a willingness to sacrifice our personal preferences for the common good. A determination to put our heads and hearts together to discover our needs, whatever and wherever they are, and then to unite our efforts and our resources to meet these needs, regardless of the cost. Together and unselfishly we can succeed; separately and selfishly, we shall fail. And then next we will list as our need—

(3) Material Power. They tell us that we need material power; that practically every Church in the brotherhood and every department in the Convention needs money—and money they must have if they are to function. The Church and the Church's institutions have financial obligations, and these obligations must be met, if the Church is to hold its position and maintain its respectability in society. On last Monday, at a meeting of the heads of the departments of the Convention, the executive committee and others, our needs were discussed. Each department was asked to state, not its desires, but its actual needs in terms of dollars and cents. The Orphanage said $30,000, the Board of Education said $47,000, the Board of Superannuation said $3,000, making a total of $125,000. And they tell us that they cannot operate for any less. That these are our needs, and that we must have this amount of money if we are to operate with a degree of efficiency and respectability. And then I will list next as our need—

(4) Spiritual power. Some one says we may need organization, co-operation and material wealth, but these will all avail but naught unless we have spiritual power, and that if we have spiritual power that all other needs will be met, for they said, "The Lord thy God supplieth all thy needs."

The one great trouble with us, they say, is that our Conferences and Conventions have degenerated into mere human organizations for the purpose of promulgating financial schemes by which money may be filched from the pockets of our constituents for the realization of the high aims of certain individuals and not for the glory of God and the coming of His kingdom. And that so long as these conditions prevail, just so long will our treasuries be empty and our Church impotent in the presence of her great world task. Our one great and supreme need, they say, is spiritual power—the power of God with us and in us. And unquestionably they are right.

Now we have our needs before us, and we see them. We see them with our own eyes. They are talked about in committees; they are discussed in councils; they are published from the house-tops—but not one time have we turned to consider our resources in the light that we should. Always we are saying we can't—we are not sufficiently strong; we haven't the resources. When it comes to our needs, we have our eyes wide open and they see as if with an eagle's vision. But when it comes to our resources, our vision seems to be blurred. We have eyes, but see not.

Let's see, then, if we can't open these blinded eyes of ours as to our resources. In the next place, then, let us consider—

2. Our resources. We saw among our needs, organization—an organization that would function and produce results. Is it possible for us to have such an organization? Do we have the material out of which to form an effective organization for the Church and the coming of the kingdom? We have material for effective organization in every other line of industry. Organizations for production, for manufacturing, for transportation, for education, for political machinery, and for statecraft. And if we can organize for industry and State and politics, why can't we organize for religion? We have the material out of which to form the organization, if we will. Men and women of affairs, of ability, of prestige and of power. If we would only take the material that we have, the genius for organization that's ours, and forge this material into an organization that's compact and efficient, we could startle the religious world with achievements.

Coming into Richmond, I saw a pile of old scrap-iron. I got off the train and came along the side of a giant locomotive, a thing of beauty and of power. Do you know the difference between that pile of scrap-iron and that locomotive? One is organized and the other is not. Unorganized, we are helpless, powerless; organized, we are irresistible. Next we saw among our needs—

(2) Co-operation. Is it possible for us to co-operate in the great work of the kingdom, for the good of our Church, for the good of our Church as a whole, for the good of every department of our Church? Somebody said to me the other day, "The trouble with our Church is, everybody is for himself, every fellow thinks that his particular department is the only department, that he has anything to do with, said that his department must live and succeed if every other department fails and goes to the devil and to the dogs. Said he, our greatest need is co-operation."

If our people would only co-operate. If the departments of our Convention would only co-operate as they should, we could go and we could accomplish something. Another man said that the only going concern that we have in the Convention is the Orphanage, and let's don't discourage that—let's let it go! Now, did he think that the Orphanage could go without the other depart-

(Continued on Page 5.)

NOTES-PERSONALS

Rev. D. A. Long was unable to attend the Convention. Dr. Long was greatly missed.

It is hoped that every reader of THE CHRISTIAN SUN will read in detail President Smith's message to the Convention as printed in full in this issue.

Rev. H. W. Elder was greatly missed during the Convention. He has been a leader in the Christian Church for so long that his absence was a great loss.

There will be great rejoicing that Rev. J. Fuller Johnson gives every assurance of complete recovery from his recent serious illness. He was greatly missed at the Convention.

Wanted—Good second-hand Church pews. Any Church being remodeled or having pews they wish to dispose of, please advise D. D. Nash, acting pastor Hopewell Christian Church, Hopewell, Va.

Rev. D. D. Nash, acting pastor, visited THE SUN office and reported that the baby Church at Hopewell is about half completed and that the building would be finished in thirty days, and all who can help in this great work to please do so, as they need the help of our brethren.

Rev. H. Russell Clem, Fall River, Mass., recently invited Rev. George H. Reed, of the Congregational Church, to preach in his pulpit. Bro. Clem thinks that the local congregations of the Christian Church should be given opportunity to vote on the matter of union with the Congregationalists.

Rev. R. F. Brown, who is now a member of the Presbyterian Church and pastor in Richmond, Va., is a member of the graduating class of the Union Theological Seminary of that city. We congratulate Bro. Brown upon his attainments. He is a graduate of Elon College and also of the University of North Carolina.

Bro. C. J. Strickland, of Charlotte, N. C., to whom we have made reference in these columns from time to time, in a recent issue of the *Charlotte Observer,* is announced as shortly to enter the evangelistic field. The *Observer* speaks of Bro. Strickland in highest terms. His photograph is carried with the announcement.

Rev. Stanley C. Harrell, who was to have given the Convention sermon, was prevented from attendance by the serious illness of Mrs. Harrell. She is now improved and expected to recover fully. Dr. C. H. Rowland gave the sermon in Bro. Harrell's place. He proved himself to be a real "pinch hitter," with a real message.

There will be two services at Union Christian Church on the second Sunday in May, at 11 A. M. and 2 P. M. At the morning hour Rev. J. W. Patton, of Elon College, will preach, and Rev. Thos. F. Opie, D. D., rector of the Episcopal Church, Burlington, will preach at the afternoon hour. Dinner will be served on the grounds.

Rev. Ferry Lee Gibbs, A. B. & M. A. graduate of Elon College, is this week being graduated from the Westminster Theological Seminary, Westminster, Md. Bro. Gibbs is a minister of the Methodist Protestant Church. The subject of his thesis for graduation at the seminary is "An Integrated Program on Religious Education."

The Southern Christian Convention took decided action in a program to enlist "The Men of the Church" in all the enterprises of the Church. The committee in charge of this new work in our brotherhood consists of Rev. John G. Truitt (chairman), J. M. Darden, Dr. Waldo H. Boone, J. F. West, Jr., and W. A. Harper. This committee is charged with a great responsibility.

All the officers of the Southern Christian Convention were unanimously re-elected. They are as follows: President, Dr. L. E. Smith; Vice-President, Dr. N. G. Newman; Secretary, Dr. I. W. Johnson; Assistant Secretary, Mrs. Mary Andrews Rollings; Treasurer, Dr. W. C. Wicker. With these standard-bearers, we may hopefully look forward to two years of continued success in our general work.

The Convention voted unanimously for the affiliation of the Atlanta Theological Seminary of Atlanta, Ga., and Elon College, and gave its approval to co-operation in principle between Bethlehem College and Piedmont College, the details in both instances to be worked out by the board of trustees of Elon and Bethlehem Colleges, with the approval of the Southern Christian Convention's Executive Committee.

Aside from the great messages of our own people, the Southern Christian Convention was honored with addresses by Dr. Jason Noble Pierce, of Washington, D. C.; Dr. Lewis H. Keller, Atlanta, Ga.; Dr. Frank E. Jenkins, Demorest, Ga.; Rev. F. P. Ensminger, Demorest, Ga., and Dr. Robert L. Kelley, of New York City. The reports and addresses by our own people were of high order and set a new standard for the Southern Christian Convention.

The twenty-eighth regular session of the Southern Christian Convention is now history. The First Christian Church of Richmond, Va., Dr. C. C. Ryan, pastor, and his entire membership entertained the Convention royally. It was the unanimous opinion of those who were able to attend the Convention that it was the finest Convention ever held in our Southern Church. The spirit of Christ pervaded every question that was discussed and controlled every decision that was arrived at.

The Hanks Chapel Christian Church, as we have already announced in THE CHRISTIAN SUN columns, deserves every consideration. This is one of the faithful and deserving Churches of the Christian denomination in the South. It has furnished great leaders for our pulpits and pews. With great sacrifice they have recently improved their building, and they need help. Any remittance sent to Bro. H. C. Farrell, chairman of the finance committee, at Pittsboro, N. C., will be gratefully received.

Rev. J. E. Franks was unable to be present at the Convention because he had begun an important evangelistic campaign in Greensboro, N. C., assisting Rev. M. T. Sorrell, and did not feel that he could close the meeting. Bro. Franks is especially successful as an evangelist-pastor. Bro. Franks expected to visit Elon College on last Tuesday, and there was disappointment that he did not come. It is always a pleasure for the college to welcome ministers to the chapel services, and they are heard with great appreciation.

The Congregational and Disciple Churches are to have a joint meeting in Syracuse, N. Y., May 15th to 17th. They will discuss the whole question of Christian union at this meeting. Veritably, the demand for Christian union is all but unanimous in America at this time. The day will come when all Christians will answer the prayer of their Lord and all Churches will be united.

Rev. F. D. Ballard, one of our young ministers studying in Vanderbilt, writes interestingly in this issue of the rural Church school of religion just recently concluded at the university. He was glad that several ministers of the Christian Church were there and that there was such a fine spirit of co-operation between the Congregationalists and Christians.

The Southern Christian Convention heard reports from its various boards during the Convention and made ample provision for all its enterprises in its decisions. The minutes of the Convention will be printed in pamphlet form at once, so that the Church may be informed as to these decisions. Later they will be included in "The Christian Annual" for the next year. From time to time, THE CHRISTIAN SUN will make comment on the decisions that were arrived at in the Convention.

The Southern Christian Conveniton was honored to have in attendance on its sessions and as participants in its program the following general officers of our denomination: Judge O. W. Whitelock, managing editor, of the Christian Publishing Association; Dr. W. P. Minton, Foreign Mission Secretary; Mrs. Athella Howsaree, president of the Woman's Missionary Board; Miss Lucy M. Eldredge, Secretary of Christian Education, Young People's Department; Dr. Warren H. Denison, General Secretary of the General Convention.

It is a beautiful thing for the Southern Christian Convention to send telegrams of greeting to Dr. J. O. Atkinson and Rev. H. W. Elder, absent because of illness, and to Bro. P. J. Carlton, absent in Europe on business. Bro. Carlton has been most liberal in his support of the enterprises of the Christian Church and in his support, likewise, of the Richmond congregation since its organization. It was a real sorrow not to have had these three brethren present during the Convention.

The story of the Convention, as printed in this issue, written by Bro. C. M. Cannon, is heartily appreciated. Few people understand what is required of a newspaper correspondent who undertakes to "cover" such a Convention as the one that was held in Richmond the past week. The Convention stood as a body to express its appreciation to its faithful reporter, and we express our grateful thanks at this time for the privilege we have of printing his story of the Convention in this week's issue. It is hoped that every SUN reader will give it careful attention.

Rev. R. F. Brown, who has just completed his seminary work at Union Theological Seminary, is open for evangelistic work in North Carolina and Virginia this spring and summer. Mr. Brown's ability as a preacher and evangelist is well known to the Churches throughout the entire Church, and any Church or pastor desiring his service should communicate with him at 1008 Porter Street, Richmond, Va. Mr. Brown has been supplying a Presbyterian pulpit in Richmond during his seminary course in that city, but he is now ready to devote his time to evangelistic work, in which field he has enjoyed a large success.

THE CHRISTIAN SUN'S PULPIT

RESOURCES FOR HOME MISSIONS.

By Rev. John G. Truitt, *Preacher.*

"Lift up your eyes and look on the fields; for they are white already to harvest."—John 4:35.

Missions, both home and foreign, are so essentially one it seems interesting to turn to a portion of what may be called the foreign missionary activity of Jesus to find a home missionary text. Jesus had been witnessing concerning the worship of the Father as He sought water at a well-curb, and He found right at Him a thirsty city awaiting the water of life. When it had been supplied He took occasion to remind His followers that right about them were ripe fields ready for the hand of the harvester, and He added the assurance that "he that reapeth receiveth wages and gathereth fruit unto eternal life."

In the enterprise of home missions we stand today in the midst of ripe fields. In the Southern Christian Convention we have 236 stations of home mission activity, for each of our 236 Churches must be nothing less than so many supply bases of activity and work of harvesting. Edmund Burke, that great Englishman with an understanding soul, once said, "He trespasses against his duty who sleeps on his watch, as well as he that goes over to the enemy." Our 133 ministers, our 1,000 deacons, and our 2,000 teachers of the gospel message, to say nothing of the more than 30,000 followers of the lowly Nazarene, must rally ourselves to the realization that we are "day hands" for lifetime service in the harvest fields about us, and that if we sleep at our posts of duty we lend power to the hand of our Lord's enemy.

Into what section or city of the seven great States represented in this Convention can we look and say the work of winning valuable territory for Christ and the Christian Church is finished? As long as we know that more than half of the people in these seven States make no pretense of giving allegiance to our Lord we should hear His voice coming to us with all of its passion and power, and program: "I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." As long as we have printed a few months ago in our "Christian Annual" figures which show that our more than 30,000 followers of Christ, led by nearly 150 ministers, and five times as many deacons, and ten times as many teachers have won only 674 additions to our 236 Churches, we should hear the words of Burke: "He trespasses against his duty who sleeps on his watch, as well as he that goes over to the enemy." It took nearly $3,000,000 of equipment and maintained at an annual expenditure of more than $419,000 to win 674 new members to our Church, according to our printed records. But some of that money went to missions; yes, to both home and foreign missions went the paltry sum of $15,-521.41, while the remaining $404,000 went to make our own sleep sweeter and more profound.

But the field is not fully measured by the fact that millions and millions of men, women, and children in these seven States make no pretense of following or knowing as a Saviour Jesus Christ, for there are great areas of territory within the bounds of Church membership in these States which have not at all yielded obedience to our Lord. A survey of Norfolk in 1926 revealed the fact that in that city more than 60,000 people were not members of any Church within the city; but that does not measure the Norfolk field for sin, misery, suffering, and want run rampant in many areas among the 30,000 who are members of Churches within the city. Areas of love, mercy, industry, commerce and commercial advertising, professions, leisure, and amusements. In each of these areas, and still others, the fields are already white unto harvest.

But there is another fact that should whiten our fields. Have we a faith in our Church which amounts to a genuine conviction that we have a real mission in the world? Do we love our Church and desire greatly—so greatly that it is a consuming passion—that it should be known, loved, and respected as a conquering army for Christ Jesus? What scars of battle can we show for years of warfare for Christ? What are the signs of real cross-like sacrifice can this generation of ministers, deacons, teachers, and members show for their faith? Or have we been away seeking material blessings for ourselves while our Christ has ministered living water to thirsting millions in our own country through other communions? It is true we have done some fine pieces of work in several cities recently, but are we conscious of the great leakages in Washington, Winston-Salem, Atlanta, Charleston, Birmingham, and dozens of lesser places? Is our home missionary activity a true picture-book of our belief in our mission among men? The taste of triumph in the places where we have placed some funds should give us greater determination to enter into whitening fields, knowing that "he that reapeth receiveth wages and gathereth fruit unto eternal life."

Not only are the fields ripe, but also the folks are ready. We have reviewed very hastily the need, now we are to turn our attention to the meeting of the need. You are assembled here this week the standard-bearers of more than 30,000 followers of Christ. Sometime ago I heard the remark that we are tired of so much talk about leadership; what we want is followship—what we need is not more leaders, but more followers. I am not so sure about that. I think we are all followers, and we are all leaders; and that this is as it should be. But the crux of the matter is: What are we following, and who; and what are we leading, and where? Are our leaders leading? Are we following the Great Leader, Jesus Christ? And are we making a program for our people, workable in its local application and challenging in its objectives? For instance, a few leaders among the women of Eastern Virginia have placed a program in the hands of their people which demonstrates the fact that the folks are ready, even as the fields are white. Nearly 500 of the women of Eastern Virginia assembled last fall in their annual woman's conference, in spite of the fact that it was a rainy morning. Permit me to quote from their president's report of that conference: "Every department of our work was splendidly presented. Never before have our young people shown such interest. Twenty-eight Churches were represented at our annual Conference. We have on roll 969 women, 288 young people, 252 Willing Workers, 252 cradle roll members, making a total of 1,509. During the past year, in all departments, we gained about 400 new members. We have twenty-seven women's societies, 22 young people's societies, 16 Willing Workers' societies, and 17 cradle roll societies. The amount raised during the year was $6,739." Because their leaders were leading, and because they offered the folks a program at once workable in the local Church and challenging in its objectives, they won two-thirds as many members to themselves in Eastern Virginia as the whole Southern Christian Convention won to the Church; and raised from their women and children and babies one-half as much money for missions as did the whole Southern Christian Convention. The women of the six other Conferences are rallying their forces after somewhat the same faithful fashion.

Oftentimes a criticism of the "Men and Millions Movement" comes to the fore, but let it be remembered that it was our greatest period of growth and expansion, and that the secret of it was its program. It might not have been the very best program, but it was a program. It may not have worked everywhere perfectly, but it did work everywhere some. It perhaps did not appeal to every member of our Church, but it had very member in its conception and scope. It was a comprehensive program, and it did great things. Our folks are as ready for a real program today as they were then, and more so. If we fail to offer our folks a stable, comprehensive program both workable in the local Church and challenging in its objectives, we shall continue to lose ground and lose members, and eventually lose faith. "He trespasses against his duty, who sleeps on his watch, as well as he that goes over to the enemy."

Permit me to insert this work: Not only are our own folks ready for and needful of such a program, but the whole of Protestant Christendom is ready for and anxious to have the Christian idealism of our Church. Witness the Federal Council of Churches in America, the Lausanne conference, and the movements for union growing in so many quarters. And witness the changing emphasis ecclesiastically in all foreign mission fields. Christian faith is gathering about the platform fashioned under God by our forefathers nearly a century and a half ago. "Lift up your eyes and look on the fields; for they are white already to harvest."

Our resources for home missions have not been tapped. The ripening fields in themselves are resources; the ready folks are resources; and the revenue accruing out of a program commensurate with our needs are our resources. I do not believe this Convention should launch any program of expenditures beyond its program and resources. I do not believe we have any right to spend what we do not have the ability and wisdom as well as the plan to get. We wish to put our feet solidly on the ground, carefully plan our work so that we shall not come up to any more Conventions with the greater burden of our thought centered about the machinery of our Church. We wish to follow the lead of the women of our Church as the disciples followed the loving care of those who were first to find the empty tomb and the risen Lord, and I am not unmindful of the wisdom and loyalty of the men who helped them launch their program, and the wisdom and loyalty of the men who are helping them carry it through. We wish to organize the men, women, young people, and children of every local Church co-operatively with those same groups in every other Church, so that we may all together "undertake great things for God, and expect great things of God."

There was genuine sorrow and disappointment that Dr. Atkinson could not be present during the Convention, but at the same time there was real satisfaction in the thought that his absence would mean in all likelihood that the physical gain he has registered during the past four months will become permanent. It was feared that the exacting strain of attendance on the Convention might prove too much for his nervous system. There is great satisfaction on the part of the Church in the thought that Dr. Atkinson is soon to return to his responsibilities in the Church restored in body.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

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W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FLORIDA—WITH OBSERVATIONS.

(Editorial Correspondence.)

A friend "back home" who has honored me by reading these "Florida Observations" writes to know if I am about to turn Seventh Day Adventist. My reply was, "Not yet. I am not good enough." My correspondent may have thought me rudely, if not to say brutally, frank. But I mean it. I am not good enough, and honestly fear I never will be. I was talking to a guest here from New York, one who comes periodically to Florida and to this sanitarium, and his comment was, "I believe these Adventists are the only people I have ever met who really live up to the religion they profess." No, I haven't exactly joined them yet, but I have attended some of their services in these last weeks that I have been strong enough to be out, and have learned a few things about them, corporately and individually, and believe me, I have no word of criticism for them. They are certainly showing the rest of the Christian world a few things worth learning.

First, they know how to sacrifice in giving. They begin by strictly paying the tithe—all of them. If you are not a tither and will not tithe strictly, you cannot be an Adventist. They say the Bible enjoins tithing, and if you can't obey the Bible, then there is no place for you in the Church. Then, after they have paid their tithe —this is a debt they owe to God—they begin to give. Why Adventists give over and above the tithe more than other Christians give, tithe and all. Why, in comparison with Adventists, we of the Christian Church have not even learned the first lesson in giving; know nothing whatever about real self-denial in giving. The average rural Sunday School in North Carolina or Virginia has as much wealth in it and as many members as this chapel here on the outskirts of Orlando, and if our average school gets $5 to $10 in the class offerings Sunday A. M. we are satisfied. This Adventist Sunday School, in just the ordinary Sabbath offering, gives $45 to $55. And, mind you, this has nothing to do with the tithe—it is an offering outside of and apart from the tithe. Or take the congregation of that chapel—just an ordinary wooden, frame building, with one room only, a partition now put in for a children's room—that congregation, a few over 100 hard-working people, contributed last year $14,500, of which amount $4,500 was for foreign missions. No other Protestant communion comes within ten miles of giving as Adventists do. For this, I take off my hat to them.

Second. They know how to observe and keep sacred one day in seven. God forbid that I shall offer one word of censure or criticism of them for keeping the seventh, while the rest of us pretend only to keep the first day of the week. I will not be fit and worthy to criticise them, even if I had a desire to do so, for observing the day of their choice and conviction until I learn to observe more reverently and sacredly the day of my choice and conviction. Keeping the fourth commandment is as much a matter of conviction with Adventists as keeping the sixth or seventh or ninth or tenth is with the rest of the Christian world. They are doing, actually and practically, that which many of us preachers have been exhorting our congregations to do in these latter days, namely: "Remember the Sabbath day to keep it holy."

Third. They are the only people I know who are taking seriously the supreme command of our Lord, "Go ye into all the world and make disciples of all the nations." That which the rest of us preach to our folks should be done, Seventh day Adventists are doing. There is no Protestant or Catholic denomination that can approach them, or hold them a light even, when it comes to carrying and sending the gospel of the Son of God to all the nations. Think of a denomination of 120,000 members only, sending out more missionaries a year than any other denomination, even with their millions! Why, the Adventists keep a foreign mission reserve fund of a million dollars to be used if need be in emergency or slump, or unforeseen depression or upheaval at home or abroad. These Adventists give more for foreign missions per week—every week of the fifty-two in the year—than most other denominations give in a year. I take of my hat to a people who so much appreciate what God, through Christ Jesus, has done for them that they really sacrifice to tell the other nations about Him. Adventists don't have any foreign mission debts and deficits. They give millions each year to send out and support their missionaries, and instead of going in debt and borrowing they keep a fat balance of at least a million. They take missions seriously and really work at the job.

Fourth. They have a respect and a reverence for the house of God, the Book of God, and the worship of God that one would wish the whole Christian world had. It is marvelous.

Fifth. And they actually believe that this body of ours is what the Bible teaches us it is, namely: the temple of the living God—which temple is holy. Therefore, they refuse to defile it, or to fellowship in their Church those who do defile it by eating flesh—hog flesh in particular, the most filthy and unclean of all flesh—by using tobacco or strong drink. What preachers in other communions often hold up as an ideal for their people, Adventists, as I have learned them, are already doing. Till I learn differently, I shall at any rate refrain from criticizing, and give them my profoundest respect and esteem for the contribution they are making to this world's betterment. They believe with all their heart that the second coming of our Lord draweth nigh, and they are striving to be found ready, watching and faithful when He does come.

No, I am not a Seventh Day Adventist and have no reason to believe I ever shall be—for one thing, I will never be good enough. But it has been a joy to learn them and to fellowship with them; and the rest of the Christian world may learn, to good purpose, much that they have to teach and are teaching.

Florida is still beautiful, and the rest, balmy sunshine, and fresh air I am getting here are making life sweet and bringing back a strength of body, mind and soul I so earnestly want.

J. O. A.

THE PASTOR'S GREATEST DIFFICULTY.

Preaching, which is usually considered a preacher's greatest task, is really the easiest thing he has to do. It is true, it comes often, taxes his mind and heart to their limit, makes demand upon his heart for prayer and his mind for decision, yet it opens up a field of interest and self-development that is most satisfying. His faith is taxed in four directions—in God, the Bible, self, and others. If the preacher had nothing harder than preparing and delivering sermons, his life would be easy all the way. This does not mean that it is easy to prepare and deliver sermons; it is easy only by comparing that with the responsibility of his position as pastor, and the many things more difficult to do.

To name a few obligations that rest upon the preacher: To get to the people the actions of the Convention and the Conference; the calls for money to carry on the work of missions, education, Orphanage, publications, and other benevolences; he feels the responsibility of THE CHRISTIAN SUN. If all the families of the Church would subscribe and pay for THE CHRISTIAN SUN ($2.00 per year), that would solve the financial problem of the Church paper. To accomplish that task, through the help of members, is a responsibility that weighs heavily upon a true pastor's very life. It is the things pastors can't do that weigh most heavily upon them. Anything we can realy do is easy compared with the thing we cannot do. In Convention or Conference, where interested preachers and laymen discuss the financial needs of THE SUN and the good THE SUN does where it is read, the spirit of loyalty rises high; but back at home in the Church on Sunday, and the non-subscribers absent, the enthusiasm and the willingness to subscribe are not felt and the preacher is burdened. The truth is that every family in the Church ought to take THE SUN, and if any family is not able to pay $2.00 a year for the paper, some member ought to pay for it, and that would be easy. If any family would say, "We want THE SUN but we are not able to pay for it," some good person would pay for it gladly. THE SUN needs 1,500 new subscrbiers to keep it out of debt. The solution of this question would solve almost all other questions of support for missions, education, Orphanage, current expenses, care for the poor, and put the Church in a position to increase its work without strain.

The sick, the poor, the indifferent members, the absentees from Sunday School, prayer-meeting, and Church services are all burdens on the preacher's soul. If these were lifted, sermons would be richer, worship more spiritual, and pastoral visiting a joy to preacher and people.

The solution of these problems is the pastor's greatest difficulty. Perhaps indifference on the

part of members is the pastor's greatest difficulty. He can sympathize with the sick, the poor, the aged, the overworked, and sympathy is a relief to both parties; but what is there to relieve the pastor of anxiety for the indifferent? Indifference is a menace to progress, an incurable anxiety to the pastor, a painless death to Christian experience, a burden that outweighs the average pastor's strength, and leaves him helpless. The only remedy for all these Church ills is a revival of Christian activity in all the members to help the pastor in his arduous labors.

UNANIMOUS FOR UNION.

It was a dramatic moment and one never to be forgotten when on Thursday, May 3rd, at 12:45 P. M., the Southern Christian Convention voted unanimously by a rising vote to approve the organic union of the Christian and Congregational Churches as set forth in the recommendations as touching this matter recently submitted by the joint commissions of the two denominations. These recommendations, together with the report of our special committee embodying them, for the recent session of the Southern Christian Convention, are printed elsewhere in full in this issue.

The Christian Church has advocated Christian union for 134 years. Some of our people had become impatient with our long advocacy with seeming fruitlessness. The unanimous action of the Southern Christian Convention approving the union of our Church with the Congregationalists compensates for these long and tedious years of preparation for this suspicious event. Our people have hoped and prayed and worked for Christian union, but it was hardly to be hoped that our accredited representatives would vote unanimously on the first proposition of this character ever submitted to them embodying a definite and clean-cut proposal for union. It shows that undoubtedly the Christian Church is willing to practice the purpose it has expressed for these long, anxious years, to consummate the union of all Christ followers. It is the first real opportunity that the denomination has enjoyed to express itself positively, and it has done so in the spirit that deserves praise and which will no doubt receive it.

Of course, the action of the Southern Christian Convention, while it expressed the conviction of our people in the South, was properly phrased in such a way as to express our desire in the form of a memorial to the General Board and the Executive Board of the General Convention. The Southern Church does not wish to split the Christian denomination over this matter of union. Dr. Staley gave it as his opinion that it is easier now to unite the Christians and the Congregationalists than it was following the Civil War to unite the Northern and Southern Christians. He served on the joint commission that brought the two sections of our Church together and is urgent in his advocacy of the union of the Christians and the Congregationalists at this time.

The Southern Christian Convention, by unanimous vote, therefore, memorializes the Christian Church at large in America with reference to its desire that immediate steps be taken to unite the Christian and Congregational Churches organically. This decision does honor to the prophetic insight and zeal of James O'Kelly and those good men associated with him, who in 1794, at the very beginning of our movement, announced as their ultimate purpose to effect the union of all Christ's followers.

Let us give thanks to God that after more than a century of teaching and preaching and working, the Christian Church in the South is able to give a unanimous affirmative vote in favor of Christian union with the Congregationalists.

W. A. H.

CONVENTION ADDRESS.

(Continued from Page 1.)

ments of our Church? Or does any one fancy that the other departments can go while a single department fails?

Now, let's liken our Convention to a gospel wagon. The twentieth century limited, carrying the good news of the gospel throughout this and other lands. This wagon has four wheels—the Orphanage, education, missions and publication. All right, we will take off all the wheels but the Orphanage step on the gas—she won't move. Well, then, we put on the wheels of education and missions. Now try—she won't move. All right, we will put on all four wheels and step on the gas. She goes, but she goes wild—what's the trouble? something is wrong; take your foot off the gas, if you don't you'll wreck her! Oh, yes, I see you need a steering wheel, and superannuation is the steering wheel. You can't get anywhere without your ministry. And it's to our eternal shame as a Church that we make no provision for the care and comfort of our ministry when no longer they are able to sound the gospel call to a sinful world. Now, step on the gas and watch her go. But can we co-operate? Of course, we can. We co-operate in everything else—in home life, in city life, in State life, and in national life. And why not in religious life? And next we saw as our needs—

(3) Material power—money for the affairs of the Church. They tell us that those who have had charge of the various departments of the Church have been visionary and extravagant. They have planned in accordance with their desires but without due appreciation of the financial ability of the Church or the material resources of our Convention. They say that it is impossible for us to meet the high standards that have been held up before us. That is out of the question for us to raise this much for Orphanage, for missions, for education, etc. They see our needs all right, but they never have had a glimpse of our resources. They have eyes, but they see not.

Now let's see: Suppose that I have an interest in the Orphanage—and I do. And I sit down and send Bro. Johnston $1.00. He will be glad for it, but it won't help much; but suppose 30,000 others join with me in sending a dollar! Or suppose I am interested in our colleges—and I am. And I sit down and send Dr. Harper or the Board of Education $2.00. He will be glad for it, but it won't help him much in a great budget like he has at Elon and at Bethlehem. But suppose 30,000 others join with me in sending $2.00! See what would happen? Or suppose I am interested in Missions—and I am. And I sit down and send Dr. Atkinson $3.00 for missions. He will be glad for it, but it won't help very much; but suppose that 30,000 others join with me in the offering. But some one says that sounds all right, but you are working on an impossibility. You can't get everybody to co-operatee in giving like that; that if our institutions are financed as they must be, a few big-hearted and generous souls will have to do it—and we haven't got these generous souls who are able; we can't do it; we can't see it. All right, let's see. A man who owns an automobile ought to be able to support the enterprises of his Church.

FIRST CHRISTIAN CHURCH, RICHMOND—CONVENTION CHURCH.

Now, on a fair estimate, there are seven thousand automobiles in the Southern Convention. Now, let's see: suppose that all these automobiles' tanks are empty—and they will be, never mind. Now, to fill these tanks, it will cost an average of one dollar and a half—a total of $10,500; and if you fill them only once a month, that's $120,000 for gas alone. Then suppose that one tire goes bad on every car during the year—and it will go bad, don't worry! Now, to retire that one wheel on each car would cost an average of $15.00, or a total of $105,000, and we will pay it—pay it without a murmur. Or suppose that you have to have an automobile license—and you do before you can run—on an average cost of these license will be $20.00 per car, totaling $140,000, making a total of what we pay to operate our cars, including only gas, one tire each, and the license, of $365,000, to say nothing of the oil, repairs, upkeep, etc., and most of this is for pleasure. It isn't a question of willingness; it isn't a question of being able—it is a question of interest and of desire. It isn't a question of resourcees—it is a question of religion, of real relgiion. If we could only see our resources and see what it means to withhold them from God, from His Church and what it means to us and the Church. I get tired of you who could give your thousands only giving your hundreds. Some of you give a thousand, five thousand and feel that is your share. And at the same time you can continue to pay two, three, four, five or seven thousand dollars for automobiles. Squander your money here and

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CONTRIBUTIONS

SUFFOLK LETTER.

The Southern Christian Convention, in session this week (May 1-4, 1928) in the First Christian Church, Richmond, Va., Rev. Dr. C. C. Ryan, pastor, has been a very busy meeting. The seven Conferences composing the Convention include four States, 232 Churches, and more than a hundred ministers. The attendance has been good on the part of preachers and a fair representation of lay-delegates. The Woman's Missionary meeting, on the first day, was well attended, and their reports showed fine work and much progress. It is generally conceded that if the men took a like interest in missions, it would add materially and spiritually to the cause of missions in the Christian Church. If the entire membership of the Churches had missions at heart as the women who are organized, it would produce such interest and such liberality that all the departments would flourish and the financial support would be equal to their needs. The absence of such a spirit is the cause for the perplexing problems which burden the Convention and tax the business wisdom for their solution. The Convention is striving to solve the financial questions, to increase the spirituality of the leaders, the loyalty and liberality of the constituency, and the consecration of the people and their possessions to the support of the cause of Christianity as represented by the Convention. There seems to be a growing desire to be better, to do more, and to co-operate more devotedly in the cause of missions, education, publications, the Orphanage and all the benevolences that appeal for help.

The entertainment has been splendid. Meals were all served in a hall in the Church that will seat some two hundred—breakfast free; dinner and supper, 40 cents each. This is in charge of a caterer, and the good housewives simply entertain the delegates as sleeping guests. This is an ideal way of entertaining a meeting of this kind and leaves the women free to attend Church. The entertainment was cordial, liberal, and the dining-hall was enriched by the fine orchestra of the Church. The splendid choir added inspiring music to the sessions in the Church, and Pastor Ryan knows how to make guests feel at home.

Among the many interesting things that stirred the Convention was the subject of unity that looks toward union with the Congregational Church. The principle of union was endorsed and the matter was passed on to the General Convention of the Christian Church. It looks now as if the Christians and the Congregationalists would be united at no distant day. That denomination was represented in this Convention by Rev. Dr. Jason Noble Pierce, pastor of the First Congregational Church, Washington, D. C.; Rev. Lewis H. Keller, D. D., president of Atlanta Seminary, Atlanta, Ga.; Rev. Robert L. Kelley, D. D., executive secretary of the Council of the Church Board of Education, New York City; and Rev. Dr. Kirby, pastor of the United Church, Raleigh, N. C.; F. E. Jenkins, president Piedmont College, Ga.; Dr. F. P. Ensminger, secretary of missions for the Congregational Church. These six Congregational ministers were so brotherly and gracious in their addresses that we all felt that we were one in Christ.

The Convention has not come to the end of this epoch-making session, but it has been a session sweet in spirit, earnest in work, hopeful for the future, determined in purpose, and loyal to convictions. No previous session has been more spiritual in message and faith.

W. W. Staley.

THE CONVENTION STORY.

By C. M. Cannon.

FIRST DAY.

"Spiritual power," declared President L. E. Smith in the keynote address before the Southern Christian Convention, assembled in four-day session in Richmond, Va., May 1st to 4th, inclusive, "is the crux of the whole situation in regard to the progress of the Church and the Convention. We may need organization, co-operation and material wealth, but these will all avail but naught unless we have the spiritual power to see our needs in their true sense and our resources in their relation to the kingdom of God."

The Convention opened its twenty-eighth biennial session this afternoon with the enrolling of delegates, the appointing of committees, and routine matters. Dr. C. C. Ryan, pastor of the First Christian Church, Richmond, Va., in which the Convention is holding its sessions, opened the services with worship and spoke a message of greeting to the members of the Convention on behalf of the Church and the people of Richmond.

Dr. L. E. Smith, who is pastor of the Christian Temple, Norfolk, Va., and presiding officer of the Convention, chose as his subject for his Convention address, "When Blinded Eyes are Opened." He spoke of the need of organization, the need of co-operation, the need of material power, and the need of spiritual power. "It is said the one great trouble with Church Conferences and Conventions," quoted Dr. Smith, "is that they have degenerated into mere human organizations for the purpose of promulgating financial schemes by which money may be filched from the pockets of the constituency for the realization of the aims of certain individuals and not for the glory of God and the coming of His kingdom, and that so long as these conditions prevail, our treasuries will be empty and our Church impotent in the presence of her great task. The one great and supreme need is spiritual power—the power of God with us and in us."

"We have seen our needs in the way of organization and co-operation," Dr. Smith continued; "but not once have we turned to consider our resources in the light we should. When it comes to considering our resources, our vision seems to be blurred. We have eyes but we see not."

" 'Tarry ye, tarry ye at Richmond until ye are endued with power from on high, " concluded Dr. Smith; "and when He, the Spirit of truth, is come, and of power, when He is come upon us, He will go with us into all truth, He will enlighten us, our blinded eyes will be opened and we shall see our resources, and we will bring our tithes and our offerings into the storehouse of the Lord and God will pour us out a blessing such as our hearts shall not be able to contain."

The Woman's Missionary Convention, meeting in connection with and as an auxiliary body of the Southern Christian Convention, held a one-day session today, opening their meeting in the morning with the address of Mrs. J. A. Williams, president of the Woman's Board. Mrs. Williams stressed the need of missionary work, both on the home and foreign fields, and entered a plea before the Convention for additional missionaries to be sent to the field and for funds with which to support those already in foreign countries. Dr. W. P. Minton, Secretary of Foreign Missions for the Christian Church, spoke on "Adventuring With Christ," speaking of missions in the phases of a physical adventure for the missionary in going to a foreign land as a stranger, as an adventure in leadership training, and adventure in Christian literature, in translating our Christian literature into the Spanish, Japanese, and Chinese languages, and as an adventure in world friendship.

Reports were heard from all the committees, and then Mrs. McD. Howsare spoke on "Practical Points for the Promotion of Missionary Interest." Dr. J. O. Atkinson, Mission Secretary for the Southern Convention, who was prevented from attending the Convention in person because of illness, sent his message to the members and had it read. He took as his subject "Experimenting With Missions," and stated "The Lord made missions the chief business and of foremost importance in the work of His earthly kingdom." He spoke of the work being accomplished for missions and listed the immediate needs, ending with the plea, "Has the time not come when we can take the biggest business God ever gave man out of the experimental stage and make it our big business also?"

It was voted to send the president of the Eastern Virginia Woman's Missionary Conference and the president of the North Carolina Conference for an extended visit to Porto Rico in the interest of the missionary work there. This action was taken at the request of Mrs. D. P. Barrett, Christian missionary in Porto Rico, who is now in this country on furlough. The Convention raised its goal from $20,000 to $25,000 for missions for this Convention.

Mrs. J. A. Williams, Franklin, Va., was re-elected to serve as president of the Convention for the next two years, and the other officers to support her were elected as follows: vice-president, Mrs. C. H. Rowland, Greensboro, N. C.; secretary, Miss Margaret Alston, Henderson, N. C.; treasurer, Mrs. H. S. Hardcastle, Suffolk, Va.; corresponding secretary, Mrs. E. L. Beale, Franklin, Va.; superintendent of spiritual work, Mrs. W. H. Carroll, Burlington, N. C.; superintendent of young people's work, Mrs. R. T. Bradford, Suffolk, Va.; superintendent of cradle roll, Mrs. I. W. Johnson, Suffolk, Va.; superintendent of literature, Mrs. H. C. Caviness, Portsmouth, Va.; Convention editor, Mrs. W. M. Jay, Elon College, N. C.

SECOND DAY.

Missions was the theme of both the afternoon and night sessions of the Southern Christian Convention today, with Drs. G. O. Lankford, Burlington, N. C.; Dr. W. H. Denison, Dayton, Ohio, Superintendent of Stewardship, and Mrs. McD. Howsare, bringing missionary messages to the Convention in connection with a formal report of Mrs. J. A. Williams, president, for the Woman's Missionary work of the Convention.

Dr. Lankford used as his subject, "The Place of Prayer in Christian Missions," and urged the congregation to remember "that the Christian's God is not local or provincial in His interest in men and His outlook upon the world, but that His Fatherly care and loving concern reach out and on to the uttermost parts of the earth."

Dr. Denison, in his message, declared that the stewardship message is a necessity for one's own spiritual life and that it is just as necessary for the spiritual life and development of the Churches as are gas and oil for our industrial era. Records show that the spiritual life of the Church declines in time of great prosperity, and as this nation is now the richest of any nation in the world's history, there is special need of this message. Last year shows more Churches than ever receiving no members on confession of faith.

While stewardship covers the whole realm of life and possession, the latter needs greater emphasis since the claims of God upon one's affection and life are measured by the consecration of

his material accumulations. No one Church in fifty is ever asked for as much money as it could or should give for its own good. If one-fourth of the membership would take a real step into stewardship, the scale and power in every respect would be revolutionized, declared Dr. Denison.

For the afternoon session, Lieutenant Governor J. E. West, of Virginia, presented the report of the Mission Board of the Southern Convention. Earlier in the day, J. M. Darden, Suffolk, Va., acting Secretary of the Mission Board in the absence of Dr. J. O. Atkinson, Mission Secretary, spoke to the Convention regarding the work of the Mission Board and brought before the members a plea not to let the work drag during Dr. Atkinson's enforced retirement for a period because of ill health. Mr. Darden's address was brief but was to the point and carried with it a real conviction and interest in the work. Lieutenant Governor West later characterized Mr. Darden as one of the trail-blazers for missions in the Christian Church.

items in regard to the care and education of the children at the Orphanage.

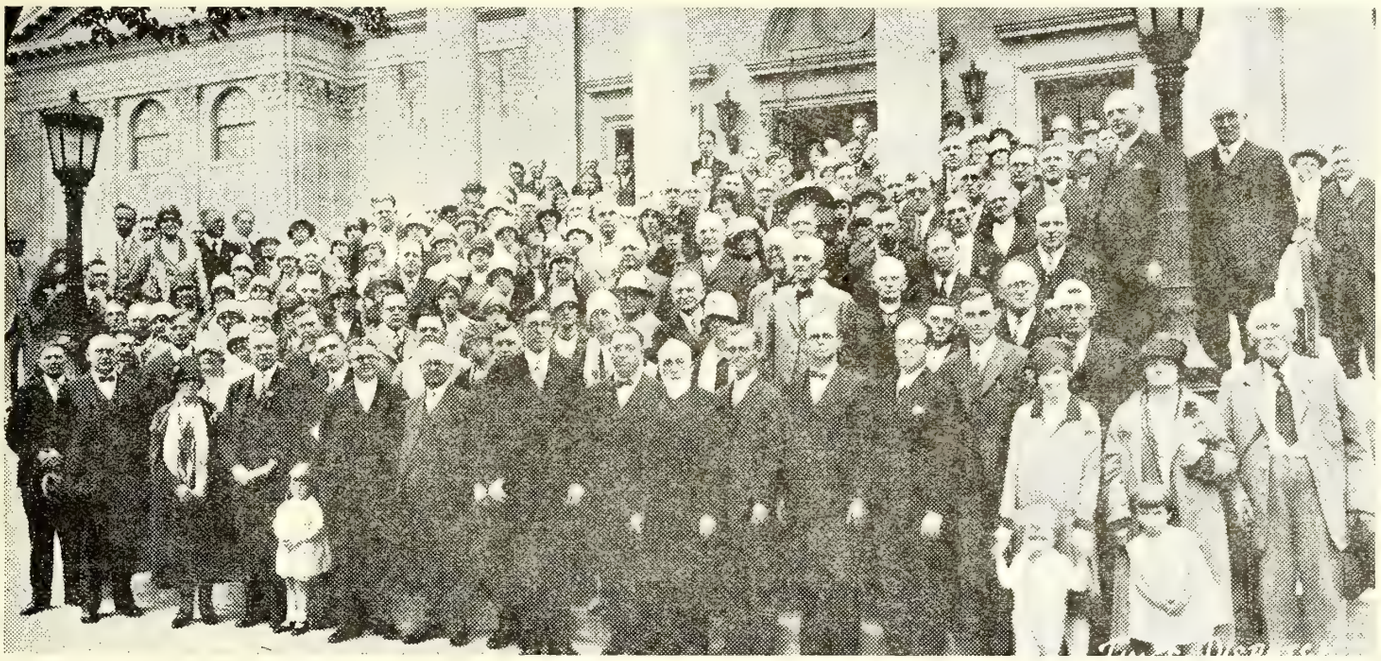
Dr. C. H. Rowland, pastor of the First Christian Church of Greensboro, N. C., preached the Convention sermon in the morning at 11:30, which was followed by a Communion service by Dr. N. G. Newman, Holland, Va., assisted by Dr. W. W. Staley, Suffolk, and Rev. P. T. Klapp, Elon College, N. C., and others.

Following the opening service of the morning session, led by Rev. J. F. Morgan and Rev. O. D. Poythress, Dr. W. C. Wicker made the Treasurer's report of the biennium, and Dr. I. W. Johnson read the report of the Committee on Finance and their recommendations. The report of the Board of Superannuation was heard, which asked for an increase in the allotment for the aged ministers and reported the death of several beneficiaries under this fund during the past year.

An item of interest was an address by the Convention Historian, W. E. MacClenny, of Suffolk, Va., in which he described a recent memorial

Congregationalists submitted a report on Christian union to the Convention this morning, embodying the initial steps necessary to perfect a permanent organic union between these two bodies, which passed by a unanimous vote. A rising vote of the official delegates was first taken without a dissenting vote being recorded, and then a similar vote was taken including all persons present. Again the report was carried unanimously.

The gist of this action is that immediate steps be taken to bring about a merger in an organic way, to ask the General Board of the General Convention of the Christian Church to proceed with the details of the union, and as soon as the matter can be taken up by the general bodies of both Churches to have a committee of equal number from each communion appointed, representing the major interests of each denomination, to study the whole matter carefully and propose a plan for the complete unification. As soon as this committee is ready to propose a plan that a general convention, including the two bodies, shall be



SOUTHERN CHRISTIAN CONVENTION, RICHMOND, VA. —Courtesy of "The Times-Dispatch."

Rev. J. G. Truitt, Norfolk, Va., followed with an address on the "Resources for Home Missions." He used the thought in John 4:35, "Lift up your eyes and look on the fields; for they are white already to harvest," for his message, stating that he did not believe the resources for home missions had even begun to be tapped to any great extent. He compared the showing made as to money raised for home missions and new members for the Churches of the Convention, and rated it very small compared with the total resources, and asked, "Have we a faith in our Church which amounts to a genuine conviction that we have a real mission in the world?"

In addition to the missionary features of the day's program, evangelism and the Christian Orphanage had an important place. Rev. H. C. Caviness, Portsmouth, Va., chairman of the committee on evangelism, gave the report for that committee, and W. K. Holt, Burlington, N. C., chairman of the trustees of the Christian Orphanage, at Elon College, N. C., made the report for the Orphanage. This showed the Orphanage in good shape financially and made formal announcement of the recent completion of a large new brick building for the Orphanage, which was greatly needed in order to accommodate the children there. Charles D. Johnston, superintendent of the Orphanage, spoke next and gave many interesting

erected to the memory of Rev. James O'Kelly, founder of the Christian Church, at the New Lebanon Church in Surry County, Va., and a proposed memorial to the memory of O'Kelly on the campus of Elon College.

With the clearing of the program of the major part of board reports and routine items of business today, the session will get down to business in earnest tomorrow, with the election of officers, the consideration of education institutions, the consolidation of the Congregational Seminary, at Atlanta, with Elon College, and the general subject of union with the Congregational Church slated for disposition. The outstanding speakers for tomorrow's program are Dr. Jason Noble Pierce, pastor of the First Congregational Church, Washington, D. C., who will speak at 11:30 in the morning, and the addresses of Dr. Robert L. Kelly, executive secretary of the Council of Church Boards of Education, New York, and Dr. Lewis H. Keller, president of Atlanta Seminary, to be heard at the night session.

THIRD DAY.

"The Congregational-Christian Church" was the new name proposed for the united Church of the Congregational and Christian denominations as voted here today by the Southern Christian Convention. A joint committee of Christians and

arranged, at which the report of the joint committee shall be acted upon.

Some of the more important details already settled by this action as carried in the report of the committee today are: "That the united Church, for the time being, shall be called 'Congregational-Christian,' allowing each local Church to continue the use of its present name if it so desires. That the basis of this new relation shall be the recognition by each group that the other group is constituted of the followers of Jesus Christ. Each individual Church and each group of Churches shall be free to retain and develop its own form of expression." It was explained that some time would be necessary before a joint organization could be formed to begin the merger details, and that it would take years before all the interests of the two Churches could be combined as one organic unit.

Great interest is being shown in this move on the part of the people of the Christian Church, as union with the Congregationalists has been the hope of a large number of the Christians for many years, and the leaders of the Churches have been working on the problem for the past two years or more.

The joint committee submitting this report was composed of Drs. F. G. Coffin, L. E. Smith, W. A.

(Continued on Page 14.)

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

OUR JAPAN CONFERENCE.

By Rev. C. P. Garman, *Missionary.*

The twenty-eighth annual Conference of the Japan Christian Church met with the Azabu (Tokyo) Church, March 26th to 28th. The roll was made up of sixteen pastors, three women workers, twenty-seven lay delegates, and five missionaries. Visitors were present from the Tokyo Christian Churches also, Rev. and Mrs. L. C. Fletcher and fraternal delegates from the National Christian Council, National Sunday School Association and the Society for the Promotion of Union among the Denominations attended a part of the sessions.

The topics to which the most time was given were (a) denominational union, (b) ordinations, and (c) celebration of forty years' mission work in Japan. While it is not the first time that denominational union has been mentioned in our Conference programs, it was ever before given so much consideration. Previous discussions of the topics at various times in the past had at last culminated in the organization within the year of the Society for Promotion of Union among the denominations. Our Rev. K. Matsuno is one of the leaders in this new organization, though well-known laymen have taken the responsibility for keeping the topic before the Churches. In response to an appeal from the representative of this organization, the Conference named two representatives to co-operate with the society.

Several Japanese pastors read the H. G. L., and, therefore, are acquainted with the movement looking toward affiliation of our Canadian Conference with the Church of Canada and with the pourparlers between the Congregationals and the Christians. Mr. Fletcher spoke of this before the Conference, and asked for some co-operation in finding the attitude of Conference members to the proposition.

Another reason for the minds of our people to turn toward union at this time is the recent decrease in the amount which the Christian Church in America is sending for its Japan work. There is a fear that willy-nilly, sooner or later affiliation with some other body may be their only means of existence. Of course, union in America and union in Japan are distinct problems, and may possibly not be solved in the same way.

Minimum ordination requirements were fixed at one year's actual experience in the ministry after completion of the course of study at the Aoyama Theological School. Since only students who can carry the work in the regular course of the theological school will be accepted hereafter, this means an elevation in the educational requirements of candidates for ordination. Heretofore, our standards have been considerably below those of most denominations, and are not yet up to that of many. The closing session of the Conference was a beautiful ordination service, at which three young men, all previous graduates of the special course (lower than the regular course) of Aoyama Theological School, were consecrated to the Christian ministry. They are Messrs. U. Tanaka, S. Hiraga and Kedzuka. K. Ando, recently graduated at Aoyama; Miss K. Endo, recently graduated from the Bible women's course at Sendai; Mr. Nakamura, resident worker at Iwagasaki, and Mrs. Sasao, Bible woman at Azabu Church, were made members of Conference. Mr. Ando goes to serve the Church at Narugo, while Miss Endo assists at Utsunomiya from next month. Mrs. Ando has been a teacher in the Oji Day Nursery, and now takes charge of the kindergarten at Narugo.

To celebrate our forty years' work in Japan, a stereopticon and sets of slides of biblican scenes are to be purchased and special co-operative meetings are to be held at each Church. The Churches are to raise 200 yen for this purpose, the mission contributes an equal amount, and a third 200 yen will be transferred from another account. In reality, this is the forty-first year of our Japan work, but the saying, "Better late than never" applies here as it does on other occasions. At an interior point, where our "newspaper evangelism" has some inquirers, the most active member was absent in December. When he returned he led in the celebration of a Christmas service in February. I am of the opinion that this was really something new under the sun, yet no one questions but that the spirit is of much more consequence than the time.

An excellent spirit pervaded throughout the Conference sessions. The zeal and breadth of view manifested by this group of Christian workers is such that one feels proud to be counted a member of it.

12 *Hachiyama, Shibuya, Tokyo.*

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR APRIL.

Sanford, N. C.	$ 5.10
Holland, Va.	9.00
Pleasant Ridge, Guilford College, N. C.	1.03
Liberty, N. C.	1.61
Wake Chapel, Fuquay Springs, N. C.	6.17
Shiloh, Ramseur, N. C.	2.30
Elon College, N. C.	12.50
Ether, N. C.	2.22
First Christian, Ocean View, Va.	4.65
Graham, N. C.	2.64
Bethlehem, Timberville, Va.	1.62
Zion, Moncure, N. C.	1.68
South Norfolk, Va.	9.41
Wadley, Ala.	1.96
Berea (Norfolk), Hickory, Va.	10.00
First Christian, Winchester, Va.	6.34
Liberty (Vance), Henderson, N. C.	7.22
Linville, Va.	5.49
Timber Ridge, High View, W. Va.	3.34
Monticello, Brown Summit, N. C.	3.99
Third Avenue, Danville, Va.	4.90
United Christian Church, Lynchburg, Va.	3.73
Raleigh, N. C.	4.00
New Elam, New Hill, N. C.	3.65
First Christian, Portsmouth, Va.	8.17
Suffolk, Va.	12.50
Mt. Pleasant, Vass, N. C.	2.00
First Christian, Greensboro, N. C.	13.47
Vanceville, Brookfield, Ga.	2.06
First Christian, Ocean View, Va.	6.42
Leaksville, Luray, Va.	2.52
Morrisville, N. C.	4.26
Pleasant Hill, Liberty, N. C.	1.40
Durham, N. C.	16.42
Berea (Nans.), Driver, Va.	5.50
Mt. Olivet (G), March, Va.	2.73
Elm Avenue, Portsmouth, Va.	10.00
Oakland, Suffolk, Va.	5.00
First Church, High Point, N. C.	2.33
United Christian, Raleigh, N. C.	5.00
Newport News, Va.	12.00
Mebane, N. C.	1.00
Antioch, Harrisonburg, Va.	5.57
Wadley, Ala.	1.46
Mt. Zion, Roanoke, Ala.	1.90
Randleman, N. C.	2.80
First Christian, Berkley (Norfolk), Va.	7.96
Happy Home, Ruffin, N. C.	.75
Lebanon, Semora, N. C.	4.43
New Lebanon, Elberon, Va.	3.50
Wakefield, Va.	3.73
Shiloh, Ramseur, N. C.	1.30
Dry Run, Seven Fountains, Va.	1.00
Third Avenue, Danville, Va.	6.79
First Christian, Portsmouth, Va.	7.79
Bethlehem (Nansemond), Suffolk, Va.	1.64
Franklin, Va.	15.00
Holy Neck, Holland, Va.	8.00
Palm Street, Greensboro, N. C.	6.90
Elon College, N. C.	6.25
Sanford, N. C.	4.38
Parks Cross Roads, Ramseur, N. C.	1.92
Total	$ 320.40
Catawba Springs, Raleigh, N. C.	$ 18.50
Burlington, N. C.	47.35
P. T. Klapp, Elon College, N. C.	10.00
Church Collections.	
Isle of Wight, E. Va. Con.	$ 35.59
Antioch, E. Va. Con.	43.41
Hayes Chapel, E. N. C. Con.	25.00
St. Luke's Church, Dover, Del.	3.00
Wentworth Church, E. N. C. Con.	36.20
Auburn Church, E. N. C. Con.	8.60
People's Church, Dover, Del.	35.00
Elm Avenue, Portsmouth, Va.	5.00
Suffolk Church, Suffolk, Va.	850.00
Waverly Church, Waverly, Va.	50.00
Windsor Church, Windsor, Va.	26.51
Bethlehem Church, E. Va. Con.	26.52
Elon College Church, Elon College, N. C.	75.00
Total for April	$1,219.83
Previously acknowledged for March	253.05
Total to date	$1,472.88
Summary.	
Sunday School regular	$ 320.40
Specials	75.85
Church collections	1,219.83
Mountain work	2.10
Woman's Board	2,739.07
Total	$4,357.25
Check to R. W. Malone, Treas.	$4,357.25

J. O. Atkinson,
Mission Secretary.

SOME OBSERVATIONS.

By Rev. F. D. Ballard.

Last year, for the first time, the rural Church school was held at Vanderbilt University, which is the first effort of its kind to bring together a group of rural ministers from all over the South for the express purpose of a more efficient ministry.

A second such school was recently held, beginning the 9th of April and continuing until the 20th. Last year there were enrolled in the school 168, coming from fourteen States and representing sixteen different denominations. As compared to the attendance last year is the following, which is strong evidence in favor of such a plan: number of students in attendance, 375; States represented, 17; denominations represented, 20; women enrolled, 5; men enrolled, 370; lecture periods, 331; instructors and lecturers, 58; average age of students is 36 years.

Number of students representing the following denominations are: Methodist Episcopal, South, 156; Lutheran, 2; Disciples of Christ, 21; Cumb. Presbyterian, 23; Presbyterian U. S. A., 27; Christian, 6; Evangelical, 1; Reformed Church

in America, 1; United Presbyterian, 2; Methodist Episcopal, 40; Church of Christ, 2; Presbyterian, U. S., 10; Free Will Baptist, 3; Southern Baptist, 26; Episcopal, 30; United Brethren, 9; Moravian, 1; Congregational, 10; United Baptist, 1.

In addition to the above-given facts, the following is of interest to the readers of THE SUN, and particularly to the members of the Christian Church:

1. The school brought together the most unusual faculty ever assembled in behalf of rural preachers. The faculty was composed of 58 leaders, many of whom are nationally and internationally known. This faculty was made up irrespective of denominational affiliations, the selection being on the basis of ability and merit of leadership already given to some phase of the rural Church problem.

2. The school brought together 375 students from 20 different denominations and 17 States. This is by far the largest school of rural ministers ever held in America.

3. Notwithstanding the large enrollment of the school, each student enrolled was provided with a scholarship which paid railroad fare and all expenses connected with the two weeks' study. This is the only school of its kind in America.

4. This school makes it possible for the preachers of 20 different denominations to study as one group the problems they have in common and still provides for denominational group meetings for the consideration of problems incidental to each individual communion. Its interdenominational atmosphere and fine spirit promises to pave the way for larger rural co-operation, which will make more effective the program of the rural Church.

Last year there were in attendance of the rural school four representatives of the Christian Church. They were as follows: Rev. A. W. Andes, Valley of Virginia; Rev. C. G. Nelson, Red Cloud, Neb.; Rev. E. M. Carter, Franklinton, N. C., and myself, who at that time was pastor fo the Henderson Church.

This year there were present, as our records show, six, coming from the following places: Rev. Rev. E. M. Carter, Youngsville, N. C.; Rev. H. E. Crutchfield, Henderson, N. C.; Rev. R. Burnell, president of the Western Christian Convention, and three others whose names I do not have at my command.

In addition to the regular class lectures and group meetings to discuss the problems in common to all, was held each afternoon the denominational group meetings. They met in session daily and discussed many problems that were facing the rural pastor and the Church.

A xery fine spirit was demonstrated by the Congregationalists and the Christians, in that they held their meetings jointly. Rev. F. P. Ensminger, a Congregational minister, who is superintendent of the conferences of the Congregational Churches of North Carolina, Tennessee and Kentucky, presided, and Rev. H. E. Crutchfield, now pastor of the Liberty (Vance) Christian Church, Henderson, N. C., acted as secretary. As our records show, there were ten of the Congregational ministers who met with the group. A fine spirit of fellowship was enjoyed by all who attended the school.

Growing out of the needs of the community and the session of the rural school has come a demand for such a service as the Christian and Congregational Churches are giving. Last Sunday, for the first time, a service was heled here in the university community under the auspices of the Congregational, Christian and the Friends Churches. Dr. Malcom Dana, of New York, who was serving on the faculty of the rural Church school, a Congregationalist minister, preached. There were present at that service about thirty people.

On Sunday, April 22nd, the second service was held, with approximately 100 present. Dr. Chas. L. Fisk, regional secretary of the Congregational Church of Cleveland, Ohio, preached. The program as planned at present is only a tentative one, but should the demand be great enough to warrant such action, a permanent organization may be created.

Services have been planned to continue through the remaining weeks of the school year, which will terminate the 1st of June. Each Sunday there will be preaching and a general worship service, such as are conducted by the Christian and Congregational Churches. The public is invited to worship with us.

Nashville, Tenn.

PROGRAM OF THE YOUNG PEOPLE'S SUMMER SCHOOL, TO BE HELD AT ELON COLLEGE, N. C., JUNE 23-30, 1928.

Saturday, June 23rd—Opening Day.

3:00. Registration and Reception.
5:50. Fellowship Supper.
7:00. Vesper Service on Campus, Mr. Hardcastle in charge.
8:00. Opening Meeting in Chapel—Announcements. "What Are We Here For?" Dr. Rowland in charge.
9:30. Sing—Good-Night.
10:30. Taps.

Sunday—Worship and Fellowship.

Morning.

Special Class for Young People—Dr. W. A. Harper, Teacher.
Church Services—Dr. W. Knighton Bloom.

Afternoon.

4:00. Outdoor Meeting—Mr. Hermon Eldredge in charge.
5:30. Supper.
7:00. Christian Endeavor Meeting—V. M. Mulholland, Leader.
8:00. Church Services—Dr. C. H. Rowland.

Monday Through Friday.

6:45. Rising Bell.
7:15. Breakfast.
7:45. Clean-Up.
8:15. Morning Watch—Conducted Individually.
8:45. First Class period:
1. "The Story of the Bible"—Mr. Hermon Eldredge.
2. "The Bible and Missions"—Dr. W. P. Minton.

9:30. Second Class Period—Credit Courses:
1. "Young People's Division Organization and Administration"—Mr. Hermon Eldredge.
2. Children's Division, "Materials and Methods"—Mrs. J. W. Fix.
3. "Youth and Worship"—Rev. H. S. Hardcastle.
4. "Youth and Recreational Leadership"—Miss Essie Cotten.

10:25. Assembly—Surprises.
10:45. Third Class Period:
1. "Missionary Methods for Young People"—Dr. W. P. Minton.
2. "The Story of the Christian Church"—Dr. W. A. Harper.

11:35. Fourth Class Period—Repeat Credit Courses.
12:30. Dinner.
1:30. Rest and Study.
3:00. Recreation (in charge of Class in Recreation).
6:00. Supper.
7:00. Vesper Services (in charge of Class in Youth and Worship).
8:00. Evening Program (vary).
9:00. Sings, Stunts, Games, etc.
10:30. Taps.

C. H. ROWLAND, President.
PATTIE COGHILL, Secretary.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each.. .75

In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, $1.00; paper ..... .75

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All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VIII—May 20, 1928.

Jesus Teaching in the Temple.

Golden Text: "He taught them as one having authority."—Matt. 7:29.

Lesson: Mark 12:13-44.

Devotional Reading: Psa. 119:1-8.

"Is it lawful to give tribute unto Caesar, or not?" It was a question packed with dynamite, and the Pharisees and the Herodians knew it. In fact, they asked Him the question because they wanted to get Jesus into trouble. Thinking, as they did, that it was a case of "either" or "or," they thought they had the Master just where they wanted Him. For, reasoned they, if He says it is lawful, He will arouse the bitter antagonism of the Jews, who resented the idea of paying tribute or "poll tax" to the hated foreign power (Rome), and who would have refused to pay it altogether if they had not feared the dire consequences of such an act of rebellion. On the other hand, thought they, if He says it is unlawful, we can accuse Him of treason and of sowing the seeds of insurrection and rebellion, and thus have the heavy hand of Rome upon Him. "We have Him either way," they thought.

But Jesus was not so easily caught. He saw what the Pharisees and the Herodians did not see —that it was not a case of either or but of both and. Calling for a coin, He asked whose superscription appeared thereon. When they said, "Caesar's," He replied, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." In other words, it is not a case of rendering only to Caesar or only unto God; it is a case of rendering unto Caesar and unto God. This answer contains a profound truth that needs repeated emphasis in every age and in every nation. Men live really as citizens of two kingdoms. They are members of an earthly kingdom and members of a heavenly kingdom. As members of the former, they have certain rights and privileges, and they correspondingly have certain responsibilities and obligations. They are under obligation to the government or the political power from which they receive their blessings. The man who enjoys the benefits which government confers and refuses to assume his responsibilities, who does not discharge his duty is an ingrate and a traitor. One of the laws of membership in the heavenly kingdom is fidelity to the laws of the earthly kingdom. On the other hand, as a member of a heavenly kingdom a man is under obligation to discharge certain duties to that kingdom. The one does not conflict with the other. A man is not the best citizen of the earthly kingdom until he is a member of the heavenly kingdom.

"What commandment is the first of all?" Jesus says that first and foremost of all the commandments, human and divine, is this: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength." The supreme object of men's devotion, of his worship, or his loyalty should be God. God should be first in every life. And yet Jesus would be the first to say that God does not demand this because, like a glorified monarch, He wants men to bow down before Him and do obeisance to Him. He demands this for man's own good. It is only as men give themselves to that which is highest and best, only as their strength and their minds and their emotions and their souls go out to the highest and best in life that they can come into the fullness and the richness of life. Sin often does not consist in doing the bad, but rather in doing the good instead of doing the best.

"What is the second commandment?" The second is this, "Thou shalt love thy neighbor as thyself." It is to be noted that Jesus did not say that a man should not love himself. No man ever had a higher respect for himself than Jesus had. He saw the dignity of life and He always lived in such a way that He could keep His self-respect. It was because of this fact that self-love has a worthy meaning. But Jesus says that a man must love his neighbor as himself. He is to have a respect for the dignity of life in others as well as in himself. He must seek to give to others the same opportunity for self-development which he would have for himself. He must manifest his love for God by demonstrating his love for his fellowmen. He must always have that indomitable spirit of good will toward all men that is the heart of love in the sense in which Jesus used it. In fact, it is impossible to love God if one does not love his fellow-men, for, as John says, "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

CHRISTIAN ENDEAVOR.

Sunday, May 20, 1928.

Topic: "How to Train for Larger Leadership." —Num. 27:15-23.

Some Bible Hints.

There has always been and always will be a need for wise leaders. The supply is never up to the demand (vs. 16, 17).

The leader whom God will choose is ever the one who, like Joshua, has the Spirit, who is seeking God's will and trying to do it (v. 18).

Leadership is a responsibility rather than an honor. To be charged with the care of souls is a serious matter (v. 19).

People follow their leaders, right or wrong; hence the need of care that we lead aright. We can either build or destroy (v. 21).

Suggestive Thoughts.

I should still be a clerk in a store, said one, instead of a director of religious education, if I had not attended Christian Endeavor leadership-training classes. They gave me vision.

To train for leadership we must do the tasks we have in hand as well as we possibly can. Good leaders are made out of good followers.

Never say no to a job. Tackle everything that comes your way and give time, thought, and energy to it. The fellow who says "I can't" will never be a leader.

Decide upon the direction of your leadership. This is the age of the specialist. Athletic leaders are needed; Sunday School workers, evangelists, and so on. Then study your work thoroughly.

A Few Illustrations.

One leader found that the young people enjoyed the study of flowers on a hike. He started to master this subject. Leaders must have contact with young people's interests.

Flame is drawn to flame. The leader should have a burning passion to be of use and to help young people. This attracts.

When a bigger job has to be done, the person is chosen to do it who has shown that he can handle a smaller job well. In Christian Endeavor there is a sort of natural promotion. A good worker becomes a committee chairman. Then he is drafted for union work, and so on.

Marshall Hudson, who organized the Baraca Bible class, trained in Christian Endeavor Society and union and fitted himself for his larger work. Thousands have done the same thing.

To Think About.

Why do we desire to be leaders?
What qualifications for leadership have we?
What sort of leaders does the Church require?

VALUE OF CHURCH TO COMMUNITY.

The real estate dealers know that the Church insures a better class of residents in a community. In many of our new land sites the real estate companies give a lot to the Church to be located there because the presence of a Church makes all other property valuable. There are six points which will help us to understand the real value of a Church to a community.

1. Its fellowship center. Did you ever stop to think that the Church is the only place in a community where all are invited and welcome? The schools invite the children, the Y. M. C. A. invites the boys, the Y. W. C. A. the girls, the Ladies' Aid Society may invite the men, but the Church is the only place in a community that invites all. The Church has a place for father and mother, young people, babies and grandmothers. It is, or should be, the real fellowship center of a community.

2. Organized for good. It is organized to do good to the community, by the community, and for the community, and all have a part in its work; all the places are not of equal importance, but all are necessary. The preacher who preaches the sermon, the teacher who teaches the class, the boy or girl who keeps the records, and all others have a helpful place in helping the world on to Christ.

3. Its moral atmosphere. There is a purer air to breathe where there is a good Church. It is easier to do right and harder to do wrong where you live in a community which upholds the Church. The Church is a sort of a moral stimulant and vital breath to those who go through its portals. One cannot remember all he hears of the sermon, but he is purer and better for being there. Like the little woman who went to Church but couldn't remember the sermon, and the minister wanted to know what good it did her to go to Church if she didn't remember any of the sermon. For answer, she showed him a pile of clean clothes which she had just ironed; she said they had been washed with soap and water, but now they were clean and dry they were better for having had the soap out of them; therefore she was better for having been to Church, although she couldn't remember the sermon.

Too often our neighborhood and our common life are too close to our work and we need a bigger and broader vision. The Church gives us this. One day at least in the week we can think of higher and bigger things. We can remember, through the Church, that we are a part of this big world and God is back of it all. We may be workers together with him. That outlook makes life more worth living.

5. It shapes lives. The Church helps us to train the children and inspire the youth with a vision of life impossible without the Church. In its Sunday Schools and Young People's Societies and all its work, it helps form character in lives of young people which is more precious than gold. There is no greater product of any place than Christian character, and the Church is the greatest force in such production.

6. A place to work. But, then, it is not just what we get out of a thing that counts. It's what we put into it; and the Church gives us a place

to do things and to develop our lives in Christian service. We need to do, as well as learn, and many a worker has gone out into the world to be of world-wide service who had his first opportunity for work and training in a little Church somewhere. Our missionaries go out from communities where there is a Church that has inspired their lives for greater and nobler things of life. The Church gives us a vision and a task which makes life worth while.

KATHRYN V. MURDEN.

Norfolk, Va.

QUARTERLY REPORT.

Report for the quarter ending March 31, 1928, of the treasurer of the North Carolina Missionary Conference to the treasurer of the Woman's Mission Board of the Southern Christian Convention.

Women's Societies.

Burlington	$440.03	
Chapel Hill	10.80	
Danville	2.50	
Durham	86.70	
Ether	6.00	
Greensboro	87.50	
Graham	16.60	
Hebron	8.85	
Ingram	5.00	
Liberty (Vance)	50.00	
Lynchburg	5.00	
Mt. Auburn	15.00	
Monticello	4.00	
Oak Level	3.30	
Piney Plains	5.00	
Pleasant Grove	13.20	
Pleasant Hill	7.75	
Pleasant Ridge	11.00	
Raleigh	40.00	
Randleman	5.00	
Sanford	31.25	
Shallow Ford	10.00	
Shallow Well	10.70	
Shiloh	7.50	
Union Ridge	15.00	
Virgilina	23.77	
Wake Chapel	26.40	
		947.85

Young People's Societies.

Burlington	$100.00	
Burlington, Jr.	20.10	
Durham	27.08	
Greensboro, Jr.	2.70	
Mt. Zion	4.00	
Sanford	3.75	
		157.63

Willing Workers.

Durham	$ 14.00	
Wake Chapel	5.60	
		19.60

Cradle Roll.

Parks Cross Roads	1.45
Total	$1,126.53

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

CONVENTION ADDRESS.

(Continued from Page 5.)

there while the kingdom of God is compelled to limp along at a poor, dying rate. You remind me of a little fellow who got his hand hung in a costly vase. The father came in and saw him; he knew the value of the vase. He tried to get the little fellow's hand out. The mother tried, but of no avail. It seemed that he would have to break the vase. And trying one more time, the father said, "Now, sonny, straighten your fingers out; straight like this, and then see if you can't get your hand out." "No, I can't, said the son, I loose my pennies." Of course, he didn't know the value of the vase; he had rather let it break than let go his pennies. And could it be said that we would let the Church and the Church's institutions go to wreck, break, be no more, just because we will not open our hands and let our pennies, our dollars, our hundreds and thousands go? And next we see our need for—

(4) Spiritual power. And here is the crux of the whole situation. We will never see ourselves as we are; we will never see the needs of our Church in their true sense; and we will never see our resources in their relation to the kingdom and kingdom enterprise as we should until our hearts are stirred, our souls are fired, and our vision is widened by the Spirit of Almighty God. And God is saying to us tonight as we assemble here in the beginning of our Convention, "Tarry ye, tarry ye at Richmond until ye are endued with power from on high." And when He, the Spirit of truth and of power, is come; when He is come upon us, He will guide us into all truth, He will enlighten us, our blinded eyes will be opened and we shall see our resources and we will bring our tithes and our offerings into the storehouse of the Lord, and God will pour us out a blessing such as our hearts shall not be able to contain.

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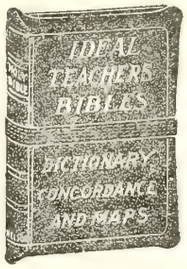

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MONDAY.

ARBITRARY PARENTS.

He was about four, I should judge, and had comee down-town with his mother on the street car. As they got off, he spied one of those machines that holds balls of gum wrapped in black, red and yellow. You deposit a cent, push a rod and—lo and behold—as if by magic a ball of gum drops out into your hand. Can't you see how fascinating it might be to a child?

The little chap had rushed toward it, crying, "Mamma, please give me a penny; I want some gum."

"No!" returned Mother, walking right along briskly.

Perforce her son had to follow, but tearfully he persisted, "Mamma, can't I have just one?"

To which his mother replied brusquely, "I said, 'No'!" and started across the street, with the boy wailing lustily beside her.

Well, maybe Mother didn't have a penny, or possibly she didn't approve of the gum habit for small boys, or she might have been in a great hurry to accomplish her shopping and get back again. But just think back to the days when you were a child—what would such a short, brusqque denial as "I said no!" have done to your emotions? Wouldn't you have felt injured and rebellious? Even now, with an adult consciousness, how do you react when some one makes a short, dogmatic statement, without proof, in refutation of your opinion? It doesn't "set well," does it?

My mother invariably when I pressed her as to an adequate reason for her insistence on my doing something I did not want to do, said, "Because I tell you to." For her, that ended the matter, and many a scolding I received because I sulked afterwards. But to my childish mind it did not seem a sufficient reason for having to do something that I disliked. Now, I would apply the word "arbitrary" to such a statement, and though my vocabulary did not then contain that word, my thought was the same.

I noticed another arbitrary mother on a street car the other day. She ordered her little daughter to come sit by her. The child was sitting quietly right across the aisle, looking out of the window, and the car had few people in it. The child evidently enjoyed being alone—perhaps playing that she was going shopping by herself. Her brow clouded, and she asked, "Why, Mother?" I, too, wondered, and then I heard, "Because I tell you to."

It seemed to me, privately, the only reason the mother could give—she was merely showing her authority in public. The little girl obeyed reluctantly, all her pleasure gone. Tears filled her brown eyes, and she cried softly until her mother threatened to punish her when they got home if she didn't "straighten up."

My sympathy was entirely with the child. None of us like to be ordered peremptorily to do things, and the stronger our personalities, the less we can endure it. Why not, then, be reasonable with the children? Don't deprive them of innocent pleasures for no real reason, and if you have a reason that the child has not appreciated, why not try to explain so that he will understand?

Children are becoming increasingly restive under any restraint, and the more rebellion they store up in their souls while they are little, the sooner they will break away from discipline in adolescent days. But even the tiny ones are surprisingly logical, and while they resent unfairness and arbitrariness, they appreciate justice and fairness quite as much.—*Ethel Peterson.*

TUESDAY.

MY BAPTISM—WHAT?

Text: Ezk. 36:22-27; Acts 10:34-38.

Baptism is not water. The water ceremony is a symbol. It is ritualistic. When did I join the Church? Not when I stepped up to the altar and took my vows of faith; but the Holy Spirit joined me to the Church when Christ came into my heart. When was I baptized? Not when I met the minister at the water and received water on my body at his hands, but when Christ flooded my soul with desire to be His.

It makes no difference whether I am baptized with the morning dews, or sprinkled by the hands of a prelate, or plunged in the river or in the middle of the ocean, it is all nothing unless I am baptized by the blood; unless I have seized the inner meaning of Christian reality and my soul cries to God for His spirit day by day.

Prayer.—Dear Lord of heaven and earth and all mankind, make us new creatures in Thee. And we pray for such a realization of this that we may know and not have to only hope about it. If we cannot say we know, give us courage to trust. It took us a long time to grow up and realize our earthly existence. Give us desire for God and good, draw us to Thy people, give us hate for evil, make us kind, may we consider the good of others, and then we may realize that we are born of Thy spirit. *Amen.*

WEDNESDAY.

ONE WITH CHRIST.

"Buried with Christ in baptism."

Judas was a baptized soul, but he had not been baptized in his heart. It appears that there was nothing in his character that was of the same mind of the Lord. "He went and it was night." And it was the night of his soul that made it so dark to him. He had nothing in heart like that which Jesus spoke of when He said, "I have a baptism to be baptized with which ye know not of," and then straightway began to speak and say that His mission was that of salvation of the world, to rid the world of sin, and affirmed that He and the Father were one and that we should be one with Him and co-laborers with Him. It is only when our spirits cry aloud for Him that we say, "They will be done in us."

So my baptism is a divine act that abhors sin; that craves divine grace.

Prayer.—Our Heavenly Father, as we pray, make our hearts new. Make us new creatures, give us Thy spirit. Give us keen hearing to heavenly words and obedient hearts to Thy calls and Thy fellowship and service. *Amen.*

THURSDAY.

FOR RIGHTEOUSNESS' SAKE.

"Suffer it to be so now, for thus it becometh us to fulfill all righteousness."

This is the argument that converted John and induced him to baptize the Master.

When Adam was told not to partake of the forbidden fruit, he was told it was for the sake of righteousness. Noah didn't want the job of saving the human race, but he was told it was for the sake of righteousness. When Jonah was cast into the whale's belly he was told it was for the sake of righteousness. When Abraham was chosen to lead God's people to Canaan, it was for the sake of righteousness. When God called Moses to lead His people out of Egyptian bondage, he was told that it was for the sake of righteousness. In all these instances, each at first shirked his duty; and now in the climax of instances, when Jesus steps on the scene, John, like all the rest, says: "Please excuse me. Get somebody else." Perhaps it was modesty and unworthiness, but modesty must not shirk. God's work was to be accomplished, so Jesus says, "Suffer it to be so for righteousness' sake."

Are we shirkers? Often we are called to do something—to teach, to pray, to give, to lead a campaign, or something for the Lord—and we say, "I can't; get some one else." Christ says, "Suffer it to be so. It takes all of us to fulfill all righteousness."

One lesson we all need is: to do because Jesus says so, even though there should be but little personal joy in it. The supremest joy in life is the fulfillment of righteousness. In life we suffer a lot of things for the sake of a desired end. There are school teachers, physicians, drug clerks, grocerymen, bookkeepers, lawyers, milliners, etc., perhaps all doing things they do not like, but there is a widowed mother to support, or a sister to educate, or a career to make, or a destiny to shape. In time, these have acquitted themselves proudly. The clerk has become a physician, and the milliner a novelist, or sister has graduated, etc. Everybody is happy. The dove descends. We boys get together and rehearse what a hard time we had and laugh about it, counting all denials and suffering as joy. We suffered it for righteousness' sake.

Prayer.—Our Father, shed the radiance of Thy approval in our way. Give us the spirit and the will to endure hardness as a good soldier for glory sake. Instill in our souls Thy word, give unto us common sense, and turn our consciences to the nicest sensitiveness. Seal our vows to Thee. Give us ears to heavenly wills and enable us all to say we will do anything possible to us for righteousness' sake. *Amen.*

FRIDAY.

MY SIGNATURE.

"Lo! here is my signature."—Job 31:55.

To put our signature to anything carries the entire weight of our character with it. It either forces us or binds us with chains.

Our signature to Christianity binds us to a few things. In the home it is kindness. In business it is honesty. In society it is courtesy. In play it is fairness. Toward the fortunate it is congratulations; toward the unfortunate it is pity; toward wickedness it is resistance; toward the weak it is help; toward the strong it is trust; toward the penitent it is forgiveness; toward God it is reverence. In living, it is service that requires the sacrifice of forsaking all that may be necessary to achieve.

The life that pays is the life that lives the spirit of self-sacrifice, and the call of our life is Jesus. "I give my life for Thee. What hast thou given for me?"

A minister once fainted in his pulpit. He was taken to the anti-room. When he recovered, he said: "Take me back and let me finish." They said, "If you do you will die." He replied, "If I don't I will die." What a vision of duty!

On his last trip, D. L. Moody was taken sick at Philadelphia. He was advised not to continue. It might mean his end. He said, "I know I am not well, but I must go to Kansas City, sick or well. I want to see another city moved for God before I go." He went and died at the meeting.

We are on our Master's business, and His business is to find the lost sheep and bring them home.

(Continued on Page 13.)

Christian Orphanage

REPORT FOR MAY 10, 1928.

Brought forward		$5,347.40
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N. C. & Va. Conference:		
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Harwood Church, Sou. Ohio Con	2.50	
W. T. Dowd, support of children	40.00	
		144.25
Grand total		$5,571.74

It is a great thing to lead one soul from darkness of sin into glorious light of the gospel. I believe if an angel were to wing his way from earth up to heaven, and were to say that there was one poor, ragged boy, without father or mother, with no one to care for him and teach him the way of life; and if God were t oask who among them were willing to come down to earth and live here for fifty years and lead that one to Jesus Christ, every angel in heaven would volunteer to go. Even Gabriel, who stands in the presence of the Almighty, would say, "Let me leave my high and lofty position, and let me have the luxury of leading one soul to Jesus Christ." There is no greater honor than to be the instrument in God's hands of leading one person out of the kingdom of Satan into the glorious light of heaven.—*D. L. Moody.*

(Continued from Page 12.)

He calls us into this service. Will we sign up?

Prayer.—Our Father, intensify our desire to do right and to see the world right, and inspire us to give Thee our troth to live for Thee. *Amen.*

SATURDAY.

Consulting with Christ.

"And they told Him all things, whatsoever they had done, and whatsoever they had taught."—Mark 6:30-34.

We may and we should talk over everything with Christ. This is possible for all of us through the loving ministration of His Spirit.

Mary consulted Him (John 2:3), and so also did the centurion at Capernaum (Matt. 8:5). Mary and Martha sent word to Jesus (John 11:3). The disciples referred a delicate matter to Him (Mark 9:38). Hezekiah spread the letter from Assyria before Jehovah (2 Kings 19:14). After John the Baptist's death, "the apostles gathered themselves together unto Jesus."

Many pray in form only. But we need to have heart-to-heart talks with Christ. The Pharisees said their prayers; but John, whom Jesus loved, consulted Christ, lived in constant fellowship with Him, with the Spirit of Christ abiding in his heart.

If unwittingly we stumble, we can "talk it over" with Christ, and He at once says: "I forgive you." If we are perplexed, He answers: "I will instruct thee." If we have doubts, the Spirit assures us: "O taste, and see that God is good." Our experience with Christ dissolves all doubts, and makes His presence an abiding reality, ever deepening, until we see Him "face to face."—*Rev. A. W. Lewis.*

Prayer.—By one of the parents, asking that we may learn to value more and more the spiritual companionship of Him who is both Counselor and Comforter.

SUNDAY.

The Soul's Hunger for God.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. 5:1-12.

We are not in the world long before we discover that we have many hungers. Almost the first words a little child learns to speak are "I want." As by intuition, our needs are associated with our first knowledge of things.

In the normal life, there are three predominating "hungers." Physical hunger establishes our relation and kinship with the animal creation; then there is hunger of the mind, which sets us apart from animal life; but up and beyond all this, there are hungers of the soul, and here our relation is not established with creation alone, but with the Creator.

Today we should ask ourselves the question: "On what plane are we living?" That surely is a narrow life which thinks only in terms of the things of earth. It is to be feared, however, that many are content in asking, "What shall we eat? What shall we wear?" Were it not better for us to consider the Master's question: "Is not the life more than meat, and the body than raiment?" Today one may cultivate a fine physique, but that never takes the place of reading God's Word; one may cultivate the mind, but that does not take the place of prayer. "A purely intellectual life," said some one, "may be as cold as ice and as ugly as sin." What we really are is not determined by our physique, or intellect, but by our soul's relation to God.—*Rev. Lewis Keast.*

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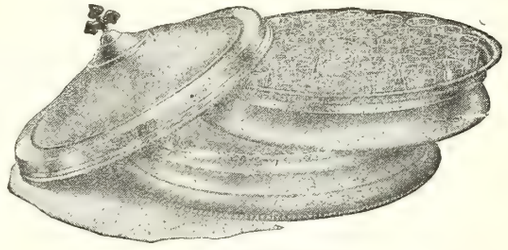

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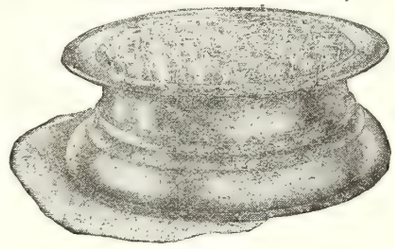

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THE CONVENTION STORY.

(Continued from Page 7.)

Harper, and W. H. Denison, representing the Christian Church, and Drs. Frank K. Sanders, Charles E. Burton and Fritz W. Baldwin, representing the Congregationalists.

Just before the vote was taken on the matter of Christian union, Dr. Jason Noble Pierce, pastor of the First Congregational Church, Washington, D. C., addressed the Convention on "Christian Union." He followed very closely the matters proposed in the report, and his whole-hearted support of the plan no doubt had great influence and weight in the final vote. Several other members of the Congregational Church were present for this discussion and vote, and they all expressed themselves as highly gratified over the result.

Officers Elected.

Dr. Leon E. Smith, Norfolk, Va., pastor of the Christian Temple, was re-elected as President and presiding officer of the Convention; Dr. N. G. Newman, Holland, Va., was re-elected Vice-President; and Dr. I. W. Johnson, Secretary, Suffolk, Va.; Dr. W. C. Wicker, Elon College, N. C., Treasurer, and Mrs. Mary A. Rollins, Suffolk, Va., Assistant Secretary, were all re-elected to their former positions.

Twenty names were proposed for the trustees of Elon College, eight for Bethlehem, three for the Christian Orphanage, seven for the Board of Religious Education, and ten for the Mission Board, from which number the respective board will fill the vacancies occurring on their board at the end of their board year. Dr. J. O. Atkinson was re-elected as Mission Secretary and editor of THE CHRISTIAN SUN. Dr. P. J. Kernodle, Richmond, Va., was elected as managing editor for this publication.

Dr. G. O. Lankford, Burlington, N. C., submitted the report of the Temperance Committee, which declared "Crime in its various forms is an obvious illustration of the economic and moral waste and destructiveness of sin," and called upon the "public press, our courts, our officers, upon Churches, schools and colleges, upon all good citizens, and especially the members of this Convention to exercise a more vigorous effort to further remove the temptation from those who are given to the indulgence of strong drink, and that everything possible be done to safeguard and protect the youth of our land from the curse of this and all other evils."

Merger of Educational Institutions.

Following the disposition of the general plan for union with the Congregational Church, the report of the Board of Education, of which Dr. W. A. Harper, president of Elon College, is the chairman, carried a further merger proposition in regard to the educational institutions of the two bodies. It was proposed that Atlanta Theological Seminary, a Congregational institution, be moved to the Elon College campus. This recommendation was passed by the Convention after an address by Dr. Lewis H. Keller, president of the Atlanta Seminary, setting forth the advantages expected to accrue from the plan. The Convention gave its approval to the combination of the two institutions and referred the details to the board of trustees of Elon College and the board of control of Atlanta Seminary to be worked out jointly.

The present plan is for the seminary to move to Elon College and use the Christian Education Building for its class-rooms. The property now owned in Atlanta by the seminary would be converted into endowment funds, and later on the seminary would acquire suitable buildnigs for its work by purchase of present buildings now owned by Elon or the erection of new buildings, as found best. Dr. Keller predicted that under these favorable circumstances that in a few years this arrangement would build two great institutions at Elon and carry a large and important influence for the united Church. Dr. Keller was the first speaker in the afternoon to refer to the Convention then assembled by its new name—"The Congregational-Christian Church."

Further important features covered in the report of the Board of Education were the proposed campaigns to begin in the near future to pay off the indebtedness of Elon and Bethlehem Colleges and to give Elon College an endowment of one million dollars and Bethlehem College an endowment of two hundred and fifty thousand dollars, and a plan to give the alumni of Elon College participation in the administration of the college by representation on the board of trustees.

FOURTH DAY.

The Southern Christian Convention closed its four-day session here at noon today, after one of the finest programs of its history and a record of great accomplishments. Plans for union with the Congregational Church, the combining of Atlanta Theological Seminary with Elon College, and many other important matters of vital interest to the whole constituency of the Church were legislated during the session.

The evening session last night was given over to a series of addresses, a sort of fellowship meeting celebrating the progress made so far in regard to Christian union, which culminated in an address by Dr. Robert L. Kelly, New York City, executive secretary of the Council of Church Boards of Education. He spoke on the present-day tendencies in education in America and compared them with the projects set forth in the present sessions of the Convention, and found them directly in line with the best thought in educational work of the times. He spoke of the Christian union program passed by the Convention as one of the most remarkable things that had hap-

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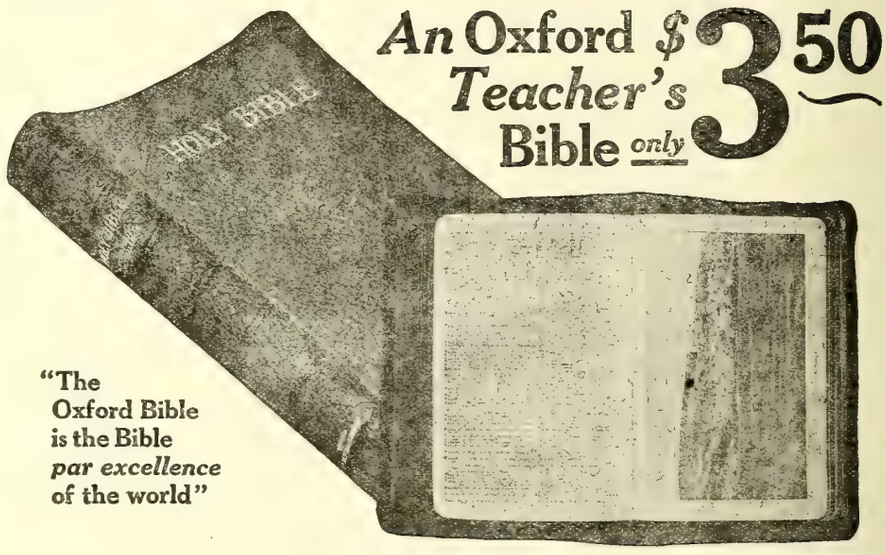

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6 And Ă-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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pened in a long time. He complimented the educational systems of the Congregational Church and the Christian Church as training men and women so as to make this thing possible in this day of narrow sectarianism. He spoke highly of the junior college idea in education which the present session of the Convention was strengthening within its bounds, and mentioned the fact that the Christian Church had given to America the founder of the public school system, Horace Mann, a product of Antioch College, a Christian institution. Dr. Kelly concluded his address by saying that he was expecting great things from the union of the Christians and Congregationalists, and that the whole world would watch this step with keen interest in its development and progress.

Dr. Kelly was preceded on the program by three other speakers. Prof. S. A. Bennett, director of the school of religious education at Elon College, who spoke on "Christian College Preparing Leadership." His address centered around the atmosphere, curriculum, and training facilities needed at the Christian colleges to accomplish this purpose. He declared that a Christian college should be a laboratory of Christian living, that every man and woman on the faculty should be an active Christian as an example of Christian living to the students, that the school should maintain a department of Christian education in which the students are offered courses in Bible and religious education, that fundamental courses in Bible should be given all students, and that a major in the field of religious education offered for those who desire it.

Dr. Lewis H. Keller, president of the Atlanta Theological Seminary, was the next speaker. He first expressed his gratification that the Convention had passed the matter combining the institution which he represented with the Christian institution at Elon College. He declared that while Christ was interested in the multitude, He knew that to establish the Christian religion in the world He must implant His idea firmly in the minds of a few men, and so chose His twelve disciples. Dr. Keller declared that twenty-five earnest young men studying for the ministry would do more good in the world than any four hundred students in any of the colleges or universities in the land not studying for the ministry. "It is the choice groups such as these," he said, "that will control our civilization of tomorrow and save the world."

President W. A. Harper, of Elon College, speaking on "Christian Colleges and Christian Union," said: "In our institutions of higher learning it seems to me that we have three particular avenues of approach. The first method of approach which offers itself to us hopefully is found in courses of study appreciative of the whole idea of Christian union. A second avenue of approach is offered in the form of addresses, open forums and group discussions, but our most hopeful method will be found in definite projects embodying the principles, the teaching and the practices of Christian union. The hope of Christian union is in Christian education, and the hope of Christian education is very largely involved in the Christian colleges. As they shall initiate their students into practical experiences in the field of Christian union, so shall the cause of Christian union take on new life and flourish like the Green Bay tree planted by the rivers of water."

The final session of the Convention this morning was opened by a song service conducted by Rev. J. F. Morgan, and a worship program by Rev. W. C. Hook, Holland, Va. Prof. L. L. Vaughan, Raleigh, N. C., presented the report of the Publications Committee. A suggestion to combine THE CHRISTIAN SUN, official Southern organ, with the *Herald of Gospel Liberty*, official Northern organ, was not approved, as the committee was of the opinion this merger would not benefit either periodical. Following the Publications Committee's report, Dr. P. J. Kernodle, Richmond, Va., made report as managing editor of THE CHRISTIAN SUN and proposed plans for an increased circulation for this paper among the homes of the constituency. John G. Truitt, Norfolk, Va., presented the report of the special committee appointed on men's work in the Convention, and provision was made for a men's organization in the Churches, the purpose of which is to interest the Christian Church men more vitally in their own local Churches, in their sister Churches, and in the general advancement along all lines of service.

The Convention voted unanimously to approve the "Recommendations Relating to the Organic Union of the Christian and Congregational Churches." It was the first time, we suspect, in the history of any denominational group where unanimous action was taken in a matter involving such tremendous consequeces. We rejoice that the aspirations for which the Christians have stood for one hundred and thirty-four years appear now to have taken definite form in suitable action. Of course, the approval was made in the form of a memorial to be addressed to the General Board and the Executive Board of the General Convention. It is hoped that there will be a General Convention called within a year to pass finally upon this matter.

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HORTON.

Mrs. Rufus Horton, a faithful and beloved member of Piney Plains Church, died on the 9th day of April, 1928, at about the age of 66 years. Sister Horton was for a number of years somewhat frail and though she often felt weak and worn she felt it her duty to be in her place at Church almost regularly. She was, I believe, a good woman and we shall miss her at the Church.

She leaves to miss her a husband, one daughter and one son, and other relatives and friends. The body was laid to rest in the Church cemetery to await the resurrection morn, while the soul has gone to be with God who gave it. May the rich blessing of our Lord be with and upon the lonely.

J. LEE JOHNSON.

WYATTE.

Whereas, it has pleased our Heavenly Father to call from an earthly to a heavenly home our beloved friend and member of Long's Chapel Christian Sunday School, Mr. John A. Wyatte; therefore, be it resolved:

1. That we bow in humble submission to His will, knowing that He doeth all things well and for our good.

2. That we follow his good example by always giving our best to His cause.

3. That we offer our heartfelt sympathy to his wife, pointing her to Christ, the Saviour of the world.

4. That a copy of these resolutions be sent to his bereaved wife, a copy to The Christian Sun for publication, and a copy spread on the minutes of Long's Chapel Sunday School.

R. W. BARNETTE.
MRS. W. D. KING,
MRS. J. W. JOHNSTON.

GAMMON.

William Andrew Gammon passed into the life beyond on April 4, 1928, at the age of 80 years, 5 months and 22 days. He was a member of Berea Christian Church, at Great Bridge, Norfolk County, Va., for fifty-six years, and died in the triumphs of a living faith. The body was laid to rest in the family lot near the old home on Friday, April 6th, and the service was conducted by his pastor, assisted by Rev. M. F. Allen, of Newport News. He leaves to mourn their loss his widow, one daughter, one stepson, nine grandchildren, two step-grandchildren and sixteen great-grandchildren. May God bless the ones left behind.

J. F. MORGAN.

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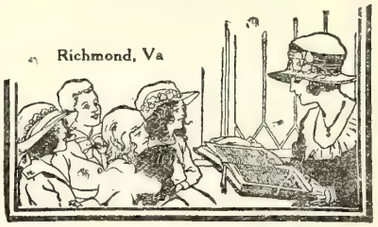

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VOLUME LXXX. RICHMOND, VA., THURSDAY, MAY 17, 1928. NUMBER 20.

THE SUN'S OBSERVATORY

CHRISTIAN UNION.

We record with hearty approval the fine spirit of co-operation and brotherliness evinced by the Congregational Church in its approach to the whole question of union with our denomination. We are honored by the presence in our Convention of a fine group of their trusted and distinguished leaders, whom we hope to hear at this session set aside to consider the matter of Christian union.

Particularly do we rejoice that the Commission on Interchurch Relations of the National Council of the Congregational Church and the Commission on Christian Unity of the General Convention of the Christian Church have adopted the "Recommendations Relating to the Organic Union of the Christian and Congregational Churches" recently published in the periodicals of both denominations.

We recommend that this Convention approve these recommendations and memorialize the General and Executive Board of the General Convention of the Christians to proceed on this basis to consummate the union of our two Churches as set forth in the recommendations which we herewith submit as part of this report:

RECOMMENDATIONS RELATING TO THE ORGANIC UNION OF THE CHRISTIAN AND CONGREGATIONAL CHURCHES.

The undersigned representatives, appointed from the Commission on Interchurch Relations of the Congregational Churches and the Commission on Christian Unity of the Christian Church, believe that the hour has come when, in the interest of the kingdom of God and of the larger usefulness of their respective denominations, these two communions should immediately take steps toward an organic union.

We, therefore, recommend to our respective commissions and, through them, to the National Council of Congregational Churches and to the General Convention of the Christian Church:

1. That each of them, at the earliest possible date, take action endorsing an organic union between the Congregational and Christian Churches.

2. That the basis of this new relation shall be the recognition by each group that the other group is constituted of the followers of Jesus Christ. Each individual Church and each group of Churches shall be free to retain and develop its own form of expression. Finding in the Bible the supreme rule of faith and life, but recognizing that there is room for wide differences of opinion among equally good Christians, this union shall be conditioned upon the acceptance of Christianity as primarily a way of life, and not upon uniformity of theological opinion or any uniform practice of ordinances.

3. That the autonomy of each local congregation and the right of each individual member to follow Christ according to his own conscience shall remain undisturbed.

4. That the United Church shall, for the time being, be called "Congregational-Christian," allowing each local Church to continue the use of its present name if it so desires.

5. That as soon as this proposal shall have been ratified by the official bodies of the two organizations, a committee of equal number from each communion, adequately representative of the major interests and territory of each denomination, shall be appointed to study the whole situation carefully and to recommend a plan for the complete unification and management of their enterprises and program of work. In the meantime, every possible step should be taken by the two commissions to promote mutual acquaintance among the two constituencies and to canvass the practical questions involved in a merger.

6. That as soon as possible after the joint committee provided in the preceding paragraph is ready to report, a general convention, including the two bodies, shall be arranged, at which the report of the committee shall be acted upon. For this joint convention, the executive committees of the two denominations shall make all arrangements.

7. The commissions recognized that numerous practical details will be involved. They are confident, however, that being united in purpose, no insuperable obstacles will appear, and therefore propose that the two bodies go forward in mutual confidence.

FRANK G. COFFIN,
LEON E. SMITH,
For the Commission on Christian Unity.

FRANK K. SANDERS,
CHARLES E. BURTON,
FRITZ W. BALDWIN,
For the Commission on Interchurch Relations.

L. E. SMITH, *Chairman,*
W. A. HARPER, *Secretary,*
WARREN H. DENISON,
Committee of the Southern Christian Convention.

Adopted unanimously by the Southern Christian Convention May 3, 1928, at Richmond, Va.

BOARD OF POLITY AND FINANCE REPORT.

Following is the report of the Board of Polity and Finance to the Southern Christian Convention, Richmond, Va., May 1, 1928, including recommendations by heads of departments and Executive Board:

1. There shall be appointed by the President of the Convention at each session thereof a "Board of Finance," consisting of not less than three or more than five members.

2. Said board shall elect its own officers and shall hold meetings whenever called by its chairman.

3. Said board shall prepare and submit to the Convention at each session thereof, statements of all estimated receipts and expenditures for the succeeding [illegible], shall make assessments for, and allocate payments to the different enterprises of the Church, submit the same to the President of the Convention for his approval and also to the Convention for its approval and perform such other duties as may be prescribed by the Convention. The presidents of Elon and Bethlehem Colleges, the superintendent of the Orphanage, and the chairmen of the several boards, commissions and committees of the Convention shall submit to said Board of Finance each year a full and complete statement of its financial needs for the ensuing year.

4. Said board shall have authority to select some suitable person, at a salary to be agreed upon, whose duty it shall be to visit the several Conferences represented in the Convention, present the needs of the Church and make collections to meet the same.

5. That the apportionments for 1928-30, annually, be $25,000, to be distributed as follows:

Superannuation	$ 3,000
Convention	2,000
Publications	4,000
Convention obligations	12,750
Undistributed	3,250
Total	$25,000

That the benevolence offering shall be $113,500 annually, to be distributed as follows:

Missions	$ 45,000
Orphanage	30,000
Colleges	34,000
Christian Convention	4,500
Total	$113,500

That the Mission Board and Orphanage have annual offerings Easter and Thanksgiving, respectively; access to the Sunday Schools for monthly offerings, and to individuals at any time.

That the colleges have quarterly Sunday School offerings and access to individuals at any time.

That the Board of Christian Education have access to Sunday Schools and Christian Endeavor Societies and to the Sunday School and Christian Endeavor Conventions.

That the Church year for instructional purposes be divided as follows:

January—Interdenomination co-operation.
February and March—Foreign missions.
April—Evangelism.
November and December—Orphanage.

(Continued on Page 5.)

NOTES-PERSONALS

Bro. G. D. Hunt announces in this week's SUN that the memorial service for New Hope Christian Church, Alabama Conference, will be held on the fourth Sunday in May instead of the fourth Saturday, as formerly. All interested please note the change.

Bro. George Brannon and family and Misses Hart and Stout, of our Sanford Church, were visitors to the college on Sunday. They came especially to hear the pipe-organ played, but, sad to say, the current was off that day. It is hoped that they will come again.

Trustee Joe W. Stout and family were visitors to the college last week. Bro. Stout will be remembered as the builder of Elon College. He is a general contractor of wide reputation and has just closed a large contract for more than $1,000,000 of school buildings in the city of Atlanta.

Dr. W. W. Staley was a visitor to the college on Tuesday, on his way to the Congregational conference of the Carolinas, which met in Asheville on Wednesday of last week. Rev. H. S. Hardcastle, Dr. C. H. Rowland and Miss Pattie Coghill also attended the Congregational conference.

The Organ Guild of North Carolina Professional Organists met in annual session at Elon College on Monday, the 7th. That evening Mrs. Lockwood, of New York City, gave a concert on the Skinner organ. The reputation of this organ continues to grow. People come from far and near to hear it played.

We begin a new department in THE CHRISTIAN SUN this week. It is entitled "Christian Church Men," with Rev. John G. Truitt, chairman of the Committee on Men's Work of the Southern Christian Convention, as editor. It is hoped and believed that this will become one of the strong departments of THE SUN.

Dr. C. W. McPherson, Burlington, has just been elected president of the Medical Society, County Divisions, of North Carolina. This is a great honor, but one richly deserved. Dr. McPherson is a prominent layman in the Burglington Christian Church and interested in all the work of our denomination.

The proofreader last week put the acting editor of THE SUN in an embarrassing position when he made him refer to the action respecting the union of Congregational and Christian Churches as "suspicious" rather than "auspicious." Let us repeat that we consider the unanimous vote of the Southern Christian Convention for union with the Congregationalists an *auspicious* matter.

Rev. Joseph E. McCauley, 124 Thirtieth Avenue, North, Nashville, Tenn., who graduated at the head of his class in the divinity school of Vanderbilt University, Nashville, Tenn., last year and who has been doing post-graduate work there this year, has decided that he will return to the pastorate of the Christian Church for next year. Brother McCauley is a consecrated, earnest man and is thoroughly prepared to render splendid service in the ministry. Any Church that may be in need of a pastor would do well to get in touch with him.

Rev. J. H. Dollar, a graduate of Elon and of Vanderbilt University and who has been teaching in the Birmingham-Southern College, Birmingham, Ala., the past year, has decided to take up work in the active pastorate of our denomination. Bro. Dollar comes of a family of preachers who have made history for the Christian Church in the far South. Any Church would be fortunate to secure his services.

Miss Helen Stearns, who for several years has been professor of religious education in Elon College, has been chosen as general superintendent of the week-day religious work of the city of Dayton, Ohio. This is one of the most important positions in week-day religoius work in the United States. This is an honor to Prof. Stearns to be called to this position, and it is an honor to Elon that one of its professors should be sought for this important post.

Dr. Atkinson is expected to return to his office around the 18th of May. He is leaving Florida on Monday, the 14th, and will visit friends in Wake County, N. C., and then go on to Eastern Virginia, where he will confer with Bro. Darden, acting Mission Secretary, and reach his office at Elon the latter part of next week. He will certainly be welcomed in his office, and all of us will rejoice that he is back at his post of duty and service again.

Bro. C. J. Strickland writes that he is resigning his position with the Ford Motor Company this week to take up evangelistic work. He is a son of Deacon A. P. Strickland, of Mt. Gilead Christian Church, in Franklin County. Bro. Strickland is the author of a book entitled "The Storage Battery," a book that is having a wide sale among those who are engaged in the automobile business. THE CHRISTIAN SUN wishes for him every good success in his evangelistic efforts.

President Lewis H. Keller and Dean G. Floyd Zimmermann, of the Atlanta Theological Seminary, and Dr. J. Edward Kirbye, of the United Church of Raleigh, were visitors to the college on Monday. Dr. Kirbye was on his way to Asheville to attend the Congregational Conference of the Carolinas. President Keller and Dean Zimmermann were here working out with the faculty of religion in Elon College a curriculum for the Atlanta Theological Seminary and the college for next year.

The Atlanta Theological Seminary will offer a fine opportunity to ministers who are actively engaged in pastoral work and who live within automobile distance of Elon College. Such pastors will be given free tuition and $100 a year, and they will be privileged to carry on their pastoral work and work for the divinity degree at the same time. It is expected that a great many active pastors, not only of the Christian and Congregational denominations, but of other denominations as well, will avail themselves of this rare privilege. Will those who are interested write President Lewis H. Keller, 1032 Stewart Avenue, N. W., Atlanta, Ga.

FIELD NOTES.

We had very beautiful Mothers' Day services Sunday. The music was exceptionally good. We are to have a called meeting at Damascus Church Saturday, at which time we are to discuss the advisability of building a new Church. These people are wide awake and giving me splendid support.

E. B. WHITE.

Dendron, Va.

BIRMINGHAM LETTER.

Members of the Christian and Congregational Churches living in Birmingham enjoyed a delightful evening together at the Y. M. C. A. cafeteria Friday, April 20th. The cafeteria was reserved for the occasion, and in spite of the downpour of rain, about thirty enthusiastic people were present. Bro. Jesse A. Dollar was in charge of the program, which included a delicious meal, music, games, and short talks.

Up to this time two Sunday afternoon services were being held each month in which both Congregationalists and Christians participated. These meetings were held for a while in the auditorium of one of the office buildings in the city, but the Y. M. C. A. has gladly consented to the use of their auditorium.

At this Friday evening affair the discussion of services every Sunday arose and we are now having preaching services every Sunday morning. A splendid spirit has prevailed all along and the work is progressing slowly, but surely. Bro. Dollar preaches occasioinally; Rev. McQuarrie, of Atlanta, of the Congregational Church, is present two Sundays each month, and others have been with us. Dr. Fisk, of Ohio, was here a short time ago. As the work moves along we are looking forward to the organization of young people's work soon.

PRESSLEY INGRAM.

RURAL PREACHER.

I have just read the letter by Rev. E. M. Carter in April 26th issue of THE SUN and was very much impressed with the slogan which he quoted, "Christianity in America will win or lose with the rural preacher." Bro. Carter also said that 85 per cent of the leaders in all constructive lines come from rural districts. Supposing that these statements are true—and we believe they are—what is the Church going to do? The responsibility is 100 per cent on the country preacher.

The Christians, for about seventy-five years of their early history, seemed to believe this slogan, and actually practiced it by concentrating their efforts in the rural districts. Then our Churches were pastored by ministers who made each Church a strong community center.

Later, we became interested in building in the city, and in our enthusiasm to build in these financial centers we have neglected the country Church. I believe, Bro. Editor, that we must renew our interest in the country Church, around which the political, social and Christian leadership of this nation is reared.

Ether, N. C. W. H. FREEMAN.

HIGH POINT NEWS.

On Sunday, May 6th, a community singing was held at the First Christian Church, High Point, N. C. Several Churches were represented and the Church building was crowded with listeners. We enjoyed it immensely and feel that the Churches are all benefited by such gatherings. The singing was held in the afternoon, our regular Church service being held in the morning. Our pastor, Rev. J. M. Allred, preached a splendid sermon from the life of Joseph, taking for his subject, "Bringing in Souls," which seemed very fitting at this time, since it is planned to begin a series of meetings which, to use our pastor's words, "we hope to have a revival."

If any of you find it possible to attend any of these services or any of our regular services on the first and third Sundays of each month, do so, and if not, pray for the Church that it may have a revival such as it has never had but so sorely needs, and that it may be a fair representative of Christ and our denomination here in High Point. This Church is located on the corner of West Green and Tryon Streets.

MRS. M. D. WOODELL.

CHRISTIAN CHURCH MEN

REPORT OF MEN'S WORK COMMITTEE.

The demand for a men's organization in our Church has been steadily growing for many years. Several local Churches have developed men's organizations, some of which are having careers, others have failed to function for any length of time. But the need for a real, live men's organization in every local Church steadily increases, and along with this need is the greater need of combining strength of the entire manhood of our Church. Your committee came to its task with humility because it saw the seriousness and bigness of the attempt to formulate some organization which would begin to lead Christian Church men into a united fellowship and service commensurate with the demands of the Church and the commands of Christ.

From the very first meeting of the committee we found ourselves confronted with a long line of questions, and many of them important: "What shall be the name of a men's organization that will appeal to all, be easy to announce in Church, understandable, and expressive of just what is meant?" "Can an organization be simple enough for all types of Churches to find it workable, and yet complexed enough to hold its place in the larger Churches?" "What shall be the purpose of a men's organization?" "How shall it accomplish that purpose?" "And will it be but another organization thrust upon an already overorganized Church?" "Will it be all-inclusive in the type of work it undertakes, or specifically set itself to some one task?" "Are there not dangers of driving the Church into some one direction to the detriment of some other field of service?" "What are other Churches doing?" "What are the women doing?" "And how are they doing it?" These are but a few of the questions which confronted the committee, but they are enough to show that the committee had a tremendous task before it.

Your committee met and implored divine guidance in the matters at hand, set itself to the task of finding out how the other denominations of the country were solving the problem, and of observing if possible the strength and weakness of their organizations and programs. Organizations within our Church were studied, both men's organizations and women's organizations. Their strength and weaknesses were sought out as far as possible, and then the committee began to draft results of their study. Counsel was sought from all sources among our leaders, both of men and women. Your committee has drafted its final work, and while it does not begin to claim any perfection for its propositions, it does believe that it has for your consideration a working and workable basis upon which this Convention may seek to set the whole manhood of the Church behind its every enterprise.

We recommend in the first place the following general bases of organization:

1. Name—Christian Church Men.

2. Purpose—Interest.

(1) Interest the Christian Church Men more vitally in their own local Churches.

(2) Interest the Christian Church Men more vitally in their sister Christian Churches.

(3) Interest the Christian Church Men more vitally in general advancement along all lines of kingdom service in the Christian Church.

(4) To the end that the entire manhood of the Christian Church may be placed more definitely back of every enterprise of the Christian Church.

3. Methods—(a) Organization.

(1) The organization of a local unit of Christian Church Men in each Christian Church to meet monthly.

(2) The organization of a district of Christian Church Men to meet quarterly.

(3) The organization of a conference of Christian Church Men to meet annually, preferably in April.

(4) The organization of the Christian Church men of the Southern Christian Convention to meet biennially, preferably in June.

(5) The organizing of boys' work as a component part of the Christian Church Men.

(6) The election of a leader in each organization of Christian Church Men as a leader of said organization and an agent through which any other organization or agency may work in a given organization; as a leader of a local unit, a district, a conference, and a convention.

(7) The appointing by the president of the convention of a committee of five to further the work of Christian Church men, the chairman of which committee to be the convention leader of Christian Church Men.

(b) Information.

1. Instruction in the local unit emphasizing worship, fellowship, stewardship, evangelism and missions.

(2) Informational and inspirational addresses.

(3) The developing of a literature, the use of the press, and a page in THE CHRISTIAN SUN.

(c) Co-operation.

(1) Working together in developing a strong local Church.

(2) Planning for larger co-operative work in quarterly sessions.

(3) Co-operation in widest kingdom reaches.

4. Field—The World.

(1) Missions—home and foreign.

(2) Education—secular and religious.

(3) Welfare—children and aged.

(4) General—convention and publication.

We recommend that each Church organize its men under the above name, purpose and plan, fitting the particular needs and requirements of the local situation into their organization; we would suggest the following general outlines of organization:

1. Name—Christian Church Men.

2. Purpose—Same as that written above.

3. Officers—Leader, assistant leader, secretary, treasurer.

4. Meetings—Monthly.

5. Members—Christian Church Men as the organization itself may elect.

6. Study courses—Prescribed by the committee of five.

7. Dues—Such as may be determined upon, a certain portion of which going to the committee of five for expenses.

8. Boys—Organized under the auspices of the Christian Church Men.

Respectfully submitted,

JOHN G. TRUITT, *Chairman.*
W. H. BOONE.
W. A. HARPER.
J. M. DARDEN.
JESSE F. WEST, JR.

BETHLEHEM'S SUPPORT.

At the recent session of the Southern Christian Convention, held at Richmond, Va., during the discussion of the report of the Committee on Education, there was considerable discussion on one section of the report, viz: the section referring to Bethlehem College.

Having been born, and lived for many years, in the vicinity of Bethlehem College, and for years having been a member of the Alabama Conference, I believe that I am somewhat familiar with the situation as it exists regarding Bethlehem College and its relation to the Southern Christian Convention. I think that most of the delegation at the Convention are readers of THE CHRISTIAN SUN; hence all who were there and heard the discussion of the committee report are entirely familiar with the matter which I am about to discuss, and I feel that probably I can make it sufficiently clear to be understood by those who were not present.

For several years there was a feeling amongst the leaders of the work in the Alabama and Georgia and Alabama Conferences that there existed a need for a junior college, located somewhere in the bounds of those Conferences. The matter was presented to the Convention for discussion, consideration, and if deemed wise, permission for its establishment and the Convention's approval of same. After a discussion, the idea was approved by the Convention and a committee appointed to work out plans for the financing of same.

While the idea originated in those Conferences, it was naturally understood that if approved by the Convention that it would receive the necessary encouragement and financial support to make it a success. It seemed from the discussion on the floor of the Convention that there was some difference of opinion as to whether the enterprise had received the encouragement and support due it and to which it was justly entitled; some thinking it had, others taking the view that it had not. A fact which is very evident to all who are at all familiar with the circumstances as they exist at the present time, Bethlehem College and its future is facing a very serious crisis. In my opinion, there are several facts which have contributed to the present condition of things. The first fact to which I would allude, and to which I refer simply as a factor having a bearing on the present situation in a financial way only, is, to me, a serious mistake was made in locating the college where it is. There are some who were very strongly of the opinion at the time that the selection of the location that was made was a mistake, and events following that selection seemed to confirm that opinion. If it had been located at or near some larger town or city, citizens surrounding the location, outside of our own denomination, would have been interested in its success as a civic proposition, as well as an educational institution, and would have contributed much more liberally, I believe, to the support of the institution than has been or will be the case in its present location. It is true that, from an educational standpoint, the institution probably is as capable of doing good work located where it is as it would have been at such place as I have suggested; but it is also unmistakably true that no institution, located wherever it may be, can do its most successful work educationally without being adequately supported financially.

In the discussion on the floor of the Convention the point was raised that the Convention had not stood by the college financially. Of course, we all know, when we stop to fully consider the matter, that the Convention, as such, cannot support the college or any other enterprise of the Church in a financial way, but can only suggest and lay plans,

(Continued on Page 7.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FLORIDA—WITH OBSERVATIONS.

(Editorial Correspondence.)

By the time this writing greets the reader through THE SUN, the writer anticipates being at home again with the joy of health and service tingling through his body. Summing the situation up, he attributes his return to full health and strength to two factors especially, namely: diet and sunshine. Dr. J. E. Rawls, of Lakeview Hospital, Suffolk, Va., told the writer once that the medical world was coming more and more to a vegetable diet; that people ate too much meat and too few vegetables, and, furthermore, declared Dr. Rawls, "If patients who get sick and go to hospitals would learn that the things they eat to help them get well are also the very best things to eat to help they stay well, they would be better off. Now we never prescribe meats and heavy diets for sick folks; and if well ones would take the same prescription they would not get sick so often and so much."

Now, what Dr. Rawls was preaching at Lakeview, these people at Florida Sanitarium are practicing to the limit. I arrived here bent over a stick with acute rheumatism, blood pressume down to 104, and other general debilities too numerous and insignificant to mention, February 3rd. Well, they have not allowed me a mouthful of fish, flesh or fowl since, and never one drop of "glorious" (or inglorious) coffee. (I tried in vain to bribe a nurse with a dollar to get me one cup of coffee when I first came—nothing doing.) Well, I lost that cane long ago, and only carry one now as a mark of pride, and my blood pressure is pronounced normal, and some days I walk around four or five of these Florida lakes. If I stay here much longer I believe I could walk around a hundred or so of them in a day. One county near here has 1,400 lakes, they tell me. Fact is, you have to be careful how you walk or ride down here, or you will plunge into a lake before you know it.

Well, this diet—vegetables, and then some more vegetables, cereals, nuts, raisins, figs, eggs, milk, grapefruit and orange juice. Back out way, when you are served orange juice they bring you about three spoonsful in a small glass. Here they bring you a gobletful at a time, any and every meal, and all between meals if you call for it. I see from a medical analysis, by the way, that a glass of orange juice contains three-fourths as much food value as the same quantity of milk, and is much better for some systems and stomachs than milk. And the same medical analysis shows that spinach is about the most wholesome and best body-building and blood-purifying vegetable that grows. Everybody ought to eat spinach. It is delicious when cooked right and served with butter, and is most easily digested. A friend who was here this spring writes me today: "Come to see us when in New York; we will give you spinach and a regular Florida Sanitarium diet." Now, that is business, and I accept here and now. That is exactly what my good Dr. Rawls, of Lakeview, was talking about—"Eat when you get well the things you ate to help you get well." And cereals! They have "57" varieties of cereals here, more or less, and they are all good and wholesome—except some! This morning's breakfast menu card is before me. It runs true to form and custom, and is like this: "Bananas, grapefruit, baked apples, steamed figs, prunes, rolled oats, cream of wheat, grapenuts, puffed rice, poached eggs on toast, baked potato, hot or cold milk, Postum, buttermilk, malted milk, graham crackers, cornmeal pones, nut butter, creamery butter, honey"—and so on, a few more of the same sort. Well now, folks do get well on that sort of diet. This is a Seventh Day Adventist sanitarium, and it is against their religious faith to eat meat themselves or to aid or abet others in eating it. What other doctors are advising us to eat when we get sick, these doctors make you eat it—or go elsewhere. They practice what others are preaching. No wonder they are the most successful sanitarium builders and managers in this country. They believe religiously in a vegetable diet, and prove the value and virtue of their religion by practicing what they believe and preach.

Another thing they believe in is sunshine. There is value and there is virtue in sunshine. That is why the good God made it so abundantly. We Southern people especially seek to avoid the sunshine. Why, they have it "canned" down here, and if you are too feeble or too indolent to go out in the great open and get it free of charge they sell it to you at so much per. I bought it three times a week for some weeks after I first came here at one dollar per can, and I would consume the whole can in ten minutes. The technical name when thus served is "quartz rays" and "diathumal," but it is just canned sunshine. So they bathe you in real sunshine if you are well enough to get out in it, and if you are not they take you into a room and dip you into a can of it. The moral is "get sunshine." Sunshine has healing qualities that many and much of the best medicines haven't. So the world needs to move out into the sunshine and get baked and burned in good old farmer fashion. Well, believe me, the Adventists have gone to nature, and to nature's God and gifts to get the secret and the practice of the healing art. And so their sanitariums increase in number and are filled to capacity.

Florida is one of God's richest gifts to this great nation. Here "summer spends the winter" and the great open lures one back to health and happiness. The writer used to know a man who loved his "dram" so well that he was want to say, "It does seem to me that everybody would get drunk occasionally." I did not agree with him, but his logic and language come across the years to me now. "It does seem to me that everybody would come to Florida occasionally." And if they are tired, sick, worn and need repairs, I would advise them to come to the Florida Sanitarium and be happy while nature's methods and the art of healing here brings them back to full strength and health.

J. O. A.

UNITY AND UNION.

Unity is the state of being one; union is the act making one. Jesus prayed for unity. He knew that if His people were one they would unite. Unity must come before union. Unity is a heart condition; union is organic. When Protestantism is one in spirit it will become one in fact. Some of the matters connected with Church union may be studied in a simple way.

It is a necessity for the salvation of the world. Jesus prayed "that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me" (John 17:21). The world will not believe till the Church is one. Some will believe as the Church now exists, but the world will not believe till the Church is a unit in its spirit. Unity is a necessity for union, and union is a necessity for the salvation of the world; and Jesus came to save the world because "God so loved the world."

The motive must be the same motive that was in God to give His Son, and was in His Son to make that prayer for the unity of His people. The motive must not be to make a larger Church, a richer Church, a power that can control the world's governments, education and social life—it must be the inner desire to save men. Churches must come to the point that they lose themselves in the cause of Christ. Competition must cease. Co-operation must be sincere. One denomination must want to see the other denominations prosper as well as its own. The motive must be spiritual, not educational, social, commercial or political. Our Church must fade into the kingdom. It takes religion to reach that point.

The difficulty to reach unity is great. History, prestige, numbers, wealth, theology, all loom large when the question of unity is raised; still greater when the question of union is named. Leaders might lose their position, educational institutions might go out of existence, literature would change, writers lose their place in the world of print, difficulties multiply in the study of the question. To remove the crooked roads and make the path to union straight is a huge problem. Achievements of centuries, pride, love for present organizations, work already begun, stand in the way of coming together as one in Christ.

The purpose of union is the removal of all differences, all hindrances, all mistakes, and the united work of the whole Church in the proclamation of the gospel in the spirit of Jesus Christ. "Preach the word," point sinners to the Lamb of God who taketh away the sin of the world. It is not our Church; it is Christ's Church. The purpose of unity is union, and union can come in no other way.

The victory will come when all Churches lose themselves in the kingdom. It will come. "Every knee shall bow and every tongue will confess." The steps already taken toward ultimate union of the Congregational and Christian denominations, and the recent approval of Church unity taken by the Methodists at Kansas City, May 11th, indicate a growing desire for union. Dr. Marsh hailed the move as "one of the most significant things done by any religious body in a long time." The division of territory and the co-operation of mission boards in foreign fields point in the same direction. When the necessity is more keenly felt, and the motive is more in ac-

cord with the prayer of Jesus, and the difficulties are more fully removed, and the purpose becomes a consuming passion in the Churches, the victory will be won. It will never be won by the head—it must be done by the heart.

CHRISTIAN CHURCH MEN.

A forward step, fraught with splendid promise for future progress for the Christian Church, was taken by the Southern Christian Convention at its recent session when, acting upon the report of its Committee on Men's Work, it unanimously passed the report which is printed in full in this issue. It is hoped that every man in whose hands this issue of THE CHRISTIAN SUN happens to come will read the report of that special committee and ponder it carefully.

The women of the Christian Church since 1912 have been making splendid progress in supporting the cause of missions. They have wrought a splendid work and are entitled to all honor and praise.

The men of our Churches are in the same attitude of disorganization now that the women of our Church were in sixteen years ago. The Southern Christian Convention has realized this for some time and has provided, in adopting the report of its special committee, a way out and also a way up and onward.

The purpose of the organization, to be known as "Christian Church Men," is to interest the men of our Churches more vitally in their local Churches and sister Churches of the Christian denomination, and in the general enterprises of the Christian Church to the end that the entire manhood of our denomination may be placed definitely back of every enterprise of our Church.

The organization that has been prescribed is very simple. It is straightforward and business-like and will appeal to men who look at a problem with business-like directness.

Sixteen years from now let us hope that the men of the Christian Church will have done a work for the kingdom of God in our midst comparable to the achievements of the women of our Church for the cause of missions. There is no reason why this should not be the case.

The Christian Church men, from now on, are to have a special page in THE CHRISTIAN SUN, and Rev. John G. Truitt, chairman, is to be the editor of that page. In this issue of THE SUN we begin that department, and under it print as the first item th reeport of the committee, of which Bro. Truitt was the chairman, as submitted to and adopted by the Convention. Hail, Christian Church men; hail, and God prosper you in all your ways. W. A. H.

WILL WE UNITE?

By Rev. Roy C. Helfenstein, D. D.,
Pastor People's Christian Church, Dover, Del.

The question has been asked of Christian Church pastors hundreds of times the past week, "Will the Christian Church and the Congregational Church unite?"

The answer is: "It all depends upon how Christian the Christian Church is—how Christian are the pastors? how Christian are the denominational officers? how Christian are the men and women of the local Churches?"

If we are Christian enough to do our part in answering the prayer of Christ, "that they might be one," we will unite. If we are Christian enough to act as we ourselves have all so often prayed, we will unite. If we are Christian enough to be willing to give up some of our secretarial positions, we will unite. If we are Christian enough to recognize that Congregational Church Christians and that the teachings and principles of the Congregational Church are just as Christian as our own principles and teachings, we will unite.

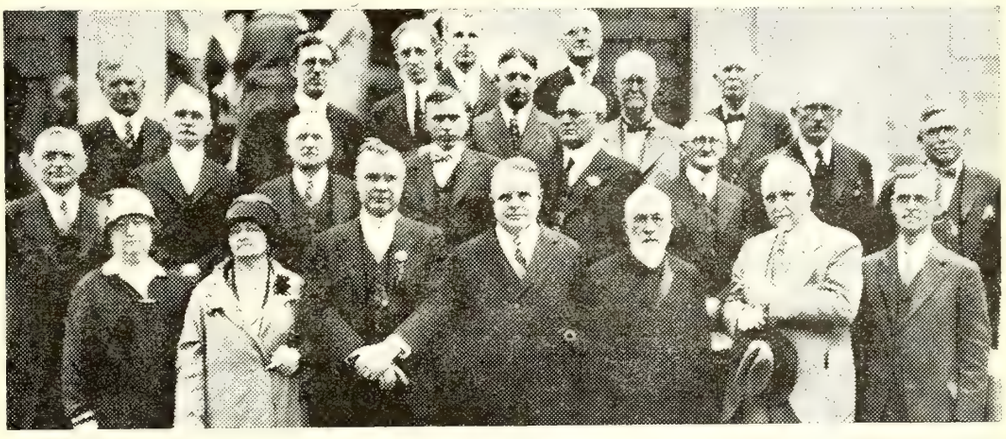
The Congregational Church is ready to unite. Is the Christian Church ready? My hope, my prayer and my conviction is that the Christian Church is ready. There is no longer excuse for our being two separate denominations when the years of separateness have brought us so close together in spirit, in idealism, in teachings, in polity, in Christian liberty and Christian service. God forbid that any pastor of the Christian Church shall be guilty of grieving the Master's heart by opposing this proposed union between the Congregational and Christian denominations. It has been often declared that "if the ministers would get out of the way, the laymen of the Churches would speedily effect union between the denominations of kindred ideals and faith." If that be true, then in the name of God, ministers, let's refuse to say a word against union. But, better than that, let us pray for it, talk it, and promote it. Personally, I believe that ninety laymen out of every hundred in the Christian Church would vote for union right now. And the only pastors who would not vote for it are those who do not know what a fine Christian body the Congregational Church is, or those who have not mingled with the ministers of other denominations and learned the joy of interdenominational fellowship, or those who are afraid that such a union might interfere with their ministerial preferment. But I do not believe we have many such ministers in the Christian Church.

The ministers of the Christian Church are broad-minded, Christian-hearted men of God, and I believe that ninety-nine out of every hundred ministers in the Christian Church will vote for union with the Congregational denomination. Read again that challenging statement from the Commission on Union with the Congregational Church appearing in last week's CHRISTIAN SUN. Read again what Dr. Coffin has said. The challenge comes to every minister and every man and woman of the Christian Church to pray now, to talk now, and to work now in the interest of this great cause. Let us not wait until the General Convention meets before we begin to act. Let every Church in the Christian denomination that believes in uniting with the Congregational Church on such a splendid basis as announced in our papers last week, let every such Church take action on this matter and send in a memorial to the President of the General Convention, to the effect that such and such a Church has voted unanimously in favor of the union. Think what an effect it would have upon the General Convention if a large number of our Churches would thus express themselves now! Pastors of the Christian Church, the privilege is yours of leading your Churches in this movement, and getting them to line up for union and for God.

"Who knows but that you have come to the kingdom for such a time as this?"

Will we unite? Again I repeat: "It all depends upon how Christian the Christian Church is." The Congregational Church is ready. God grant that we may be, too.

In connection with the preparation that is being made for the forthcoming quadrennial meeting, making the twentieth anniversary of the Federal Council of Churches, information is being assembled as to the extent of Church co-operation conducted through interdenominational ministers' organizations. Every minister who reads this paragraph, who is a member of an interdenominational ministers' organization, is requested to send to Secretary John Milton Moore, 105 East Twenty-second Street, New York City, the names and addresses of the president and secretary of the organization with a brief statement of the interchurch activities in which it engages.



CONVENTION OFFICERS AND VISITORS.

BOARD OF POLITY & FINANCE REPORT.

(Continued from Page 1.)

May and June—Home missions.
July, August, Sept. and Oct.—Education.

6. Individual collections may be made by the president of the colleges, superintendent of the Orphanage and the chairman of any board, commission or committee at any time, but all such collections so made shall be reported to said board and considered by it when making its apportionments.

7. Collections may be taken by the Sunday Schools of the Churches for the Orphanage, for missions, for any other agency of said Church; but the amount of such collections shall be reported to said Finance Board by the agency receiving the same, and shall be considered by said board when making its apportionments.

8. The Convention Treasurer shall submit, whenever required by chairman of said board, full and complete financial statements and shall also submit to the Convention full and complete annual statements. Said statements shall show amounts collected from actual amounts unpaid by each Conference.

9. All payments made to the several agencies of the Convention shall be by draft on the Treasurer signed by the President of the Convention and countersigned by the Secretary of the Convention.

10. No debts shall be contracted beyond allotment by any board, commission or committee of the Convention without the approval of said board of finance.

11. All rules or regulations of the Convention in conflict herewith are hereby repealed.

CONTRIBUTIONS

SUFFOLK LETTER.

After the Richmond Convention I went with Dr. C. H. Rowland, in place of Dr. G. O. Lankford, who was detained by another meeting, to the nineteenth annual meeting of the Congregational Church, which met in Asheville, N. C., May 9th to 11th. Miss Pattie Coghill also attended that conference. It was a meeting of the representatives of the Congregational Churches in the Carolinas, and was of interest to the Christian Church, as these two denominations are moving toward a closer unity and it may be union. Dr. Rowland, Miss Pattie Coghill and I represented the Southern Christian Convention at this conference.

Dr. C. H. Rowland and I, in his car, left Greensboro, N. C., at 9 o'clock Wednesday morning, May 9th, and reached Asheville, N. C., at 7 o'clock that evening. We attended the meeting that night, heard a sermon by Dr. John Brittan Clark, of Tryon, N. C., and Communion service followed. After this, a pleasant social hour.

Thursday forenoon was devoted to business, organization, and reports from "The Parish Along the Highway"; "Those Country Boys"; "The Churches in the Wildwood"; "The Hamlet on the Highway"; "Hard by the Mill"; "The Downtown Church"; "The Tourist Town"; "The Resort City"; "The Church of Wide Fellowship"; "The Capital City," and these and other subjects were discussed.

The afternoon session was in charge of the Woman's League of the Carolinas," with addresses by Mrs. D. Foster Updike, executive secretary of the commission on missions, and Mrs. Theodora Crosby Bliss, former missionary to Micronesia. These addresses were both informational and inspirational, dealing with facts, conditions and necessities. This was followed by a scene dramatized showing a young woman who desired to be a missionary, and finally obtaining the consent of her mother. It was interesting and instructive.

The evening service on Thursday was given over to the representatives of the Christian Church —Dr. C. H. Rowland, pastor of the First Christian Church, Greensboro, N. C.; Miss Pattie Coghill, Secretary of Christian Education for the Southern Christian Convention, and Rev. W. W. Staley. Rev. F. P. Ensminger, conference superintendent, after a brief service by Rev. John M. Peyton, president of the conference, introduced me to the conference. I gave a brief history of the Christian Church, and then, after a song, introduced Miss Pattie Coghill, who surpassed her usual good self in an address. The audience was very much pleased with her address. I then introduced Dr. Rowland, who spoke on the unique subject, "Dissatisfying the Satisfied." His subject caught the audience, and his great address held them spellbound to the close. He has made many good addresses, but he never delivered one that more deeply impressed his audience. He showed that it is the satisfied people in the Church who retard the growth of the kingdom, and that it is the satisfied divided Protestantism that prevents unity. Our visit seemed to be "a stitch in time" in the matter of unity between the Congregational and Christian Churches.

We were entertained at night and for breakfast in private homes—he with Mr. and Mrs. Dodd, and I, for lodging, with Mr. and Mrs. W. C. Laeffler, and for breakfast with Mr. and Mrs. W. W. Jennison. We could not remain for the final day's session, but Miss Pattie had charge of the "young people's hour" for Friday afternoon. Dr. Rowland and I left that morning.

W. W. Staley.

ELON LETTER.

The topic of engaging conversation on the campus these days is the affiliation of the Atlanta Theological Seminary with the Department of Christian Education in Elon College.

Elon College has a national reputation for unique accomplishment in the field of religious education. The Mooney Christian Education Building, the first of its kind on any college campus, has fastened the eyes of American higher education on the twenty-five-acre campus on which this college is situated. The students of the college are naturally proud of the distinction their institution has won in this field, and they are particularly anxious that no affiliation with any outside institution or organization may in any way weaken or mitigate the good work that Elon is doing.

It has been quite interesting, therefore, to answer the questions of students and to garner their expressions with reference to the coming of the seminary to our campus.

The concensus of student opinion is that the seminary will enable the college to realize its ambition to develop on the campus a genuine school of religion—one that offers the very highest grade of instruction with practical laboratory facilities. The students believe that the coming of the professors in the seminary to offer courses in Bible and religious education to be credited to college students will strengthen the instructional offerings of the college in the various departments in which it has made its greatest reputation.

It is needless to say that the college administration and faculty feel likewise in respect to this matter. It is believed that the coming of the seminary will strengthen the work of the department of religious education, make it more thorough, and give it a larger teaching force, for which it has felt the need for the past several years.

On the other hand, both faculty and students are convinced that the Atlanta Theological Seminary will gain positively by the affiliation with the college. The tendency has been, during the past quarter-century, for theological seminaries to move to college and university campuses, so as to bring their students into vital relationship with academic life in general, cultural terms. This will be the contribution that the college will make to the seminary.

It is believed, therefore, that both institutions will be strengthened in their essential work by this arrangement, and so both faculty and students welcome this situation.

W. A. Harper.

SISTER MINAKO.

By Miss Martha R. Stacy.

She wanted to leave her home in this provincial city and go to Tokyo for an education when she had the best this town could afford; but the older sisters were married, the older brother was sent to study in America, and who would provide filial help for the aged grandparents and parents and watch over the business that supplied funds for them all, and help the little sister if Minako should go away? So she stifled her own longings, wrote cheerful letters to the adored big brother, and visited the grandparents daily to cheer them and help them to bear the absence of the favorite grandson as they neared the end of their life.

She wanted to join the big brother and his charming wife when they came from America and settled in Tokyo, but her father was sick with a lingering illness, and her mother suffering from a nervous illness which unfitted her for nursing duties. So the younger sister was sent instead, and once again Minako San crowded down her own desires for the sake of family love and the duties it brought her. But the little country sister proved unable to stand the strain of the busy, bustling life of the capital city with the social obligations her brother and sister wished her to share, and her nervous system gave way. It even seemed as if she would have to be put away in an asylum, but Minako said, "No," and left her dying father's bed to take the trip to Tokyo and bring back the sad, nervous wreck that had been the dear younger sister. Then, with father upstairs over the store, mother behind the store where she could answer business questions too serious for the young clerks without troubling Minako, and with sister in an isolated room out in the yard, Minako held grimly on with her responsibilities. Father must not know of little sister's trouble, and could not understand why Minako should leave him in his illness and need of her. And sister had no interest in living and would not touch food for days in spite of all Mina's coaxing. She was gradually slipping away, and Mina must find some way to bring her back—back to herself if possible, but anyway to prevent her slipping out of life altogether. And at last her efforts were rewarded and little sister began to eat, but only if Minako San fed her. It was a long, hard struggle, and in the midst of it the father at last reached the end of his earthly life, and Minako San must become the responsible head of the family and business at home.

She wanted a career like Cousin Kimura, who was a school teacher; or like the growing-up nieces in Tokyo, with their college educations and their responsible positions. But mother was still a nervous invalid and sister would not yet meet any one outside the family even in her own home, though her melancholia had been cured to the extent that last year she had once been heard to laugh out freely of her own accord over something that tickled her fancy. There were hopes that some time she would be like other girls again. But in the meantime no one but Mina San would have patience to cheer her when bad times came. So Mina San made up her mind to stay at home, and when things got too difficult and monotonous she would go off on long tramps through the woods and hills till the rebellions that would rise in her heart were either crowded out altogether or sweetened by the true love for others that made self-sacrifice possible. Perhaps without going outside the home she could do something to help others. Perhaps she could even work for Christ without leaving home to do it, but with so much prejudice it hardly seemed possible.

Friends her own age and class-mates at school were all married and settled in life by now, some of them with grown-up children already in high school. These friends and some of her uncles and aunts were much concerned about Mina's long continued state of single blessedness. Surely the time had now come when she could be spared from the family; and some of them began trying to arrange matches for her, as is the custom of "go-betweens" in Japan. But no one but widowers with children to bring up wanted a bride over thirty, as Mina San was now, and such husbands had responsibilities enough without taking a bride with as heavy home responsibilities as she had. This did not trouble Mina San as much as it seemed to trouble others, for she had no thought of leaving her own home for another—only sometimes the thought would rise in her mind of the time when mother might not be there and she would have to carry on alone. She could help other chil-

dren even if she had none of her own; and little Cousin Ritsu, whose father, with his ill-temper and selfishness, made home so uncomfortable for her, found refuge and such help with her studies as Mina San could give in her big cousin's room over the store.

Then all at once life seemed to hold more compensations. Cousin Kimura, who had always been opposed to Christianity, began to take an interest, and she and Mina found more common interests. The fruitman at whose store she always traded asked her one day to tell him about Christ, saying he had watched her Christian living for years and had decided there was something better in life than making a comfortable living. Her dentist's wife, a near-neighbor, became a real friend and learner of one whose life proved the nobility of self-sacrifice; and instead of pity because she had not married gave real admiration and respect to her. Gradually the circle widened until she found herself in a place of real leadership in a group who were learning of Christian living through watching her life. Even the woman who was known as the richest in the city, looked up to with awe by others, in a time of great grief at the death of her husband, found comfort and spiritual help in Mina San's quiet suggestions as to where true help could best be found.

Though others looking on marvel at her spiritual strength and influence, Mina San herself still thinks she is living too easy and sheltered a home life, and wishes she might do something worth while for the Lord she loves. But the time is not yet, so she thinks. "Inasmuch as ye have done it unto one of these, my brethren, even these least, ye have done it unto me."

Japan.

FRANKLINTON.

This letter is written as we approach the commencement season, with important information concerning our organization. The alumni association, in its annual session last year, among other things, pledged $1,240 in support of the physical education program at the school—$472 of this amount was payable on or by September, 1927, and the balance of $768 payable on or by September 1, 1930. Of the total amount pledged, less than $50 has been collected, which indicates that for some reason the interest and enthusiasm that characterized the last meeting failed to function after adjournment.

In a meeting of a special alumni committee, which met in the home of your humble president at Newport News, Va., Monday evening, April 30, 1928, Prof. Collins, treasurer of the alumni association, reported conditions as they effect the proposed program of physical education for the school as being more chronic than last year, in view of the fact that certain claims were not liquidated as proposed by the association through a committee that was appointed last year. This report shows a total deficit covering four years of $955.65. What we need at once is $1,000 to relieve such an important program from its present serious handicaps, so that it might properly function, touching the life of the students in all forms of physical exercise.

Your annual fee of $2.00 for this year, which is due commencement, will not be sufficient. If the pledges made last year were redeemed, immediate relief would be given. What will you do to assist in this matter? This project offers a real opportunity for the association to render inestimable service to our dear old alma mater. It was further pointed out in the report that if the present situation effecting the program of physical education is not looked after by commencement, that certain very important phases of the program, such as football, baseball and basket-ball for boys, will have to be canceled for the next school term. At least until such indebtedness can be removed.

Just think what a handicap this will be to the school. Would it be fair to the school and to the boys to remove such an important part of their development? Can you not see the real challenge that is presented through this plea? We certainly must not, as an association, suffer such a condition to be true. Then as an alumni association, let us resolve to rally to the cause of our school, realizing that its banner, if kept afloat, must be largely supported by the men and women sent out from it. It is absolutely necessary that this matter receive your immediate attention and that we arrange under possible circumstances for $1,000 to be accessible on or by May 17th—commencement day. Unredeemed pledges will not do it. We must, if possible, have cash, with a loan as a final resort. Please give this matter your immediate and serious attention and let us act now.

Send your fee of $2.00 to Miss Luella Holland, 548 Twenty-fifth Street, Newport News, Va., or direct to the treasurer, W. R. Collins, Franklinton, N. C. In either case, a receipt will be forwarded immediately for the amount received. At the same time, make your contribution toward the $1,000 that we must, by some means, raise. You cannot afford to miss the meeting of the alumni association this year on Wednesday afternoon, May 16th. Banquet follows the meeting. Many important problems will of necessity be discussed, chiefly the matter of publicity for the school. On to Franklinton for May 16th. Will you meet me there? I am, Your willing servant,

Newport News, Va. S. A. Howell.

BETHLEHEM'S SUPPORT.

(Continued from Page 2.)

and give its approval for the working out of these enterprises. It seems to me that the difference existing in the minds of individuals interested in this, has arisen, because of the fact that the committee, in its plans for raising funds for the benefit of the colleges, provided that all general Conference collections for this purpose should be given on a basis of 80 per cent for Elon College and 20 per cent for Bethlehem College; that is, all funds sent up for this purpose that were given without designating where they should be applied, but that there was also the privilege given to all making contributions for this cause, if they so desired, to designate to which institution their contribution should go, and it is my opinion that it is just here that the main trouble has arisen. It seems that the larger part of the contributions that have been made for this cause have been designated by the donors, as being specifically intended for Elon College. That has evidently been done because of one of two, or possibly both, reasons. First, there has been an extra pressure brought to bear by those interested in soliciting contributions for this purpose, emphasizing the needs of Elon College and failing to include the needs of Bethlehem College, or because of the general state of dissatisfaction as to the location of Bethlehem Colegle or in its general management; hence, no contributions worth while have been designated for that work.

Personally, I do not feel that the Conference, as such, has fallen down at all in its duty or in its obligation to Bethlehem College. It provided the ways and means by which it could be done with the trustees and management of Bethlehem College, working out plans for the raising of funds, as the only way of securing funds for the institution, except by direct and free-will offerings. It occurs to me that the cause for the present financial situation in which the college finds itself is due to the fact that the individual constituency of the Southern Christian Convention, and not the Convention itself as a body, has failed to take into proper consideration the possibilities for good which might be accomplished through Bethlehem College in the development of educated Christian and ministerial leaders, and in that way developing the work by reason of such leadership and the encouragement that this would be to the denomination generally in the far South.

Our good brother—that hard-working and untiring Church builder—Rev. H. W. Elder, after he had almost broken himself down in building Churches and developing the cause which was so dear to his heart, accepted the position of financial agent for Bethlehem College at a time when it seemed it was about to fail financially, and he threw himself into the work in such a way that he broke under the strain of it all, and today he lies on a bed of affliction, broken in body and with a broken heart, because of the slowing up and the lack of help and encouragement in carrying through to a successful conclusion this enterprise which lay so near his heart.

I believe that I am sufficiently familiar with the field in the Alabama and the Georgia and Alabama Conferences, and with the financial situation amongst our brotherhood in that field, that I can afford to say this to our brotherhood in the other Conferences in the Southern Christian Convention: that if the work of Bethlehem College is carried to a successful conclusion it must have the co-operation and the financial assistance of those who are able to help. If it could be laid on the hearts of our people in a way that they might see the actual need existing, to the effect that if two or three people might be induced to give from $5,000 to $10,000 apiece for the work, and ten or twelve people $1,000 each, and that a number give $500 each, and then quite a number give $100 each, or less, it would take care of the situation and save that institution which, if gotten on a permanent foundation, would mean so much to our cause in the far South.

I do not agree with the thought expressed on the floor of the Convention that if this is not done there will be no problem to work out from the far South by the Convention, because there will be nothing to be a problem; but I do believe that if this project is allowed to fail now it will be a discouragement to the work and to the workers, and would be a great drawback to the progress of the Christian Church in Georgia and Alabama, from which it will take many years to in any wise recover.

I submit this summing up of the situation to the careful consideration of all the friends of the Christian Church who have money to invest for the kingdom's interest, and appeal to such individuals to investigate the situation, and if they can believe that it is worthwhile, to assist to the very limit of their financial ability.

Norfolk, Va. J. W. Manning.

One of Dr. Kirbye's friends wonders why it was that The Christian Sun did not mention him as being present at the Southern Christian Convention as a visitor. The acting editor pleads guilty, not of oversight but of lack of ability to decide where to place Dr. Kirbye. Dr. Kirbye was born in the Christian Church and is pastor now of a Church that represents the Christian, Congregational and Friends' denominations in union work. He is also a member of the Eastern North Carolina Christian Conference. Perhaps it would be right to call him our "hyphenated brother." However you call him, we were delighted to have him at Richmond.

The Southern Christian Convention gave particular attention to problems of finance. We are publishing in this issue the conclusions arrived at respecting this important matter.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

QUOTAS BEING RAISED.

I am happy to advise through the columns of The Sun that our Secretary and Treasurer, Dr. J. O. Atkinson, will arrive some time next week much improved in health and ready to take up his duties as Secretary and Treasurer of Missions. I hoped to give him a better report as to my work during his absence, and I shall withhold same until Monday, May 21, 1928, in order that the pastors may give me further reports of their offerings during the week beginning May 14th.

It was a great pleasure to meet and shake the hands of our good pastors at the Convention, and many of them told me they would report some time in the near future. I urged them to take the offering and make their report to me as soon as possible.

It has been a great pleasure to do what I could in the cause of missions in the absence of our Secretary, and I do want to thank the pastors and the people for their hearty co-operation. Remember the time is getting short for the mission period, and I do hope the pastors will make it 100 per cent in their reports.

Below I give you a report of the Churches and pastors that have sent in their offering, and those who have reported by letter that they would make a special effort to raise the full quota of their Churches:

First, Portsmouth, H. C. Caviness, pastor, full quota; Antioch, G. A. Pearce, pastor, full quota; Isle of Wight, G. A. Pearce, full quota; Bethlehem, G. A. Pearce, part quota; Windsor, G. A. Pearce, full quota; St. Luke's, Dover, Del., R. S. Stephens, pastor, full quota; People's, Dover, Del., R. C. Helfenstein, pastor, $35; Elm Avenue, Portsmouth, T. N. Lowe, pastor, part quota; Waverly, F. C. Lester, pastor, part quota; Centerville, F. C. Lester, full quota; Suffolk, H. S. Hardcastle and W. W. Staley, pastors, full quota; New Lebanon, part quota; Hayes Chapel, J. A. Denton, pastor, full quota; Auburn, J. A. Denton, part quota; Beulah, J. A. Denton, part quota; Wentworth, J. Lee Johnson, pastor, over quota; Catawba Springs, J. Lee Johnson, full quota; Plymouth, J. Lee Johnson, part quota; Pleasant Cross, H. V. Cox, pastor, full quota; Memorial Temple, Norfolk, L. E. Smith, pastor, over quota, $1,650.67; personal offering, P. T. Klapp, $10.

Those who have promised to raise quota in whole or in part by letter: N. G. Newman, J. G. Truitt, C. E. Gerringer, W. H. Garman, W. D. Harward, I. W. Johnson, O. D. Poythress, A. W. Andes, J. F. Johnson, J. F. Apple, S. C. Harrell, C. E. Newman, W. C. Hook, J. M. Roberts, E. M. Carter, J. E. Franks, H. E. Crutchfield, J. Fuller Johnson, W. C. Wicker, G. O. Lankford, T. Fred Wright, G. C. Crutchfield, P. H. Fleming and D. M. Spence.

Thanking you again for your support and co-operation and hoping to hear further from you, I am, Sincerely yours,

J. M. Darden,
Acting Secretary.

MORTONS LEAVE PORTO RICO.

By Dr. Wilson P. Minton.

The whole brotherhood will regret to learn that because of the continued ill health of Bro. B. W. Morton, he and Mrs. Morton will be compelled to give up the work in Porto Rico. They plan to sail for home the last of May. It will be recalled that when they were home on furlough a year ago Bro. Morton had to undergo a serious operation. For a while he improved nicely, and when they returned last September to their work on the island he thought he was sufficiently recovered to be able to stand the trying Porto Rico climate. But the old trouble came back, and though there were times when he felt that he would be able to continue, he was finally compelled to decide, after advice from his physician, that he could not hope to continue the work.

There was nothing else for the Mission Board to do but grant his request that he be permitted to retire from the field about the first of June. His salary will continue until the first of September, in order to give him opportunity to readjust himself in his homeland, Canada.

Since they first went to Porto Rico, in September, 1923, Bro. and Sister Morton have given themselves without stint to the work. They first located at Salinas with Miss Williams until they could become accustomed to the new conditions and learn something of the Spanish language. During the furlough of the Barretts in 1924 they moved to Ponce in order to help carry their work. Later they located at Santa Isabel, and then upon their return from furlough last September they once again located in Ponce while the Barretts have been on their regular furlough.

One of the outstanding traits of these faithful workers has been their willingness to go wherever the need seemed to be greatest. Mr. Morton has acted as treasurer of the mission for most of the time that he has been on the island, and his reports have always been carefully kept and very promptly made. He has also been especially efficient in the matter of keeping our various properties in good condition. At the death of Miss Williams, Bro. and Sister Morton took over the supervision of the industrial work and gave much time and effort to it. In all of these activities they have shown an earnestness and devotion that has merited the appreciation of a large host of friends both in Canada and the United States who have learned to know them either through personal touch or by correspondence which they carried on extensively.

The enforced retirement of the Mortons increases our difficulties in manning the Porto Rican field, but we are trusting the Lord to lead us out in His own way. The unfavorable climate prevailing in our field has taken its toll in faithful and efficient workers. The best wishes and prayers of a host of friends will be with the Mortons as they re-establish themselves in Canada, and we shall hope to keep in touch with them.

Dayton, Ohio.

A GREAT CONVENTION.

By C. M. Cannon.

The Southern Christian Convention closed its four-day session at Richmond, Va., at noon on May 4th, after one of the finest programs of its history and a record of great accomplishments. Plans for union with the Congregational Church, the combining of Atlanta Theological Seminary with Elon College, arrangements to increase the endowment of all educational institutions of the Convention, and provide endowment for many of the departments which are not now endowed, and many other important matters of vital interest to the whole constituency of the Church were legislated during the session.

The final session of the Convention was opened by a song service conducted by Rev. J. F. Morgan, and a worship program by Rev. W. C. Hook, Holland, Va. Prof. L. L. Vaughan, Raleigh, N. C., presented the report of the Publications Committee. A suggestion to combine The Christian Sun, official organ of the Southern Convention, with the *Herald of Gospel Liberty*, official organ of the Northern Convention, was not approved, as the committee was of the opinion this merger would not benefit either periodical. Following the Publication Committee's report, Dr. P. J. Kernodle, Richmond, Va., made a report as managing editor of The Christian Sun and proposed plans for an increased circulation for this paper among the homes of the constituency. Rev. John G. Truitt, Norfolk, Va., presented the report of the special committee appointed on men's work in the Convention, and provision was made for a men's organization in the local Churches, the purpose of which is to interest the Christian Church men more vitally in their own local Churches, in their sister Churches, and in the general advancement along all lines of kingdom service.

The Committee on Resolutions set as a goal for the Convention a 10 per cent increase of membership for the next biennium. A rising vote of thanks was given the Richmond Church, its genial pastor, excellent choir, and other people of the community for their generous hospitality, unselfish service and splendid music in making the session of the Christian Convention one of the most enjoyable and successful in its history. The committee expressed its thanks to the press for the generous service rendered in giving publicity to the sessions of the Convention.

The committee recorded its high appreciation for the presence and fine fellowship of the several distinguished speakers and visitors present in the Convention who contributed so largely to the program, naming Rev. W. Knighton Bloom, D. D., regional home mission secretary, Washington, D. C.; Rev. Jason Noble Pierce, D. D., pastor First Congregational Church, Washington, D. C.; Rev. Frank E. Jenkins, D. D., president of Piedmont College, Demorest, Ga.; Rev. Lewis W. Keller, D. D., president Atlanta Theological Seminary, Atlanta, Ga.; Rev. Robert L. Kelly, D. D., executive secretary of Interchurch Boards of Education, and Mrs. R. L. Kelly, New York City; Rev. F. P. Ensminger, D. D., district home mission secretary, Demorest, Ga.; Rev. J. Edward Kirbye, D. D., pastor United Church, Raleigh, N. C., all members of the Congregational Church, now united with the Christians.

The President of the Convention, Dr. L. E. Smith, just before the close of the Conference appointed the following committees to serve for the next biennium: Board of Finance—L. E. Smith, E. E. Holland, I. W. Johnson, K. B. Johnson and J. A. Williams; Committee on Evangelism—H. C. Caviness, J. F. Morgan, O. D. Poythress, A. W. Andes and J. W. Barrett; Committee on Education—W. A. Harper, W. W. Staley, E. L. Moffitt, J. G. Truitt and S. L. Beougher; Committee on Social Service—H. S. Hardcastle, F. C. Lester, B. J. Earp and R. L. Williamson; Committee on Temperance—G. O. Lankford, E. M. Carter, J. W. Foster, W. B. Fuller, J. A. Kimball; Committee on Men's Work—J. G. Truitt, W. H. Boone, W. A. Harper, J. M. Darden and J. F. West, Jr. The Convention ended by a special closing service conducted by Rev. F. C. Lester, pastor of the Waverly Christian Church.

Following the close of the Convention, President L. E. Smith declared that at this session some of the hardest problems were faced and solutions effected in the most amicable manner. For the Convention to vote to change its plans and customs that had been in operation for a hundred years to conform with Christian unity without a dissenting vote was little short of marvelous, and that the present session was the most successful

and far-reaching in its actions of any session within his memory of its history. He seemed indeed highly pleased and well satisfied with the results.

MISSIONARY RALLY.

A committee from the Woman's Mission Board of the Virginia Valley Central Conference arranged the schedule and program for district rallies as follows:

Group No. 4 meets at Mt. Olivet (G) Friday night, June 1st. This group includes Mt. Olivet (G), Christian Chapel, High Point and Island Ford.

Group No. 5 meets at Newport Saturday, June 2nd, at 10 o'clock. This group includes East Liberty, Leaksville, Mt. Lebanon, Newport, Bethel and St. Peters.

Group No. 3 meets at Winchester Sunday, June 3rd, at 10 o'clock. This group includes "Timber Ridge, Timber Mountain and Winchester.

Group No. 2 meets at Palmyra Tuesday, June 5th, at 10 o'clock. This group includes Joppa, Dry Run, Palmyra, Whistlers Chapel and Woods Chapel.

Group No. 1 meets at Concord Wednesday, June 6th, at 10 o'clock. This group includes Antioch, Bethlehem, Beulah, Concord, Linville, Mayland, New Hope and Mt. Olivet (R).

As this is the first year our Churches have tried district rallies, our Conference president, Mrs. B. R. Richards, has been asked to be leader at each rally.

The program follows: Call to order, Mrs. B. R. Richards; song; devotions, Mt. Olivet (G), Mr. Clyde H. Knight; Newport, Mrs. Noah Painter; Winchester, Mrs. Fred Oats; Palmyra, Mrs. Roy Rinker; Concord, Miss Ella Pickering; "Why We are Glad to Have You," Mt. Olivet (G), Miss Cecil Collier; Newport, Mrs. Mollie Fultz; Winchester, Miss Anna A. Seabright; Palmyra, Miss Retta Rush; Concord, Mr. Russell Smith; "Why We are Glad to Come," Mt. Olivet (G), Mr. W. A. Crawford; Newport, Mr. J. E. Foster; Winchester, Mrs. Marvin Selden; Palmyra, Mrs. Charley Cullers; Concord, Mrs. Thos. Strickler; enrollment of Churches; "Why We are Having these Rallies," Mrs. Richard; appointment of committees; song; address, Miss Pattie Coghill; offering; adjournment for lunch.

Afternoon: Song service; devotions: Newport, Miss Alice Dofflemyer; Winchester, Mrs. K. H. Sale; Palmyra, Mrs. Mahlon Clem; Concord, Mrs. Ernest Spitzer; address, Dr. J. O. Atkinson; "What Our Society is Doing," representatives; reports of committees and organization; song and benediction.

MRS. B. F. FRANK, *Sec'y.*

NEWS ITEMS.

BY MRS. W. M. JAY.

The twelfth anniversary of the organization of the Woman's Missionary Society of Holy Neck Church was observed at the social hall on January 31st. Twelve tables, representing the months of the year, were decorated to represent its particular month, and the guests and members were seated according to their birth month. Lovely refreshments were served and each person contributed as many pennies as years old, totaling $30.64.

The president, Mrs. E. T. Holland, read a history of the society from the beginning, showing its growth and the work it had done.

The annual "World Day of Prayer" for missions was observed jointly with the societies of the Holland Christian Church at Holland, Va. A splendid service and one of inspiration to all who attended. The Holy Neck president presided over this meeting.

The annual hen party was held at the social hall on January 30th, with the president in charge. The main feature of the program was an extended questionnaire in the form of a Bible contest between the men and women, the latter winning of course. Refreshments were served to all, and the proceeds amounted to $69.44.

The young people's society is an interesting group of twenty-nine members, all active. The attendance at each meeting is fine, and they have raised more than half of their goal so far with individual gifts. Recently they held a beautiful St. Valentine program, at which they realized $9.50.

The Willing Workers have a membership of twenty-seven and are a live bunch, always meeting their goal.

PROGRAM OF THE YOUNG PEOPLE'S SUMMER SCHOOL, TO BE HELD AT ELON COLLEGE, N. C., JUNE 23-30, 1928.

Saturday, June 23rd—Opening Day.

3:00. Registration and Reception.
5:50. Fellowship Supper.
7:00. Vesper Service on Campus, Mr. Hardcastle in charge.
8:00. Opening Meeting in Chapel—Announcements. "What Are We Here For?" Dr. Rowland in charge.
9:30. Sing—Good-Night.
10:30. Taps.

Sunday—Worship and Fellowship.

Morning.

Special Class for Young People—Dr. W. A. Harper, Teacher.

Church Services—Dr. W. Knighton Bloom.

Afternoon.

4:00. Outdoor Meeting—Mr. Hermon Eldredge in charge.
5:30. Supper.
7:00. Christian Endeavor Meeting—V. M. Mulholland, Leader.
8:00. Church Services—Dr. C. H. Rowland.

Monday Through Friday.

6:45. Rising Bell.
7:15. Breakfast.
7:45. Clean-Up.
8:15. Morning Watch—Conducted Individually.
8:45. First Class period:
1. "The Story of the Bible"—Mr. Hermon Eldredge.
2. "The Bible and Missions"—Dr. W. P. Minton.

9:30. Second Class Period—Credit Courses:
1. "Young People's Division Organization and Administration"—Mr. Hermon Eldredge.
2. Children's Division, "Materials and Methods"—Mrs. J. W. Fix.
3. "Youth and Worship"—Rev. H. S. Hardcastle.
4. "Youth and Recreational Leadership"—Miss Essie Cotten.

10:25. Assembly—Surprises.
10:45. Third Class Period:
1. "Missionary Methods for Young People"—Dr. W. P. Minton.
2. "The Story of the Christian Church"—Dr. W. A. Harper.

11:35. Fourth Class Period—Repeat Credit Courses.
12:30. Dinner.
1:30. Rest and Study.
3:00. Recreation (in charge of Class in Recreation).
6:00. Supper.
7:00. Vesper Services (in charge of Class in Youth and Worship).
8:00. Evening Program (vary).
9:00. Sings, Stunts, Games, etc.
10:30. Taps.

C. H. ROWLAND, President.
PATTIE COGHILL, Secretary.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IX—May 27, 1928.

The Wicked Husbandman.

Golden Text: "Jehovah knoweth the way of the righteous; but the way of the wicked shall perish."—Psa. 1:6.

Lesson: Mark 12:1-12, 13:1-37.

Devotional Reading: Psa. 1.

"And he began to speak unto them in parables"—that is, He illustrated spiritual truth in a concrete way by word-pictures or stories. He told the story of a man who carefully and at some expense prepared a vineyard and then let it out to a husbandman—not a married man, as one pupil once said, but a farmer—and went away into another country. At the appointed time he sent one of his servants to collect his "rent." The husbandman promptly "beat him up" and sent him away. Thereupon, the owner sent another servant, and they treated him even worse. They went even so far as to kill some servants. The climax came, however, when the husbandman killed the son of the owner, and threw him out of the vineyard. There could be but one outcome of such a fiendish policy. The owner came and exacted vengeance, destroying the wicked husbandmen and entrusting the vineyard to others. The story may not mean much to us, but it meant much to the Jews to whom Jesus spake it. "They sought to lay hold on him . . . for they perceived that he spoke the parable against them." It was a scathing denunciation against the Jewish nation and the religious leaders. Its specific application was clear, so clear that he might have suffered bodily injury if the scribes and Pharisees had not feared the people. What did it all mean anyway?

God had bestowed, as it were, particular pains upon the Jewish nation. He had called them from obscurity; He had delivered them from bondage; He had guided them through the wilderness; He had given them for their inheritance a goodly land; He had sent them law-givers and prophets and teachers; He had carefully tended and cultivated what He was pleased to call his "vineyard." He had a right to expect fruitage. But alas, in spite of all His care and attention, the nation had not and was not bearing fruitage in the things that are of the spirit. Instead of humility and sympathy and the spirit of service to other nations, there was pride and bigotry and unresponsiveness, and narrowness, and selfishness. Furthermore, the last indignity was the fact that the nation should reject and even kill the Son, the Father's personal representative. There could be only one outcome. God would, God must bring judgment upon the nation. The words were more than a story to entertain—they were a prophecy that found terrible fulfillment within a few years.

There is, of course, an application of this specific truth. For instance, there is a parable of life here. We are vineyards, differing as vineyards do, in potentialities, but all of us with capacity for fruitfulness. God expects us—He has a right to expect us—to be fruitful; and sooner or later, the rebellious mind and heart, or the unfruitful life must face a day of reckoning. It is required of a steward that he be found faithful. Let every man see to it that he responds to the touch of the Divine Gardener so that flowers that beautify and fruitage that glorifies spring forth from his life.

Then there is the lesson of the progressive destructive power of sin. The love of money is the root of all evil. The thing started with the desire for unlawful gain and the purpose to get that which did not belong to the husbandman. Violence and finally murder resulted. Here is a composite picture of the progressive destructiveness of sin. The trouble with this grim monster is that he will not "stay put." A man cannot lock one sin up in a compartment of his life, nor can he lock sin up in his own life. The thing grows, not only in his life, but it communicates itself to other lives. No man liveth to himself, and no man sinneth to himself.

"The stone which the builders rejected, the same was made the head of the corner." The Jews rejected the Master. They had no place in their scheme of things; that is, no vital place. They would not have Him as their Messiah. They discarded Him even as builders would cast aside a piece of apparently unusable stone. But this same Jesus who was rejected by the chief priests and the elders, the scribes and the Pharisees, the Jews, God hath exalted so that today He is coming into the pre-eminence in all things. One stands amazed at the way in which this humble Galilean has taken the first place among all the personalities in history, and one begins to see the warrant for the statement that at the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God, and that the kingdoms of this world are to become the kingdoms of our Lord and of His Christ.

"And they perceived that He spake this parable against them." It is good preaching when the truth is put into such simple and compelling language that, even though no names are mentioned, men and women realize that that truth has a personal and practical application in their lives. Here, as elsewhere, we call Him Master and Teacher, and do well, for such He is.

CHRISTIAN ENDEAVOR.

Sunday, May 27, 1928.

Topic: "What Does it Mean to Me that 'All Men are Brothers'?"—Rom. 15:1-6. (Missionary meeting.)

Some Bible Hints.

There are weak and backward races that we will help to lift if we feel the duty of brotherhood (v. 1).

Brotherhood calls for self-sacrifice. "Not to please ourselves." The weak are to be helped, not exploited as many exploit them (v. 1).

"Unto edifying" means "building up." Every missionary is a builder of character, of ideals, of better living conditions (v. 2).

If we stand for brotherhood and kindness and service, we shall know "reproaches" of those that prefer exploitation, narrowness, and profit (v. 3).

Suggestive Thoughts.

Color of skin has nothing to do with brotherhood. If we cannot see deeper than the skin, we are blind indeed.

What am I doing to help the foreigner? It is up to us to make approaches of friendliness; not to patronize him, but to be human and kind.

I cannot leave my homeplace, but what do I give to support those that are carrying my message of brotherhood to the ends of the earth? Am I showing brotherhood even to them? or forgetting them?

If we live in a State where negroes are numerous, how are we helping them to help themselves? What sort of schools are we giving them? What sort of teachers? What sort of trade training?

A Few Illustrations.

A Boston man, bitterly prejudiced against the Germans, passing through Germany, fell ill and was nursed with great kindness in a German family. That changed his view. Prejudice is misunderstanding.

What will my neighbor think of me if I despise (and show it) his child who is crippled or maybe only ugly? What will the Eternal Father think of me if I despise one of His weakest ones?

As Jesus on the cross said to John, "Behold thy mother," and gave him a sacred charge, so, looking upon suffering, failing men, He says to us, "Behold thy brothers!"

The waves of the sea are many and varied, but underneath them all is the same ocean. Men are but waves on the ocean of life, and they are brothers, united by the one life of God that is in them all.

To Think About.

How may we show brotherhood in our community?

What more can we do for missions than we do now?

How do foreigners in our community spend their time?

PROGRESS IN FOREIGN MISSIONS.

A Successful Adventure in World Friendship.

Miss Martha Stacy and two Japanese friends. She has learned to know the meaning of true Christian friendship which is not hindered by race or color. These young women and many more like them have learned to come to Miss Stacy as a real friend with all their problems and their joys.

Miss Stacy has been supported to the full extent of her salary by the Burlington Christian Sunday School from the beginning of her missionary service seven years ago, and this school rejoices in this great privilege of having so efficient and faithful a representative on the foreign field. Miss Stacy is now living with a Japanese widow and family in a Japanese house at Ishinomaki, in the northern field. With her is Miss Shun Takanashi, a Bible woman. Each has her own work, and is doing it well. If you were to follow Miss Stacy for a single day you would soon discover that to be a real missionary of the kind she has proven herself to be, one needs a strong body and strong mind and a strong spirit. Burlington Sunday School is to be congratulated.

OFFICIAL NOTICE.

All who expect to attend the Virginia Valley Sunday School and Christian Endeavor Convention, to be held at Mt. Olivet (G), May 31st and June 1st, whether as delegates or visitors, please let me know before Convention time, so that arrangements can be made.

Dyke, Va. J. T. Marshall.

SCOUTING AND THE CHURCH.

By O. B. Gorman

Scout Executive of Cherokee District.

The world interest in the Boy Scout movement challenges the intelligent understanding of every one, and yet many people still ask "What is scouting?" "What do Boy Scouts do?"

The Boy Scout idea is a movement rather than an organization. It aims to supplement existing organizations, such as the home, Church and the school, by engaging the boys' leisure energies in outdoor games of activities of cultural and practical value.

The aim of the scout movement is to inculcate character, which, though essential to success in life, is often not taught in the home or school and is too generally left to chance, with deplorable results. The scout movement endeavors to supply the required environment and ambitions through games and outdoor activities, which lead the boy to become a better man, a good citizen.

What Scouting Is.

Scouting is the process of making real men out of real boys by a real program that works. Observing the movement, one finds that the outdoor program develops health, strength, happiness and practical education. By combining wholesome, attractive, outdoor activities with the influence of the scout oath and law, the movement develops character, initiative, resourcefulness and insures good citizenship.

The boy, on becoming a scout, binds himself by the oath:

On my honor, I'll do my best—

1. To do my duty to God and my country and obey the scout laws.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight.

The twelve articles in these scout laws are not prohibitions, but obligations—affirmative rules of conduct. Members must promise to be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent. What a formula for developing moral and spiritual character! It would be a perfect world if every one exemplified these virtues in daily life.

It is logical for the question to arise, "Do the scouts keep their oath?" A report for the scoutmasters of our various troops show that a large per cent of the scouts keep it in full. It has been the experience of these men that boys are more adherent to their oath and obligations than men. Should the fathers of these boys keep their obligations in full, it is evident that like results would be found in the lives of the boys.

Slogan, "Do a Good Turn Daily."

This wonderful slogan of service has captured the minds and activities of the millions of boys who are or have been members of the Boy Scouts of America. What a great force for good, if every man awoke in the morning looking forward to doing a good turn for some one during the day. One may enter a troop meeting-room, when the good turn reports are being given, and he realizes that scouts are rendering a real unselfish service to others.

The good turn rendered by one of our troops located in Mebane, N. C., will ever live in my memory. The scouts returning home from a meeting noticed a lady and two children in the railway station. She and her children had been put off the train because of insufficient funds to go farther. The scouts arranged for her board and room, working afternoons to pay the expenses. Flowers and books were carried to her and the children each day by the scouts. The boys had joyfully rendered this service for three days, at the end of which time relatives came for the little family. How this lady thanked and loved the scouts! What would be her answer to "What do scouts do?"

Scouts in the Church.

The boy's first step in scouting has him pledge, by taking the oath, his duty to God. "On my honor, I'll do my best to do my duty to God—." Recognizing that his first duty is to his Creator and Master, scouting is endeavoring to develop the religious nature. Its aim to develop the boy physically, mentally and morally is being realized very widely.

The movement has been developed on such broad lines as to embrace all classes and creeds, and at the same time to allow the greatest possible independence to individual organizations, officers and boys adopting the program.

Scouting has found no better home than the Church, no better leadership than that furnished by the Church. Under Church supervision, the mortality of troops is very small. The Church gives to the Boy Scout program a wholesome environment in which to work, increasing the influence of both My records show that many boys without Church or Sunday School connections are

(Continued on Page 15.)

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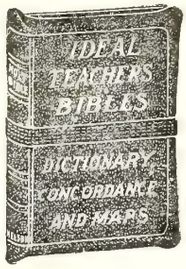

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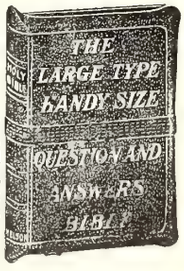

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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

REAPING BLESSINGS FROM THINGS THAT GO WRONG.

"We know all things work together for good to them that love God."—Rom. 8:28.

Notwithstanding the fact that every phase of life has a meaning, and granting that it is the duty of every one to know that meaning, and in spite of the fact that often when we have done our best, there are many things that go all wrong. These wrongs may have their meaning too. For instance, a machinist once was replacing some machinery; a crane held the engine block over his head. Something said to him, "Get away from here." He, without knowing why, stepped away, and at the same instant the cables snapped and the whole ton of a steel block fell where he was standing.

A pearl fisher once had the misfortune to drop overboard a most valuable pearl. He went to great expense to go down and hunt for the lost treasure. In so doing, he discovered a bed of pearls.

Often the meaning of misfortune and things that go wrong is that a door of opportunity is opened for a blessing for us; and did the misfortune not come, the blessing would never be revealed.

Prayer.—Our Father, teach us today and every day the meaning of life as it is. Whether in fortunes or misfortunes, enable us to discover the values of life even in its worries. When the clouds hang low over us, show us the blessings of shadows; and if we can live close to Jesus, nothing will be wrong. So we offer ourselves to Thee. *Amen.*

TUESDAY.

EXTRACTING BLESSINGS.

"Study to show thyself approved of God a workman that needeth not to be ashamed."—2 Tim. 2:15.

In things wrong, study to discover errors which need not to be made again. Study to discern carelessness where one may be more diligent and painstaking. Study to find your own weaknesses where you may enter into larger possibilities. In fact, all development comes by such a study and an improvement over the past. Things which come lightly are esteemed lightly. But things which come through sacrifice and pain bring most cherished values and keenest joys. This must have been what our Lord meant when He said that the "kingdom of heaven is like a treasure hid in a field."

Therefore, spurn not the sober, humdrum, cloudy, painful, sickening, terrorizing, grievous ways—they may yield life's greatest values.

Prayer.—Our Father, in the midst of life we are in death. Of whom shall we seek for succor but of Thee, and in Thee is our hope and the source of our blessings. Praise be the Lord. May the hard roads of our life turn gold into the fiber of our character. *Amen.*

WEDNESDAY.

LIFE'S FIRST DUTY.

"Seek ye first the kingdom of God and the righteousness, and all these things shall be added unto you."—Matt. 6:33.

This is the first law of God, and its purposes is to show how God blesses those who obey Him, that religion is the foundation of life. To follow this law truly proteects us, for in so doing He has promised to be a wall of fire around us (Zech. 2:5), and that no evil shall befall us (Psa. 91: 10-12), and that for so doing He will give us eternal life and we shall never perish (Jno. 10: 27-29).

To obey this law gives us certain and safe guidance, for in so doing He has promised to give us the spirit of truth which will guide us in all truth, and for so acknowledging Him He will direct our paths.

Prayer.—Our Father and our Lord, forbid that we shall be too busy or be tempted to ill temper, or allow anything to keep us from seeking Thee first in the morning and living for righteousness' sake. *Amen.*

THURSDAY.

THE IMPORTANCE OF GODLINESS.

"Thy righteousness has made me wiser . . . Thy word giveth light and understanding to the simple."—Psa. 89:161, 143:11, 119:105.

Thus, every one owes it to himself and to his God to lay the foundation of God in his life.

What costly mistakes we make in life! We can dispose of our lives but once. Dare we to lay our hands upon it and do as we please? When we do, it is like a child running a locomotive—just as wise and just as foolish. The result of this course is disappointments, baffled plans, misinterpretations of life, clouded presence of God, moral breakdowns, spiritual darkness, failure in the highest purpose of life, woe and at last handing over to God the remnant of a misspent life. On the contrary, it is blessed to hunger and thirst after righteousness. It is happiness to go along believing that God is in us and we are His, and that He manifests Himself to us along the way, and there is great satisfaction in knowing His will.

Prayer.—Our Father, though there be days and periods of no vision, no voice, and no burning bush to guide us, may we realize all along the way that Thou art in us the greatest reality of life, and keep us ever following Thee. *Amen.*

FRIDAY.

JOSEPH'S FAITH IN GOD.

"Ye thought evil against me; but God meant it unto good."—Gen. 50:15-24.

Only when we read these words against the long and troubled experience of Joseph, do we fully realize their meaning. Betrayed into exile by the jealousy of his brethren; imprisoned by the foul slander of a woman; forgotten in prison by those he had befriended—here was sorrow enough to break the spirit of a man! But he won through to victory. Men may have wondered how he stood it all. He knew. Through all thosee trying years his heart and hope were kept strong by an unfailing faith in Jehovah. He walked in the confidence of ultimate victory. So long as we follow where the divine will leads, friends may misunderstand, foes may hate, yet this one thing is sure: "No harm from Him can come to me on ocean or on shore."

He who is our Guide is also our Guardian. Having this for our assurance, we know that, though a host should encamp against us, yet we need not fear. A faith like this is not easily achieved. We may well need to pray: "Lord, give me such a faith as this." Then shall we be able to stand, not in the strength of pride (God forbid), but in the strength of the power of Him who is able to make all things work together for good to them that love Him.—*Rev. Fred Smith.*

Prayer.—By one of the parents, asking that we may emulate the faith of Joseph, and his strong trust in God's goodness and mercy to those who repent and confess their wrongdoing.

SATURDAY.

A CHRISTIAN IN HIS LORD'S EMPLOY.

"He shall be like a tree . . . that bringeth forth his fruit in his season."—Psa. 1:1-6.

Can we not regard these words as descriptive of the Christian busily engaged in his Lord's employ? The tree grows silently, patiently, majestically. It asks no questions. It registers no complaints. It endures the cold of winter and the heat of summer with equanimity. When autumn comes, what does it do? Without the blare of trumpets, without any flourish or claim for glory, it drops its bushels of fruit into your lap, and all without one request of your gratitude, and without one word of complaint if you happen to be unappreciative of the favor bestowed.

The Christian engaged in service is like the tree, bringing forth his bruit in his season. He is silent, patient, thorough in all that he does. His duty is before him, the work of his Lord, and he asks few questions and registers few complaints as he goes about it. Storms of criticism sweep down upon him like wintry gales. Fiery opposition distresses him like the burning rays of the summer sun. He bears it all in silence and in patience.

Finally, when the time is ripe and the opportunity at hand—what does he do? He gives the world, his fellow-men, even his enemy, the best that he has in deeds of kindness, charity, forgiveness, and love—without one request for thanks—without one complaint if men refuse him gratitude and honor.

Beautiful beyond words is the activity of a true Christian in his Lord's employ. But when, oh when, will you and I ever attain to it?—*Rev. Gerhard E. Lenski.*

Prayer.—By one of the parents, asking that our lives may be so dedicated and directed as to accord with the teachings of Jesus.

SUNDAY.

WAITING UPON GOD.

"Truly my soul waiteth upon God."—Psa. 62:1-5.

A recent writer has these words of confidence: "We believe that, as the ship of earth goes sailing on its way through space, our Father is on the bridge. He guides the vessel and controls the storm." The psalmist, too, had a similar spirit of reliance on the Eternal Father, and hence he exclaimed: "My soul, wait thou only upon God, for my expectation is from Him!"

Can we, as our soul waits upon God, leave everything quietly with Him? Have we that perfect assurance which casts out fear? Are we able to wait and work with patience, while God is developing His far-reaching purposes? Can we meet disappointment without complaint? Is there a sanctuary in our souls? It can be done only through service to our fellow-men through mercy. Whittier was right—

"O brother-man, fold to thyself thy brother;
Where pity dwells, the peace of God is there.
To worship rightly is to love each other;
Each smile a hymn, each kindly deed a prayer."

Prayer.—By one of the parents, asking that we may learn from the Master's example the great lesson of mercy, and give it expression throughout our own lives in deeds of kindness and forgiveness. Ask in His name who gave Himself for us.

Christian Orphanage

Dear Friends:

The writer was in Richmond last week attending the Convention, hence no letter. We have never enjoyed a Southern Christian Convention more. The spirit was fine throughout all its sessions. According to a resolution passed during the Convention, from now on the Christian Orphanage will have three sources from which to get its income. First, Sunday School monthly offerings; second, a special Thanksgiving offering; third, individual donations.

All these three offerings will come direct to the Christian Orphanage and will be used by the Orphanage, and does not go to any other board. So when a Church, Sunday School or individual makes an offering for the Orphanage they may rest assured that it will reach the little children it was intended for.

We truly hope that every Sunday School will make a monthly offering for the Orphanage, as we need your loyal support this year. We have more children than we have ever had at any one time, and it takes food and clothes for them. We have never had so many calls to take children as we have had since Christmas, and it seemed that circumstances made it necessary for us to take nineteen of them.

I often think if all our Church people could just come in touch with the many pitiful appeals that are made to me, all the Sunday Schools would double their monthly offerings and we could help more children than we do.

Let every Sunday School in our Convention, every Church, and every individual come to our rescue and help us do a larger work for the Master.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 17, 1928.

Brought forward		$5,571.74
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Lebanon	$ 1.73	
Berea	6.70	
Long's Chapel (Apl., May)	6.28	
		14.71
Eastern N. C. Conference:		
Plymouth Church		4.15
Western N. C. Conference:		
High Point	$ 3.17	
Graham Providence Memorial	10.29	
Pleasant Hill	2.65	
Parks Cross Roads	2.03	
		18.14
Eastern Virginia Conference:		
Dendron	$ 8.70	
South Norfolk	9.64	
First, Richmond	17.39	
Christian Temple	51.01	
		86.74
Va. Valley Central Conference:		
Palmyra	$ 6.65	
Leaksville	2.24	
Dry Run	1.50	
Bethlehem	3.28	
		13.67
Georgia and Alabama Conference:		
North Highlands		.98
Alabama Conference:		
Wadley		1.20
Special Offerings.		
Mt. Gilead	$ 6.33	
R. B. Wicker, support Edna	15.00	
Sale of calf	6.00	
R. B. Wicker, clothing for Edna	18.75	
Duke endowment	2,267.12	
		2,313.20
Grand total		$8,024.53

QUARTERLY REPORT.

Following are receipts and disbursements of funds of the Woman's Mission Board, Southern Christian Convention, for the quarter ending March 31, 1928:

Receipts.

Valley of Virginia Conference:		
Woman's Societies	$ 42.73	
Young People	34.11	
Willing Workers	9.34	
		$ 86.18
Eastern Virginia Conference:		
Women's Societies	$1,359.27	
Young People	340.40	
Willing Workers	74.91	
Cradle Roll	1.00	
		1,775.58
North Carolina Conference:		
Women's Societies	$ 947.85	
Young People	157.63	
Willing Workers	19.60	
Cradle Roll	1.45	
		1,126.53
Total receipts		$2,983.65

Disbursements.

Foreign Missions:		
Japan—Dues	$ 290.07	
Specials	628.74	
Sunday School	12.50	
Kindergarten	.50	
		$ 931.81
Porto Rico—Santa Isabel		316.26
Home Missions:		
Richmond—Dues	$ 290.07	
Specials	828.72	
		1,118.79
Mountain work		372.27
Elon Orphanage—Baby Home	$ 1.95	
Mary Gilbert	15.00	
Irene Boone	15.00	
		31.95
Total disbursements		$2,771.08

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter **$1.25**
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... **.15**
3. Pupils' Lesson Stories, per quarter..... **.06**
4. Little Bible Lesson Pictures, per quarter.. **.05**

Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter **1.00**
2. Group Pupils' Lesson Stories, Primary, per quarter ..... **.07**
3. Group Lesson Pictures, per quarter..... **.04**

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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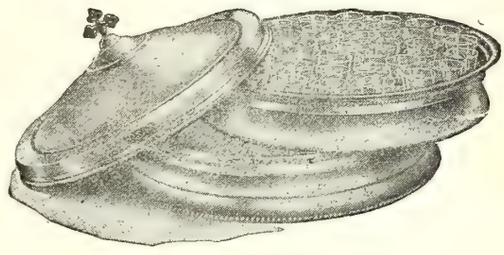
Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlocking, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10.....	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10.....	**2.25**
Bread Plate **No. 1**—Narrow rim.....	**1.60**
No. 2—Broad rim	**1.60**



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The Silver-Plated Ware is of the very lightest **grade** and best finish; heavily plated on nickel base.

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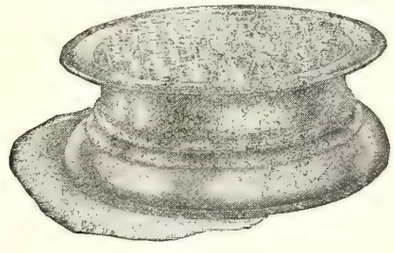
Tray No. 85—Interlocking only, with 36 glasses.	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plated; fits Tray No. 85...	**16.00**

(For Silver Bread Plates, see under **No. 90.**)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) .	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90...	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90..	**14.00**

Breda Plate No. 3—Narrow rim	**$ 9.00**
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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

A little prayer for each Kiddie to say to our Heavenly Father:

"May I be a little helper,
Lord, I pray,
Doing little deeds for others
Every day."

Who are our helpers every day, dears? The postman, the ice man, the milk man, and mother and father, and the grocer and baker—what a great many helpers we all do have! But wait a minute—who is the helper who blows a whistle and helps us across the street as we go along to school? You may guess who he is, dears. We must count up all our helpers and say, "Thank you" to the Heavenly Father for them every one. And of course every day that we can, let's tell the helper "Thank you," too.

To every helper I will say, "Thank you very much" today.

Your May-time editor,
MADGE MOFFITT WHITESELL.

SMALL THINGS.

The handclasp that is warm and true,
That says, "I share each joy with you";
The look that says, "I love you well,"
Conveying more than words can tell;
The flower picked by loving hand,
That whispers, "Dear, I understand"—
Small things, perhaps, but O the power
To cheer and bless the darkest hour!

The smile so loving, kind, and true,
That says, "I still have faith in you";
The eyes with tears that overflow
Because my heart is filled with woe;
The simple, honest, heartfelt plea
Of prayer that's offered up for me—
Small things—ah, no! for these alone
Have power to lead me near God's throne.

—*Cora M. V. Preble,* in *Christian Advocate.*

SAID ABOUT THE CONVENTION.

Rev. T. E. White:

In my opinion, the recent sessions of the Southern Christian Convention were the best that I have ever attended. The weather was ideal, the hospitality warm, the representation good, the spirit fine, and the plans discussed and adopted wise and far-reaching. The music by the Church choir and the devotional services were of a very high order and greatly helped to keep the Convention in a perfect spirit of harmony.

The merging of Atlanta Theological Seminary with Elon College, Bethlehem College with Piedmont, the unanimous vote to unite with the Congregational Church, plans for larger endowments for our colleges, better support for aged ministers and their widows, and plans to organize the laymen in the local Churches were outstanding features of the Convention. T. E. WHITE.

Elon College, N. C.

Bro. L. E. Carlton:

Your letter of May 8th received in regard to the Southern Christian Convention. This is to say I enjoyed the Convention very much indeed, and I thought everything passed off nicely, in spirit and unity. L. E. CARLTON.

Richmond, Va.

Col. J. E. West:

We had a splendid Convention at Richmond. We are making steady progress.

Suffolk, Va. J. E. WEST.

Chas. D. Johnston:

I think the Southern Christian Convention, held in Richmond last week, was one of the best we have ever had. The Christ-like spirit which prevailed during all its sessions was certainly commendable. I think the program was very constructive and much good will be done.

Elon College, N. C. CHAS. D. JOHNSTON.

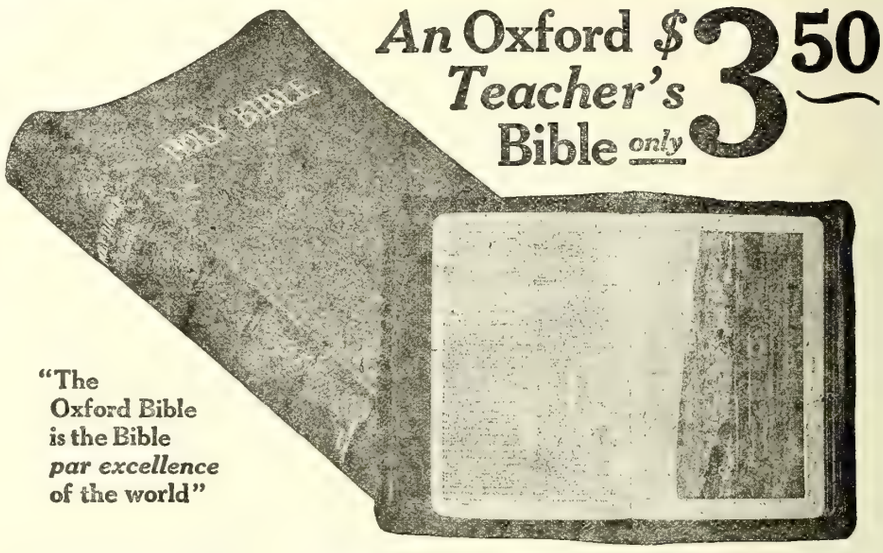
Rev. B. J. Earp:

I have been attending the Southern Christian Convention for the past ten sessions, and the one that closed May 4th was by far the best and busiest session that I have attended. Progress and Christian union were certainly in the atmosphere. The Richmond Church, under the excellent leadership of Dr. Ryan, played the part of host, and did it well. The music by the Richmond choir was wonderful. The brethren from the Congregational Church were so much like our people of the Christian Church that it seemed they were a part of the Convention—and they were, and a very vital part, too! Their splendid messages impressed me, and they sounded the note of optimism.

Now, then, let each of our Conferences do their part to carry out the plans and suggestions of our Convention. But in all our planning and zeal for the kingdom of Christ, let us not be unmindful that Jesus spent much time in prayer. The psalmist says: "Wait on the Lord: be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord" (Psa. 27:14).

Winchester, Va. B. J. EARP.

OXFORD BIBLES



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Specimen of Type

6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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SISTER MINAKO.

(Continued from Page 11.)

coming into scout troops affiliated with the Church and that these same boys soon become members of both the Sunday School and Church. It will be a real joy to the leaders of the scout movement when the Church in every community embraces the Boy Scouts in their program of activities, giving to each scout troop a religious leader of sterling character, a model for boyhood.

On December 31, 1925, 11,526 of our 23,121 troops, or 49.8 per cent, were in the Protestant Churches. In the territory which I cover, it has been my desire to see every troop sponsored by a Church. Our records show that 60.7 per cent are meeting in Churches and that our scout-masters are all members of some Church. The executive board and members of the council have been delighted with the results.

Many of our Churches have adopted scouting as a week-day program for their boys, with results that have been pleasing to the pastors and the members of their respective congregations. All the Protestant Churches have recommended the movement as a character-building, citizenship-training and leadership-training agency.

The Northern Baptist Convention, held at Milwaukee, Wis., June 2, 1924, passed the following resolution: "We recognize in the youth of today the future leaders of our Church and the coming citizens of our country, and view with deep concern the alarming increase in juvenile delinquency. We, therefore, urge our Churches to study the needs of the youth of their communities, and we again affirm that in the Boy Scout movement we recognize an agency, non-military in character, which is designed to develop higher life interest, and we commend to the consideration of our denomination agencies the active prosecution of this work."

Scouting needs and solicits the support of the Churches, and may we find the Churches ever ready to help us to preserve our boyhood for a greater manhood, both working together to conserve the moral, intellectual and physical future of the coming generation.

Reidsville, N. C.

A PRAYER.

By Rev. W. W. Staley, D. D.

Almighty God, we adore Thee, we praise Thee, we worship Thee as "God over all and blessed forever." The world is not only the source of all supplies for man, but a great school in which generations continue to learn. Here science finds all of its material for human convenience and progress, and beyond the earth "the heavens declare the glory of God and the firmament showeth His handiwork." Colleges are created and operated to aid the young in finding the path that leads to God. They are the depositories of thought, prayer, purpose and money. They are built on the rock of ages, and should honor Him in their pursuit of knowledge. We acknowledge Jesus Christ as the Founder of Christian colleges, as they do not exist where He is unknown.

Our prayer is for all colleges, and especially the colleges of the Christian Church, and most earnestly for Elon and Bethlehem, that they may continue to grow in their buildings, their facilities, their endowments, their students, and their service for the Church and the kingdom. To this end we pray that Thou mayest inspire men and women of means to give liberally, that financial strain may be lifted, that the Church may reap a harvest of men and women who will honor Christ and extend His kingdom in the world. Give those in authority wisdom to direct, to teach,, and to inspire holy aspirations in the minds of the young. Remove all hindrances to Christian character, all organized frivolities of a worldly nature, all show and pride. May the spirit of consecrated effort, the courage of honest work, the loyalty of honest hearts, and the "faith that works by love" make diligent study after truth. Help our colleges to find the truth by finding Jesus Christ "who is the way, the truth, and the life."

COMING EVENTS.

June 7-8.—Valley of Virginia Sunday School and Christian Endeavor Convention, Olivet (G), Mr. R. A. Larrick, Winchester, Va., president.

June 12-13.—Western North Carolina Sunday School and Christian Endeavor Convention, place undecided; Mr. C. A. Walker, Burlington, N. C., president.

June 21-22.—North Carolina and Virginia Sunday School and Christian Endeavor Convention, Durham, N. C., Mr. W. B. Truitt, Greensboro, N. C., president.

June 23-30.—Young People's Summer School, Elon College, N. C.

July 1-7.—Bethlehem Summer School of Christian Education, Wadley, Ala.

July 10-11.—Eastern North Carolina Sunday School and Christian Endeavor Convention, Mt. Catawba Springs, Prof. L. L. Vaughan, Raleigh, N. C., president.

July 17-18.—Eastern Virginia Sunday School and Christian Endeavor Convention.

Pattie Coghill.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

BAILEY—SPIVEY.

On Saturday, March 17, 1928, George Bernard Bailey, of Wakefield, Va., and Miss Julia Spivey, of Richmond, Va., were united in marriage by the writer at the home of the bride's mother, Mrs. Cosco Spivey, of Richmond. The ring ceremony of the Christian Church was used and witnessed by only a few close friends of the contracting party.

The bride was dressed in blue flat crepe and with accessories to match. They left immediately for the home of the bridegroom's mother, where a very fine wedding supper was served.

They will make their home in Wakefield, where Mr. Bailey is employed. These young people carry with them the best wishes of their many friends for a happy life. C. E. GERRINGER.

LAWRENCE.

Thomas W. Lawrence, son of Rev. John S. and Annie Covington Lawrence, died April 15, 1928, being 70 years, 5 months and 23 days old. He was married December 24, 1879, to Alice Yow, to which union there are eight surviving children, with nineteen grandchildren. He is survived also by two brothers and three sisters. His wife preceded him in death about six years, having died May 7, 1922.

Later he was married to Mrs. Sarah Leach McNeal, who survives with seven stepchildren. He was a deacon of New Center Christian Church, where he had been a loyal and faithful member since early childhood. A very large congregation attended the burial, and his grave was covered with beautiful flowers. Burial services by the writer and former pastor, assisted by Revs. Cummings and Moffitt. May the Heavenly Father richly bless and comfort the bereaved.

T. J. GREEN.

BROWN.

Eli W. Brown died April 23, 1928, aged 82 years, 9 months and 19 days. He was married about fifty-nine years ago to Mary Minerva Flack, and to this union were born eight children, five of whom, with the mother, survive. He was a member of Apple's Chapel for many years, and was faithful to his Church and Lord to death. The burial service was at his Church, conducted by the pastor, assisted by Rev. R. A. Whitten, of Reidsville Christian Church, and was largely attended. A good man has been called to his reward. May the Lord comfort the bereaved.

T. J. GREEN.

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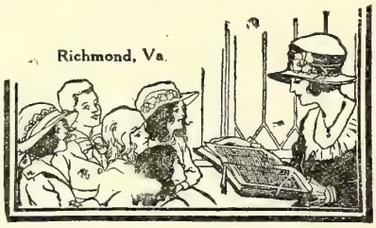

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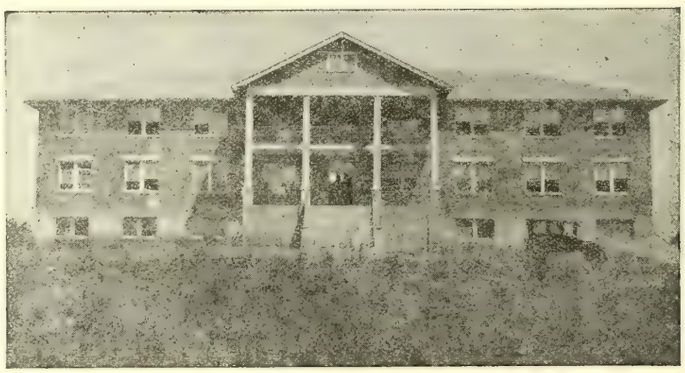

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Bethlehem College is training some of the best stock of America for Christian leadership, to be used by the nation and the world. Here is a great challenge and asset for students who wish to prepare themselves to serve in a worth-while way. The work on the new Administration Building is progressing nicely, and we will be able to begin our college work in this building when school opens this fall.

For catalog and other information, address S. L. Beougher, President.

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27 And the boys grew: and Esau was a cunning hunter.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

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THE SUN'S OBSERVATORY

CHRISTIAN UNION.

By Dr. L. E. Smith,

President of the Southern Christian Convention.

(An address given at the recent Washington Conference of the Congregational Church.)

My Friends:

I am very glad, I assure you, for the privilege of being with you and to have the opportunity of speaking to you on so vital a theme as "Christian Union." For the past months I have been so constantly thrown with Congregationalists that I am beginning to feel quite at home with them. They seem to me to be about as other folks, and the wonder to me is that we have stayed apart all these years. The more we are thrown together, the more vague are our differences and the more evident are our likenesses. Some years ago I had the privilege of uniting a young man and a young woman in the holy bonds of matrimony. A few months later I met the wife and inquired, "How are you getting along?" "Fine," she said; "only, you know, Dick said to me the other day that he was ashamed that he had married me." I said, "What did he mean?" "Oh," she said, "he said that he was ashamed that he didn't propose sooner; that since we were married, he didn't see how he had lived so long without me."

By staying apart all these years, our two Churches have suffered. We have been the losers, and the kingdom has been the loser. In these latter days, it is our high privilege in Christ to lay aside any petty difference that may characterize us and unite our hearts and our resources in an effort to answer the prayer of our Lord, that His own may be one in the earth.

In the first place, then, may we think about—

1. Our mutual needs (our need of each other). The Christian Church needs the Congregational Church, needs its prestige, its strength, its power, its influence. It is a Church with a commendable history, high intellectual standing and great spiritual achievements; a Church with wealth and vision and an honor to any Church, denomination or organization.

And on the other hand, may I say it apologetically and with all humility, the Congregational Church needs the Christian Church. The Christian Church is a Church with broad principles, liberal teaching, fascinating history and record of initiative, surpassed by few if any other Church or denomination. The Christian Church was the first to champion definitely the cause of religious liberty, the first to publish and give to the world an exclusively religious newspaper. It was the first to ordain a woman to the gospel ministry, the first to give to woman the privilege of higher education on an equal basis and with equal advantages with men. It gave to the world our present public school system, through the great intellect and wide vision of one of our solons, Horace Mann. It was the first and only denomination, until recent years, to formulate and give to the world a declaration of Christian Principles upon which the whole Christian world might unite; the first force in the field of education to erect on a college campus a Christian education building dedicated to the sole purpose of instructing young men and young women in the higher things of Christian education.

Yes, the Congregational Church needs the Christian Church; it needs its "religiousness." Whatever else the Christian Church may or may not have, it does have a passion for Christ and for souls—a passion for the winning of men and women to Christ as their own personal Saviour.

The constituency of the Congregational Church is largely in the East and North. It is more of the stern, steady, intellectual type. The constituency of the Christian Church is largely in the South and the Middle West. The Christian Church possesses the qualities of stability and firmness. It is also characterized by its passion and emotion. It has all the characteristics of what may be called a "moving religion," a religion of power.

Very rarely, if ever, will you find in the Christian Church those who question the authority of the Scriptures, the virgin birth or the Deity of Christ. There are some who have drifted in from other denominations who have these tendencies, but on the whole you will find the Christian Church true to the simple teaching of the humble Christ.

On the other hand, there are those in the Congregational Church who are distinctly modernistic in their tendencies and decidedly progressive in their theological thinking. Therefore, I am convinced that the union of the two Churches would be safe and wholesome, each supplying the needs of the other and putting ourselves in a position to be used of God in the presentation of a solid front against the would-be destructive forces that threaten the whole structure of our Christian faith.

I presume that there are none among us but that will agree that the two denominations, working together, can accomplish infinitely more than they could ever accomplish as separate entities. But those of us who agree that union is advisable and would be productive of great good, allow ourselves to be hindered by the age-long question, "Can it be done?" "Is it practicable?" In the next place, then, shall we think of—

2. The practicability of the whole affair. Can it be done? And in answer to that question, may I ask another—a question that was asked by another in the long ago? "Who shall separate us?" What shall separate us as individuals? The time was when natural barriers stood between us and kept us far apart, but in these latter days, through the progress of science and good will, the most of these barriers have been swept away and society has been brought together as a whole. The country has been brought to town and the town has been taken to the country. The time was when space separated us as individuals, but inventions have practically anihilated space. With automobiles that travel at the rate of 200 miles an hour; with airplanes that travel at the rate of 300 miles per hour, with radios that make audible the human voice at the ends of the earth; with the television so perfected that when you take down the receiver the person at the other end of the line, whether he be in Washington, New York, Philadelphia, Atlanta, St. Louis, San Francisco, London, Paris or Berlin—he stands right there reflected to you. Distance used to separate us, but it really doesn't any more.

What shall separate us? What shall separate us in our community life? Shall business or profession? Because a man is a lawyer by preference, or a carpenter by trade—does that mean that he is separated from his fellow-man? That he liveth to himself? Or does it mean that he is dependent entirely and absolutely upon his fellow-citizens for his clientage?

What shall separate us? What shall separate us in our social life? Shall intellectual achievements or material possessions constitute a line of cleavage today in human society, breaking up society into classes, cliques or sections? Is not the man of intellectual achievement dependent upon the muscle, the brain and the brawn of the untrained and untutored for his sustenance in life? And is the man of wealth and position independent of the class and the type that is compelled to earn its daily bread by the sweat of its brow?

What shall separate us? What shall separate us nationally? Shall political legislation, national segregation, or racial prejudices break up the larger aspects of human society and stand as effective barriers to the common good of all the peoples who live on the face of the earth? In this advanced age of human interest and common brotherhood, when every man must consider in a certain sense that he is his brother's keeper, when all of our interests—political, social and material—are so interlocked and so interdependent, how can nations or peoples contend that they stand alone?

What shall separate us? What shall separate us in religion? What shall break up the Church into sects, communions or fellowships? Shall denominational bigotry, the feeling that we have included in our program of religious practices, or that we have listed in our category of Christian

(Continued on Page 4.)

NOTES-PERSONALS

After this issue, the acting editor turns the paper back to the real editor, for which, too, there will be real rejoicing.

Bro. Lafayette E. Duck, Sedley, Va., in renewing for THE CHRISTIAN SUN, says that he and his entire family enjoy the paper thoroughly.

Mrs. J. B. Long, Lillington, N. C., who is in her ninety-second year, in renewing for THE SUN, says: "I have read THE SUN almost all my life, and I continue to pray for its success."

Rev. J. W. Fix, Franklin, Va., and Rev. John G. Truitt, Norfolk, Va., are moving in the direction of organizing the men of their Churches according to the plan adopted by the Southern Christian Convention.

The Congregational Conference of the Carolinas, which was held at Asheville, N. C., a week ago, was addressed by Dr. W. W. Staley, Dr. C. H. Rowland and Miss Pattie Coghill, of the Christian Church.

The Congregational Conference of the Carolinas, which met at Asheville recently, voted unanimously for union with the Christian Church, standing as one man when the vote was taken. Truly the spirit of union is in the air.

Rev. A. W. Andes continues to do effective work for THE CHRISTIAN SUN. He has recently sent out fifty personal letters to members of his Church urging them to subscribe for the paper. Will other pastors take due notice thereof and govern themselves accordingly?

Rev. J. Clyde Auman, who is spending his furlough at Enfield, N. C., is planning to attend Elon College commencement. Bro. Auman is a missionary of the Methodist Protestant Church to Japan and is president of a college in Japan numbering more than 1,200 students.

Dr. J. Edward Kirbye, who is a member of the executive committee of the board of trustees of the Atlanta Theological Seminary, telegraphs that on May 15th the trustees of the seminary voted favorably to an affiliation with Elon College and gave their executive committee authority to act.

Dr. J. O. Atkinson returned to North Carolina on last Saturday, and, after visiting friends in Wake County, went to Virginia. He is scheduled to reach the college and his office on the 19th. Dr. Atkinson is reported to be completely restored to his health, for which we rejoice.

The Riverdale Christian Church, Rev. Edward B. Flory, pastor, celebrated "Children's Week" from May 13th to 20th. The program was a most attractive one, and no doubt wrought wonders in acquainting the people with their own children. Bro. Flory is certainly a forward-looking pastor.

President Harper announces that the quota of $36,750 for the year just closing, provided for Elon College in the benevolence program of the Southern Christian Convention, has been raised in full. Truly does the Christian Church believe in our college. Let us all rejoice and let us give thanks to God for the generous men and women who made this achievement possible.—*Managing Editor.*

The Elon College commencement begins on Saturday night, the 26th of May, with a musical program. It concludes on Tuesday, May 29th, at noon, with the address by Governor McLean. The baccalaureate sermon is to be preached on Sunday morning at 11 o'clock by Dr. Jason Noble Pierce, pastor of President Coolidge's Church, Washington, D. C.

The Sunday School and Christian Endeavor Convention of the Valley of Virginia Conference will meet May 31st and June 1st, at Olivet (G) instead of at the time formerly announced. The president, Roy A. Larrick, writes: "Rev. J. G. Truitt, of Norfolk, Va., will be with us during our convention and give us an address on Thursday afternoon, May 31st, and Thursday night, and one on Friday afternoon, June 1st." Please note the dates and send a full delegation.

The board of trustees of Bethlehem College met on May 18th. Every member of the board was earnestly urged to be present by the chairman, Bro. J. W. Payne, when he issued the call, "since we shall have some momentous problems facing the college pertaining to its future that demand our immediate attention, a challenge involving opportunity as well as responsibility." That is well put, and here is hoping that the Bethlehem board of trustees measure up fully to their great responsibilities.

From Sunbury, N. C.: "I am delighted to report that everything is progressing at Damascus Church under the capable leadership of our pastor, Rev. E. B. White, of Dendron, Va., who is supplying for us. Our Young People's Society is growing and we have most interesting programs. Our Sunday School is doing just fine under the leadership of our superintendent, Mr. J. E. Corbitt. A large congregation heard our pastor's beautiful and inspiring message on 'The Influence of Christian Womanhood.' "—A. H.

President L. E. Smith, of the Southern Christian Convention, gave an address at the recent Washington convention of the Congregational Church, known as "The Middle Atlantic States Conference." Dr. Jason Noble Pierce, in writing of Dr. Smith's address on that occasion, says: "He made a masterful speech in behalf of union. He carried his hearers by storm and received a well-deserved ovation at the close of his address. Our formal vote was unanimous and heartfelt in recommendation of union."

The Alamance County Chorus gave its first public performance at Elon College on Thursday night to a capacity audience. It was assisted by Marie Montana, soprano soloist of the Metropolitan Opera Company, New York City. Prof. C. James Velie was the director of the chorus. He has rendered great service to the cause of music in the county by his tireless labors in training this mass chorus of 150 voices. More and more the people of Alamance County are being linked up with the college through the splendid work that Prof. Velie is doing in his music department.

Rev. E. B. White writes: "In this modern age, is not the present tendency of the Church to over-organization resulting in disorganization and dissipation of its spiritual energies? It seems to me that we have put too much dependence on organization, machinery, buildings, campaigns, conferences, etc.; therefore, we are in danger of losing sight of the absolute need of the third person of the Trinity—the blessed Holy Ghost—before we can accomplish anything to the glory of God. One trouble with us is that we talk money too much. My own conviction is, if the Churches will increase the spirituality of their members, the rest will take care of itself. We need more of the power of the Holy Spirit. It is for lack of the anointing of the Holy Spirit that there is so little power in the Churches and so little effect in the preaching of the gospel. It takes more than an honorary degree to make a preacher a power for God."

The board of control of Franklinton Christian College met on the 15th of May and found that institution in excellent condition so far as its current expenses are concerned. The board re-elected the faculty for the new year and added an additional professor to teach Bible and religious education. Last year the school enrolled 156 students and was able to meet its current expenses entirely. The dormitory remains unfinished. Eleven were in the graduating class. Two cottages were ordered erected on the school grounds for professors. Franklinton is doing a fine work for the Christians of the colored race.

HOPEWELL CHURCH GROWING.

It was my privilege to go from the Richmond Convention to Hopewell and spend the first Sunday in May with our people there. This was my first visit to them and was a delightful occasion and, I trust, profitable as well. The pastor, Bro. Nash, preached a very interesting sermon Sunday morning, using as his text the golden text of the Sunday School lesson, Mark 10:25; topic, "Service." The writer talked to the combined adult Bible classes and preached for them at the night service; subject, "Preparation." We had a very good attendance, and much interest was manifested in all the services.

They are using a good hall while their new house of worship is in process of erection. They have a splendid organization of about seventy members, and they are real live folks, full of energy, enthusiasm and zeal for the Master's service, and they are making things go. The pastor is wide awake, full of zeal and consecration and is a gifted speaker. He teacches a Bible class, preaches both morning and night on Sundays, conducts the midweek prayer-meeting, exercises general oversight of all the enterprises of the Church, including the building program, visits the sick and does other pastoral and community work.

They have a nice new building in process of erection, in a splendid location, the work being well under way and progressing nicely. The structure is up and shut in, and it is indeed a strong and well-built house. They will have a splendid auditorium, pastor's study, choir section, belfry and tower and three or four other Sunday School rooms, well arranged and having folding doors as partitions, so that all of them may be thrown open to the auditorium when needed.

At this time they have eight classes in Sunday School, and an attendance of more than one hundred members. I was delightfully entertained in the home of Bro. W. T. Newman, a brother of our trio of Newman preachers, and he and I took dinner with the pastor on Sunday. Bro. Nash, the pastor, is a young man and has a very interesting family. His daughter is pianist for the Sunday School and Church services. I also had the pleasure of meeting Bro. Newman's daughter, Miss Ruth Newman, who is a woman of charming personality and is doing a great work as supervisor and nurse in the Hopewell hospital. I hope these people will soon have their Church completed and that the work will go forward in the Master's way.

Suffolk, Va. L. L. LASSITER.

THE CHRISTIAN SUN'S PULPIT

MOTHER OF ZEBEDEE'S CHILDREN.

By Rev. John G. Truitt, *Preacher.*

"Then came to Him the mother of Zebedee's children, with her sons, worshiping Him and desiring a certain thing of Him."—Matt. 20:20.

Mothers by the hardihood of their service in the world have made this day one with a deeper meaning than mere sentiment, and more powerful than poetry. Mothers are the soul of sentiment and the subject of poetry, and we are tempted to divulge in that lighter and prettier side of our thinking today. But the women themselves will not stand for it. It is a day when mothers are measuring their lives by the service they may render their children and the world. Therefore, we shall elect to leave the poetry and tears for another time and see instead what the Scriptures have to say about one of the most noble mothers that ever lived.

A little sober, second thought will not make us feel so comfortable if we have been in that group who like to chide Salome for asking high places for her sons in Jesus' kingdom. It is never such an easy thing to defame the heart and purpose of a true mother, even though she may go too far in her efforts for the advancement of her children. Salome's record is a good one. (1) She gave Jesus her two sons (Mark 1:20); (2) she gave Him of her wealth (Mark 15:41); (3) she herself followed Him from Galilee, through Perea, into Judea, and to the very cross and tomb (Matt. 27:55, 56); (4) she ministered unto Him (Mark 15:41); (5) she was His aunt (John 19:25; (6) she worshiped Him (Matt. 20:20); (7) she placed her confidence in Him for the supreme needs of her family (Matt. 20:20). In fine, she served Him greatly in His daily work, followed Him completely to His death, and ministered most beautifully to His memory. She was just as faithful to Him when her requests were not granted as ever she was before. Nothing daunted; if she could not lead her sons to His right and left hands, she would lead them to His very bosom. If she could not place John upon His throne by His side, she would place his head upon His breast. And wherever the Saviour went, in His inner circle of three, He always chose to carry James and John. The world stands today in plenty need of mothers like unto Salome. How did she do it?

1. "Then came to Him the mother . . . with her sons." I like to refresh myself and my memory with those words. More beautiful words can scarcely be found in Holy Writ. "Then came to Him the mother . . . with her sons." I delight to read that it was true two thousand years ago, and to know that for thousands of mothers today it is eternally true. A larger percentage of the world's best mothers have followed Jesus down across all these centuries; but with all their growth in grace, and ripe experience in Christian conduct, there is nothing more beautiful that they can do than to come to Jesus with their sons. God has blessed the whole world with devout mothers bringing their sons to Jesus. What would the world be worth today if many mothers had not followed the example of Salome, the mother of Zebedee's children. Pardon me when I say my own mother brought a James and a John into the world, and brought them both to Jesus. Your mothers have brought you to Him. Two of the supreme things a mother can do for her child is to bring him into the world and to bring him to God.

2. "Worshiping Him" is a participial phrase which easily portrays the secret of the whole business. To the north of her homeland in Mesopotamia and Assyria they were bowing down to their idols; to the east, in Babylon, they were worshiping their sensuous gods; to the south, in Egypt and Arabia, they gave their devotions to pagan deities; and in her own country they were rendering a lip-service to Jehovah of hosts; but Salome had found in the Saviour of men that which drew forth her complete devotion and worship. And when this Christ, so human, so near, so helpful, established such a kingdom as she felt and knew that He would establish, she wanted her sons to have a place in its privations, heartaches, and triumphs. She wanted her sons to be in very deed and truth "co-workers together with God." She worshiped so that while she knew He was the poorest of the earth's poor, and often despised and shunned, she wanted her sons to engage with Him in the business of making the world a good place in which to live.

Yes, the mother of Zebedee's children worshiped Jesus. Who or what does the mother of your children worship? James and John could henceforth say in every hour of spiritual depression and doubt, "My mother worshiped Jesus." Whom will your child infer from your life and daily living you worship? Have you, mother, come to Jesus with your fine sons on your right and left, and asked Jesus to transfer them to His right and left? Because Salome knew and loved Jesus in a worshipful sort of way she was anxious to have an unbreakable relationship formed between her sons and Him. Has your knowledge and love for Him brought you to that same divine desire?

If we worship gold, or gain, or pleasure, or parties, our children will bring us down in sorrow to our graves; but there is a greater evil still, for they will wreck and ruin their own lives. Our gospels teach an inward joy and outer pleasure. Both are right and necessary to a well-rounded life. Social pleasures certainly have their place, and friendly parties the sanction of the Saviour; but sometimes I am forced to wonder if some young mothers aren't waiting for their pulpit to call their attention to the fact that they are taking pleasure too seriously and the training of their children too lightly. It is true that Jesus went to the marriage feast. But, O mothers of your precious little babies, He did not stay there! He went farther by far. He went to the sick-room, the sin-ridden hearthsides, the paths and lanes of daily toil, and to the mart and market. He made the world a class-room for serious instruction in the matters of service and sacrifice, and daily He practiced the principles of His teachings. He entered into pleasure upon occasion, but His business was saving the world. Mothers, you will hold a corner of the world on your lap tonight as your little darling looks up into your face. Betray it not. Worship Jesus, as Salome did, and let that little one see that you do.

3. "And desiring a certain thing of Him" is the remainder of our text. Salome desired the best for her sons that Jesus Christ had to offer. For the life of me, I can see nothing wrong in that. Her goal was sufficiently great. Her idealism for her sons were like unto it. Thank God for mothers with the highest idealism for their sons and with the practicable impulse to help them secure it. It was not gold she sought for her fine young sons; it was God. It was not satiety which she sought for her sons; it was service. It was not something she sought for herself, but like a true mother she sought something for those whom God had given her to love and succor until her dying day.

Maybe you think she asked a vainglorious thing! Maybe you think she overstepped reason in her request! Maybe you think her sons were abetting her in a bargain that was bad! But when you see how gently the Saviour answered her: "What wilt thou?" and when you follow up the picture that ensued you may change your opinion. "Grant that these my two sons may sit the one on Thy right hand and the other on Thy left in Thy kingdom." "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" How I love to contemplate the pause and pallor that followed this searching question. Jesus knew and loved these two fellows who had followed Him from the very first, unheralded day of His earthly ministry. He knew the sons and the mother. "Are ye able?" And I see the courage of a little woman leaping up in her sons; I see a quick, steady look of love fall upon her, and the eyes of the Saviour brought back the heroic answer: "We are able."

Did they answer too much? Maybe the Saviour thought they meant it. Not one single time when the roll of the disciples is made do we find them absent. Sometimes we find eleven, sometimes ten, sometimes seven, and sometimes three; but never, never do we find James and John missing. Call the roll in the death chamber, on the Mount of transfiguration, or at Gethsamene, and behold they are there. Did they answer too much? John and James were indispensable at the Lord's Supper, at the midnight hour, and on the Mount of Calvary. If not to sit at His right hand on His throne, what more glory than that of being His right-hand man in the hour of His death! Love found its way, and when John was needed he was near. Did they ask too much? Turn to the twelfth chapter of the Acts of the Apostles. We will find that the first disciple to lay down his life for Jesus' sake was James. "Are ye able?" "We are able." Thank God they must have meant it. Jesus honored their mother, and Jesus honored them—"James, show the twelve how to die," and James did it; "John, show the world how to live," and John did it. Salome's love and devotion went not unrewarded, and Salome's prayer went not unheard.

Mothers, stand by—stand by with your love; stand by with your courage; stand by with your true worship of Jesus Christ. And if you do not lead us to the right and left of the Saviour's side you will at least lead us to His bosom and His cross! What more can we desire? What more would you have? The world is waiting for mothers who will fulfill our text in their own lives, and sons and daughters who will have the courage of James and John, sons of Zebedee and servants of Jesus Christ.

A great many of our ministers and layworkers are interested in tithing. Bro. C. J. Strickland, P. O. Box 27, Elizabeth Station, Charlotte, N. C., has printed a very attractive tither's pledge card. Any one who is interested in receiving one of these pledge cards gratis should apply to Bro. Strickland at the above address. It is a beautiful card, and costs 5 cents to mail it. In sending in the request for the card, be sure to send 5 cents for mailing. If any of our workers should wish to have one of these handsome cards framed, Bro. Strickland has arranged for the same to be beautifully framed at a cost of seventy-five cents each, including wrapping and postage up to the fifth zone. Bro. Strickland also is greatly interested in evangelistic singing, and any one of our pastors who wishes assistance would do well to write him for engagements.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GRATEFUL.

THE SUN'S editor is grateful beyond words—first of all, to a loving Heavenly Father, through whose goodness and guidance he has been brought back to health and full strength and returned to his desk and his tasks, full of delightful anticipation of working with a new strength.

And then, secondly, he is grateful to President W. A. Harper, who, even with his multitude of duties, most cheerfully did the work of editing THE SUN and the many other duties pertaining to the office of editor and Mission Secretary. His strong hand lifted with ease many burdens from the editor's shoulders and helped to make life and the rest in Florida light and agreeable. The associate editors have done their part, and so the paper has not suffered but has prospered and improved under the directing hand and care of these abler men and minds.

Third, we are grateful to our life-long friend and brother, J. M. Darden, Suffolk, Va., who, though engaged in an extensive business in eleven different States and reaching out into many avenues of life, voluntarily turned aside from many of his own personal and business tasks and duties to carry on the work as Mission Secretary. How well he did this work, results show and will show, for he carried into it his fine enthusiasm, his business ability and a real love for our mission work. A real brother in the flesh and the spirit could not have been more considerate and more helpful.

And then, in the fourth place, we are grateful to the many friends who, in the goodness of their heart, wrote letters of kindness and cheered us along the way and assured us of their interest and care for our health and welfare.

And, finally, no resume of our sources of gratitude would be complete without putting in the list the Florida Sanitarium, Orlando; good and skilled Dr. Anderson; spiritual-minded and brotherly Elder Waldorf; considerate and congenial business manager Mr. Hudson, and the aids and assistants who are literally giving their life to making the way of the sick more tolerable and bringing back to health and strength those who need the ministry of healing.

It is good, indeed, to be back strong, healthy and happy, and the heart overflows not only with gratitude to any and all who may be named or unnamed, but grateful for the sheer joy of prospective and promised pursuits, plans and purposes in making whatever contribution may be within our reach to the enlargement and the building up of the kingdom of our Lord. J. O. A.

RELATION OF CHURCH DEPARTMENTS.

There are five major departments in the Southern Christian Convention—(1) missions, (2) education, (3) publications, (4) orphanage, (5) superannuation. These departments need to be emphasized by Conferences, taught by pastors, and loyally studied by members of the Church. The above list gives these departments in the order of their importance in their relation to the Christian Church.

Missions stand first in the propagation of the gospel and the salvation of souls. The initial command of Jesus to the apostles was, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). He sent them forth to this primary task. That command of the Master is in full force till every creature has heard the gospel. That is the biggest task of the Church today and needs the sympathy, the prayers and the financial support of all the members of the Church. God calls missionaries, but they cannot go unless they are sent, and it requires money to send them to distant lands. It is one thing to be regenerated (born again); it is quite another thing to serve God by supporting His cause.

Education follows in the train of missions. Wherever the gospel has been preached there has sprung up in the minds of men a longing for knowledge. Jesus was the great Teacher, and He said: "Learn of me." Educational institutions spring up in Christian lands as naturally as grass in the spring. Schools, colleges, seminaries, public schools follow the gospel, and Sunday Schools study the Bible and play and sing His praise. Hymnology is unknown where the gospel has not been preached.

Publications naturally spring up among educated people. Christianity has opened the eyes of mankind, invented the printing press, sent out the Bible in seven hundred languages, and carried the work of the Church into the Christian home. The Church paper keeps all other departments before the minds of the Church, and they could hardly live without its help. The crops would perish without the sun, and all the departments of the Church would die without THE CHRISTIAN SUN. The Sunday School literature goes into the Churches and homes and into the minds and hearts of all. Every Christian family needs and should subscribe for THE CHRISTIAN SUN.

The Orphanage is a philanthropic institution, cares for fatherless and helpless children, shows what Christianity wants to do for orphans, and develops in men the benevolent spirit through Christian sympathy, and manifests the mind of Jesus, who said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God" (Mark 10:14).

Superannuation undertakes to care for aged and infirm ministers who have worn themselves out in the work of the Church, and dependent widows and children of such ministers who have passed to their reward. The demands upon ministers for help and the meager salaries paid them while active, leave little room for saving enough to support them and their dependents when age or death puts an end to their active service. When they give their lives to the Church, the Church should care for their lives to the end.

These departments are related to the Church and to one another like the members of the body are related to the body and to one another. "The body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body: is it therefore not of the body? . . . Now are they many members, yet but one body" (1 Cor. 12:14-20). The Church is the body of Christ, and all these departments are members of His Church. To support one department and not all of them is to be a one-sided member. No one of them could exist alone, and no one of them could be its best unless they are in harmony and share equally in the support they receive from the Churches. It is so easy to be a ear member, or an eye member instead of being a body member. Keep all the departments before the Church and support all of them with faith in God and loyal liberality.

THE MISSION OFFERING.

We find on our desk a list of the Churches that have already taken the mission offering. While this list is inspiring, there are quite a number of Churches yet that have not taken the offering, but we are sure will take it. The Mission Board is trying to carry on, and has obligations that must be met, and we wish that every pastor knew the need and the opportunity. We are advised from our General Board that the work as planned for this year must be materially cut down unless the Churches take the offering and there are larger returns than have so far come in. We have advice that unless returns come in more rapidly in the next few weeks than in the past, it will be impossible to return Rev. D. P. Barrett and wife to Porto Rico and that the work in Japan will suffer a proportionate tragedy and backset. To us, this is a source of heart-rending regret. Brother Barrett has been long on the field and has proven himself one of our best and most efficient missionaries. Not to return him to the work which he loves and to which he has given twenty-seven years of his life would be a tragedy indeed, both to Brother Barrett and to the work on the field. Other work and obligations suffer likewise, and we only mention this as one. Surely our pastors, one and all, will take the offering before the mission period is out, June 30th. J. O. A.

CHRISTIAN UNION.

(Continued from Page 1.)

doctrine certain necessary essentials not held or taught by others that we must hold or propagate, or the whole kingdom of God will come to naught in the earth?

What shall separate us in our religious life? Shall our denominational holdings? Have we not come to the time when the riches of the kingdom are of far greater import than a few paltry dollars invested in the material effects of the world? Shall denominational positions, offices held by individuals? Is the Church to continue to cleave the kingdom of God for which Christ died? What shall separate us? Shall the misunderstandings and misgivings and malice and hatred and strife and the sins of the past centuries continue to project their poisonous fangs on down into this far-away time and to crucify the Christ anew and put Him to open shame?

What shall separate us from the love of Christ? Shall tribulation or distress or persecution or

famine or nakedness, or peril or sword? "For I am persuaded that neither death nor life, nor angels nor principalities, nor powers nor things present, nor things to come, nor height, nor depth, nor any other creature shall separate us from the love of God which is in Christ Jesus our Lord."

What shall separate us from the love of God? Has any one the right to corner on the love of God? If we all love God and are in the love of God, are not we one in God and brethren in Christ? And if we are one in God and brethren in Christ, who shall separate us? What shall separate us? Shall documents or declarations or organizations or pronouncements or ecclesiastical utterance or councilmanic actions or imaginery denominational lines? If we have the love of God in our hearts, if we are one in Christ, aren't all other things that would have a tendency to separate us matters of minor importance and of nonconsequential consideration?

The first and foremost thing in religion is to find Christ and make Him to be, not only our Redeemer, but our Lord and our Master; then all things else will more easily come into harmony and cease to divide us. Of course, we will not all agree, and those of us who do agree will not always agree on all things. But should our disagreement on minor things disrupt our fellowship with one another and our common communion with God? The leaves on the trees do not all agree in form and tints, but they remain on the same tree and furnish shelter and protection from sunshine and rain. The strings on the violin or the notes on the piano do not all make the same tone, but when brought in tune with the master-key they make perfect harmony and send out music to the delight of the soul. We all have our opinions, our desires, our hopes, our ambitions, and in detail they differ, but they issue out of our hearts. When our hearts shall have been touched by His spirit and brought into harmony with His heart, the Master-heart, then there shall be harmony in our fellowship and we shall be one in Him in deed and in truth.

As we consider the positions occupied by the two denominations that we represent, there are no evident differences between us, and no rational reasons why we should stand apart and continue to function as two separate bodies. Several months ago I had the privilege of sitting in a mid-western city with two representatives of the Congregational Church and three representatives of the Christian Church, for the purpose of ascertaining the differences and the likenesses of the two denominations. We listed the things for which the Congregational Church stood and undertook to practice. We listed the things for which the Christian Church stands and endeavors to practice. Then we struck a balance, made the comparison and found that we differed in one thing—in one thing only, and that was the name. One was Congregational, the other was the Christian Church. Now the Christians are Congregationalists and the Congregationalists ought to be Christians. I am ready, and I believe that we all are, to hyphenate the two names and make them one. Aren't we big enough and Christian enough to put it in?

What shall separate us? Are we not one in spirit, one in faith, one in ambition, one in hope, one in doctrine, and one in purpose? Why not be one in fact? And when we shall have taken the step that makes us one, that puts us beyond the question of narrow denominationalism and brings us into the clear atmosphere of Christian fellowship, who can tell, who can begin to estimate the far-reaching effect upon the religious world and the kingdom of God in the earth? "Can it be done?" Someone says, "Aren't you afraid of the results?" Did some one question?

"Come, brave souls, men of God, and build me a Church," saith the Christ.
"Build me a Church," the Master said;
"A Church that I'll be proud to head.
Build it with people of every creed,
Build it to serve the world's true need;
And when the corner-stone is laid,
Call it the Church of the unafraid."

Shall we build the Church, as the Master said?
Shall we keep His spirit at the head?
Afraid of none, as free as air,
Attuned to joy, breathing our prayer,
The friend of each soul God has made—
Shall it be America's Church of the unafraid.

—*Henry R. Rose.*

BUILDINGS OR LIVING MONUMENTS.

By J. O. Wiggs.

As I go from place to place and view the wonderful temples erected to the worship of God and hear the constant cry of more buildings for religious education, I pause to wonder. What does it all mean? Is there a real desire to honor God and lead His children to know Him, "Whom to know aright is life"—or does it represent a desire for display and an outward show in an attempt to represent an inward grace, or does it represent possibly "a zeal for God but not according to knowledge"?

That there is great need for more and better facilities for worship and teaching cannot be denied, but can the facilities take the place of human hearts, earnestly and intelligently leading others into an understanding relationship to God.

Many of the so-called modern religious education plants are provided with every conceivable facility for the purpose intended, except the one which seems to me to be the most important—properly trained and consecrated teachers to guide the youth in ways of righteousness. The machinery is there, but, with no one with knowledge of its efficient operation, it is worse than useless. Usually the Church has shouldered the burden to, or rather beyond, the limit of its financial ability and no additional funds are available to provide the necessary workmen. It is not surprising to find, as I have, that in proportion to its capacity, the modern religious education plant is far behind the small and over-crowded plant in the number reached by its ministrations; plants having enrollments of only a few hundred, whereas many of the small Churches with practically no modern equipment are vastly overcrowded.

Often the modern plants are constructed without a community survey to determine whether such a building is needed in that particular location. More children are found in the newly developing residential sections where money is scarce, but the congregations with stronger finances are found in the older sections, where children are few.

When Robert Raikes saw the needs of the children of Gloucester, he set about to utilize such equipment as was available, but employed teachers, paying them for their services. Out of his efforts developed, not the present-day Sunday School, but the public school system. He used Sunday because it was the only day available to reach the children. He used biblical material because it was the Book, and about the only book from which teaching material could be obtained. His purpose was to utilize the time, which was going to waste, in teaching children those things which would make them better citizens.

In the development, the Raikes idea and the public school idea have consistently placed the teacher first, then materials and methods and these have created the demand which is only now reaching fruition in the more efficient educational plant.

When David was minded to build a temple to God, Nathan was at first favorably impressed; but after prayer and meditation, God revealed unto him that the time was not propitious—the king and people were not ready for it, and the project was delayed. No doubt, David was hurt by this thwarting of his plan, but a greater temple resulted.

The early Christians worshiped and taught wherever they could find an audience, and, while suitable buildings might have been advantageous, not until the Church became established in the hearts of men were buildings erected for worship. Even to this day, many congregations are worshiping without adequate buildings. Primitive men worshiped long before the tabernacle or tent by simply erecting an altar out in the open or on the hilltop. And it seems that the Master had this in mind when He spoke to the woman at the well, "Neither in this mountain nor at Jerusalem, but in spirit and in truth."

This is not a plea against the modern religious education plant, but rather for putting first things first, that the work of the kingdom may go forward in an orderly way, developing in its proper time, perhaps a far more efficient plant in which to work, after we have consecrated men and women trained to know how to operate it. Just as we pay our preachers to lead us in worship; just as Raikes employed the most efficient teachers available; just as the founders of our public school system employed and developed efficient teachers, I believe it to be our duty, yea our privilege, to employ and compensate the most efficient teachers and leaders for our schools of religion.

History records that the earliest teachers were the priests or religious leaders, not only of religion but secular subjects as well. And it has not been so long since the village pastor was also the schoolmaster, having both the educational and spiritual oversight of the community. I recall in my early youth such instances and its counterpart. My day school teacher for many years, also my Sunday School superintendent, a godly woman whose hair was white and body frail with age, but with an alert mind and such a kindly disposition that the children delighted to be in her presence.

There are in our public and private schools many thoroughly consecrated teachers, whose services could be enlisted in our Church Schools if they were approached in a way which would indicate our sincerity and that we really meant to be about the business of the King. The teachers themselves need the leavening influence of specific religious effort, and it is needless to say that we need them. Neither can we afford to cheapen the gospel message by asking them to give this additional service without compensation. We pay our preachers and singers and our teachers of secular thinge; why not the teacher of the most vital of all truth?

Many of them are serving without compensation, but if it is right to pay the preacher or choir to preach and sing to us who ought already to know, is it not more than right to pay for teaching our children who know not?

Perhaps they might object to serving under directors or superintendents of a lower standard of intelligence, but the school teachers have faced this problem under the old system of political supervision and this can be overcome. "The laborer is worthy of his hire," and if our gospel is what we claim for it, it is worth paying for.

Instead of spending thousands of dollars in erecting empty monuments of brick and stone, why not turn our money to account by putting it into living monuments who will erect for the next gen-

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CONTRIBUTIONS

SUFFOLK LETTER.

Many in these days are complaining of poor business and slack work. Men and women, too, say: "We cannot get work; times are dull." This is not a local condition, but it is a United States condition. Action and reaction are said to be equal. When labor and business mount to abnormal heights there will always follow a drop in both. Again, it is said that presidential campaign years are always dull. If this is true, there must be reason for it. Here are two reasons for such depression: the party that seeks control of government tries to make it appear that everything is running down under the present administration. The effort is to make the people believe that a change of party control of government would revive business; and business is the main subject in all political movements. If the outside party can convince the public that hard times is the result of maladministration, the tide may turn at the polls. The party in power gets timid in the field of investments and larger programs for business, lest the administration might change and upset larger business plans. These two forces in the two parties—one controlled by ambition and the other by fear—unite to make dull times. Big corporations hesitate and wait to see what the result of the election will be before enlarging or extending their plans. The nation is in such a period at the present time. What the nation needs is to become more religious and less political.

There is one field where workers are always needed and where willing workers can always find work for full time and good pay. The vineyard of the Lord has work for all. This kingdom has never been overcrowded, and no worker has ever been turned away. No faithful worker in the Church of Jesus Christ has ever been fired or gone without pay. Jesus said, "My Father worketh hitherto, and I work" (John 5:17). In the parable, it is said, "Son, go work today in my vineyard" (Matt. 21:28). "The heavens declare the glory of God and the firmament showeth His handiwork." Idleness in the Church is self-chosen. There are so many lines of work in the Church that all may find a place to serve. The Sunday School, the prayer-meeting, the regular Church services, the afflicted, the poor, the wayward, those in jail, and the work is increasing all the time. No member of the Church can say, "There is nothing for me to do." If a person who is out of work will stop to think that doing nothing is the hardest and most unsatisfactory experience in life, he will be able to see why so many people in the Church are dissatisfied. Real work in the Church by all the members would correct all the evils in the Church. Jesus kept busy doing simple service. In the world, position counts; in the kingdom, service. In the world a man who rules is great; in the kingdom of grace, the man who serves is great.

The question of pay looms large in the work of the world, and when a worker loses his job he loses his pay. God never fails to pay those who work for Him. "The laborer is worthy of his hire (reward)" (Luke 10:7 & 1 Tim. 5:18). "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). This challenge merits investigation: has any faithful worker in the vineyard of the Lord ever lacked for bread and clothes? Has any faithful child of God at work in His Church ever lacked friends? If such can be found, please report their names and location to THE SUN.

W. W. STALEY.

ELON LETTER.

Northwestern University, at Evanston, Ill., has long been known as one of the strongholds of education of the Methodist Episcopal Church. It has produced its quota of great preachers, missionaries, bishops and other general officials for this great denomination. It has grown in wealth, in student attendance, and in educational influence and prestige.

But Northwestern has its problems.

The university is situated in the Middle West, as I have said, and there has been a general influx of foreign people, with ideals likewise foreign to the best American traditions. The people who have come in such great numbers from foreign lands have not looked upon the Sabbath as a day of rest and worship, but rather as a day of jollity, not to say frivolity. They have been accustomed to what is knwon as the "Continental" Sabbath, and they have been restive as students in institutions like Northwestern that have insisted on what we generally know as a "Puritanic" Sabbath.

Recently there was a meeting of the students of the university in the form of a general assembly open forum to suggest certain progressive measures, as they styled them, to the university authorities. Some of the things that they advocated as essential to their happiness and enjoyment were the following: the allowing of young women students to be out until 1 A. M.; tennis games on Sunday afternoon and dances on Sunday night; "Dutch lunches"—a special arrangement by which a young lady may be permitted to ask a young man to go with her to a hotel, she paying her bill and he paying his, etc.

On the other hand, this student assembly voted to reinstitute daily chapel which two years ago it had requested the faculty to discontinue. It has tried for two years voluntary chapel services and found the plan to be a failure and has requested the faculty to reinstitute compulsory chapel each day. They, however, put the desirability of chapel on the ground that it gives students a chance to get together and talk—a flippant reason and one unworthy of the student body of a great Christian institution.

Now, there will be those who will hold up their hands in horror when they read this catalogue of silly things which these Northwestern students are advocating. We will not, however, get anywhere by criticizing and blaming students for such matters. There is only one remedy, and that is the method of conference between representativs of the student body and representatives of the faculty in which matters of common interest such as these are will be fully and frankly discussed, using the experience of the past as a starting point and keeping constantly in mind the ideals and objectives of each particular institution.

Student bodies are without a sufficient basis of experience to know what is best in matters involving moral, ethical and social customs. They are high-minded and anxious to do the right, but are not as skillful in judgment as they are earnest in purpose. Their radicalism is not due to their badness, but to their inexperience and oftentimes to their ignorance. The method of conference will help solve their problems, and that is the method which Jesus employed in training His twelve. It will not work perfectly, for even He was unable properly to guide and direct the brilliant Judas, but it is the best method we know, and college administrators are not meeting their privileges properly if they allow student bodies to hold open forums without faculty guidance and co-operation.

The faculty of a college and the students of a college are joint workers in a joint enterprise. Their interests are identical just as are their purposes. They are not antithetic to each other in any particular. They should work together and in common counsel find solution for all their problems. This is not only the way of common sense, but it is the Christian way as well.

W. A. HARPER.

BETHLEHEM LETTER.

The boards of trustees of Piedmont and Bethlehem Colleges have taken final action on the plan for educational co-operation, and the name of Bethlehem College will be changed to Piedmont Junior College and will operate at Wadley, Ala.

Dr. Frank E. Jenkins, president of Piedmont College, Demorest, Ga., was elected a member of the board of trustees of Piedmont Junior College and was then elected by the board as chairman of the board.

The board voted to begin the campaign at once to raise $50,000 for Bethlehem College, as approved by the Southern Christian Convention, and a committee of five was appointed to work out the plans.

Under the co-operative educational plan, Piedmont Junior College is affiliated as junior college with Piedmont College, Demorest, Ga., and its courses are co-ordinated with those of Piedmont and accredited by this institution. Piedmont College is a charter member of the Association of Georgia Colleges, a member of the Assocaition of American Colleges, and an accredited college of the Southern Association of Colleges. This plan of accreditment should greatly aid in securing students for the institution and we hope to be able to double the student attendance.

S. L. BEOUGHER.

AN APPRECIATION.

I wish to express my sincere thanks to those brethren of the Roanoke Christian Church—V. E. Kitchens, J. F. Brown and C. J. Hester—who presented me with a trip to and from the Southern Christian Convention, at Richmond, Va. I shall always be indebted to these brethren for the great pleasure of attending the recent meeting at Richmond. It was also a great joy to me to visit Elon and the Christian Orphanage again. It was an inspiration to these brethren from Alabama to see these institutions and know more fully what they are trying to do. I enjoyed very much the fellowship of our Church workers in the Convention, especially the presence of Rev. P. T. Klapp, Dr. W. W. Staley, and Dr. P. J. Kernodle, and possibly other older men whom I do not now recall. These are great, noble souls. They understand how to sacrifice and suffer for the cause for which they have given their lives and interests. They know more about what it is to suffer for Christ's sake than do many of our younger men. They also know the travail of the Church in the earlier years. They may not know so much about the modern and untried methods of today, but they know the reality of the Christian religion.

I always feel that I am on holy ground when in the presence of the aged ministers of God. I trust it may please our Heavenly Father to spare them many years yet to serve the kingdom; and when they shall be unable to serve, may the kingdom serve them with just such honors as each may deserve.

G. D. HUNT.

Wadley, Ala.

CHRISTIAN CHURCH MEN

Send all Communications for this Department to Rev. John G. Truit, 505 South Main Street, Norfolk, Va.

MAKING RESOLUTIONS EFFECTIVE.

Last week you read the report adopted at our recent Richmond Convention having to do with the organizing of the men of our local Churches and of the Convention. And you also observed that THE CHRISTIAN SUN is willing to give us ample space for the promotion of that work. We wish you to help make that space tell for the kingdom of God, and it will tell if we make our recent resolutions effective. One of the first things we can do to make them effective is to read these columns, and every other column in THE CHRISTIAN SUN. That Church is already far on the road to real achievement whose members read THE CHRISTIAN SUN. Look eagerly forward for each copy of your CHRISTIAN SUN and read it until you like it, and until you catch the spirit of it, and of your Church.

It is to be wondered if there is a single Church in all our Convention that does not have unused man-power in it. And in all probability that Church which has its men best organized will be the first to recognize that much of their manhood is not conserved for the use of the Church. Is there a Church in all our Convention that could not go forward if it was so organized that the men were absolutely bound together in an organization so complete that it moved as one man? It is not to be thought that every man in any given Church could be induced to be actively alive to a men's organization, but are there not many men in every Church alive to the Church, and really willing to be used by the Church, but who are not effectively used because they are poorly bound together?

For instance, in the First Christian Church, of Norfolk, there is a group of young men meeting each Sunday as the Bryant Bible Class, but because there only are about fifteen of them they have not been able to swing any very great program for their Church. They do not undertake all they could do. In the same Church there are about twenty-five men meeting each Sunday in the Men's United Bible Class, and they do have their monthly business meetings and sometimes undertake a thing or two for their Church, but they are, after all, only a segment of the four hundred and fifty members, and do not feel willing to undertake great things as they are now organized. Then there are about fifteen men in the home department (not to mention the women) who are actively alive to their Church, but whose energies are not used largely as they should be. Would it be too much to expect to ask those three already thoroughly interested groups of men to get together in a single unit, making a membership of about sixty men? Those sixty men could move any Church right up to the door of heaven if they were really interested to do it, and tried. Would not the very fact that they are meeting at least once a month in a united program for the welfare of their Church electrify them into undertaking and achieving great things for their community and the kingdom of God? If those men organize they will help to make our Convention resolutions effective.

In these columns this week you will read a fine report of the great men's organization in the First Christian Church, Durham, N. C. Is not that a work which should be inspiration to at least twenty-five of our larger Churches to see such an organization become a live, effective factor in their program. Every Church which has such an organization has something upon which it can rely for putting into effect the things it stands in need of. They have been doing some fronteering of the very finest order, and we will do well to study their program, and measure our own usefulness in the light of what they are doing. Or, take the fine expression from the First Christian Church of Greensboro. They, too, are helping to make our Convention's resolutions effective. What is your Church doing about it? Will the resolutions of Richmond be allowed to die? Shall others mark our failure, or they by our works measure our faith? Who will be the first Church to report a brand-new organization of Christian Church Men? Let us hear from others on making our recent resolutions at Richmond effective.

JOHN G. TRUITT.

GRADUAL AWAKENING.

In the First Christian Church, Greensboro, N. C., the men are beginning to "rub their eyes." Some will probably sleep on, but others are going to do something while it is day.

The most hopeful sign is a dissatisfaction within ourselves and an attempt to find out just what's the matter. We know we must have a modern Church plant and we begin to want it. Our pride makes us resent the dinginess of our preeent building, and the inadequacy of our entire equipment. We haven't quite decided to get busy and leave our outgrown shell, but just a little urging will put it across.

The idea of personal evangelism is growing among the men of our Church. Ability to think more clearly, and a closer study of Jesus' methods shows how we must expect future growth, if there is to be any.

Our Men's Brotherhood is doing some work, though rather limited. Some missionary work is being attempted, principally through an afternoon Sunday School in a small chapel. We are also ready to conduct evangelistic services in out-of-way places if we are really urged to do so. Unfortunately, we haven't quite caught the idea of seeking for opportunity.

We are becoming more liberal with money, but can stand a lot more urging. We made a successful effort recently to get some old debts relegated to the realm of forgetfulness. This showed up our possibilities, and if we don't go to sleep again we could become a leader among Churches for liberality. It is very true that we have no wealthy members, but we're not half as poor as we have imagined ourselves. Most of us are poor by choice. We need vision more than cash.

W. B. TRUITT.

Greensboro, N. C.

ENLISTMENT IN CHURCH ACTIVITIES.

The editor of THE CHRISTIAN SUN has requested that I outline the activities of the Men of the Church as they have been worked out in the Durham Christian Church. The efforts to enlist the men in a more definite way for the service of the Church have been extended over a period of two and one-half years. With us it has been pioneer work. And of necessity it has been more or less experimental.

The purpose of the movement is "The cultivation and promotion of the spirit of fellowship and brotherhood of the men of the congregation and of the community, and the enlistment of the men in the service of Christ, and for the furtherance of the best interests of the Church in all its departments."

Regular meetings are held once a month on a week-day evening. Time is allotted for a short business session and the rest of the meeting is devoted to an inspirational program, which is generally under the direction of one of the working groups. The program is arranged at least two weeks before the time for the meeting, and is worked out conjointly by the executive committee and the group leader.

All men who are members of the Church are assigned to one of the seven working groups of the Men of the Church. These seven groups are membership, entertainment, prayer meeting, visiting the sick, stewardship, missions and evangelism. Of the four groups first named, the title suggests what is expected of them.

The stewardship group takes over the program for the monthly meetings during the period of the Church year devoted to stewardship. These programs deal with every phase of stewardship and are arranged to the end that every member shall have a part in the discussion. Just prior to the every-member canvass this group places a copy of the budget for the coming year in the hands of every member of the Church, suggesting that this is one way to meet the obligations of one's stewardship.

For a year the mission group took charge of the worship period in the adult department of the Sunday School on mission Sunday, putting on missionary programs that were of a very high type. During this year this group has arranged two programs for the monthly meetings, at which time they had as speakers missionaries who were home on furlough. The Church budget for the current year provides $800 for missions in addition to the Conference apportionments. The Men of the Church are, as an organization of the Church, assuming responsibility for $300 of this amount.

The evangelistic group is undertaking to do the personal or visitation evangelistic work in the Church. This is a new type of work for the average Church member. But on last Easter Sunday twenty-three members were received into the Church without the holding of any special meetings, many of whom the evangelistic group had been instrumental in enlisting. During the past two years about twenty-five members have been received into the Church through the work done by this group.

This will give some idea of the nature of the work we are trying to do. We have not accomplished all that we had hoped for, but the results attained give us grounds to believe that we are working along lines which offer large possibilities.

WALDO W. BOONE,
President, Men of the Church.

DEMANDS FOR HIGHER EDUCATION.

The number of those enrolled in colleges and universities is an ever-increasing one, and today it is six times as large as thirty years ago, according to figures issued by the Bureau of Education, Department of the Interior. Decade by decade the rate of increase has been as follows: Between 1890 and 1900 there were 4,600 more students each year than the year before. Between 1900 and 1910 each year saw an increase of nearly twice as many—9,900 each twelve months. During the next decade the annual increase more than doubled and amounted to 19,600 a year. Finally, during the past few years the increase has amounted to more than 50,000 a year. The totals of attendance in 1890 were 120,000. Now they are some 850,000.

If Sunday does not open a door into higher things, it is apt to be a trap into lower.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

MEN OF THE CHURCH.

Burlington Church Organized.

One of the first Churches of the Christian denomination in the South to organize its men was the First Christian Church of Burlington, N. C., Dr. G. O. Lankford, pastor. Dr. Lankford writes:

"The men of the Church have assumed the responsibility of the every-member canvass in the Burlington Church for the past two or three years, and I presume they will do so again this year. Helpful visitation work has also been done at other times by this organization. Outside speakers have been brought in by them, who gave instructive and inspiring messages on various themes. They have also held a number of fellowship gatherings."

Dr. Lankford is loud in his praise of the men of the Church as an effective way of advancing the kingdom in his congregation. We are glad to quote below the constitution of the organization of The Men of the Church of our Burlington congregation:

Article I—Name.

Section 1. The name of this organization shall be "The Men of the First Christian Church of Burlington, N. C.," and shall be known simply as "The Men of the Church."

Article II—Purpose.

Section 1. The purpose of this organization shall be the cultivation and promotion of the spirit of fellowship and brotherhood of the men of this congregation and of the community and the enlistment of the men in the service of Christ and for the furtherance of the best interests of the Church in all its departments.

Article III—Membership.

Section 1. The membership shall consist of male members of this Church and Sunday School who are eighteen years old and over, it being understood that members of other congregations or any man of good moral standing shall be eligible for membership.

Sec. 2. The membership may also include boys under eighteen where membership is desired.

Article IV—Officers.

Section 1. The officers of the organization shall be a president, a vice-president, a secretary, and assistant secretary and a treasurer. Their duties shall be such as ordinarily pertain to their respective offices. All officers shall be elected annually, but any officer may succeed himself, subject to the will of the organization.

Article V—Executive Committee.

Section 1. The Executive Committee shall consist of the president, the secretary, the treasurer and of two other members elected at large by the organization. It shall be the duty of this committee to appoint all regular committees for the various departments of the work of the organization.

Article VI—Other Committees.

Section 1. The organization shall have a membership committee, whose duties shall be to seek to enlist all men of this congregation and other men of the community as members with us, and to look after the attendance at regular meetings of this body.

Sec. 2. The organization shall have a social and entertainment committee. The duties of the committee shall be to see that a "feed" is provided at each regular meeting or at such times as the organization deems advisable, arrange other social features, and to cultivate the brotherly spirit among the membership.

Sec. 3. An orphanage committee shall be constituted, whose duty shall be to keep our men informed as to the needs of our Orphanage, its progress and growth, that we may render a larger service to the institution of our Church.

Sec. 4. A Church attendance committee shall be appointed, the duty of which shall be to stress regular and faithful attendance upon all the services of the Church and Sunday School. This committee should give special attention to the attendance upon the Sunday night services of the Church.

Sec. 5. The organization shall have a prayer-meeting committee, whose duty shall be to strive to build up a larger attendance upon and deeper interest in the midweek services of the Church. This committee shall become responsible for the midweek services when the pastor finds it necessary to be away.

Sec. 6. A publicity and hotel committee shall be appointed and charged with the responsibility of giving due publicity to the work of the Church in the community and of seeing that guests in our hotels receive an invitation to our services.

Sec. 7. A sick and visiting committee shall be appointed for the purpose of keeping in touch with members who are sick, visiting newcomers to the city, and of promoting the visiting spirit among our people.

Sec. 8. A college committee shall be constituted whose duty shall be to keep our men informed as to the needs of our college, its progress and growth, that we may render a larger service to this institution of our Church.

Article VII—General Council.

Section 1. The general council shall be composed of the executive committee, together with the chairman of the several regular committees.

Sec. 2. It shall be the duties of the council to exercise a general oversight of the work, arrange programs for the stated meetings, and to seek to maintain a lively interest in all departments of work.

Sec. 3. Meetings of the council shall be subject to the call of the president.

Article VIII—Membership Meetings.

Section 1. The members of the organization shall meet on the evening of the second Tuesday in each month. Special meetings may be called at any time by the president, as the need may arise.

Sec. 2. The meeting in October of each year shall be known as the annual meeting, at which reports relating to the work for the past year shall be made. Officers for the ensuing year shall be elected, and such other business transacted as may be appropriate.

Sec. 3. At the last meeting preceding the annual meeting a nominating committee shall be named to bring in at the annual meeting nominations for the officers for the ensuing year.

Sec. 4. Fifteen members present shall constitute a quorum.

Article IX—Departments of Work.

Section 1. The work of the organization shall be devoted to the promotion of the following: (1) spiritual life, (2) evangelism and missions, (3) Christian training, (4) stewardship of possessions, (5) Christian social service, (6) brotherhood and good will, (7) Christian education.

Sec. 2. The council shall have these ideas in mind in building its program from month to month.

Article X—Funds.

Section 1. This organization shall be financed by free-will offerings.

Article XI—By-Laws.

Section 1. The organization may adopt such by-laws, rules and regulations from time to time as necessity may suggest.

Article XII.

Section 1. This constitution may be amended at any regular meeting of the organization by a two-thirds vote of the members present, provided notice has been given at the last previous monthly meeting of the organization.

SAID ABOUT THE CONVENTION.

Dr. W. M. Jay writes:

The twenty-eighth annual session of the Southern Christian Convention is now a matter of history—and memorable history it is! I think we might say truthfully that the dominant spirit of the Convention was that of harmony and co-operation not only within our own Church but with other fellowships of like nature. Actions, definite and co-operative, seemed to hit a new high note in the Convention proceedings.

I was particularly impressed with the Convention's favorable action, without a discordant note nor dissenting vote, to memoralize the General Convention for immediate union with the Congregational Church. This was further evidenced by the hearty endorsement of the merger of Elon College and Atlanta Theological Seminary, which pact bids fair to be consummated before another school year opens. And to further show that we wished to put our own house in order for the coming of this great event of union, it was voted to give permission and sanction to a plan to put our two colleges, Elon and Bethlehem, on an adequate financial basis.

The tasks that now lay heavy upon our hearts is to carry out in the same fine spirit these splendid plans and visions.

Elon College, N. C. W. M. Jay.

Dr. N. G. Newman says:

I am not unmindful of the many fine things in the recent Southern Christian Convention—the fine addresses of our own men and our visiting brethren, the excellent reports of our boards, the movements toward an endowment for superannuation and the organization of our men for service, etc.—but the one outstanding thing to me was the hearty and unanimous adoption of the report of the Committee on Christian Unity approving the joint commission from the Congregational and Christian denominations and recommending its adoption to the General Convention of the Christian Church. Who knows but that we have "come to the kingdom for such a time as this?" "There is a tide in the affairs of men which, taken at its flood, leads on to fortune." May this be ours.

Holland, Va. N. G. Newman.

Bro. C. M. Cannon says:

The twenty-eighth biennial session of the Southern Christian Convention, held recently at Richmond, Va., was by far the outstanding session which I have attended. The willing spirit of the delegates to undertake bigger things, and to lay more far-reaching plans for the work of the kingdom than ever before is probably the thing that impressed me most. The co-operation of every delegate with the Convention aims and purposes was fully evidenced, and no one seemed inclined to be disgruntled or arbitrary in any matter affecting the progress of the Convention or Church as a whole, even though their individual opinion may have differed somewhat from that of the majority.

The unanimous vote on Christian union, laying definite plans along this line, was probably the

most important single step ever taken by the Christian Church, or any other Church for that matter, and the fact that there was not a dissenting vote either from the delegates or the audience at large is little short of marvelous, and shows the willingness of the members to fall in line with the advancing aims of the Church. The wholehearted support of educational progress was only another evidence of this willing spirit.

Elon College, N. C. C. M. CANNON.

Dr. J. E. Rawles writes:

The Southern Christian Convention was characterized by non-politics, good-fellowship, genuine co-operation, definite purpose and prophetic vision to hasten "Thy kingdom come." It was a rare pleasure and a real inspiration to be present.

Suffolk, Va. J. E. RAWLS.

From Mrs. Stagg:

To me, the recent session of the Southern Christian Convention was the most satisfactory and inspiring session I ever attended. The spirit throughout was fine, and, as a whole, I feel it marked a forward step in the work of our denomination.

Norfolk, Va. MRS. L. W. STAGG.

Rev. C. E. Newman says:

It was, in my opinion, a great Convention—first, in personnel of the men and women composing the body; second, in personnel of those present from other religious connections; third, it was great because of the spirit and zeal pervading all sessions; fourth, in reports of work done since the previous session; fifth, it was the greatest in work planned for the future and plans to finance same. C. E. NEWMAN.

Virgilina, Va.

Rev. P. T. Klapp writes:

I think the Convention was very good and the spirit fine. P. T. KLAPP.

Elon College, N. C.

Bro. M. W. Hollowell writes:

No better Convention was ever held in our Southern Church. M. W. HOLLOWELL.

Portsmouth, Va.

Bro. MacClenny says:

In regard to my opinion of the Convention, I beg to advise that as I was only in the Convention a short time, a correct opinion could hardly have been formed. From what was heard and seen, those present had the good of the cause at heart and were there to try to upbuild the Christian Church. The fellowship was good and the entertainment good. W. E. MACCLENNY.

Suffolk, Va.

TENTATIVE PROGRAM OF THE S. S. & C. E. CONVENTION OF WESTERN N. C. CONFERENCE, JUNE 12, 1928, AT PLEASANT RIDGE CHRISTIAN CHURCH.

Morning Session—10 o'Clock.

Slogan—"A Bigger, Greater S. S. Program."
Worship Service—Rev. J. M. Allred.
Address—"Children's Work in the Sunday School," Mrs. John Whitesell.
Address—"Our Responsibility," Dr. C. H. Rowland.
Appointment of Committees.
Song.
Benediction.
Dinner.

Afternoon Session—2 o'Clock.

Worship Service—Miss Jessie Boswell.
Business Session.
Reports of Committees and Department Superintendents.
Round-Table Discussion on "Sunday School Work," led by Miss Essie Mae Cotten.
Address—"The Elon Summer School," Miss Pattie Coghill.
Address—"A Larger S. S. Program in Our Conference," Dr. G. O. Lankford.
Song, followed by Benediction.

Night Session—8 o'Clock.

Slogan—"A Bigger, Greater Y. P. Program."
Worship Program—Conducted by Young People; Leader, Nannie Bell Allen.
Demonstration of the Disorganized and Organized C. E. Society, Burlington C. E. Senior Society; M. C. Stafford, Superintendent.
Address—"Young People and Missions," Mrs. M. R. Rives.
Address—"The Young People's Congress," Mr. E. H. Thompson, President.
Song and Benediction.

PROGRAM OF THE YOUNG PEOPLE'S SUMMER SCHOOL, TO BE HELD AT ELON COLLEGE, N. C., JUNE 23-30, 1928.

Saturday, June 23rd—Opening Day.

3:00. Registration and Reception.
5:50. Fellowship Supper.
7:00. Vesper Service on Campus, Mr. Hardcastle in charge.
8:00. Opening Meeting in Chapel—Announcements. "What Are We Here For?" Dr. Rowland in charge.
9:30. Sing—Good-Night.
10:30. Taps.

Sunday—Worship and Fellowship.

Morning.

Special Class for Young People—Dr. W. A. Harper, Teacher.
Church Services—Dr. W. Knighton Bloom.

Afternoon.

4:00. Outdoor Meeting—Mr. Hermon Eldredge in charge.
5:30. Supper.
7:00. Christian Endeavor Meeting—V. M. Mulholland, Leader.
8:00. Church Services—Dr. C. H. Rowland.

Monday Through Friday.

6:45. Rising Bell.
7:15. Breakfast.
7:45. Clean-Up.
8:15. Morning Watch—Conducted Individually.
8:45. First Class period:
1. "The Story of the Bible"—Mr. Hermon Eldredge.
2. "The Bible and Missions"—Dr. W. P. Minton.

9:30. Second Class Period—Credit Courses:
1. "Young People's Division Organization and Administration"—Mr. Hermon Eldredge.
2. Children's Division, "Materials and Methods"—Mrs. J. W. Fix.
3. "Youth and Worship"—Rev. H. S. Hardcastle.
4. "Youth and Recreational Leadership"—Miss Essie Cotten.

10:25. Assembly—Surprises.
10:45. Third Class Period:
1. "Missionary Methods for Young People"—Dr. W. P. Minton.
2. "The Story of the Christian Church"—Dr. W. A. Harper.

11:35. Fourth Class Period—Repeat Credit Courses.
12:30. Dinner.
1:30. Rest and Study.
3:00. Recreation (in charge of Class in Recreation).
6:00. Supper.
7:00. Vesper Services (in charge of Class in Youth and Worship).
8:00. Evening Program (vary).
9:00. Sings, Stunts, Games, etc.
10:30. Taps.

C. H. ROWLAND, President.
PATTIE COGHILL, Secretary.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each.. .75

In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, $1.00; paper ..... .75

A SERIES OF SIX BIG FOREIGN MISSION BOOKS

China, Japan, India, Africa, Near East, and Latin-America—Per set in cloth, $6.00; paper, $4.00; cloth, $1.25; paper.....$ .75

All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson X—June 3, 1928.

Jesus Facing Betrayal and Death.

Golden Text: "Not what I will, but what Thou wilt."—Mark 14:36.

Lesson: Mark 14:1-42.

Devotional Reading: Psa. 22:1-5, 18, 19.

"And when it was evening he cometh with the twelve." They were in a large upper room, above the lower levels on which they usually lived, away from the dust and the hustle and confusion of life, in an atmosphere of quiet and peace. They were with their Master. They had come together to eat the Passover meal, which had such hallowed associations. One would have thought that it would have been a time when they would have been quiet and reverent and thoughtful. And yet they quarreled among themselves as to who should perform the humble task of foot-washing and left it for the Master Himself. Alas, that there is often such a petty and self-seeking spirit in those who are the Master's most intimate associates!

"One of you shall betray me." What a thunderbolt that must have been! The idea of such a thing! If the Master had said that His enemies were going to put Him out of the way, that would have been different. If He had said that the scribes and Pharisees were going to betray Him that would have sounded plausible. But for Him to say that one of the twelve, one of the inner circle, was to betray Him—it was unthinkable! And yet it is true that Christ is often betrayed by His friends. And there are times when His friends betray Him for less than thirty pieces of silver.

"And they began to be sorrowful and to say unto Him, one by one, Is it I? Here is one of the finest tributes to the general character of the twelve. In that solemn moment when the Master declared that one of them should betray Him, every man's thought turned to himself. There was something so serious about it that they wondered if they were guilty of the great betrayal. How many of us who read these lines would have been prompted to say, "Is it Peter?" or "Is it Simon the Zealot?" or "Is it this one or that one?" We are always so prone to think of others doing things that we would not think of doing. But these men did not sit in condemnation upon others. They did some heart-searching to see if they, as individuals, were the guilty ones. Let us be slow to sit in judgment upon others, and let us be exacting upon ourselves. It may well be that it is we ourselves who shall betray our Master.

"And as they were eating, He took bread . . . and He took a cup." Ordinary, every-day things the Master took and made them minister to the higher values of life. He wanted to be remembered, to be kept in mind, not only for His sake—in fact, it was not for His sake at all—but rather for the sake of His disciples and for the sake of the kingdom. It is absolutely essential to the highest interests of the individual and also to the progress of the kingdom that we keep Jesus Christ in remembrance. What a simple memorial! Plain, unleavened bread and wine. And yet what a more suggestive and permanent memorial! There are millions of people today who regularly partake of the simple meal and are thereby reminded of Jesus Christ, and who feel a sense of unworthiness, who breathe a prayer for forgiveness, who become conscious of a new peace, who aspire to holier living, and who give themselves in deeper consecration, because they partake of the bread and the wine in remembrance of Christ. Long after the great monuments to men have crumbled into dust, Christ will have a memorial in this simple sacrament.

"And they came unto a place which was named Gethsemane." Sooner or later every man comes to Gethsemane. In fact, we are always coming to Gethsemanes. For Gethsemane is more than simply a place in Palestine, just outside Jerusalem—it is that place in human life where a man faces honestly the choice between doing his own will and the will of the God whom he is and whom he should serve. Gethsemane for Jesus was more than a place or an incident; it was a permanent and deciding principle in His life. It was the crux and climax of all His life; but He would never have emerged victorious from Gethsemane when He faced the great issue of life if He had not been emerging victorious when He met the so-called smaller issues of life.

In this incident in Gethsemane we find the real function of prayer. Prayer is not a means of getting something from God, of getting God to do the things we want Him to do. Prayer is the divinely appointed means of getting us into that mood and spirit which makes it possible for God to do, through us, what He wants to do. Jesus Himself intimated that God was more willing to give good gifts to us than we were ready to receive them. Prayer becomes a real battlefield when we understand it in the deepest sense. It is significant that in spite of the fact that Jesus prayed earnestly thrice, He did not get an answer in the sense that we interpret an answer to prayer. But He did get an answer in that He was strengthened to do the will of the Father. "Not what I will, but what Thou wilt." There is the ultimate goal of prayer in its highest form.

CHRISTIAN ENDEAVOR.

Sunday, June 3, 1928.

Topic: "My Plans for a Profitable Summer."—Mark 6:1-6. (Consecration meeting.)

Some Bible Hints.

A visit to the old home town can be made profitable, renewing friendships, helping comrades (v. 1).

There is joy in taking part in Church, Sunday School, and Christian Endeavor Society in our home places or in a strange town. Keep in touch with the Church (v. 2).

To visit a country town and help in the society brings a fresh touch of life, new ideas, new methods. Let us give of our best (v. 2).

We can use our vacation visiting out-of-the-way places and helping workers there who may have got into a rut (v. 6).

Suggestive Thoughts.

Summer plans should include rest and health. A vacation that is a steady rush exhausts us. Too much sightseeing may hurt rather than help us.

Plan a course of reading for summer. Some of us read only light novels. Include biography, travel, science and religion. We should learn to browse among the best books.

Plan for a summer of change. Take up activities the very opposite of your daily tasks. A tired mother wants simply to rest. A cooped-up clerk wants to be in the open air. Plan wisely.

We may have a profitable summer at home. Cut down drudgery. Take up things you really enjoy. We do not need to go away to have a vacation, but we do need to drop as many of the common tasks as possible.

A Few Illustrations.

Plan to make a friend or two. One of my best friends I found on a vacation. Long walks, long talks, exchange of knowledge and experience made that summer a delight.

One of my friends used to spend his vacations in Ireland preaching the gospel. Meetings every night, usually in farmhouses. One summer with him lives in memory. Cannot we do something like this in our own country?

Country societies may invite the children of a down-town Church in the city for a day in the country. The automobile ride, the games, the refreshments are joy-makers for childhood.

Some Endeavorers in summer give volunteer service in fresh-air homes where children are given a two-weeks vacation. Summer should include some form of service for others.

To Think About.

What made your best summer most enjoyable?
How may we have good times at home?
What summer outings may our society arrange?

SUNDAY SCHOOL CONVENTION.

Following is the program for the Sunday School and Christian Endeavor Convention to be held at Antioch Church, Alabama Conference, on the second Sunday in June, 1928, 9 A. M.:

9:00. Sunday School.

9:30. Address—"The Model Sunday School," by Miss Lois Calhoun; Alternate, Joe French.

9:50. "The Young People's Work in the Church," by John T. Birdsong and Miss Nellie Rea Sledge.

10:30. "The Young People's Attitude to the Missionary Program of the Church," by Mrs. E. C. Wilkins and Rev. Carl Dollar.

11:00. "Our Young People and the Summer School of Christian Education—Why Attend?" by Miss Susie Elder and Geo. S. Hunt, A. B.

11:30. Convention Sermon, by Rev. Jesse H. Dollar; Alternate, Rev. G. H. Veazey.

1:30. Music.

"How Can We Get Our Sunday Schools and C. E. Societies Represented in Our Summer School at Bethlehem," by some Member of Each School and Society.

2:00. "Our Young People and the Temperance Problem," by Miss Teressa Carter.

2:30. "Our Young People and the Sabbath Day—How it Should be Observed," by Virus Cox and Miss Orene Carpenter.

3:00. "The Daily Vacation Bible School—Who Can Have it and What Does it Mean to the Church?" by Miss Susie Elder.

Reports from the Schools and Societies.

Election of Officers.

Closing Service, by the President.

Committee.

VISITATIONS HELP.

After spending another year at Elon College, I will be returning to the field of our mountain work some time by the last of May. Although weather conditions made some of my tri-monthly trips a little disagreeable, yet there was much pleasure in trying to carry on the work.

I think I have been exceedingly fortunate in making sixteen trips to the mountains this school term and having only three punctures. Two of these happened one Sunday between Elk Spur and Rocky Ford, and as a result I failed to reach Rocky Ford in time for my appointment. This was the only time that I failed to get to this Church, and it was the only time that we failed to have preaching on the regular appointment.

There were three trips in which snow and mud hindered me from reaching Elk Spur. As you know, some of the roads were tremendously bad; so much so that they would make a Ford "sweat" trying to crawl over them. I was accompanied on each trip with some friend from the college or community. It seemed to have been a pleasure to all of them to have had an opportunity to go. They had a desire to see the kind of work we are doing there. The most of those who went from the college were ministerial students or those thinking of doing missionary work. Some would preach, while others would pray; yet some would teach and others sing and play. It takes all of these elements to carry the gospel of Christ.

On my last trip (May 6th), a group of people from Bethlehem Church, Alamance County, visited our field. Four young ladies of this group—Misses Pauline and Blanch Sutton, Ruth Matkins, and Grace Paschael—sang some of their favorite quartette songs at Elk Spur. The people enjoyed their singing very much. It is hoped that more people will feel obligated to visit the work and help to make it a success.

Fancy Gap, Va. S. E. MADREN.

COLLEGE STATEMENT.

Elon College.

1. Assets:

Value of property $1,202,551.04
Endowment 520,738.60

2. Liabilities:

Indebtedness .....$ 426,740.00
Distributed as follows:
Debt on old buildings.....$114,750.00
Debt on new buildings.... 311,990.00
(Of this $311,990, $117,481.73 is on buildings bearing names of donors, which leaves a balance of $194,509 unprovided for.)

3. Needs: Clear the college of indebtedness and increase endowment to $1,000,000.

4. How? (1) Ask those who donated buildings and which buildings bear their names to take over balances on same, relieving the college of this indebtedness and the Church of interest charged, on the condition that the Church raise the remainder of indebtedness. This will relieve the college and guarantee its membership in the Southern Association of Colleges.

(2) The Church's share to raise, $309,259. Raise $200,000 in large gifts; $109,259 in smaller gifts from the rank and file of the Church.

(3) Endowment amount, $500,000. Raise $200,000 from folks in Church and out in gifts of $1,000 and more; and $300,000 from General Education Board and other organizations, funds and boards.

5. Plan and organization: The Convention to appoint a committee of five, who shall work out details, effect the organization, inform the Church at large, decide on date of beginning and direct the campaign.

Indebtedness.—Have some one to head up the drive for indebtedness. Have a large gifts' committee. Have a small gifts' committee.

Endowment.—Have a committee within the Church. Have a committee to work outside of the Church.

Bethlehem College.

6. That a committee of five be appointed, with power to act, together with the Executive Committee of the Convention and the board of trustees of Bethlehem College, to study the conditions of Bethlehem, consider its present needs, its future demands and act, safeguarding the interest of the Christian Church.

L. E. SMITH, *President.*

The above was unanimously adopted by the recent session of the Southern Christian Convention.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
3. Pupils' Lesson Stories, per quarter..... .06
4. Little Bible Lesson Pictures, per quarter.. .05

Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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Minion Bold-Face Type, Self-Pronouncing, Size 4 7-8x 7 Inches, and 1 3-8 Inches Thick.

2152—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold.....$3.75

India Paper Edition, Size 4 7-8x7 Inches, 1 1-10 Inches Thick.

2152X—Genuine Leather, Morocco grain, divinity circuit, silk sewed, round corners, red under gold edges, title stamped on back in pure gold.....$6.00

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2172—Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.50

2172A—Same as above, with Apocrypha.....$5.00

2173—Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges $6.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3 3-4x3-8 inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations. Special book for Sunday Schools 95c

Minion Type, Pocket Size, 4x6 Inches, 1½ Inches Thick.

With 32 full-colored illustrations; also 25 outline maps through the text and 12 colored maps.

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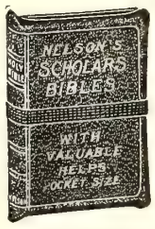

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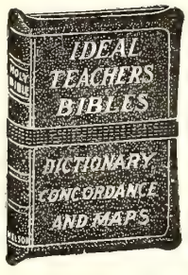

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One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

Religion in the Home.

"Is not the promise to Abraham and his children, and are not we his descendants?"

"For the promise is to you and your children."—Acts 3:29.

The home is both the oldest and most influential of social institutions. Among the ancients of every land it was the primary center of religion and worship. So emphatic was this that folks were clanish and felt that salvation was for no one else.

For instance, it took a light and a voice and a vision to convince Paul that salvation was for everybody. And it took a vision and a voice to convert Peter and break down the barriers between the Jews and the Gentiles.

This was done, but instead of reducing religion of the home it increased it, and the apostle's teachings made family religion all the more important.

The father is the natural head of the home in religion, so placed by providential design and wisdom, and in this he yields to no preacher or religious teacher, no emotional evangelist, to no conscientious Sunday School teacher, to no pastor, however honorable, godly, loved and tried; yea, not even to an archangel of God. He is king in his home and the molding of the religious sentiment and life in his family is his. God will not hold him guiltless who fails. When this is left to others, when some other than the family altar is the chief center of the child's religious education, devotion and worship, there is grave danger of religion being dissociated from the home and from the practical every-day affairs. This is just what is happening in these days of neglected home religion and the consequent lack of spiritual expression and in the millions of unhappy vaccilating Christians.

Religion ought to be centered in the home, and to be real in every-day life it must be. Here, first childish impressions are received; here, susceptible childhood is spent; here, ties of love are formed and most abiding; here are the fortunes and the misfortunes, tragedies and joys, life's recurring duties, which from babyhood to the end of life is the way all have to trod. But the associates of the godly home are purest, dearest, happiest, strongest and closest to God.

All that others outside of the home can do is to serve, as it were, a diet of milk. That diet is not good for conquering soldiers. With all its faults, the home is still the most heavenly of earth's institutions.

Prayer.—Our Father, show us the great work Thou hast for us in our home. Make us realize our responsibility in it. Give us Thy transcending force according to divine need, and forbid that we shall lack anything in doing our best. *Amen.*

TUESDAY.

How Spiritualize the Home?

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6.

The temper and the atmosphere of the home are constantly, unconsciously and unintentionally molding the character of the children to whatever it is. The child is open to impressions from everything it sees or hears. What he sees and hears becomes his daily nurture, food for his soul-life.

The anger and gentleness, patience and importance, appetites and passions, moods and manners all pass in to him as impressions and become the seed of his character. It matters not whether the parent wishes it or not, it must be so. It is the current of the stream of life which no man can change. The greatest effort against it will amount to only a ripple on the waters.

Therefore, the way to make home right, the child right, and generations to come right is to make our own example the best possible; and for this, parents must have every means of grace available. The family Bible and prayer is the most important. Our failures in doing our best at this cannot be final nor fatal if we make the most of it; and we have not given ourselves nor our children a fair chance until we have.

Prayer.—Our Father, without Thee in our homes, in our lives, in the atmosphere of our home we realize we are lost. Come Thou upon us, fill us with Thy spirit. Forgive our neglect and shortcomings. Make us true. Enable us to do our best for home, family and country. *Amen.*

WEDNESDAY.

Telling the Truth.

"Parents, provoke not your children to wrath."—Eph. 6:4.

"Let not truth forsake Thee."—Prov. 3:3.

Some of the good Christians we know are big liars when dealing with their children. To frighten them into obedience, tell them all sorts of stories of "boogers," "police will put you in jail," etc., is awful and does manhood of the boy great damage.

At best, we will be faulty, but to make the best child we must be truthful to him, confess our faults to him and seek not the cloak of infallibility to deceive him whom we would lead to good manhood. We can more readily win his confidence, his love, his respect for us, and have a greater chance of winning him to God by frank admissions and truth about every-day things than any other way. It is the only way to quicken spiritual piety, and strengthen helpful sympathy and appreciation.

Prayer.—Our Father, Lord God of hosts, be with us yet, lest we forget. Give us heart-to-heart communion with Thee, and with one another, and may we thus be helpful to one another to glory. Give us the courage of truth to our children and make their manhood all it should be. *Amen.*

THURSDAY.

The Bible Power.

"The commandment is a lamp and the law is light."—Prov. 6:23.

The Bible is a perfect guide. It quickens the thoughts and intents of the heart. To reject it and make it void in the life is spiritual disaster. Its secrets belong to our children, that they may do its commands. It is the power that overcomes the evil one with children, and we are exhorted to teach it. It is the word of God, obedience to which completely furnishes man unto every good work.

The habitual use of the Bible aids us to make confessions and to live the truth. It gives us the great themes of life upon which we may ponder things that are true, honest, just, pure, lonely, etc. A patient, persistent, intelligent, honorable use of the Bible as the guide to every-day thought and action bring wondrous results. We go to our daily papers for news, to the magazines for literature and information, to the farm journal for agriculture, to poultry magazines for chicken raising, etc. Why not a daily consistent use of the Bible as a guide in how to live?

This is spirituality in the home, and when exerted faithfully, positively and habitually it means not only the family, but the world for Christ.

Prayer.—Our Father, we pray for the relaxation that comes in prayer. May we not forget that life is more than meat, and that we need treasures in heaven. We pray for Thy presence and that we may recognize it and be filled with grace and spiritual nurture. *Amen.*

FRIDAY.

Half-Way Christians.

"In that day that thou stoodest on the other side . . . and cast lots upon Jerusalem, even thou wast as one of them."—Obadiah 1:11-15.

This was a case of the defenders of Jerusalem who could not be distinguished from the enemies. They were neutral in a great hour. These are the kind Jesus talked about when He said, "He that is not with me is against me."

The fight for right against wrong is terrible. Jesus is the champion of the right. Who will be neutral? The call of the Christian life is for a whole-souled allegiance to the Master.

Prayer.—O Lord, make our loyalty and allegiance to Thee complete. *Amen.*

SATURDAY.

Inspiration to Be Christians.

"Seeing that we are compassed about with so great a cloud of witnesses."—Heb. 12:1.

It was the witnesses, the inspiration and the courage given by the world that conquered the English Channel. Paul talks about the "weights" of the world that beset us and chill our zeal. But these are tests to our souls. "They that be for us are more than they that be against us."

The inspiration of loved ones, friends, goodly favors and graces is triumphant—God.

Prayer.—Our Father in heaven, may we be divinely strengthened with faith, courage and endurance. Give us the inspiration that urges us around, that lifts our fainting spirits, reawakens our enthusiasm, that saves our imperiled souls. *Amen.*

SUNDAY.

The Water of Life.

"The water of life that I shall give shall be in him a well of water springing up into everlasting life."—Jno. 4:13-15.

One single unselfish act of kindness may prove our unending benediction.

We all remember Dr. Jowett. It is an interesting fact that his biographer takes the undying influence of Dr. Jowett back to an unusual incident which occurred on the first Sunday when he tried to preach. He had expressed his fear of entering the ministry because he could not pray in public. Let us hear his own words: "Seated in the front row was a white-haired old man, one of the regular worshipers at the Church. In the prayer with which I opened the service I heard a quiet response. It was from the old man. That response gave me confidence. It was like the strengthening breath of the Holy Spirit. Why not say it was the breath of the Holy Spirit? I can feel it now across the years. At a moment of great timidity I entered into the gracious strength of fellowship, and the expressed spiritual sympathy of an unknown brother created an influence in the young preacher which I remember still with thankfulness and joy."

Prayer.—Our Father, give us the blessedness of drinking of the living water, of having it emanate from us like a fountain in influences and deeds of kindness, purifying life forever. *Amen.*

Christian Orphanage

Dear Friends:

It is always a source of joy and gratitude to us for our children in the Orphanage to do well. It is a real joy to give our life in their behalf if they will only in return give their best efforts to make good in life. The Orphanage had its joys last week because we had three children to graduate from high school. Clarence McKinney came to the Orphanage on May 4, 1912, when he was just two and one-half years of age, and had been with us, on the day he graduated from high school, sixteen years and seven months. But Clarence has made good in his school work and was valedictorian of his class. Allie Lee Pierce, who came to us from Suffolk, Va., eleven years ago, graduated close to the head of her class and only lacked one and one-half points being salutatorian of her class. Eugenia Hilliard came to us nearly eleven years ago, and only lacked one point last year graduating from high school and made up the point last summer and entered Elon College last fall in the freshman year and received her diploma from high school last week.

We had one girl in the grammar grades who made an average for the entire school term of 98.2. Mary Thompson came to us in May, 1913, and we sent her to Lakeview Hospital, in Suffolk, Va., in 1925, to take training as a nurse, and she has made good in her work and will graduate May 31st.

The Christian Orphanage, by your help, has been father and mother to these children and given them a chance in life, and they have grasped the opportunity and we feel proud of them. When you invest your money in fatherless and motherless children and help to give them a chance in life you invest your money wisely.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 24, 1928.

Brought forward		$8,024.53
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Durham	$24.75	
Howard's Chapel	1.00	
New Lebanon S. S.	2.00	
New Lebanon Baracca Class	2.00	
Greensboro, Palm Street	6.60	
United, Lynchburg	2.25	
		38.60
Eastern N. C. Conference:		
Christian Chapel Church	$19.70	
Christian Chapel S. S.	5.63	
Bethel (Wake)	1.38	
Turner's Chapel	5.00	
Catawba Springs	1.26	
Mebane	7.35	
Pope's Chapel	3.00	
		43.32
Western N. C. Conference:		
Shiloh	$ 1.00	
Randleman	3.20	
Hanks Chapel	2.49	
		6.69
Eastern Virginia Conference:		
Cypress Chapel	$ 5.28	
Waverly	20.00	
First, Portsmouth	12.33	
Wakefield	3.31	
Suffolk	25.00	
Rosemont	17.95	
Hobson	2.54	
Oak Grove	3.00	
Berea, Nansemond	10.00	
		99.41
Valley Virginia Conference:		
Antioch	$ 6.28	
Timber Ridge	2.54	
		8.82
Alabama Conference:		
Wadley		2.19
Georgia and Alabama Conference:		
Vanceville		1.00
Special Offerings.		
Lawrence Holt endowment fund	$150.00	
O. W. Johnson, for oats	7.50	
Sale of potatoes	1.50	
Mt. Pleasant, memorial service	2.82	
		161.82
Grand total		$8,386.38

PROGRAM OF BETHLEHEM SUMMER SCHOOL OF CHRISTIAN EDUCATION, WADLEY, ALA., JULY 1-7, 1928.

Sunday Morning.

Faculty in nearby Churches.

Sunday Evening.

First meeting of the Summer School. Union Services—Dr. C. H. Rowland, Speaker.

Monday through Friday.

CLASSES.

8:45. Morning Watch (Conducted Individually).
9:00. 1. Ministers—Dr. C. H. Rowland or Rev. F. C. Lester.
2. Others—"Teaching and Teachers," Pattie Coghill.
9:50. "Missions and the Bible," Dr. W. P. Minton.
10:40. "Stewardship," Rev. Edwin E. White.
11:30. "Missionary Principles and Methods," Dr. W. P. Minton.
12:30. Dinner.
2:00. Discussion Hour.
3:00. Recreation—Rev. J. H. Dollar in Charge.
6:00. Supper.
7:00. Vesper Services—Young People in Charge.

Evening Programs.

Sunday—Dr. C. H. Rowland.
Monday—Rev. Edwin E. White.
Tuesday—Dr. W. P. Minton.
Wednesday—Rev. Edwin E. White.
Thursday—Pageant, "Two Masters."

A daily vacation Bible School for the children will be conducted each day from 10 to 11:30.

PATTIE L. COGHILL, *Sec'y.*

BUILDINGS OR LIVING MONUMENTS.

(Continued from Page 5.)

eration such buildings as an intelligent and sincere study of the problem may indicate proper. Great mistakes have been made in erecting costly buildings which soon proved to be rather a handicap than a help. Thousands have been squandered upon the pet idea of some overzealous leader, only to be placed in the discard as wholly unsuited for the purpose intended. To place a new hymn book of unquestioned value in the hands of the inexperienced and untrained musician is to cheapen it. The graded series of lessons have failed in many schools because of untrained and inexperienced teachers, and the cause of advanced thought in religious training has been set back. The automobile is a vast improvement over the old horse and buggy, but many an old horse has taken his drunken master home safely, while the auto has sent them hurtling into eternity. I wonder if some Church will not try out this plan: say, if you are contemplating a new building, create an endowment equal to the estimated cost and use the interest for a few years in paying teachers for one or two hours per week on Sunday at the rate allowed by the public school, and see if it will not help you to solve the problem and perhaps in a few years develop a plan which will be worth double the amount.

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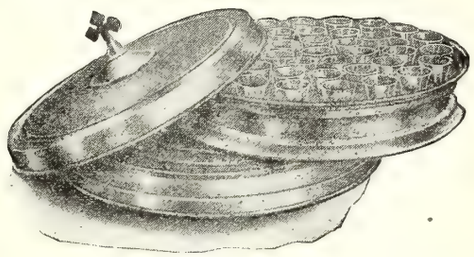

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Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlocking, with 30 plain glasses	**6.50**
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Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
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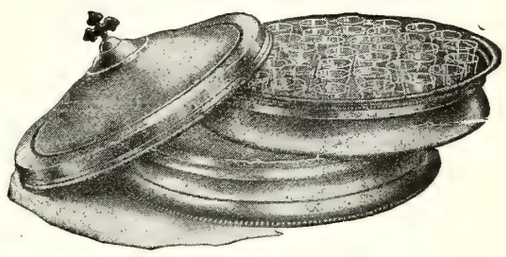

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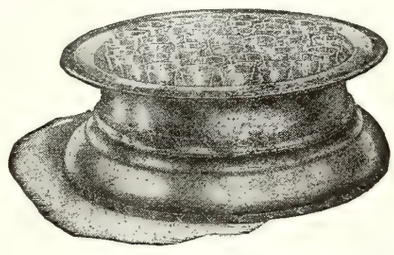
(For Silver Bread Plates, see under **No. 90.**)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Bread Plate No. 3—Narrow rim	**$ 9.00**
No. 4—Broad rim	**9.00**
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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Kiddies:

We are expecting to hear from each one of you this week, saying you are getting ready to draw a picture-story for me. Just tell the story and draw the picture of some character in the story, and by June you will be seeing your story and picture in print, right in our own Korner. Of course, dears, it's a Bible story we are to tell. Don't forget, and write me a wee note telling me you are at work at this now. When? Right now!

Another thing: in your letters to me, let me know about what you would like to do this summer. It's getting "Pollyanna" time again. I would just like to know how you dear Kiddies feel about playing again.

Away to daily vacation Bible school we go in a very few days. Let's get in the first day and stay every day while it lasts. Such good times, such lovely stories, such a wonderful time for all dear Kiddies. Why, of course, draw your picture and write your story in the Bible school.

Let's hear from you this very week.

Ball games, and play-houses, dilly's new clothes to make, weeds to pull out of the pretty flowers, and all in this beautiful sunshine—what a wonderful time is our summertime! We thank Thee, Father, for all these things, and for our Kiddies in the Korner we thank our Father, too.

Love from your editor.

MADGE M. WHITESELL.

HOPEWELL.

As Nehemiah rebuilt the walls of Jerusalem, so today the Church at Hopewell is helping to build a wall of salvation around the city of Hopewell, where the people may enter and be safe in the "strong tower of the name of the Lord." No doubt, some of the readers of THE SUN are wondering how the Church at Hopewell is progressing. To the casual observer, the structure which is going up in the north end of town is not of much moment when compared with the other building activities in different parts of the city. But to a small proportion of the population it is of intense interest and they are counting the days until it will be finished and ready for occupancy. The work has been progressing steadily since the ground-breaking on March 24th, and now the structure is sheathed, ready for the weather-boarding and the roof boards are in place ready for the roofing. Best of all, the belfry is in place, from which we hope a bell will ring out its invitation to the Sunday services and remind the people of Hopewell that it is the day that God wants to meet His people in His sanctuary.

The Sunday School will rejoice to get into the new building the most of any of the departments of the Church because of the crowded condition in the present building. The Sunday School is said to be the hope of the Church, and this Church is greatly encouraged by the work done by the Sunday School. The Christian Endeavor Society has been putting on some very interesting programs which show the talents of the members. May the talents be dedicated to the service of God.

The Ladies' Missionary Aid Society is progressing in its organization and has organized a junior missionary society under the leadership of Miss Nina Black.

On Sunday, April 29th, the Rev. C. E. Newman, of Virgilina, a brother of one of the charter members, preached to a large audience. Visitors are always welcomed by the Church, and their interest is an inspiration which gives a new incentive to work on. The desire of the little Church body is the salvation of souls both in Hopewell and in "uttermost parts of the earth." An interest is coveted in your prayers, that this Church may be just what our Lord and Master would have it to be. R. H. W.

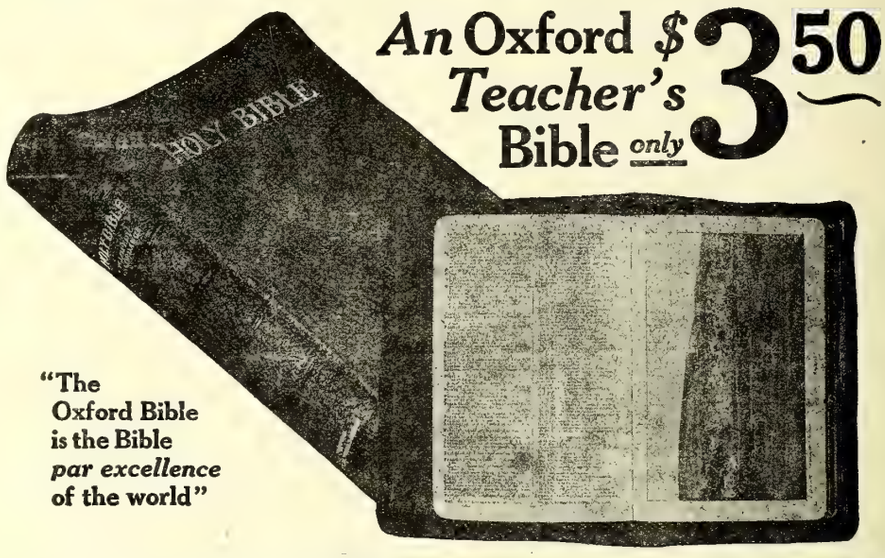
WINCHESTER, VA.

On May 3rd and 4th was held the fifth annual "Apple Blossom Festival." As usual, a large crowd of people came together from nearby cities and villages, as well as the rural people from many miles away. The apple trees were simply grand, the weather was ideal, and the parade a scene of beauty. I sometimes wonder if the kingdom of Christ wouldn't grow rapidly if we put forth the same amount of energy and spent the same amount of money to promote it that we do for pleasure and luxury! And yet I believe the kingdom of God is the most important thing in all the world. Is not it staggering to our mind when we think of how little that is really done, and then how much might be done that "Thy kingdom come, Thy will be done in earth as it is in heaven"?

The Winchester Ministerial Association elected officers for this year on May 7th, as follows: president, Dr. C. A. Freed, of the Luthern Church; vice-president, Dr. Murry D. Mitchel, of the M. E. Church, South; secretary-treasurer, B. J. Earp, of the Christian Church.

The third quarterly conference of the First Christian Church of Winchester was held on May 9th. A vote of thanks was extended to the Ladies' Aid Society for their splendid financial assistance. The pastor was granted two weeks' vacation to assist in revival as he might see fit. We are still trusting in the Christ who said, "Lo, I am with you alway." B. J. EARP.

OXFORD BIBLES



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17 And there was a very sore battle that day; and Abner was beaten,

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6 And Á-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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CYPRESS CHAPEL.

The joys, thrills and dreams of the first pastorate, which come to one entering the ministry and mean so much to him, were, on Sunday, March 11th, at Cypress Chapel Church, experienced by me. On that date we began our work there. No one was ever given a more hearty welcome to a Church and community, and the joy and gladness which such a welcome begets in one were so greatly felt in this case that it cannot be given full expression in words.

On the second Sunday in April we held our Easter service. On that Sunday we were glad and counted ourselves fortunate in having with us Dr. L. F. Johnson, who was with us in the interest of our college. Also on Easter Sunday we had with us Rev. Joe French, from Alabama, now a student in Elon College.

One month later we observed Mothers' Day. The Church was about filled to capacity and every one co-operated to help make this a most profitable service. Sunday evening at 8 o'clock the Willing Workers gave a very helpful Mothers' Day program.

No one can wish for better people with whom to work than we have at Cypress Chapel. The spirit of co-operation is prevailing, and the blessings of God are showering down on us.

Elon College, N. C. R. E. BRITTLE.

ELM AVENUE, PORTSMOUTH.

God is so wonderful and does bestow so many blessings that it is with grateful hearts we are permitted to pen another message to our paper, telling some of our blessings, with thankfulness. We praise Him for everything, and just now we lift our hearts in praise for the gracious outpouring of His Holy Spirit on our Church during the series of revival meetings which came to a close on Sunday, April 29th. We had fresh showers of grace each service and truly received spiritual food for the soul. Song services were very appropriate, led by our chorister, R. L. Baker.

Our pastor, Bro. T. N. Lowe, did the preaching, and each sermon was a spiritual work inspired by God and delivered in such a forceful manner that any who heard will not easily forget. Seventy-five or more were reclaimed and nine were added to the Church, while several joined other Churches.

We are very thankful and appreciate the attendance of other Church members. We had them from all around, even from Norfolk. We are looking forward to a bright summer. The Church has just had a new dress of paint, and the entire grounds have been remolded and beautified until it hardly looks like the same corner.

We are endeavoring now to put on a drive during the next three months for building fund. May God, with His all-seeing eyes, guide us and put it in the hearts of His people to give liberally. With Bro. Lowe as our earthly shepherd and God our Heavenly Guide, there is nothing that cannot be accomplished if we ask it in His name. Bro. Lowe has been in Richmond this week attending the Southern Christian Convention.

Portsmouth, Va. MRS. P. F. TURNER.

BIBLES FOR THE BLIND.

Some blind folk have been trying for years to accumulate money enough to purchase the Bible in whole or in part, according to reports received by the American Bible Society, New York City, which has just completed its ninety-second year of service to the blind, during which it has distributed nearly 75,000 embossed volumes of the Scriptures in eighteen languages and blind reading-systems. "My age is continually piling up," writes one man, "and I figure that I will be seventy-nine years old—sev
am in possession of the co

Because of the space taken by
letters, felt by the blind fingers,
complete, is from forty to sixty times
the ink-print books in general use. The s
volumes contain a single gospel or at best but t
or three books of the Scriptures.

While a Bible in ink-print can be bought for less than a dollar, the entire Bible for the blind, in Braille, costs over eighty dollars, but is sold by the Bible Society for twenty-one dollars—one dollar a volume. Where possible, embossed volumes are sent, with no financial return, to those who are unable to buy. The number of volumes which it was felt could be sent last year to any
ture
Africa.
the Armenia
gospels and some
are printed in Braille by the American Bible Society, have been read over and over by the children until the chapters have been committed to memory.

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ALLEN.

Bro. A. J. Allen died at his home on April 17, 3:30 A. M. He was the son of Mr. and Mrs. Ben Allen. He was born November 6, 1871, being fifty-seven his last birthday. Bro. Allen spent his early childhood in Halifax County. For the past twenty-three years he resided in and about Danville. He maried Miss Nannie P. Stephens November 24, 1897, and to their happy union were added four girls and one boy. About eleven years ago Bro. Allen made profession of faith and became a member of Third Avenue Christian Church, where he remained until his death. The Church did not have a more devoted member or one that could have been missed more by the Church.

Bro. Allen leaves to mourn his loss a host of friends, five children, a number ...ted from ...e, Danville, ...d by Rev. P. T. ...e, who had been his ... The remains were laid ...ne Lemont Cemetery. The ...owd at the funeral and large gift ...beautiful flowers were a token of the high esteem of his many friends and their love and appreciation of him. May the Lord comfort the bereaved, knowing that in a little while we will go to be with him where tears and sorrow will be no more.

M. T. SORRELL.

FARMER.

Sandy J. Farmer died May 5, 1928, at his home near News Ferry, Va. He was in his seventieth year. He was a faithful and most highly esteemed member of pleasant Grove Church and a member of the Sunday School as long as he was able to attend. He carried sunshine and smiles wherever he went.

He leaves a widow, Mrs. Betty Farmer, and three sons, Frank, Roy and Hunter; one brother, Morgan Farmer, and five grandchildren. The funeral was at his Church, conducted by the pastor, assisted by Dr. W. C. Wicker, of Elon College. May the Lord bless the bereaved.

Paces, Va. T. F. WRIGHT.

With the gift of the Holy Ghost for service comes the power to arrest attention. This is seen in the work of the apostles. They were not popular, but they were heard.—Campbell Morgan.

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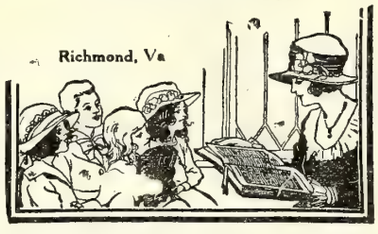

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For catalog and other information, address S. L. Beougher, President.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, MAY 31, 1928. NUMBER 22.

THE SUN'S OBSERVATORY

THE MISSIONARY SPIRIT FUNDAMENTAL TO CHURCH LIFE AND GROWTH.

By Rev. Stanley C. Harrell.

During this present school year I have been taking a course in the history of Christianity in the first century. As every one knows who has even a casual knowledge of the subject, this history is essentially missionary history. The greatest mission literature that has ever been written is the New Testament. The Book of Acts is simply a history of the early missionary activities of the Church. The epistles were written by missionaries to mission Churches. The gospels were written that the Churches on the mission fields might have the complete record of the life and teachings of Jesus.

Any student of this period also knows that the first great problem that confronted the early Church was concerning the relationship of the mission converts from the Gentile world to the observance of the Mosaic law. Paul contended that a living faith in Jesus Christ was all that was required of these mission converts. The Judaizing party of the Jerusalem Church contended that all mission converts must become full-fledged Jews, observing the ceremonial law. The story of this conflict is too long to be related in detail here. But I have been greatly interested in studying the history of this Judaizing wing of the early Church.

McGiffert, in his book, "The Apostolic Age," concisely summarizes the facts. At first there were two great wings of the Church—the Jewish wing and the Gentile wing. After the destruction of Jerusalem the majority of the Gentile Christians accepted the conclusions that had long before been drawn by Paul and the multitude of Christians outside of Palestine. They became a part of the Christian missionary program to evangelize the world. But there were other Jewish Christians to whom the claims and interests of their ancestral faith were dearer than the salvation of a lost world. In their efforts to read out of the gospel plan the missionary claims, they read out the very spirit of Christ Himself; they became narrow, selfish, bigoted and exclusive. McGiffert says of them: "In the second century these Jewish Christians acquired the name of Ebionites, or "poor men," and were regarded as heretics by the Church at large. . . . The future was not with these Ebionite Jewish Christians; they were out of the current of progress, and it was inevitable that they should ultimately pass away. In the fourth century they were numerous in the country lying east of the Jordan, but they finally disappeared altogether."

This brief bit of Church history reveals principles that are fundamental in the very nature of Christianity itself. This particular historical incident has repeated itself time and again in the course of the Church's life down through the centuries. It is repeating itself today. It is manifesting itself in individual Church organizations. There are local congregations, which for various reasons have decided that they will center their thought and effort upon purely local enterprises. They are too exclusive and selfish to think of others. They are too poor to share; and they are slowly falling to pieces of dry rot.

When one attempts to leave out of the gospel the missionary message, so much has been left out that what remains is well-nigh meaningless. There is a mighty irresistable force in the sweep of the ocean's tide that bears the ocean liner upon its bosom; but there is no lifting power in a gallon of sea water shut up in a jug. It is only as the Church is vitally connected with Christ's program for the kingdom that the Spirit works in and through the Church. Leave out missionary activities and the kingdom has no program. Drop the missionary spirit out of the Church and it is impossible to keep the Spirit of the Christ.

We have been thinking of our missionary obligation as a duty to the unevangelized. It is not; it is a duty to the Christ. We have been thinking that it is necessary to be active in missions in order to establish the Church abroad. It is more than that—it is necessary to be active in missions in order to keep the Church at home alive. The missionary spirit not only saves the souls of those whom we call heathen; it saves our own souls. It is possible to understand the nature and genius of the gospel of Jesus Christ only by sharing that gospel with others.

Durham, N. C.

FOREIGN MISSION BOARD RETRENCHES.

A special meeting of the Foreign Mission Board was held in Dayton, on Friday, May 11th, for the purpose of considering steps to cut down the heavy deficit which has been growing because of the falling off of the offering this year. The secretary presented a full statement of the receipts thus far and the possible receipts the balance of the year based on last year's record. To date, a larger number of offerings have been received than for the same period last year, but the amount received is considerably smaller.

After a long and careful study of these figures, and also of the budget appropriated for 1928 and the amount thus far paid on it, the board reluctantly voted to send word to Japan and Porto Rico that the former should cut at once $6,000 from the amount still due on this year's appropriation, and the latter $3,000. This means a cut of one-third from the balance of the appropriation for this year. Even with this tremendous cut, and even though the offerings the balance of this year should equal those for the same period last year, we shall still carry at the end of this year a deficit so large as to be almost prohibitive.

Because of this possibility of a still too large deficit at the end of the year, the board further voted that since the Bar[illegible] had originally asked for a two-year furl[illegible] time instead of the usual six mo[illegible] be permitted to take the extra ye[illegible] salary, provided Bro. Barrett can[illegible] pastorate of some Church for that perio[illegible] This same plan was followed with Dr. McCord several years ago. This would relieve the board of the amount of their salary for a year, and also of the amount needed to pay their travel expenses to Porto Rico, which amount we do not have in hand. In fact, we are carrying an overdraft at the bank, in addition to the large loans we have secured, right at the time when we should be in the best possible financial condition of the year.

Mrs B F Frank Rt 4 12-1-28

No one can tell what these drastic reductions will mean to the work. Never has the board had to go so far in making cuts as it has had to this time. It will mean the closing of many points where work is badly needed; it will mean stopping altogether some types of work now being handled; it will doubtless mean the loss of some valuable Japanese and Porto Rican workers. This writer is unable to see how it will mean anything else than permanent disaster to much of the work we have been building up in these years of overseas service.

For months we have warned the brotherhood of this danger. Through the papers, in private letters and during the foreign mission period in letters to pastors, Sunday School superintendents and other workers we have clearly shown that unless the offering this year indicated that we would be able to take care of our budget, these cuts would have to come. The offering did not measure up, and the inevitable result has been this drastic reduction of the work. There was nothing else for the board to do under the circumstances. Further delay was impossible. We feel that everything has been done that could be done to avoid this disaster, but to no avail. This statement is made as the official action of the Foreign Mission Board, in special session, May 11, 1928.

W. P. Fletcher, *Pres.*
Wilson P. Minton, *Sec'y.*

It is not essential to make long prayers, but it is essential to be much alone with God, waiting on His will, hearkening for His voice, lingering in the garden of Scripture for the coming of the Lord God in the dawn or cool of the day. No number of meetings, no fellowship with Christian friends, no amount of Christian activity can compensate for the neglect of the still hour.

NOTES-PERSONALS

We wish all our pastors could fully realize the serious situation that confronts us now in our missionary work. If so, we know they would not only take the offering in June, but would work with their people to make it as liberal as possible.

We trust that this issue of THE CHRISTIAN SUN will have close and wide reading. We wish our people to know the present needs and opportunities of the missionary work, and we have tried to lay the same before them in this issue of the paper.

We know the women will read with interest the splendid article in this issue by Mrs. C. H. Rowland, who was the first president of our Woman's Convention and who has been thoroughly identified with mission work since the women began.

If any one feels that missions crowd out the Orphanage in gifts, or that the Orphanage crowds out missions, we invite such a one to read with care what Superintendent C. D. Johnston has to say in his current letter, "Missions and Our Orphanage."

The following is gratefully acknowledged and will be of interest to many SUN readers: "Rev. and Mrs. Herbert Russell Clem announce the marriage of their niece, Deloris Holt Morrow, to Mr. John Henry Barnwell, on Thursday, May 17, 1928, Fall River, Mass."

Bro. W. H. Freeman, Ether, N. C., writes under date of May 21st: "Rev. S. M. Penn, of the Congregational Church, preached a splendid sermon at our Church (Christian Church, Ether, N. C.) last night. He has kindly consented to deliver a memorial address at our services the fifth Sunday in June."

Rev. R. L. Williamson, our beloved pastor at Sanford, N. C., advises that his Church raised the college quota in full on one Sunday, and feels that the Church will certainly raise the mission quota in full. He is preaching and working to this end. Our Sanford people may always be counted upon to do their part.

Rev. Edwin E. White, Pleasant Hill, Tenn., author of "The Story of Missions," one of the mission study books and one of the very finest in mission texts, is to teach in the summer school at Bethlehem College in July. This is certainly good news and will prove a rare privilege to those who can sit under Bro. White's instruction.

Many friends and SUN readers have expressed great gratification at the splendid manner in which President W. A. Harper edited THE CHRISTIAN SUN in the absence of the editor. In this gratification, the editor most heartily joins and feels that the paper was edited far better in his absence than in his presence. One wonders how President Harper manages to find time to do well so many and various tasks.

Dr. S. L. Beougher writes that the board of trustees of Bethlehem College have changed the name of that institution to "Piedmont Junior College" (formerly Bethlehem College). President Beougher also announces that an adjourned meeting of the board of trustees is to be held at the college on July 4th. The meeting is to be in the form of a rally day for the newly organized junior college, with a free dinner and good speaking.

President W. B. Truitt of the North Carolina and Virginia Sunday School and Christian Endeavor Convention is exceedingly anxious that all Sunday Schools and Endeavor societies of the convention elect delegates and have them present at the annual convention in Durham, N. C., June 21-22. A very fine program is in preparation, and Bro. Truitt, who is one of our great Sunday School teachers and workers, proposes to give all who come to the convention a program worth their while.

A young man who wishes his name withheld has offered a prize of $5.00 to the young person writing the best paper on "Why I Should Like to Attend the Elon Summer School"; and $5.00 also to the young person writing a similar paper about the Bethlehem College Summer School. The Elon papers should be in the hands of Miss Pattie Coghill by June 15th, and the Bethlehem papers by June 20th. It is hoped that there will be a lively interest in this competition. Address Miss Coghill at Henderson, N. C.

Rev. Joe French, of Wedowee, Ala., graduating from Elon College this week, will be in Alabama during the summer, ready and willing to preach and do Church work as opportunity may afford and as demands may require. Bro. French has made a fine record at Elon and is a capable minister, and we are hoping that a field of labor equal to his strength and ability will soon engage him. Any Church or Churches desiring a capable and well-equipped young man as pastor for the coming year would do well to correspond with him.

Rev. P. T. Klapp, Elon College, was with Pastor Madren at Elk Spur and Rocky Ford Sunday, May 20th, and held the Communion service at the latter place. This was Bro. Klapp's first visit to our mountain Churches, and he was much gratified at what has been done and is being done there. Bro. Madren is to move into the parsonage June 1st and give all his time to the work during the summer months. He is hopeful of the work. Both Churches have taken the missionary offering and hope to increase it and send it in during the month of June.

Rev. D. P. Barrett, Mrs. Barrett and the Mission Secretary were with Dr. C. H. Rowland, Greensboro, in his mid-week prayer-meeting services Wednesday night, May 23rd. The Barretts delighted the group with their talks about the work, the achievements and the needs in Porto Rico. Bro. Rowland's Church is missionary in spirit and activity. They are working on their missionary offering, several of the circles of their missionary societies having pledged $25 each for the special offering, and Dr. Rowland feels that his people will do their part gladly. It was a joy to be with Pastor Rowland and his good people. Some of our most faithful workers and loyal souls are to be found in First Church, Greensboro.

We trust every CHRISTIAN SUN reader will give careful reading and study to the contribution in this issue by Rev. Stanley C. Harrell, entitled "The Missionary Spirit, Fundamental to Church Life and Growth." Bro. Harrell makes out his case and convinces the reader that missions are not merely a matter or a movement to save the heathen, but first of all to save the Church at home and to do our duty for Christ's sake. This writer has said over and over, and cannot repeat it too often, that God never has allowed a non-missionary Church, whether large or small, to grow and to become powerful, and He never will and never can, in keeping with His Word. Those Churches will suffer most who do least for missions and give least to missions.

Mrs. W. R. Sellers, Burlington, N. C., treasurer of the Woman's Mission Board of the North Carolina Christian Conference, under date of May 21st, writes: "Since learning about the possibility of the Barretts not being able to go back to Porto Rico for another year from lack of funds with which to send them, I have felt that we must give ourselves to prayer more definitely. I am sending you two clippings from the *Sunday School Times,* one entitled "Does Prayer Alter God's Laws?" and the other "Praying for the Impossible," which have brought blessings and encouragement to me. If our people will give themselves to prayer for missions, there will be more interest and more funds. Since I signed the prayer covenant some years ago for missions I have kept that covenant to pray for missions, and it has been a real blessing." Mrs. Sellers is certainly right in her conclusions. If people will pray more for our mission cause it certainly will change things, and the results will be far greater both in the enrichment of individual lives and in gifts to missions.

We beg every SUN reader to weigh well Rev. D. P. Barrett's contribution in this issue, "Why I Wish to Return." In this a man's heart is speaking. He has given twenty-seven years of faithful and efficient service. It will be a tragedy in his life as well as in our Church life not to return him to Porto Rico, and the only hope of doing so now is in the size of the offerings that shall come in during the month of June. The mission period in the North is closed, and in the light of what was done, the Mission Board, meeting in Dayton last week, decided that they saw nothing else to do than to keep Bro. Barrett at home and to make cuts equally as drastic and cutting in Japan. So we are just hoping and praying that the pastors and people will realize the situation and will now come to the relief. It is a tragedy that we are reduced to such straits to even have to suggest to Bro. Barrett that he remain home; and the only way, as already stated, that we can avert this tragedy both to Bro. Barrett and to the work in Porto Rico and to the Church is to send in contributions large and liberal for missions during the mission period, which closes June 30th.

Rev. Stanley C. Harrell, writing under date of May 22nd, says: "It is unthinkable that Bro. Barrett should not go back to Porto Rico because of lack of funds. A way must be found to meet the emergency." Reports come from everywhere to the same effect, but the General Mission Board has decided, and unless the returns in the South during the month of June are very much larger even than now contemplated, the unthinkable will have to take place and the Barretts will have to remain at home for a year; and a cut in the work in Japan even more drastic than this will have to be made. The mission period in the North is now over, and the returns have been distressingly discouraging, and our only hope is for all the pastors to secure liberal offerings from their Churches in June here in the South and for individuals with liberal hearts to send us in contributions for the work. Remember that funds, unless designated, are divided half to home and half to foreign, for the work in the home field is suffering even as the work in the foreign field. When the people of the Christian Church become awakened to their missionary opportunities and obligations, we will not have to face such distressing and heart-rending emergencies. Up to the present, however, we have made missions secondary or kept missions far in the background, contrary to the Word and the will of Almighty God. The Word of God puts missions first, and no Church can afford to do otherwise if it hopes to prosper and go forward in kingdom construction.

THE CHRISTIAN SUN'S PULPIT

WHY GIVE OUR MONEY TO MISSIONS?

By Rev. Jno. G. Truitt, *Preacher.*

"Freely ye have received, freely give." —Matt. 10:8.

My heart leaps up with joy when I think of Jesus as my Friend, my Adviser, and my Saviour. I sometimes reach that joyous place when I feel He has so blessed me as to allow me to share, in a very humble measure, something of the spirit of discipleship. In such moments I like to slip in among the group of disciples that gathered so often around the great Teacher, Friend and Saviour, and hear for myself what He is saying. I find a supreme joy in trying to bring my friends into that same relationship. We all thus gather about Jesus and wait for His words of life and service. There is something divinely helpful about such a practice of the presence of Jesus. In an hour when I am trying to answer some very great question for those who are like me seeking to know the Saviour's will I am especially constrained to slip into the realm of His disciples and hear Him speak for Himself. Today we are seeking an answer to the question, "Why give our money to missions?" Let us, then, with all attention of mind and humbleness of spirit, hear Him bid us come into the fellowship of His leadership and counsel.

We turn to the tenth chapter of Matthew's gospel. Jesus is instructing and sending out the twelve. Two things He is doing there—giving instructions and giving orders. As disciples, we shall be required to hear His words. By the use of a little common sense, we shall avoid a difficulty in the very outset. We hear Jesus saying to that group of men, in that particular time: "Go not into the way of the Gentiles, etc.," but we know that Jesus was directing a local campaign with wisdom, and suiting His language to that particular time and place. No one will say He meant by those words to exclude Gentiles from His salvation, nor that those words make it impossible for us to do missionary work in lands afar. That would be sheer nonsense in the light of the whole gospel. But there are words immediately following which come to us with all possible force. Hear them: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." There is the program of Christian missions, and there is also the source of its support. "I should like to have seen His kind look when He said, 'Heal the sick.'" I should like to have seen the glory of the Church's future success resting upon His countenance when He said, "Cast out devils." I should like to have seen the call to life service when He said, "Freely ye have received, freely give." There He stands amidst His dependence for the future success of the Jesus-movement instructing those who are to carry it forward that they are to heal the sick, give life, conquer sin! Is our question beginning to be answered? Why give our money to missions? "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Again let us come into the circle of His disciples. This time we are close up to some of the most sacred scenes in the life of Christ. And back of it all, in the light of a completed gospel, we hear running a double refrain: "As the Father hast loved me . . . as the Father hast sent me." He is establishing the great sacrament. He is doing it in such a way as to show that life is a sacrament, and that ours is given to us in sacred trust. The towel and basin of water, the cup, and broken bread are never-to-be-forgotten symbols of service and sacrifice. He closes the long, midnight vigil with prayer, and in it He says: "As Thou hast sent me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one." It was not enough that they were disciples, "learners," but they were to be apostles, "sent ones." Why give our money to missions? Are we disciples? "Freely ye have received, freely give."

Suffering had ceased, the dead was alive, and the "Prince of this world had been routed; and again, after His resurrection, He met them in an appointed place in Galilee. Let us, if we are disciples, slip into that close up circle. We shall hear Him as they heard Him, and we can do no other! "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Is our question being answered: "Freely ye have received, freely give." That command shall not die on our hands.

And once again, let us slip into that society which has become ours not because we have chosen Him, but because He has chosen us (John 15:16), and hear His words: "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when He had spoken these words, while they beheld, He was taken up." From all these places, and more, it is perfectly plain that our decision to give to, or hold our money from missions is directly related to our decision to accept Jesus as our Saviour, or not to accept Him. Without some very special divinely imposed reason, it seems that one may doubt entirely his discipleship if one has no willingness to give to missions.

Being asked by one why we should give our money to missions, and if allowed seven answers, I should choose the following:

1. Because we cannot ourselves go. Each one has his own idea as to why he cannot go preach Christ himself. But we either must go or send those who will go for us.

2. Because we live in a money age. The money that a high school girl handles now would have made her grandfather rich. This is an age in which things are all too greatly expressed in terms of money. It is an age when the very poor, the poor, the middle class, the rich, and the very rich have much money. Things are done today with money. One of the things to be done is to Christianize the world.

3. Because we have pledged it to our missionaries. Our Church is a group of Christ's servants, or it certainly should be. We come together, and some say we can go; others say we cannot personally go, but we will help send you. If you will go we will send you. That is the contract. They have gone. Their living expenses are due, but unpaid; some of them are being kept at home. Many have not been sent. We have sent too few, and yet we are not playing square with those whom we have sent. We are failing them, and we are failing Jesus.

4. Because of our needy fields. We know that part of the work of winning the world to Christ is ours. Our churchly and Christian pride demands that we ask the Churches of Christendom for a field. Two fields are allotted us, small fields comparatively speaking, and all of the Churches of Christendom turn their faces to their own fields and leave us to ours. Our fields now desire only about seventy-five cents per year per member from us, and how they need a dollar, or five dollars per member from us! "Freely ye have received, freely give."

5. Because missions advance the spirit of neighborliness among nations. Mothers of little babies will read that reason. And mothers of ten millions of slain young men on recent battlefields could help mightily in interpreting its meaning. They would tell us that the World War was waged not on account of the advancement of the spirit of Jesus, but for the lack of it.

6. Because Christ wants us to. "Freely ye have received, freely give."

7. Because we want to. We may call that last one a woman's reason; but since the women have been putting up so much of the money, we might as well honor them thus. Because we want to give our money. For we shall want to give it when we think it through, when we look into the face of Jesus, when we hear the call of needy ones, when we surrender ourselves to Him, we shall want to. And the more we give, the more we shall want to give. In the light of what Christ has done, through missions, for us, we want to. And we will.

CHURCH GAINS BY MISSIONARY EFFORT.

This is a great question for our denomination to consider at the present time. I think each member of the Christian Church should consider this carefully in this light. Has any man ever accomplished much in this life living for self and self alone?

The biggest men of today are those who have helped others in every vocation of life. One of the happiest men that I ever talked to in my life, in a conversation with me on his death-bed, made this remark: "It is true that I have not accumulated as much of this world's goods as some others, but the happiest thought that I have, as I know that my days are nearly ended, is that I have helped others."

This man has now passed away, but his life still lives now in others and in the memorials erected in his honor.

Now, let's take the corporations of our country. Which of these are doing the biggest things for the development of our country? It is those that are going out into new fields and developing the country to make a greater and bigger one from a commercial viewpoint.

The Christian denomination is also a corporation, and the Lord is calling on each individual of our denomination to do something for the kingdom that we may grow as a denomination and make it a bigger one for the spread of the gospel and the salvation of souls. And I want to say that in order to do this each one of us must have the missionary spirit. The happiest congregations and the greatest Churches are those that carry the missionary ideas into their work and give of their money to help others and to carry the gospel into the dark corners, not only of our country here, but into the foreign fields. When we do that, we will be richer as a denomination and in the kingdom.

Suffolk, Va. J. M. Darden.

"We are so sinful, Lord, so oft we fail,
And Thou forgivest in Thy mercy great;
May we, too, pardon, since our errors call
For Thy strange patience with our estate."

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A TRAGIC AND DEPLORABLE CONDITION.

We are printing elsewhere in this edition an official announcement from the Foreign Mission Board of the Christian Convention, Dr. W. P. Fletcher, President; Dr. W. P. Minton, Secretary —"The Foreign Mission Board Retrenches." This statement should certainly go home to the hearts of our people. It seems difficult for us of the Southern Christian Convention to realize the present need and the deplorable situation on our foreign mission fields. Dr. Minton writes that there has been a considerable falling off in gifts in the North, and while our period in the South does not end till June 30th, up to date the returns are exceedingly doubtful and unpromising. Dr. Minton writes that he sees no other way than for us to retain the Barretts at home for a year, advising that Bro. Barrett secure a Church somewhere to relieve the Mission Board of his meagre salary; that there are not enough funds in hand to pay even their transportation back to Porto Rico. This, in face of the fact that the Mortons have come home from Porto Rico and have left the work there entirely unmanned. This is nothing else than a tragedy. Bro. and Sister Barrett have labored most faithfully and effectually for twenty-seven years and have done a great work in Porto Rico and are anxious to return. It will grieve them beyond words if they cannot return; we feel that they must return. We are wondering what our pastors are going to do about it. We are wondering if the pastors are going on and be indifferent to this distressing need, contented to enjoy the gospel and to give it to the few within their reach themselves, while there are thousands and hundreds of thousands waiting for the gospel and who are perishing without it.

Dr. Minton writes that he has cabled to Japan that a cut of $6,000 must be made in the budget the remainder of the year. A return cablegram comes begging not to cut more than $2,000, and that to do this is a tragedy and means abandoning work already begun. Dr. Minton has cabled the second time to Japan that the cut of $6,000 must be made, whatever the results may be; that the people are simply not giving to foreign missions and on all sides there is indifference and the funds have simply not come in. Dr. Minton declares that the cut in Japan is even worse than that in Porto Rico, and that it almost breaks his heart to have to face such a situation, but that he has borrowed from the banks and done his best, laboring, praying and pleading that the people would take the offering and send in their gifts, but thus far in vain.

It is now up to us of the Southern Convention, for our period is not out. Will our pastors, during the month of June, heed this cry for help, this call for real need, this plea for mercy, this opportunity for real service? If we of the Christian Church do not carry out the command of our Lord in giving the gospel to those who haven't it, what are we to expect in results for the Church at home? God's blessings never have attended a non-missionary Church and never will. We are not raising the cry of alarm. We are simply trying to bring home to our pastors and people the necessity of taking the offering and of sending in their mission funds now, that this tragedy may be averted and that the name of our God may be glorified and His cause built up in the world. Dear pastors, give your people a chance; dear people, back up your pastors and let us not retrench in a work so important. J. O. A.

SHALL WE RETURN THEM?

The editor of THE CHRISTIAN SUN has not in many months received more distressing information than that which comes from the meeting of the General Mission Board, Dayton, Ohio, last week. The conclusion in that meeting that the Barretts would have to be retained at home for another year from lack of funds with which to return them to their life's work in Porto Rico is tragic and deplorable indeed; and, moreover, that the work in Japan will suffer just as much and the cut is even greater and more drastic than that in Porto Rico is just as bad. This conclusion was reached by the General Board at Dayton because the returns thus far from the mission offering this spring have been so poor. The funds simply do not justify going forward with the work, and "the banks have loaned all they will," writes Dr. Minton, and "our people will not come to the relief of the situation." In spite of this fact, there are scores, not to say hundreds, of our pastors who are going on without taking the offering for missions, or even giving their people a chance. All we ask is that the matter be explained to the people and that an opportunity be given them to make contributions to our mission cause. How can we hope, or expect, God's blessings to abide us in the homeland, and His strength sustain us when we are absolutely indifferent to the great commission—contented ourselves that we have the gospel, but unwilling to share its blessings and benefits with others who haven't it. Dr. Minton writes that he has done his best to bring this distressing situation before our people, but the majority of the pastors go on in indifference and that the Churches will not give heed and that the board has done its best.

We of the South have one more month of the mission period, and can redeem the situation if every pastor in the Convention who has not taken the offering will bring the distressing situation before his people and tell of the needs and also of the opportunities. Some of the pastors have already taken the offering and have found it easy to raise their quota which the Southern Board has set at one'sixth of the pastor's salary. Surely our people are willing to give one-sixth as much to send the gospel to others as they are to pay to have it preached to themselves. This is a very modest request, and the pastors who have tried have found it easy.

Bear in mind that Porto Rico will be unmanned unless the Barretts return, since the Mortons have resigned and have come home; and bear in mind further that Bro. and Sister Barrett have given twenty-seven years of their life to this work, and they are to be considered, for they love Porto Rico and the work there even as their own lives, and are anxious to make the sacrifice and to return to labor among a people and for a people, hundreds of whom they have wonderfully helped, while hundreds and thousands of others are waiting upon their ministry and need the message which they are willing to carry. Let us take the offering, make it liberal and large, and see to it that they return. It certainly will be a calamity, not to say a tragedy, if we fail to return them and if we make the cut in Japan equally as distressing, which now seems imminent. We call upon our pastors everywhere to interest themselves in this serious situation and take the offering in June for missions if it has not already been taken.

J. O. A.

A CALL TO THE PASTORS.

The Mission Board, at the beginning of the mission period, sought to be extremely conservative in their plea with our pastors and people for missions. The Mission Secretary recalls that Mrs. M. L. Bryant, a member of the board, in seconding the motion that the askings from each Church be upon a basis of one-sixth of the pastor's salary, said: "Surely our people will be willing to give enough to have the gospel preached two months on the mission field while they are paying their own pastor to preach the gospel twelve months to themselves." The Mission Secretary feels the same way, and if the pastors lay the matter emphatically before the people we believe the response will be gratifying. We call upon the pastors to give the people a chance and to urge them to make one-sixth of the pastor's salary a minimum and to give beyond this if they will. Mission funds, both for the home and foreign work, were never so needed. If the present offering measures up to the request it will relieve a tense situation. We hope every pastor and all THE CHRISTIAN SUN readers will read carefully the statement on another page from Lieutenant-Governor J. E. West, Suffolk, Va., chairman of our Mission Board. Lieutenant-Governor West makes a brief and pointed plea for co-operation of all our pastors now. Surely the pastors will make it unanimous and take the offering in answer to the plea of Lieutenant-Governor West, our chairman, who is deeply interested and knows the need. J. O. A.

JUST FOR HIS NAME.

Our Lord Christ evidently wanted His followers to do something for His sake. Giving to missions is the most unselfish and the most Christ-like giving known to mankind. We may trace all of our other gifts back to some personal element, or hope of earthly reward, or expectation of earthly results, or to the satisfaction of personal pride. When, however, we give our money to carry the gospel to those who haven't it, we have performed a deed solely for Christ's sake and expect no reward or praise of men this side the gates of glory. Christ said, "do it," and we have gone and done it, and that is all there is to it. We do it for His sake.

In the present missionary campaign we are not asking that contributions be made for the sake of the Porto Ricans, or for the sake of the Japanese,

or for the sake of others without the gospel. We are asking for contributions for Christ and for the gospel's sake. He has commanded it. And we do it in obedience to His command. His anxious heart, His bleeding hands, His pierced side, His deep desire are at stake and appeal to us when we give not for our sake or the heathen's sake, but for the sake of Him who gave His life that whosoever should believe on Him should not perish. We are asking all our pastors and all our Churches to take the mission offering. We do it in His name and for His sake. He wants all the world to know His message and to live in the light of His truth and to hear the good news of His saving power. On this account He has bidden us go. And with the agony of the cross in mind, He said: "If any man will come after me, let him deny himself, take up His cross and follow me." We are to deny ourselves for His sake that the message of His salvation may be carried to the uttermost parts, not because we want it done, but because He wants it done, and gave His life on the cruel cross that it might be done. Let us deny ourselves of some of our substance purely for the sake of Jesus Christ. That is the heart and the soul of the missionary plea and offering. J. O. A.

EDUCATION AND RELIGION.

These two subjects have engaged the minds and hearts of more people than any other two subjects that have made history. No people have been so primitive that they did not think and worship. In some parts of the world, and among some races, thinking has been crude and worship immature; but education and religion have had place and some expression in all countries. Education found its highest expression among the Greeks, and religion its purest expression among the Jews. Athens and Jerusalem were the centers of learning and religion. When Jesus Christ came He harmonized these two qualities inherent and inseperable in mankind. The desire to know and to be is as universal as life itself; and they can no more be separated in safety than body and spirit can be separated and life continue to exist. Every step in the progress of Christian civilization has demonstrated the necessity for the unity of these two main lines of progress. Education without religion is intellectualism; religion without education is heathenism. Christianity is striving to so unite these two controlling elements in mankind as to balance them in the fashioning of Christian character for individuals and relations.

Education is the normal development of the inherent mental potentialities of man, and the process is life-long. It begins with the child and ends with age. There is no stage free from its importance and none beyond its necessity. Age is learning today as well as the young. There are so many discoveries and inventions that professors are learning as well as children; and they learn from each other. It is the dual contact of mind with mind. The child is never too young to begin, and the man is never old enough to stop. In ordinary education, the mind may develop along many lines as common studies in common schools indicate. Higher education is the development of special gifts or talents, as mathematics, language, music, science, and here is the work of developing the leaders in the world's work. Musical education deals with musical talent; mathematical education deals with mathematical talent, and so for the rest. Education is at its best when it is understood that these talents are God-given and should be developed for His use. The public school, which is the product of Christian civilization, should never lose sight of its obligation to maintain the Christian spirit in its work. The Bible has a natural and a hstoric right in the public school.

Religion is the normal development of the spiritual potentialities of the spirit of man. As education works through the mind, religion works through the heart. Conscience is the moral sense awakened in man by which he determines what is right and what is wrong. The moral sense is wrought in man by the Spirit of God working with his spirit. Religion in its truest sense is the spirit of man responding to the influence of the Holy Spirit upon his heart. Repentance grows out of man's consciousness that he is a sinner, and regeneration is the gift of a new life in answer to his faith. "Believe on the Lord Jesus Christ and thou shalt be saved." That new spiritual life begets within man a new hunger for knowledge. The religious man is the learning man. The more religious people become, the more open-minded and the clearer in vision and aspirations. Education cannot be kept out of religion. Schools, papers, books, pictures—all multiply among religious people. Society climbs to a greater height, government deals more with moral questions, and education and religion, as twin sisters, unite in songs of praise and victory through Jesus Christ. Two thousand years have brought us where we are; two thousand years more will put the world beyond its present dreams.

EDUCATIONAL ASSET OF MISSIONS.

Education is far more than textbooks and courses of study. It is a broadening of vision and an extension of sympathy and an enlarging of the interests of life.

In view of these considerations, it is evident that the missionary enterprise of the Church should loom up large on the horizon of objectives and purposes as well as in programs and curricula of Christian colleges. If there is any item that will broaden the vision, quicken the sympathies, and enlarge the interests of young people more than acquaintance with the missionary enterprise, it does not occur to the writer at this time.

In order to comprehend properly the missionary enterprise to which the Church of Jesus Christ is committed and to which He commissioned it, it is necessary to know the spiritual history and heritage of the human race. It is not sufficient properly to evaluate the missionary appeal of the Church of Christ to know the spiritual history of the Hebrews and of the Christian Church itself. To a complete understanding of the missionary enterprise there must be knowledge of and acquaintance with the living religions of the world and likewise the dead religions of mankind. It is necessary to know why certain religious systems have survived and why others have passed away. All this has its bearing upon the effectiveness of our Christian missionary appeal and the efficiency with which we will carry on our work.

It is also necessary to know the outcomes of the living and dead religions of mankind in personal character and in social living, because after all the real test of religion is found in the fruit it produces in individual lives and in social organizations. Just as we are to know our contemporaries by the fruits of their life, just so are we to understand other religions, living and dead, by their fruits.

Now, it is admitted that comparative religion has not always been studied from the standpoint of outcome. It has been presented as a factual body of knowledge, worth while to be sure and suggestive, but it has lacked the practical value included in the thought of rendering judgment on the various religions in terms of their outcomes or fruits.

The Christian college that neglects, therefore, to imbue its students in the knowledge and in the spirit of Christian missions will lose a rare opportunity of broadening vision, quickening sympathy and enlarging interests. In other words, the college which fails to give its students the proper orientation with reference to the missionary enterprise and all that is involved in it has deprived itself of a splendid avenue of real education.

But this missionary enterprise of the Christian Church is not to be passed up with mere study if its real educational asset is to be achieved. This is the day of the project in education. The demand is for practical experience on the part of students, an experience that will not only initiate them into the enterprises which they will be expected to champion when they are through with college studies, but that will make them actual participants in those enterprises during their college days. We are reminded again and again that college is not only a preparation for life, but that it is life itself. And so the Christian college owes it to its students not only to instruct them in the realm of missions so that they will understand the greatness and magnitude of the enterprise, so that their visions will be broadened, their sympathies quickened and their interests enlarged in the way of intellectual comprehension and understanding, but professors in such colleges will also find themselves challenged as real educators to inaugurate projects by which their students will become participants in a definite and practical way in the missionary program of the Church.

This latter objective can be achieved through public addresses, through visiting missionaries, through group discussions of a voluntary character, through pageants and plays of missionary import and character, but particularly and most effectively in providing means of giving for the support of missions on the part of students.

The Christian college cannot safely neglect the educational asset that is involved in the missionary enterprise of the Christian Church. It owes it to its students, to its constituency and to its own ultimate purpose to institute through curriculum instruction and through practical projects methods by which the young people who resort to it for the light and motivation may become the vehicle for gathering up and conserving the educational asset of missions.

W. A. Harper.

WHAT MISSIONS HAVE MEANT TO WOMEN.

It was a new day, fresh and promising, when the women of our Church recognized the challenge of missions. Larger fields of helpfulness opened up before them, wider horizons stretched out to their view. They came into closer comradeship with the great leaders of our Church.

Previous to this, there had never been any great unifying action as a group among our women. We were a large number of loosely related parts. Weak and powerless because we had never been organized in the interest of a worth-while objective. Gradually we have found out something of our strength, and in an organized way we even dare to do and bring things to pass. Perhaps one of the most outstanding things missions have done for our women has been the discovery of ourselves.

A few years ago if there could be found in a congregation one woman who could be induced to assume leadership for the group, it was indeed a happy situation. Today we are made to marvel again and again—thanks to the circle place in our work—at the large number of women of the finest executive ability to be found in our Churches. They had been honest; they had not known their capabilities until the challenge of a great task had thrust them forth.

Then, the study of missions has meant so much from many standpoints to women. Through the books especially prepared for them, on subjects

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The easiest thing for man is honest work! Many people look upon work as a hardship, a drudgery; but a careful study of folks and work will uncover a great fact in relation to human conditions divinely provided. Heaven would not be heaven if there were nothing to do. The busiest being in the universe is God. If He had nothing to do but look after the birds, it would be more than an angel's job, for "not even a sparrow falls to the ground without His notice." And Jesus said, "My Father worketh hitherto, and I work." As man was made in the image of God, he was made to work. Work includes not only manual effort, but mental effort as well. The boy works on the farm or in the mill; he also works examples in school. In each case he may use both mind and muscle. There is too much distinction made between manual labor and mental labor. One is as hard as the other. The man who designs a machine works as hard as the man who builds it. The man who runs an engine works as hard as the men who designed and constructed it.

The Fourth Commandment corresponds with creation with reference to work. "Remember the Sabbath Day, to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." God provided for man's best condition six days for work and one day for rest. That day of rest is for cessation from labor and worship in the Lord's house. There is nothing so restful as the house of God on the Sabbath. It is the separation of body and mind from the labor and care of the week. If God's order were reversed, by resting six days and working one day, it would be a burden to all. The long rest would relax the muscles and nerves and make one day of work very hard; but one day of rest just puts the man in good shape for work again. Nothing could be more monotonous than to sit on a soft seat all day. The hardest day a working man ever has is when he is looking for a job. The hardest week a man ever has is when he has no work. The busiest times are the best times; the dullest times are the hardest times. Nothing is so satisfactory as a steady job or a safe position. A man with nothing to do is the most miserable man in town. Even a river looks unhappy when there has been no rain for a long time and it has almost nothing to do; but when it rains, the river rushes on, looks happy and cheers all who see it.

What is true in the world at large is true in the Church. The idle member is the unhappy member; the busy member is the satisfied member. Jesus told His disciples to "go, work in my vineyard." Some people think because they cannot do great things for the Church it is useless to do small things. They ought to remember that a dollar watch at work is worth more than a hundred-dollar watch not at work. The minute hand of a clock is as important as the hour hand. The small faithful member of the Church is as useful as the big faithful member. The Bible does not say, "Be great," but "Be thou faithful."

W. W. Staley.

ELON LETTER.

The Methodist Protestant Church, a sister of the Christian Church in origin, having sprung from the Methodist Church in 1828, thirty-six years after the Rev. James O'Kelly and his peers withdrew so dramatically from the Baltimore Conference, is now a century old.

The centennial convention of this body, which numbers some 200,000 members in the United States and which maintains foreign mission work in China, Japan and India, as well as in South America, was held in the Hampden Methodist Protestant Church, Baltimore, Md., May 10-14, 1928.

The program was an attractive one and featured particularly the work of young people. Aside from the denominational leaders, leaders in the International Council of Religious Education, and in the Christian Endeavor movement were featured in special addresses and conferences.

The theme of the convention was "Christ Pre-eminent," and the convention text was (Colos. 1:18), "That in all things He might have pre-eminence."

The Methodist Protestant Church withdrew from the Methodist conference in 1828 over the rights of laymen, and has had a sort of compromise government embodying some of the principles of the free congregational government of the Christian Church and the episcopal government of the Methodist Church.

At each annual conference, one minister and one layman are chosen as a stationing committee, and this committee hears the delegates of the various Churches to the annual conference in regard to their wishes for pastors, and then reports these appointments for approval of the conference. In addition to this, a president is elected who cannot serve more than five years. This president is an all-time officer and general superintendent. This has proved to be a very satisfactory method of Church government. For the past five years they have also had an all-time president of their general conference.

The Methodist Protestant people are closely kin to both the Christian Church and the Methodist Church in doctrine and sentiment and in methods of work, though differing in the basis of their government. This goes to show that the spirit, after all, and not the form determines character not only in individuals, but in organizations likewise.

One disappointing thing respenting this centennial convention is that there did not appear on the program a leader of the Methodist Church, from which the Methodist Protestant Church sprang, nor from the Christian Church, a sister Church, as we have said, of the Methodist Protestants.

A second disappointment is the fact that the convention met in a time when Christian union is in the very atmosphere, and there is no suggestion that the builders of this program ever heard of Christian union or that they were in any way influenced by the growing sentiment for it in all denominations. This appears to me a tragedy.

How it is possible for a body of Christian workers to come together for five days with such a theme as the pre-eminence of Christ engaging their thought and attention and with no word or suggestion for Christian union, stumps the writer! Perhaps he is crazy on the subject of Christian union and that real sanity is found in the attitude of the centennial convention of this great Christian body. But when he recalls that our Master prayed for the oneness of His followers in His high priestly prayer just before His arrest and crucifixion, he is inclined to think that his devotion to the cause of Christian union is well founded and that the forces, factors, organizations, institutions or persons which array themselves against what is in a truly vital sense the program of Jesus for His Church.

W. A. Harper.

WHY I WISH TO RETURN.

It has been my privilege to visit and speak in a considerable number of Churches during this vacation period of nine months. On several occasions, when speaking, I have found a few people who showed some surprise when I told of my hopes and plans for the work in the mission field on my return as soon as this school year closed. Some of my friends have expressed themselves as feeling that twenty-seven years in the tropics is a sufficient length of time to remain there. A short while ago a good brother minister wrote to me, asking that if I wanted to return to Porto Rico that I please tell the brotherhood why I wanted to go. I am glad to know that there are some among our Church people who want to know why. In order to state fully my reasons for returning to Porto Rico, I shall have to make some references to personal experiences.

The first reason is the conviction of a personal obligation to God. I have always believed that every vocation should be preceded by a definite call of God. I think the majority of people believe in the divine call to Abraham, to Moses, to the prophets and to Paul. Personally I believe that He calls men and women today as directly and as distinctly as He has ever done, though it may be in a very different way.

On March 4, 1900, in the city of Nashville, Tenn., there came an unmistakable assurance from God that I should be a witness for Him on the mission field. Overwhelmed by such a significant call, my very soul responded, "Where Thou leadest I will follow." I have never had any doubt regarding the genuineness of the call, nor have I ever faltered in my desire to be faithful in carrying out the responsibility He laid upon me at that time.

The second reason is my feeling of a personal duty to the Christian Church. When the call came, I was unable to answer it on my own resources. The Christian Church graciously took the responsibility of sending me. Ever since then the Church has supported me not only financially, but also morally. The prayers and encouraging letters of friends have been indispensable to the success attained in the work. My indebtedness to the Church is great, and I wish always to remain faithful to the charge tendered me.

The Mission Board has recently suggested that I fulfill my duty to the Church by securing a pastorate here for the home country. This would, at the same time, relieve them of further financial responsibility. Within a few months after leaving the seminary at Nashville, Tenn., in 1900, my life's work began on the mission field. For twenty-seven years practically all of my thinking, speaking, studying and every phase of my work has been carried on in a foreign language and with a people of foreign habits and customs. I have never served a pastorate where English was used. Therefore, one can readily understand that difficulties could arise in my serving a home Church. This would not be fair to the home Church which I might serve. Because of this, I believe that I am better prepared to serve my Church in Porto Rico than in any other place.

This brings me to my third reason, namely: my personal responsibility to the work in Porto Rico. The Christian Church took an unoccupied part of the island in 1901, with the purpose of evangelizing it. In this territory, containing 70,000 people, we have built three creditable Church buildings and four chapels, and have purchased three mission homes. We have about $50,000 worth of property in Porto Rico.

We have five native men and one native lady giving all time to the missions, and two girls giving part time. There are two young men who are volunteer workers who hope to enter school for their preparation at an early date. By the time this letter is in print, we will have no missionary on the field except Miss Adams, who has been on the field about eight months, and therefore has not had time to acquaint herself thoroughly with the language or the people. The board's requirement is a cut of $3,000 on the present budget. Every week's mail brings letters from the workers hopeful of our speedy return to the field.

I think any one can imagine my feelings on knowing this situation. It makes me want to go back now, much more so than ordinarily, because the mission work is in a critical condition. It makes me want to stand by, working faithfully to make the best of the situation in that work which has filled my thoughts for more than a quarter of a century. I do not feel that I could be happy and satisfied anywhere else, knowing that hundreds of people are looking to the Churches we have in Porto Rico for knowledge and inspiration and that there is no one adequately prepared to carry on the work.

D. P. Barrett.

PROGRESS IN FOREIGN MISSIONS.

A Street Scene in Arus, Porto Rico.

The drastic cut which the Mission Board recently had to make in our foreign mission work, because of lack of funds, will make it practically impossible for this field to receive the help it ought to have. Our Church building can be seen in the background to the right. We have not sufficient funds to maintain a minister at this place, though we have both a Church building and parsonage here.

A Product of Our Newspaper Evangelism in Japan.

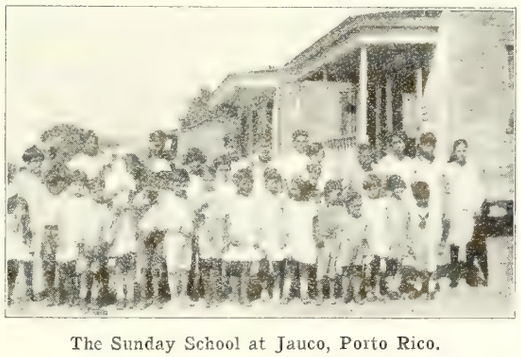
Here is a fine group of young men who have been attracted to the Christian religion through reading our advertisements in the newspapers of Japan. They are located in a distant outpost where work was only begun after a group of these young men had, by correspondence, expressed their faith in the Christian religion. The recent cut in the work will practically wipe out all such efforts for several years to come.

Paso Seco, Porto Rico.

In a number of stations like this little village the Christian Church has been carrying on work for several years, and every year or two a group of earnest Christians is organized into a new Church. But the recent cut in the appropriations will mean that most, if not all, of these outposts will have to be dropped and services no longer attempted there.

A Tent Meeting in Central Japan.

Rev. Muraoka, dressed in foreign clothes, seated in the center of the group, has done a fine work in going out to nearby villages from his headquarters, in Yaita, to hold services for those where no regular Christian work has ever before been attempted. He has succeeded in interesting many people by this method. This and many other similar groups will find their access to the gospel message cut off by the recent reduction in the work.



The Sunday School at Jauco, Porto Rico.

This is just one of the groups in Porto Rico outposts which have been ordered closed by the Mission Board because of lack of funds to conduct them. All over our fields in Japan and Porto Rico boys and girls like these will find that their privileges to attend a Christian Sunday School are suddenly cut off.

PORTO RICO LETTER.

Weekly I receive letters from different groups in ours Churches who wish to know a little about Porto Rico. Therefore, I shall attempt to write a few paragraphs about this island in general.

For the past six months I have been especially interested to study the natives and their characteristics and their conditions of living. I have found the Porto Rican is the embodiment of hospitality, courtesy and tact. The poorest peon in the country possesses a native social ease that is seldom found among other nations. A stranger can always be sure of an unaffected welcome even to the most humble country hut.

This courtesy is not confined to the social life. It permeates and influences every phase of living. In the business world he does not depend upon the complicated efficiency systems, but he has a way of ingratiating himself into the confidence of his customer and establishing a personal friendship. The courtesy of the Porto Rican often runs to the extremity. We must not take him too literally. With my experience, as I visit the homes and often admire the handwork or other articles which are strange to me, I am always told, "You are welcome to it." I receive many presents which I feel I must accept. Now I have learned not to admire all that I see.

It is doubtful if there is a more kind and generous person to be found anywhere than the Porto Rican, in spite of the abject poverty of a large percentage of the population. If one or both parents die, the children are divided among the neighbors to share the trials and fortunes of another meagre existence. Last week Dona Delfina and I visited our poor sections. In one home there were many children. I asked the mother if they were all her children, and she said, "No, the baby belongs to my neighbor, who died some time ago." Indeed, I call that extreme generosity, because their condition of poverty is beyond description. We also find that there are hundreds of professional beggars that infest the island, principally because it is easier to make an immediate appeal to the Porto Ricans.

The wealth of the island, I am told, is in the hands of 15 per cent of the population. The rest are struggling through poverty and its attendant evils. The country man of Porto Rico comprises such a large proportion of the population. They tell me the following of the daily diet of this unfortunate class: He rises at dawn and takes a cocoanut dipperful of coffee without sugar. Naturally he never uses milk. With this black coffee he works until about twelve o'clock, when his wife brings him his breakfast, corresponding to our lunch. This is composed of boiled salt codfish, with oil, and has one of the vegetables of the island to furnish the carborate element—banana platano, batatu or yaytia.

At three in the afternoon he takes another dipperful of coffee, as he began the day, and when he returns at dusk he takes the same food. So you can imagine what kind of life this class is living. All these conditions bring tuberculosis, malaria, hookworm and many other diseases. The death rate is thirty-two per thousand. Indeed, the medical ministry is needed the most on this island, and it should be extended in order to save these people from their life of physical and moral ignorance.

I am trying to bring the value of hygienic living through our studies of the Bible in my training class and in my Sunday School class. As we know, through youth is the only way we can educate and better the conditions of the island, I am happy to say that the youth is ready to advance in order to uplift his country. Therefore, it is up to us, the Christian leaders, to teach them and lead them to a higher ideal of life.

I shall tell you more about the religious conditions, also the educational system in Porto Rico. I am sure that God will lead us on to lead others to Him. As the words of His Son assure us, "Lo, I am with you always, even unto the end of the age."

Victoria E. Adams.

Ponce, Porto Rico.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

SHALL WE RETRENCH IN MISSION GIFTS?

By Rev. L. E. Smith, D. D.

A great opportunity confronts us—an opportunity to prove our faith by our works; an opportunity to prove our love by our giving; an opportunity to glorify His name in the earth and to speed the coming of His kingdom in this and other lands.

Those whom God has called to be His ministers in other fields, who have responded to His call and whom we of the Christian Church have ordained and sent out to speak for us in foreign lands and in foreign tongues are in need. The work itself, both in Porto Rico and in Japan, is in need. They need our co-operation and our prayers—and they have them. I am sure they have them, but they need our money, and must have it if they are to be permitted to accomplish the will of God in their lives and to carry on the work of His Church, established by our fathers in the years past.

Our missionaries have given their best, their all, and are most happy to do so. They are praying to be permitted to do so. It would break their hearts to be recalled, and I fear bring the curse of God upon us. Our beloved, sacrificing and efficient Mission Secretary, Dr. W. P. Minton, has put himself on the altar for the larger work of the kingdom through our Church. He is happy to do the will of God for us and for the kingdom through the position to which we have called him. He has our appreciation and our prayers. I know he has them, but it takes money to pay interest, to meet obligations and to pay missionary salaries. He must have money, he must have our money, he must have more of our money than we have been accustomed to give him. If not, then our missionaries will have to be recalled; and heaven knows we have too few already! and the work will have to be cut on all lines. It is sinful to think of such a lack of faith to consider it, not on the part of those who represent us or who are our officials, but on the part of us whose duty and privilege it is to make possible the continuance and progress of the work that is ours.

This is the hour of need, of serious and urgent need; the hour to which God has brought us, and He is waiting to see whether or not we will prove true, whether or not we will give back to Him a part of that that He has lent us; whether or not we will give as we have received; whether or not we will bring our tithes and our offerings into His storehouse, that His will may be done and that His kingdom may come.

Shall we retrench in our missionary giving? This is no time for retrenchment—this is the time for progress. This is no time for curtailments—this is the time for increases; the time for liberality; the time for sacrifice; the time to bring our tithes and our offerings, that God may have the opportunity to pour out His blessings upon our Church until there is not sufficient room to receive them.

I appeal to the Church, I appeal to every individual Church, I appeal to every wage-earner in the Church to come now, to come to the help of your Church, to come with your offerings, to give, to give in the same spirit and in the same proportion as ye have received.

If your Church has not taken your missionary offering, if your Church has not reached its quota, won't you please take the offering now? If you have not given in the special offering, won't you make it now and send it through your Church to Dr. J. O. Atkinson, that our beloved Church may continue in the great work to which God has called it?

We must not, we cannot, we shall not fail.

OUR HOME MISSION TASK.

By A. W. Sparks, *Secretary.*

The Home Mission Board of the Christian Church has for many years carried on an aggressive program of missionary work throughout the home field, comprising the United States and Canada. It has recognized the great need of this kind of work in many sections of the country that America might be more Christian. When we see the millions in America who do not recognize God in their lives and who have little or nothing to do with the Church, we yet feel a great longing in our hearts that they might be reached with the gospel.

To save America is too large a task for the Christian Church alone, but we must do our share in helping to save it or bear the shame of our neglect. It is no disgrace to be a small Church, but it is a disgrace to do small things or to do the things we undertake in a small way.

Through the years past we have labored to do a worth-while task, and we have today a task worthy of our best efforts. To do it well will be an honor to our Church and to the kingdom. To fail will bring disappointment and heartache in thousands of lives as well as to dishonor the kingdom of God.

In order to do its full share of this great task of kingdom-building, home missions is attempting to conserve the present Churches which have a field of service and strengthen them for more adequate service. To build new Churches and let worthy Churches die will not build the Church or the kingdom. To conserve what we have and build new is progress. We are now supporting sixteen Churches in our sustentation work.

To aid our Churches to have the best organization and render the best service as well as to find new locations where Churches or Sunday Schools are needed, the Home Mission Board, in co-operation with the Conferences or Conventions, is supporting field men in various sections of America. These men are rendering a very fine service in conserving and building up Churches in their territory. They assist their Churches to find good pastors, supply vacant pulpits and help in any other way possible. There are four field men under our board and several others employed by Conferences or Conventions.

Another phase of home mission work is to search out the Churches which have the greatest opportunities for advancement, but which are not succeeding, and help them to meet more adequately the needs of the community. Some of our best Churches at present were helped out of their dead-level on to a higher plane of service in this way. Many other fields need this type of service.

The next step in our program is Church extension. There are many unoccupied fields, both in country and city, where thousands of children are growing up without any Christian training and where there is splendid opportunities to build good, strong Churches. We are entering these fields just as fast as our finance will permit. Our Church extension fund is small and our mission funds for this type of work are quite limited. This is one of the most fertile fields for kingdom-building in America today. We should be doing a far larger service in this type of work.

The work the Home Mission Board is doing in helping to Christianize the neglected or unreached groups in the United States is also very important. These groups, like the New Americans, the Negroes, the Indians, the loggers, the mountaineers and the migrants, all call for a larger service than we are at present rendering. The workers we have among these groups are rendering a valiant service. Miss Marguerite Youmans, Miss Rose Kochakian, Rev. and Mrs. Gabriel Guedj are working among the New Americans at Haverhill, Mass.; Franklinton Christian College, with its splendid faculty, is helping the negroes. Rev. S. E. Madren is working among the Southern mountaineers at Fancy Gap, Va.; Elizabeth Howsare alone is representing us among the Indians; Rev. W. R. Caldwell and Miss Edna Ruse are working among the lumbermen of western Washington. Several workers are giving their summers to the migrant groups in various sections of our country. We have just reason to admire the sacrifice and devotion of these workers who represent us in this great work. We should feel humiliated that we do not share with them in larger measure.

Dayton, Ohio.

MISSION SUPPORT ENRICHES CHURCH.

Does eating good, wholesome food make one weaker? Does the right kind of exercise render one less able to do his work or to fill his place in the world? Does drinking pure water or bathing in God's sunshine make one less capable of enjoying life or of meeting life's responsibilities? Does the observance of nature's laws on the part of the individual or society make a poorer and more inefficient individual or a less desirable type of society? There is only one answer—no! Then why should spiritual food and exercise and the observance of another of God's laws make an individual or a Church poorer in any way?

The Scriptures clearly teach that it is more blessed to give than to receive and that God loves the cheerful giver. By the same authority, we are taught that he who sows sparingly shall reap sparingly, and at the same time that the bountiful sower is promised a bountiful harvest. In other words, spiritual fruitage and enrichment come to him who is careful to observe the law of spiritual increase. For the Christian religion, be it remembered, is never impoverished by giving or doing, but rather is it greatly enriched and strengthened as it invests itself in behalf of others. Religion is lost by keeping it; it is kept by giving it away. And the more one gives away, the more he has.

What is true of the individual in the matter of giving or in the matter of lending support to some great missionary enterprise, such as the support of a missionary, will apply to the Church in this regard. A Church, then, is never made poorer in any particular by supporting a missionary. On the other hand, the Church that will undertake the support of a missionary and will faithfully live up to that undertaking will find itself growing richer, stronger, happier all the while.

Supporting a missionary will make the Church that renders this service richer in its interesst in the various enterprises of the kingdom, both locally and beyond the local boundaries of its work. An interest of this kind will mean expanding interests along other lines. Assuming the support of a missionary on the foreign field makes it easier to support the work at home.

Then, too, an enterprise of this character sponsored by a local Church brings to that Church the enrichment of a sense of brotherhood with the non-Christian world and with the mightiest forces for righteousness among the Christians of our own and other lands. A definite piece of missionary work thus undertaken definitely links up

the local Church with a program that is world-wide in its sympathy and scope.

Again, the local Church should not overlook the fact that so definite a part in the missionary program of the kingdom gives a sense of the nearness of Christ's presence as nothing else can. The Church that goes that far in its interest, loyalty and service brings Christ very near in His interest, blessing and power.

Withal, supporting a missionary will not and cannot render a Church poorer, but must bring it increasing enrichment because God has so promised and He cannot be untrue. And this enrichment will find itself in increasing joy, widening vision, growing power, deepening fellowship, and enlarging sympathy, interest and usefulness in the kingdom.

G. O. LANKFORD.

Burlington, N. C.

WILL OUR CHURCH PROVE MISSIONARY?

All the branches of Christ's Church that have been missionary from the start have been the most prosperous. The Missionary Baptist Church, which is not the oldest denomination by any means, has been greatly prospered, and it is due to the fact that they are a missionary people and God has greatly blessed their sacrifices and labors. The M. E. Church has been wonderfully prospered on account of their missionary spirit, and it stands out today as one of the largest evangelical denominations of this country. Take one other branch of Christ's Church for an illustration: The Seventh Day Baptists, in 1872, numbered less than half the Christian Church, and now they number more than the Christian Church. During the year 1926 they sent out seventy-three missionaries, and we have recently heard that they spend for home missions some thirty thousand dollars annually in one State, and as a denomination they raise for foreign missions annually about one million dollars and we have never heard of one of their missionaries having to leave the foreign field for lack of support. In the face of these facts, will the Christian Church prove herself to be anti-missionary and let some of our missionaries return to their homeland for want of support? This will take place unless we come to their support, and that I fear very soon.

Has the Christian Church all the poor and stingy people in its membership? We think not. They have their splendid homes, farms, bank accounts, stock investments, their automobiles, they dress well, etc. We believe that a saved Church is a missionary Church. Just let the Christian Church remember its responsibility in giving the gospel to the whole world. How can the heathen be saved if they do not have the gospel? "Whosoever shall call upon the name of the Lord shall be saved." How shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? (Rom. 10:13-15.)

And now, brethren, will you answer these questions by giving your best support to missions, or will you meet God with this awful responsibility unmet—which?

Yours for missions,

P. T. KLAPP.

PASTORS' HELP IS NEEDED.

The need for mission funds is great. Unless the people respond more liberally to our special offering, foreign missionaries will be withdrawn and home missionary work restricted. We cannot afford to do this; we must not. As a Church, we must do our part in the evangelization of the world. We must meet our obligations to God. Let us bring our tithe into the treasury of the Lord. As a rule, our taxes are increasing and we are paying more to the government, the lesser obligation. Let us increase our gifts to God, the greater obligation.

We ask for the help and co-operation of pastors. You are the leaders and the teachers. Will you not make a special effort to take an offering in every Church and endeavor to have it at least one-sixth of the pastor's salary? This amount is suggested as a minimum. Make the offering as liberal as you can. Let us prepare for this offering in advance by sermon, prayer and sacrifice. The Christian Church believes in the Bible, the Bible teaches missions, and members of the Christian Church should give to missions.

J. E. WEST,
Chairman of Mission Board.

PROGRAM OF THE YOUNG PEOPLE'S SUMMER SCHOOL, TO BE HELD AT ELON COLLEGE, N. C., JUNE 23-30, 1928.

Saturday, June 23rd—Opening Day.

3:00. Registration and Reception.
5:50. Fellowship Supper.
7:00. Vesper Service on Campus, Mr. Hardcastle in charge.
8:00. Opening Meeting in Chapel—Announcements. "What Are We Here For?" Dr. Rowland in charge.
9:30. Sing—Good-Night.
10:30. Taps.

Sunday—Worship and Fellowship.

Morning.

Special Class for Young People—Dr. W. A. Harper, Teacher.
Church Services—Dr. W. Knighton Bloom.

Afternoon.

4:00. Outdoor Meeting—Mr. Hermon Eldredge in charge.
5:30. Supper.
7:00. Christian Endeavor Meeting—V. M. Mulholland, Leader.
8:00. Church Services—Dr. C. H. Rowland.

Monday Through Friday.

6:45. Rising Bell.
7:15. Breakfast.
7:45. Clean-Up.
8:15. Morning Watch—Conducted Individually.
8:45. First Class period:
1. "The Story of the Bible"—Mr. Hermon Eldredge.
2. "The Bible and Missions"—Dr. W. P. Minton.

9:30. Second Class Period—Credit Courses:
1. "Young People's Division Organization and Administration"—Mr. Hermon Eldredge.
2. Children's Division, "Materials and Methods"—Mrs. J. W. Fix.
3. "Youth and Worship"—Rev. H. S. Hardcastle.
4. "Youth and Recreational Leadership"—Miss Essie Cotten.

10:25. Assembly—Surprises.
10:45. Third Class Period:
1. "Missionary Methods for Young People"—Dr. W. P. Minton.
2. "The Story of the Christian Church"—Dr. W. A. Harper.

11:35. Fourth Class Period—Repeat Credit Courses.
12:30. Dinner.
1:30. Rest and Study.
3:00. Recreation (in charge of Class in Recreation).
6:00. Supper.
7:00. Vesper Services (in charge of Class in Youth and Worship).
8:00. Evening Program (vary).
9:00. Sings, Stunts, Games, etc.
10:30. Taps.

C. H. ROWLAND, President.
PATTIE COGHILL, Secretary.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each.. .75

In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, $1.00; paper ..... .75

A SERIES OF SIX BIG FOREIGN MISSION BOOKS

China, Japan, India, Africa, Near East, and Latin-America—Per set in cloth, $6.00; paper, $4.00; cloth, $1.25; paper.....$ .75

All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XI—June 10, 1928.

The Arrest and Trial.

Golden Text: "He was despised and rejected of men."—Isa. 53:3.

Lesson: Mark 14:43-15:15.

Devotional: Isa. 53:1-6.

When one reads of the arrest and the trial of Jesus, his first impulse is to see the tragedy and the pathos of the situation from the standpoint of Jesus. Here was a man, unique among men, who went about doing good, who taught abiding and transforming truths, who healed the sick, who radiated cheer and comfort to those who were in trouble and in sorrow, who manifested always the spirit of good will, who expressed in a satisfying and moving way the character of God, who gladly spent Himself unstintedly to helping humanity, and who did all this at a tremendous cost and sacrifice—here was this Man on trial for His life, forsaken by His friends and most intimate companions, faced by a powerful and in one sense at least an unscrupulous religious heirarchy, accused by lying witnesses whose testimony did not agree, tried before a profligate, dishonest, scheming Roman official, despised by a contemptible crowd, treated shamefully by hard-hearted soldiers, and finally rejected in favor of a man who was acknowledgedly a leader of insurrection and a murderer, and led away to be crucified—these, in brief, are the facts in the case. It would seem that here was a man to be pitied, a case that should call forth our deepest sympathy. And it should. It would be a very profitable thing if we would read again and again in a thoughtful and prayerful way the story of the arrest and trial of Jesus Christ. It would undoubtedly give us a new conception of the sufferings of Christ, and it would give us a deeper appreciation of the grace which came through Christ.

But, after all is said and done, and as one sees things in the light of eternal principles and truths, it is not Jesus who needs our sympathy. He would be the first to tell us that, as He told the women who wept as He was going up to Jerusalem, that they were the rather to weep for their city. The longer one looks at the picture here presented, the more one feels impressed with the fact that our sympathy should go out to others rather than to Jesus; that the tragedy was not so much in the Master's situation as in the situation of those who were dealing with the Master. What more pathetic thing can there be than the state of mind and heart of the scribes and Pharisees, the elders and the rulers, the high priests and the leaders who "for envy" had delivered Jesus to Pilate? What more pathetic and tragic figure in all history than Pilate, time-serving, man-pleasing, unscrupulous, weak-willed Roman governor, who, facing the great issue of his life, failed so miserably, so ignobly! We think of the scene when Jesus stands before Pilate as Christ before pilate, but in reality it was Pilate before Christ. And today whenever the Apostle's Creed is repeated, the memory of this pathetic man is kept alive through the phrase, "Suffered under Pontius Pilate." Here indeed is a man to be pitied rather than the Christ. Or again, what more pathetic than the mob clamoring wildly for the release of Barabbas and demanding the crucifixion of Jesus, and calling down upon their heads and the heads of their children the blood of an innocent man! There is to be sure tragedy in the situation of Jesus, but there was no tragedy to be compared with the tragedy in the situation of the rulers and of Pilate and of the crowd and of the soldiers. As one gazes at the picture, more and more his sympathy for Christ becomes transformed into admiration and wonder and reverence as one sees the manhood and the mastery of Jesus. And, more and more, in spite of the contemptibility and the meanness of the elders and the Jews and Pilate, one comes to feel a sense of pity and sorrow for those for whom it would have been better had they never been born.

Teaching Points.

1. Jesus is more than King of the Jews—He is King of kings.
2. The mastery of Jesus is nowhere any better shown than in His behaviour under the taunts and the jibes of the crowd at His trial.
3. In the final analysis, men release into the world either the spirit of Jesus or the spirit of Barabbas.
4. Every man, with Pilate, must dispose of Jesus.
5. A man is responsible for wrong that he could have prevented.
6. A man cannot shift his responsibility for wrong-doing by merely washing his hands.
7. Like Pilate, there are many who allow the Christ to suffer and be crucified rather than jeopardize their positions.
8. One of the most acid tests of character is a man's action when under false and bitter accusation.
9. Self-mastery is the greatest of conquests.
10. Crowds are fickle.
11. What men really do when they think they put Christ on trial is to put themselves on trial.
12. Retribution may be delayed, but it is inevitable.

CHRISTIAN ENDEAVOR.

Sunday, June 10, 1928.

Topic: "How are Our Amusements a Measure of Our Christianity?"—Rom. 14:7, 13-19.

Some Bible Hints.

The way we play, just like the way we live, influences others, and we must remember this fact (v. 7).

If we cheat, or play a mean game, and get away with it, we are putting a stumbling-block in the way of others (v. 13).

Play should be "in love," just as our general behaviour. A good deal of it is "in ferocity," and is un-Christian (v. 15).

If we cannot play energetically without injuring others, or using profane language while we play, it is time to call a halt (v. 19).

Suggestive Thoughts.

The spirit of our play measures our Christianity. It can be mean and harmful, coarse and profane.

When the moving-picture show (a good-enough thing in itself) pushes the Church and its work out of our lives, or into the background, our Christianity is weakly.

Card-playing for money, even for small sums, is gambling and quite the opposite of the Christian spirit. Moreover, this may be the entering wedge that destroys us.

What sort of plays attract us? Some are indecent, just as some books are. Some are good, also like books. We may not know it, but people estimate our Christianity from what we do and where we go.

A Few Illustrations.

Here is a wrestling-match or a boxing-match. We may talk all we will about the "noble art"; what happens is that the animal nature of the spectators is roused to a pitch of fury. It is utterly bad for them.

Golf is a pretty good test at times of our Christian spirit. Most of us are bad losers, and bad missers of the ball. Our tongue betrays us.

Many claim that dancing can be quite innocent; and perhaps it can. But it is dangerous at best. Try to speak about Jesus to some one in the dance hall and note the result.

Automobile riding is excellent, but it tests our Christianity at times. Do we hog the road? That shows selfishness. Do we speed? That shows disregard of law.

To Think About.

What are some helpful amusements?

What are some harmful or dangerous amusements?

How do young people in our community spend their leisure time?

EIGHTEENTH AMENDMENT.

By Miss Lowrine Halstead.

Of the nineteen amendments to our Constitution, there is not one that has been the cause of so much controversy as the eighteenth amendment. The other amendments were passed and became accepted law and are so taken for granted that they are practically forgotten. Then, why has the eighteenth, or prohibition, amendment been the cause of so much opposition? Is it because people in general regret the difficulty of procuring alcoholic beverages because the law deprives them of something for which they really care tremendously, or because the liquor interests will not admit defeat?

Before discussing this question further, let us summarize a few of the historical facts concerning prohibition of the liquor traffic. Thirty-two of the States went dry by State action prior to the passage of the national prohibition act of 1919. This act, known as the eighteenth amendment to our Constitution, became a part of our Constitution January 29, 1919, when it was ratified by the thirty-sixth State—the necessary three-fourths. It became effective January 16, 1920. In fact, this amendment was overwhelmingly ratified by forty-five States in rapid succession. Later, New Jersey ratified it, leaving Connecticut and Rhode Island as the only two States that did not accept it. No other of the nineteen amendments to the Constitution, including those embodying the Bill of Rights, has received the affirmative votes of so many States as did prohibition. Not only this, but the Volstead act, passed for the purpose of interpreting and enforcing the eighteenth amendment, override by a two-thirds' majority President Wilson's veto, becoming effective January 16, 1920. Do these facts prove that the majority of people of the United States thought this an undemocratic and unnecessary law? Certainly not.

Let us pause here just a moment and recall some of the reasons why prohibition was necessary—for, in fact, no law is passed unless it is backed by necessity. In the past years the people awoke to the fact that intemperance was the cause of poverty, of crime, of insanity, of deaths, and even had its influence on heredity. To be more exact, from investigations made chiefly by the "Committee of Fifty" a few years before prohibition was accepted, we find this information. By acceptnig only the most conservative figures, they

were justified in concluding that liquor was the cause of at least one-fifth of the insanity, one-fourth of the poverty, one-half of the crime in the country; that it materially increases the death rate; that it seriously affects the health and vigor of the individual; and that it is a most potent force of race degeneracy. I have not been able to find statistics concerning the present state of such conditions since prohibition, but I daresay the "wets" cannot prove to us that prohibition has increased or raised these figures. Of course, we admit that liquor today is the cause of some crime, deaths, etc.; but why place the blame upon the eighteenth amendment or prohibition when such conditions existed long before this law was even thought of and before it became effective? It is just as reasonable to place the cause of a fire upon the fire engine that goes there to fight it as it is to place such a blame upon prohibition.

Other astonishing facts concerning the liquor problem may be gotten from the statistics concerning the total amount of liquor consumed before and after prohibition. In 1914, the United States reached the enormous amount of twenty-two and one-half gallons for every man, woman and child in this country. If we do not count the women or children, this means an average consumption for every man twenty-one years or older of eight gallons a year. The total amount consumed was approximately 2,252,275,765 gallons. Perhaps these numbers will be more readily comprehended if we consider that this amount would fill to overflowing a ditch four feet wide and four and one-half feet deep extending across the United States from the Atlantic to the Pacific; or it would fill a six-inch pipe extending eleven and one-half times around the earth. The per capita consumption in 1920, one year after prohibition, was three gallons. Naturally, within the past years this amount has varied a great deal, yet we know that it has never reached the maximum of twenty-two and one-half gallons.

The annual drink bill of the United States during the days of the saloon was $1,750,000,000. This enormous amount of money would—

1. Build ten hospitals in each of the forty-eight States at a cost of $100,000 each and endowed with $500,000; making a total of $288,000,000.

2. Build four colleges in each State, each costing $1,000,000 and endowed with $1,000,000; total of $384,000,000.

3. Build a road from New York to San Francisco at a cost of $10,000,000 and give each State $1,000,000 to build tributary roads; total of $58,000,000.

4. Equip 10,000 playgrounds for children at a cost of $2,000 each; total of $20,000,000.

5. Give each State $10,000,000 for industrial education in the public schools; a total of $480,000,000.

6. Place fifty libraries in each State, each costing $100,000, and endowed with $100,000; total of $480,000,000—and leave $40,000,000 for municipal recreation centers in place of the saloon.

Were not these facts which I have just mentioned enough to awaken the citizens of America to the realization that liquor was a destructive force to society and government and that it must be abolished? Seeing the great evils of drink and its effect upon society, they sought to drive out this evil and place society upon a higher level.

Prohibition came not suddenly, but after a long campaign of education and agitation. The amendment was the will of the majority of the citizens of the United States conscious that alcohol was evil and that while virtue in the soul is stronger than law, there are weak brothers who need the law until their souls have been strengthened. When the saloon was abolished, a great temptation was removed from the people.

(Continued on Page 14.)

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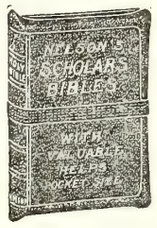

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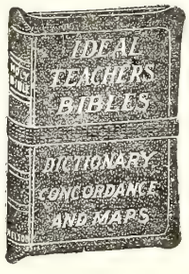

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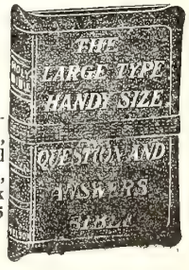

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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE MATERIAL AND THE SPIRITUAL.

"What shall it profit a man if he shall gain the whole world and lose his own soul?"—Mark 8:36.

Material prosperity and social delights are blessings when first things are made first and are allowed to rule all the rest. But what gain is there to any one to starve the mind and soul as he grows richer and more comfortable? Though one gains all the wealth of the world, what gain is it for the waning power of great thoughts, to lose love for truth, to lose enthusiasm for a good cause, to lose the faith and hope which were once the inspiration of life? All possessions are at great cost when purchased by such losses.

It devolves upon heads of families, teachers, ministers and every devout person to see that the hungry and the thirsty shall be fed.

Our age is materialistic. We think that the material and the social are the most pressing needs of the people. We go the limit for these, and only provocation keeps us from spiritual exercise and Church assemblies.

Prayer.—Our Father, give us a new intelligence every day, a new earnestness, a new zeal for souls, and may we not only be true to ourselves but true to the souls of others and helping them to understand themselves and to be true themselves to themselves and others.

Help us to make religion first and last, create in us and in humanity a thirst for righteousness. *Amen.*

TUESDAY.

FAMILY RELIGION.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:10.

It is chiefly in our homes that souls are uncared for. Only the slightest provision is made for the religious needs of our children. It appears to be unqualifiedly true that the spirit of this age is to let one believe what he wishes and do nothing to bias one toward anything. The result is anarchy, infidelity and empty Churches. We do not hesitate to do everything we can for their physical wants, for their education, and give everything we have for their welfare and worldly success, and yet do nothing that is worth while for their spiritual being and eternal life. We take greatest pains to have them accomplished and yet are indifferent to that highest culture, the soul, and to bring them to the knowledge of their own souls and God and His will.

Friends, to leave children to come up to form their won opinions and sentiments on well-grounded religious matters in after life is carrying the idea of liberty to a foolish extent. We don't allow it in anything else.

Prayer.—Dear Lord and Master, show us our duty in the home. Teach us Thy way and Thy life. Forbid that we neglect anything. In Jesus' name we ask it. *Amen.*

WEDNESDAY.

THE JOY OF CHRISTIAN WORK.

"The seventy came back with joy."—Luke 10:17.

To do a thing, as a rule, carries with it willingness to do it. There is joy in willingness. There is joy in doing a thing that is right. There is joy in helping somebody. There is joy in dispelling complainings. There is joy in making sweet distresses. There is joy in true religion. All these are realities in Christian work.

Prayer.—Our Father, hold Thou before our eyes daily the joys of Christian service. Tell us what Thou wouldst have us do. Send us out to do Thy work in the world. Forgive us of our neglects and save us from it forevermore. *Amen.*

THURSDAY.

JOY IN THE CHURCH.

"I was glad when they said unto me, Let us go into the house of the Lord."—Psa. 122:1.

This kind of zeal for the house of the Lord is hard to find in great numbers. As the minister stands in his pulpit and sees the thousands on the highways, on the golf links, at the clubs, at the resorts, and looks at the handful whom he loves in the sanctuary, he wonders where is the zeal for the house of the Lord that David spoke of.

Not all who belong and go to the Church are God-touched; but the God-touched are there, and there is no joy greater than a realization of

". . . the tie that binds
Our hearts in Christian love;
The fellowships of kindred minds
Is like to that above."

When Saul went to Gibeah he was accompanied by men whose hearts had been touched by God. This is one supreme joy of the Church.

There must be favoritism in human associations, and the selection of these does not involve the development of enmity or distrust toward others. But in Saul's case, his enemies feared him when he was accompanied by men whose hearts had been touched by God. There is rest in heavenly guardianship. The fact is, we are never safe away from the altar.

Prayer.—Our Father, make Thy Church strong. Increase our confidence and trust in others. Give us courage in their experience and fellowship. *Amen.*

FRIDAY.

THOU HAST DELIVERED.

"Wilt Thou not deliver my feet from falling?" —Psa. 56:13.

David had been in danger, and now, in the cave of Adullam, he is singing the praises of his Deliverer. But there is a fly in the pot of his ointment; he remembers with shame how, in the hour of his mistrust, he has played the fool. The thought comes home to him with bitterness that his conduct has been unworthy of a child of God and of the King of Israel, and he cries out: "Thou hast delivered my life from death; wilt Thou not (also) deliver my feet from falling?" To be merely alive may be only a disgrace; to walk uprightly and fearlessly before men is to fulfill our destiny and bring honor to our God. The heart that is aflame with love to the Divine longs for something more than bare safety; it longs to be glorified and glorious that, in its turn, it may glorify Him. It desires, not only to escape death, but that it may "walk before God in the light of the living," i. e., in the sight of men. Let all such hearts be comforted by the result of David's prayer: "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling" (Psa. 116:8). Well has a more modern poet added:

"Therefore, to Thee my feet shall run;
Mine eyes on Thy perfections gaze;
My soul shall live for Thee alone,
And all within me speak Thy praise."
—*King's Business.*

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

A WELL OF THE DIVINE.

"The water in the bottle was spent."—Gen. 21:15.

Hagar is in despair because the water in the bottle is spent. There is, as she imagines, nothing but death for her and for her child. Yet all the while, within her reach (had she but eyes to behold it) there is a well of the Divine providing. What a picture of men and women languishing for lack of the departed pleasures of earth while they are blind to the inexhaustible supply of heavenly life and gladness which God has provided for them in Christ.—*King's Business.*

Prayer.—Father of all, help us to see Thy hand in all our reverses and inspire us to be loyal always. *Amen.*

SUNDAY.

A VESSEL UNTO HONOR.

"Vessels of gold . . . of wood, and of earth." —3 Tim. 2:20.

"Some to honor and some to dishonor." The golden vessels to honor and the wooden and earthen vessels to dishonor, of course! So men judge; so does not God. The golden vessel and the wooden vessel are alike the workmanship of His hand. And in His great house He has a place and a use for each. Let not the golden utensil despise the vessel of earth, nor the earthen vessel envy the utensil of gold. Nay, more, let not the earthen and the wooden vessels despise themselves, nor imagine that they are despised of Him who made them. For the great essential is not material, but usefulness; not intrinsic value, but suitability. The question of honor or dishonor is one of purity: "If a man purge himself . . . he shall be a vessel unto honor." We may not have the showy talents or the sparkling graces of some of our fellowmen; we may be humble and obscure in the estimation of the world; our place may lie rather in the kitchen than in the banqueting hall —we need be moved nor discouraged by none of these things: God has His purpose for us if we will but be clean, emptied of self and freed from the defilements of sin. Nay, the real usefulness (and usefulness is the highest honor) of the wooden and earthen vessels may be greater and wider than that of the vessels of gold; it is often so.

Prayer.—Lord's Prayer, all the circle joining.

WHY MY CHURCH MUST GIVE.

The imperative need of money for our missionary work is one of the great reasons why I want my Churches to take the offering.

Another reason each Church should take the offering is that the Mission Board has laid it upon the Churches, and unless each minister, each Church and each individual member of the Churches realize the responsibility that rests on them and do their part, the cause will suffer.

The third reason is that in order for a Church to live it must give. It should be considered a privilege to give to so great a cause. The Churches need to have the spirit of the Inspired One when He said, "It is more blessed to give than to receive."

H. E. CRUTCHFIELD.

Christian Orphanage

MISSIONS AND OUR ORPHANAGE.

The Christian Orphanage has been an asset to the Christian denomination, and not a burden. It has taken its place in our denomination and has been filling a place that no other institution of our Church can.

In its twenty-three years of service it has not only fathered more than three hundred fatherless children, but it has been teaching our people all these years to give. For twenty-three years it has been appealing to the Sunday Schools, the Churches and individuals to give toward its support. We find it has been the case when you can interest a person to give to one cause of the Church you can more than likely interest him in other causes. The Christian Orphanage has been the pioneer in the Sunday School monthly offerings. For twenty-three years it has been training the children to give through the Sunday Schools, and a large per cent of the Sunday Schools, after all these years of education along charity lines, have fallen in line and are on the monthly giving list. The Orphanage has been an asset because it has opened up the way for other causes and made the way easier.

When our Mission Secretary was trying to get our people interested in missions, and went in the field with the slogan, "One offering per month for the Orphanage and one for missions," it was easy to get the Sunday Schools to fall in line, and practically all that were giving to the Orphanage gave one Sunday's offerings to missions. It was easy to get them to undertake for the cause of missions. The Orphanage and missions work beautifully together, and one does not hurt the other. No Sunday School has grown poorer by giving to the Orphanage and missions, but has grown richer, and the reports from the Sunday Schools that have tried it testify to that fact.

The Sunday Schools that do not give a monthly offering to the Orphanage and to missions miss a real joy and a real blessing, for joy comes to those who help others.

Let it be the slogan of every Sunday School: "One Sunday's offering each month for the Orphanage and one for missions." That the fatherless may be helped and the gospel of Christ sent to the foreign fields and new points opened up in the home land.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 31, 1928.

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Sunday School Monthly Offerings.		
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Pleasant Ridge	1.15	
Third Avenue, Danville	5.04	
		7.47
Eastern N. C. Conference:		
Shallow Well	$ 2.81	
Liberty (Vance)	7.61	
Damascus	2.15	
Wentworth	18.44	
United, Raleigh	2.00	
New Hope	10.00	
		43.01
Western N. C. Conference:		
Pleasant Ridge	$ 5.28	
Glendon	11.55	
Antioch	12.00	
Burlington	46.96	
		75.79
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WHAT MISSIONS HAVE MEANT TO WOMEN.

(Continued from Page 5.)

that appeal strongly to a woman's heart, they have been carried beyond the narrow confines of their homes and out into the great world. The problems of home, child-life and womankind throughout the world have been their problems. Their sympathies and interests have been enlarged until they encircle the globe. The missionary woman is no longer a provincial. She has become a world citizen.

The woman with small financial resources has learned in missionary work that the small gift is not to be despised, and that all are of value in the great work of the kingdom. I am of the opinion that one of the greatest contributions women have made to the missionary cause has been the demonstration of the power of the small gifts regularly contributed.

Then, too, to the women of our Church who have abandoned themselves to the ideal of giving God a chance with others, He has become more real to themselves. Just in proportion to the extent we help to reveal Christ to others is He revealed to us. The deepening of the spiritual life of the women of our Church is not the least among the things which "missions have meant to our women." MRS. C. H. ROWLAND.

Greensboro, N. C.

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9:00. 1. Ministers—Dr. C. H. Rowland or Rev. F. C. Lester.
2. Others—"Teaching and Teachers," Pattie Coghill.
9:50. "Missions and the Bible," Dr. W. P. Minton.
10:40. "Stewardship," Rev. Edwin E. White.
11:30. "Missionary Principles and Methods," Dr. W. P. Minton.
12:30. Dinner.
2:00. Discussion Hour.
3:00. Recreation—Rev. J. H. Dollar in Charge.
6:00. Supper.
7:00. Vesper Services—Young People in Charge.

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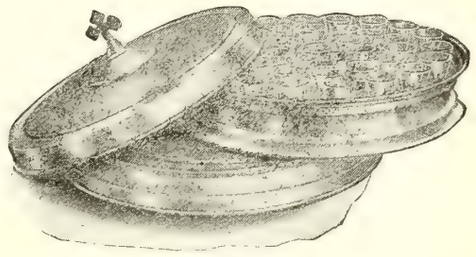

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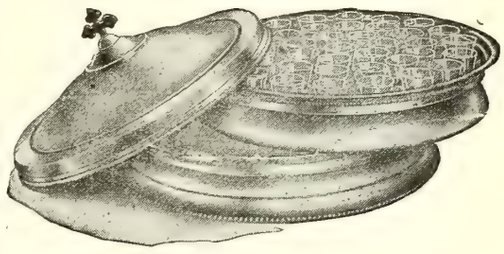

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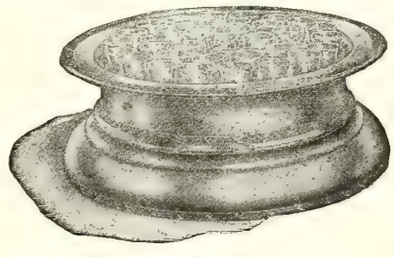

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EIGHTEENTH AMENDMENT.

(Continued from Page 11.)

Ever since the passage of this amendment, prohibition has been a national question and one which has been of interest to many citizens. Over and over again you have heard this question asked: "Has prohibition been a success or failure?" There are those citizens who claim it has been a great success and blessing to our country, while there are those who think it has failed in its mission. It will be interesting to note here the results of a little survey we had within our own Sunday School. I gave to six classes of our young people and adults two questions to answre, expressing their own opinions concerning prohibition. On the question, "Personally, do you favor the eighteenth amendment?" there were 60 who voted for, and 16 against it. Of the 71 who voted on the question, "Do you think prohibition has been a success or failure?" there were 49 who thought it had been a success and 22 a failure. These are the individual votes of five classes, while the sixth class voted as a whole in the affirmative on both questions. By success, we don't mean whether it has 100 per cent obedience or has accomplished all the desired results, but rather whether the good that has come from it will overbalance the evils as the "wets" proclaim.

On account of the so-called wets, the amendment has not received the proper support that it should. In the case of any other amendment, support is taken for granted. The law-enforcers have the assistance of the public in enforcing these laws, but in enforcing the eighteenth amendment they receive little or no assistance. Local authorities, in many cases, take no interest in the enforcement of this law. Many States take the attitude that a Federal law is to be enforced by Federal authorities. Then the prohibition law cannot be rightfully judged until it is given a fair test under real enforcement. Guilt must be placed upon the enforcement of the law, and not upon the law itself.

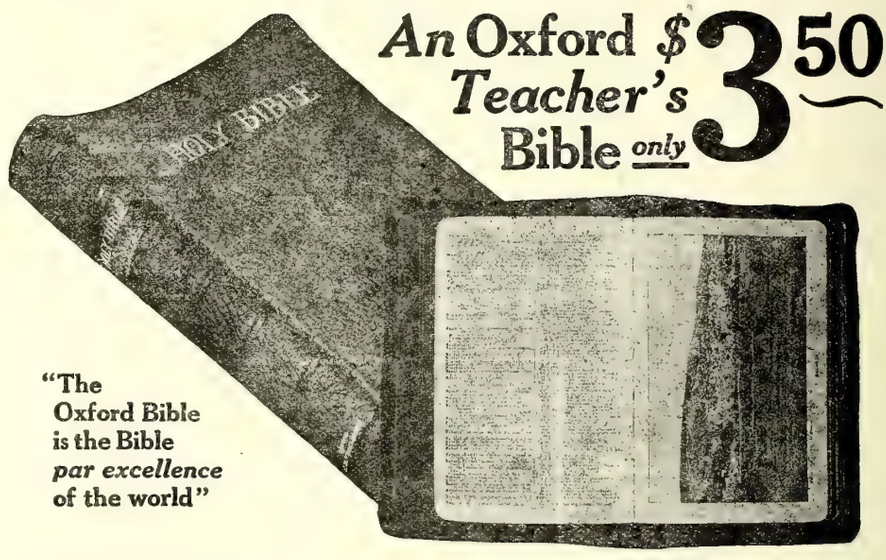
Some of the most disgusting things I have ever heard is to hear people who oppose prohibition and break the law themselves laugh and say, "What good is prohibition! I can still get my liquor; the law isn't being kept." Yes, and who is keeping the law from being obeyed? They themselves! Citizens of that type are really not worthy to be called true citizens of our nation. If the entire nation were made up of such citizens, what kind of government would we have? They can't expect any law to be successful if they are not going to give it their support. Since the eighteenth amendment on prohibition is a law, it is our duty to support it in every possible way. Certainly, a man who drinks liquor is just as much of a law-breaker as the bootlegger who makes it. In fact, he is actually encouraging the bootlegger to violate the law, because the bootlegger would soon go out of business if no one bought his products. Persons who do such things as these are not real Christians, because a real Christian cannot break a law unless it is proved beyond dispute that the law is contrary to the principles of the teachings of Jesus.

We who are believers in prohibition must do everything within our power to make it successful. We must fight for its existence because there are those who would blot it out with one stroke. The "wets" are continuously fighting for a modification or repeal of the eighteenth amendment, so it will be possible for them to have light beer and wines. Naturally, if the sale of these were made possible, it would necessitate the return of the saloon. Yet there are anti-prohibitionists who say, "Oh, no! I don't want the saloon back again; all I want is light beer and wine." They either do not know what they are talking about or do not really mean what they say. For, in fact, what was it that banished the saloon? Is it anything but prohibition that keeps the saloon out of business today?

The standpoint of the "drys" on this subject can be summed up very well in a statement made by Evangeline Booth, commander of the Salvation Army: "It is an illogical thing to say that because a law has not worked like magic it is best to cast it aside and return to the original state of vice which, because of its awfulness, prompted the enactment of that law. Such a thing would make civilization move backward. It is rather the duty of the citizens, State and government to find ways and means to cause the law to work out its unquestionable benefits to humanity."

For a short while tonight we are going to discuss a few of the facts presented by both the drys and the wets. Naturally, each base their arguments upon certain things. The greatest opposition of the wets has been on the ground that it interferes with the personal liberty of the people. They maintain that they have an inherent right to drink whiskey or any other beverage if they choose, and that it is nobody's business but their own whether it is injurious to their health. Any one, without stopping to think, would readily agree with them. Yet it is necessary that it should be viewed from all sides. Surely the nation must, for social welfare, dictate whether or not an individual may drink certain beverages when under the influence of that drink he affects society at large. A person under the influence of alcohol is at least temporary a changed being. He lacks self-control, has no inhibitions, and is repulsive or even dangerous to those with whom he comes in contact. Only that individual is free who has himself under control. Freedom must build up and create, not pull down and destroy; freedom is not won at a single bound, but comes by a long

OXFORD BIBLES



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series of successive determinations and acts."

"Prohibition of the liquor traffic is just one of these steps. It is not an end in itself. It is a means to an end. That end is the ultimate release of human life into freedom from the ills engendered by alcohol and alcoholic customs. Prohibition is the conscious act of the society that makes it for promoting the common welfare. When youth gets this vision of what prohibition really means, it will better understand the necessarily gradual process to the goal; be more intelligent in seeing where it must put its shoulder to the wheel and push on toward fulfilling the vision of a world emancipated from alcohol, the vision that has already challenged and won the services and sacrifices of five generations of youth."

Norfolk, Va.

FROM ALABAMA.

Sunday, May 20th, was "Memorial Day" at Pleasant Grove Christian Church. Services began at 10 A. M. with a song service, then the regular program was taken up, which consisted of songs, recitations by the children and young people directed by Mrs. J. P. Hill and others of the good women of the Church. Pending the program of service, the graves in the cemetery were decorated by some twenty or thirty children. The march to the cemetery was very impressive. The flowers were abundant and beautiful. The sermon by the writer followed the decoration of the graves.

Then a sumptuous dinner was spread and every one satisfied themselves with the good things that had been so lavishly prepared. In the afternoon the program was resumed, and to say the least, it was profoundly impressive. We were favored with some choice selections by the Lanett (Ala.) quartet. We were also favored with an address by Hon. W. C. Botson, of Lanett, who has been recently nominated for probate judge of Chambers County. Bro. Botson made a fine impression on our people and promised to come again. This was a great day for Pleasant Grove—new friendships formed, old ones renewed, old neighbors met, loved ones met at the silent city of the dead, and many of us renewed our covenant with our Heavenly Father and our friendship with each other.

This Church has a fine future—God grant that it may be developed. Rev. G. H. Veazey is to move to Roanoke, Ala., and become pastor of the First Christian Church of that city. I trust the work shall go forward under his administration. A fine opportunity and a fine field. God bless pastor and Church.

G. D. Hunt.

PROVIDENCE MEMORIAL CHURCH.

On Sunday evening at 7:45 o'clock, May 6th, with Rev. T. J. Green as helper, we began a series of meetings with a goodly number present. Our meeting lasted only one week, with one service each day. During these services Bro. Green preached vital and forceful sermons which revived greatly the souls of the members of the Church and opened the way for seven conversions to Christ. During each service a reasonable number were present, but most of the members had already confessed Christ. I feel like saying the meeting was a success.

The preliminary services were conducted each evening by the pastor, Rev. J. N. Fogleman. On last Sunday, following the preaching service, the doors of the Church were opened and, with Rev. T. E. White officiating, three new members were received into the Church. Others will be taken in some time soon. I feel that the Lord was with us during those services and greatly blessed our efforts. I hope and pray that He may continue to lead and bless all who are active in His services.

J. N. Fogleman.

BEREA (NORFOLK).

Special memorial services are to be held in the Berea Cemetery on Sunday afternoon, June 3rd, at 3 o'clock. The program will consist of music, a brief address, and the placing of flowers on the graves. A large attendance is anticipated.

The new Woman's Missionary Society of this Church, Miss Bettie Whitehurst, president, is doing wood work.

"Home-Coming Day" is to be observed at this Church on the first Sunday in September, and the special features of this program will be addresses by at least two ex-pastors, Chaplain H. E. Ruontree and Rev. W. C. Hook. We are expecting a great attendance and a great day of fellowship. All ex-members are especially welcome.

The special evangelistic campaign will follow the home-coming services.

This Church has services each Sunday afternoon except the fifth Sunday, and the attendance is very good. We had a very fine attendance on Mothers' Day and a good service.

J. F. Morgan.

God loves to look at those who carry Jesus in their faces. Of such is the kingdom of heaven.

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PHILHOWER.

Because we mourn an empty chair when we meet, and because we have benefitted in the past by her presence, we are participants in the sorrow that has come to the home of our beloved co-worker, Mrs. J. B. Philhower. She has crossed the bar and passed on to her Father's home eternal and in the heavens.

Mrs. Philhower's life was a model of self-sacrifice, adorned with many Christian virtues and graces. Meek and modest, sincere and faithful, she won the love and confidence of all who knew her. In the home, the social circle and the Church she was exemplary in conversation and conduct. Her motives and Christian character were never questioned. Her loyalty to inner spiritual conviction and to outward Church obligations brought forth much fruit in the vineyard of the Lord.

We recommend that the above expression of our estimate of her Christian character be entered in the record book of the Woman's Home and Foreign Missionary Society of Suffolk Christian Church; that a copy be sent to The Christian Sun for publication, and that a copy be presented to her family as an humble tribute to one we loved and whose memory we fondly cherish. "In our work shall she live on."

Respectfully submitted,
MRS. W. H. ANDREWS.
MRS. I. W. JOHNSON.
MRS. R. L. SMITH.

ISELEY.

Lydia M. Iseley died May 12, 1928, age 55 years, 4 months and 18 days. She was married February 20, 1902, to Peter Webb Iseley, and to this union three children were born, two of whom, with their father, survive; also three sisters and one brother. Early in life she professed faith in Christ and joined Bethlehem Christian Church. After her marriage she transferred her membership to Hines Chapel, where she remained faithful to the end and at which place she was buried in the presence of a large congregation of sorrowing friends. She was a splendid Christian woman and will be much missed in her home Church and community. God bless and comfort her loved ones. T. J. GREEN.

In one way life is a game, and to win the game we must apply the rules that win all games—preparation, equipment, study, hard work, training.

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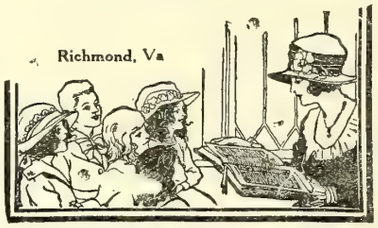

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THE SUN'S OBSERVATORY

ELON COLLEGE COMMENCEMENT.

"Religion emphasizes the truth that success is not to be won at the expense of others, that we are not to rise by crowding others down, but that the only success which desirves the name involves mutual profit, common welfare, and co-operative advancement," declared Dr. Jason Noble Pierce, pastor of the first Congregational Church, Washington, D. C., delivering the baccalaureate sermon on the Elon College commencement program, speaking on the subject of "Co-operative Success."

Dr. Pierce was the morning speaker of the baccalaureate day program of the commencement, with President William A. Harper, of Elon, delivering his final message to the members of the graduating class at the evening service, and Prof. C. James Velie rendering an organ vesper service in the afternoon. The thirty-eighth annual finals which opened with the music concert got into full swing with the baccalaureate program today.

Dr. Pierce selected Heb. 11:40, "God having provided some better thing concerning us, that apart from us they should not be made perfect," as the text for his baccalaureate sermon. "All success is co-operative," he stated. "The lawyer cannot succeed without clients, nor the merchant without patrons. Henry Ford and John D. Rockefeller have plenty of brains, but without workmen and customers they could not have won success. Josephus Daniels is a great editor, but without subscribers and readers, he and his workmen would fail. Because he found teachers, backers and builders, Charles A. Lindbergh and the "Spirit of St. Louis" crossed the sea. The college professor, Woodrow Wilson, required students; as president of Princeton he required trustees and faculty; as Governor of New Jersey and President of the United States he changed positions but not principles—he still was dependent upon the co-operation of others. No man liveth to himself."

"This success, through co-operation with those of our own generation, might be charted with horizontal lines. There is another co-operation which would be indicated with vertical lines—co-operation with those who have lived before us, and with those who will live after us. Indeed, it is in this kind of co-operation that the greatest, most valuable, and most enduring success is to be won. Who are the great men of history? Are they not men who have given their allegiance and their strength to causes larger and longer than their own lives? Cromwell and Washington stood for causes. Walter Reed, who died fighting yellow fever; Burbank, who increased the variety of species; Milliken, who isolated the electron; Grefell, of Labrador—these and a host of others have stood for causes. Every one who discerns the unfolding purpose of God and helps to build the kingdom of Christ thereby identifies his life with a cause whose increasing glory will enlarge the splendor and the success of co-operating lives."

"In the eleventh chapter of Hebrews we find Israel's 'Hall of Fame.' There are recorded the names of their heroes. Abraham, Isaac, Jacob, Moses the law-giver, Gideon and Samson, David the king of their golden age, Samuel and the prophets, these all are exalted for their faith. What was their faith? It was a faith that the world would be made better through their race, that God would pour out a blessing upon mankind through the Messiah who should be born of their people. In that faith they lived gloriously, died bravely, and yet 'having obtained a good report through faith, they received not the promise, God having provided some better thing concerning us, that apart from us they would not be made perfect.'

"It is a solemn thought that we hold in our hands the completion of the lives of others, but nevertheless it is an inescapable fact that must be reckoned with. As you are about to leave these years of study and go out into the world, do it with the realization that others will enter into your success or failure. There are the patriots who have made this country what it is in the faith that your generation will make it better still. There are your parents who have sacrificed in your behalf and given you the advantages within their power in order that you might find the highest joy and render the greatest service. They are your teachers who have striven to develop your powers, to make truth your passion, and whose highest aspirations remain to be fulfilled by you. There are the prophets and apostles of the Christian faith, yea even Christ Himself, who have labored to build the eternal kingdom and you enter into their labors. Your success will gladden them all and will fulfill their lives, making perfect even the life of Christ.

"I have confidence that you can and will succeed, for you do not labor alone," concluded Dr. Pierce, speaking directly to the members of the graduating class. "Wherever you go, whatever you undertake, remember that there is one who goes with you as an inseparable companion, your guide, your Providence, your fellow-worker. 'God having provided some better thing concerning us,' says the epistle. With loving friend, this Divine Provider, to guide; with spiritual passion to persevere; with challenge and inspiration of all those lives and success are intertwined with yours, may you go forth worthy of your high calling."

Special music for the morning service was rendered by the college choir, and President Harper presided [illegible] Dr. W. S. Alexander, college [illegible] President Harper introduced Dr. [illegible] as an outstanding leader in the Congregational denomination and as a firm believer and an effective worker in the cause of Christian union.

Mrs. B F Frank Rt 4 12-1-28

The vesper organ service in the afternoon by Prof. C. James Velie was an especially appropriate feature of the commencement program, and the well-chosen and artistically rendered numbers of this program was a fitting close for the year's work of the music department.

President Harper gave his seventeenth baccalaureate address at 8 o'clock, using this subject: "Altering Attitudes." He told the graduating class that he conceived of college education primarily as a process of altering attitudes. He classified the attitudes that really count in character and life achievement under three general categories—our relationship toward man, our relationships toward God, and our relationships toward the organized institutions of the social order.

"It is the primary business of colleges to alter the attitudes of growing persons. The tens of thousands of graduates who will emerge from the American colleges at this commencement season are not the same persons who four years ago were freshmen in these same institutions. Changes have been wrought in their attitudes, changes with respect to their attitudes toward men, toward God and toward organized institutions of the social order. These graduates will never be able to accept the situations in which they found themselves four years ago as ultimately satisfying. They have become idealists as they have examined the fundamental concepts in terms of which our social relations are organized. They will go forth from these college halls imbued with new concepts and will crusade for the reforms and the changes they are convinced are necessary for the enlargement and the improvement of our life. They will endeavor to translate ideals into realities.

"The creeds upon which men have staked their hopes of eternal salvation are crumbling. The philosophies which have supplied the intellectual background and stabilization for those creeds are being discredited. Men's attitudes on the fundamental issues of life, its origin and foundations are altering. Change is characteristic of the times. In the realm of material things, men welcome this condition as desirable, as wholesome, as evidence of progress. And there likewise be those in the realm of social and spiritual experience who rejoice in this crumbling of creeds, this failing of philosophies, this altering of attitudes. They herald the metamorphoses so characteristic of the age as arising out of the progressive revelation of the will, mind and purpose of God for the world.

(Continued on Page 7.)

NOTES-PERSONALS

For program suggestions for "Children's Day" services and information about daily vacation Bible schools, write Miss Pattie Coghill, Henderson, N. C.

Brother pastor, have you given your people a chance to make a contribution to missions? Your Conference and your Convention have called upon you to do this much, and we feel that you will at least fall in line, take the offering and help to lift the burden that is so heavy at this time.

It is to be hoped that the pastors especially, and all interested in Church progress and growth, read with care the many articles on missions in the last issue of THE CHRISTIAN SUN, and that the great need for the offering will be carried to every pulpit and to every person in the Church.

It was a pleasure to meet and greet so many of our ministers at the Elon commencement coming with greetings and good cheer from their various fields of labor. It is a joy to greet again at Elon these men of God, who, having gone out from the college in years past, return from year to year for fellowship and delightful association.

The Elon College trustees in session last week missed the presence of Dr. G. S. Watson, who, though living on the hill, was too feeble to attend the sessions. Dr. Watson has been on the board from the beginning and has been loyal and devoted to the college through all the years. He is feeble now and his host of friends are solicitous for his health and happiness.

The Board of Christian Education of the Southern Christian Convention offers to furnish a helper to any Church in the Convention which wants to put on a daily vacation Bible school. The helper will cost nothing but entertainment and a free-will offering toward expenses. Write Miss Pattie L. Coghill, Secretary, Henderson, N. C.

In the class roll of graduates from Rollins College, Winter Park, Fla., 1928, we are pleased to find the name of Mrs. May Bullock, whom many SUN readers know as editor of the junior literature in our Sunday School Department. We congratulate Mrs. Bullock on her application to college duties and the winning of her master of arts degree.

The program of the Sunday School and Christian Endeavor Convention of the Alabama Conference, which meets at Antioch Church Sunday, June 10th, is especially fine. A large number of young people are on the program. It is hoped that the Convention will be well attended, with at least two representatives from each Church of the Conference.

If all the pastors will do as Rev. J. Lee Johnson has done, our offering in the Southern Convention will not fail nor fall below that of last year. He has taken the offering at all his Churches and raised the quota asked by the board. We are sure all our pastors can raise the quota if the people are given a chance and the needs are laid before them.

Mrs. F. E. Bullock, children's division secretary of our Church, will attend the Alabama Sunday School and Christian Endeavor Convention, at Antioch Church, near Roanoke, Sunday, June 10th. She will also be at Roanoke Sunday night; at Wadley, Monday; Lanett, Tuesday, and North Highlands Church, Columbus, Ga., on Wednesday, the 13th. She will make these stops on her way up to Defiance College from Winter Park, Florida.

Rev. G. H. Veasey, who graduates from Elon College this week, goes to Roanoke, Ala., to become pastor of our Church there. Bro. Veasey has made a splendid record at Elon College and has served some nearby Churches while here with great efficiency. Damascus, in Orange County, is among the number, and this Church paid him in full before leaving last week and gave him a present besides which was much appreciated. Dr. W. M. Jay, of the Elon faculty, becomes pastor and will fill out the year at Damascus.

Interesting items are those printed elsewhere in THE SUN this week from Birmingham, Ala., and the Birmingham *Daily News*. If the Christians and Congregationalists are to get together anywhere it would seem that Birmingham is the place, as both are without Churches and have a great many members there. The *News* states that there are about twenty-five members of the Christian Church. THE SUN's editor has been reliably advised that possibly there were fifty to one hundred members of the Christian Church in Birmingham without a Church home. At any rate, the two organizations uniting can make an auspicious beginning.

Two honorary degrees were conferred by the trustees at this commencement—that of doctor of divinity on Rev. Nils John Waldorf, pastor, Bible teacher and chaplain of Florida Sanitarium, Orlando, Fla., distinguished as a profound thinker, author and noted minister in the Seventh Day Adventist Church; the degree of doctor of laws was conferred upon Judge Jesse F. West, Sr., a distinguished member of the Supreme Court of Appeals of Virginia. Judge West was formerly a member of the board of trustees of the college and has been deeply interested in its growth and prosperity from the beginning. He has arisen to merited note and fame as attorney and jurist. He will wear well the honor thus conferred.

The editor was just reading a letter from a friend he has never seen: "I wish you would remember me in your prayers. I am afflicted. I have faith to believe that it is God's will, but in my affliction THE CHRISTIAN SUN comes and very often brings real comfort and good cheer." Such a testimony as that is enough to make an editor want to print something every week that will be a source of comfort to the weary and the sick; a source of strength to the weak, and a source of inspiration to the strong. And then another letter from one who is afflicted but in whose heart is the song of sunshine and of flowers as well as of joy and gladness: "I am glad the sky is painted blue, and the earth is painted green, and such a lot of nice fresh air all sandwiched in between." I just think that is fine, for there are beauties and there are glories in this world about us, and in our affliction we may discover them, if the eye is keen and the heart is alert and the soul is grateful.

The following news item appeared in the Birmingham *News* on Thursday, May 24th:

A new religious denomination, the United Christian-Congregational Church, will be organized at 7:30 P. M. Friday at the Y. M. C. A. auditorium, the first time that either denomination has had an organized body in Birmingham.

The new denomination will be a result of the merger of the Christian Church and of the Congregational Church in five Southern States—Alabama, Georgia, North and South Carolina and Virginia—bringing togethre about 113,000. The Christian Church is a separate denomination from the Disciples of Christ and the Church of Christ, also called Christians, which have Churches already established here.

A constitution will be adopted at the organization meeting Friday night, and the first services will be held at 11 A. M. Sunday at the Y. M. C. A. The Rev. Neal McQuarrie, of Atlanta, superintendent of the Congregational district of Alabama, Georgia and West Florida, will preach.

The Rev. Jesse H. Dollar, a member of the faculty of Birmingham-Southern College, who has worked as a representative of the Christian denomination with the Rev. Mr. McQuarrie, will have part in the organization meeting.

At the Sunday service a reception will be held for the charter members of the new denomination. A survey of the city revealed about 125 Congregationalists and about 25 members of the Christian Church, about 80 per cent of whom are not affiliated with any other Church, the Rev. Neal McQuarrie said.

A pastor will arrive in Birmingham July 1st to take charge of the work of building up the congregation. He is the Rev. Kendrick Grobel and is an efficient young people's worker and a good musician, the Rev. McQuarrie said.

The congregation plans to buy a site for a community house some time in the summer, and hopes to be able to start work on the structure next fall.

"SET TO DO EVIL."

In the editor's home town the people voted a few weeks ago on the question of admitting Sunday movies, and the Sunday-keeping cause lost by a few votes. Arthur Brisbane is said to have written in his column a comment saying that the movie people walked to vote, while the Church people were taken there in automobiles. Well, we will pass over the matter of whether or not the statement is true to say that many people will work their way to hell by a hard process who will not accept a free offer of heaven. The carnal nature of man is slanted that way. People will wear themselves out in long Sunday journeys who will not go next-door to Church. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." This verse explains many of the mysteries of the zeal for evil, and the purpose of many to see the bitter end of sin's career.—*Ex.*

NOTICE.

The baby Church at Hopewell, Va., is hoping to hold their first service in the new Church building next Sunday, June 10th. This will be a preliminary service, as the people are desirous to have their acting pastor, Rev. D. D. Nash, preach the first sermon in the new building. On the 16th of June the corner-stone will be placed with special services. Revival services will begin on June 17th, with Mr. and Mrs. Sam Davis in charge. God's blessings are asked upon these services.

If we took as much pains to keep the tender lambs as we do to convert the tough old wolves, the latter would soon die of starvation.

THE GLORIES OF SPRING.

DR. R. C. HELFENSTEIN, M. A., B. D.

Nature is full of miracles and mysteries, but the pageantry of the seasons is one of the most thrilling of them all. The orderly march of spring, summer, fall and winter, year after year, with never a failure of seed-time and harvest, is the secret of the perpetuity of the animal kingdom and of the human family; for a single year without its harvest would find the world's food supply exhausted before the following year was half gone.

Spring is the announcement to the world that the long winter sleep of nature has ended and that the awakening of new life has taken place. What a welcome visitor spring always is! How the past weeks of spring have put new joy and new hope in all our lives! How welcome the balmy warmth of the air! How welcome the rays of sunshine! Think of the cheering effect of spring for people who, through the winter, have been shut in! How pathetic that many who today are rejoicing because of spring will not once thank God for giving us spring! The only explanation to the fact of spring and the beauty and charm of spring is the presence of God in nature.

The explanation given by our school books does not explain the coming of spring. Our physical geography textbooks told us that "the change of seasons is caused by the varying of the inclination of the earth's axis of retardation to the plane of the ecliptic." That answer never explained anything to us—"the varying of the inclination"; "the earth's axis of rotation"; "the plane of the ecliptic." Those phrases tell the cause, but they do not tell the secret of spring. Whatever part the varying of the inclination of the earth's axis, and whatever part the sunbeams may have by striking the earth at a certain angle, God is the Author of that variation, and God is the Determinator of that angle. God is the Author of spring. Once in every twelve months God thinks spring, and spring comes in response to His thought.

From the beginning of winter, we began to look forward to spring. We knew she was on her way —this glorious visitor to all life—but we scarcely dared to hope for the full arrival so quickly. We did not think we would be so fortunate as to be able to let the furnace fires go out so soon. What a sigh of relief came to the men recently when the wife said, "For pity's sake, don't touch the fire." Of course, spring plays its pranks of sudden changes, and May, with her keen sense of humor, order us to rebuild the fires a few times before summer comes, just to remind us of the winter from which we are so anxious to be freed. And then spring may be very kind to us, and say, "No more furnace fires until autumn." Some of us were getting restless to get the garden tools ready for use and to inspect the flower seeds and the vegetable seeds. But we did not think that before another week went by spring would be upon us in full beneficent splendor.

How thankful we ought to be that we live in a land that has spring! When we think of those vast areas of the world that have never felt the kindly breath of spring; the countries where it is continual summer or continual winter—we should devoutly thank God that we live in a country that is blessed with spring every year. No doubt, the manufacturers of wearing apparel and the creators of millinery designs might wish there were even more seasons than we have, so that there would be added demands for ordering a change of styles.

Have you ever thought of the contrast between the fickleness of society in the matter of changing styles, as compared to the permanency of God's plan? The patterns He designed at creation's dawn have never changed. No two patterns of His are exactly alike, and yet every year down through the centuries His pattern for the leaves and flowers have been the same in their respective species. The leaves of the trees, the flowers of the field keep their pattern from year to year. But if you want to note the changeableness of people in regard to styles, just look at some of your photos taken ten or twenty or thirty years ago. Note the change in the style of hats, dresses or suits. Those designs seemed the last word in their day; but they had their day and passed away—a long way away. You wonder now that you ever could have been satisfied with such hideous-looking clothes. But what you wear today will seem just as hideous thirty years from now.

And yet God's styles of season apparels never change. The flowers bloom in the same way as they have bloomed from the beginning of time. The color scheme of nature is the same as it has always been. The birds sing in the same way they have always sung. They learn no new songs from year to year, but each succeeding generation of birds is content to sing the same song God taught their ancestors to sing on the morning of creation.

Those beautiful days of spring should remind us that this is God's world. The glory of spring is a message of love from the heart of God. God alone is the Author of life. Man might be able to design a seed of the exact design as those we plant, but men cannot lock in the seed the secret of life. That secret belongs alone to God.

The flowers that have already awakened from their long winter's sleep, and those that are now bursting forth in their glorious splendor are symbols of God's promise of eternal life for us.

Spring reminds us of the secret of spiritual life and strength. The flowers and shrubs, the trees and vines and plants of every kind sending their roots down into the soil for life and strength remind us that we must be rooted and grounded in the love of God if we would have life and if we would be strong. How soon the hardiest plant withers and dies when it is taken out of the soil! How soon our noble purposes and our ideals fade away when we lose contact with God! Our lives, to be strong in purpose and strong in accomplishment for good, must be rooted and grounded in love for God and love for fellow-men. How soon the hardiest faith begins to weaken and to die when moved from the soil of Christian fellowship and Christian service!

Spring is nature's greatest miracle, as by its power life is pushed forth as from the dead. The miracle of life seeks expression through the trunk of the trees, through branch and through the tiniest twig. On every hand we see this wonderful miracle of spring—leaves putting forth true to the pattern of the centuries; buds and flowers with their lavish display of color and beauty of design. The leaves mantling the branches of the trees, and the beautiful draperies of foliage on vine and bush are nature's response to the magic touch of spring.

The artists in their studio with paint-brush and canvas can only reproduce a likeness in miniature of what God paints upon the canvas of nature every spring. Carot's landscape paintings and Turner's sunsets adorn the walls of the art galleries mainly for the satisfaction of the rich; but the originals painted by the hand of God are for the inspection of the poor as well as for the rich, and all who will may look and be inspired.

Spring is a witness of the resurrection. It is easy to believe in the miracle of the resurrection when we stand in the presence of the miracle of spring. The same God who raised up Jesus from the dead; the same God who some day will speak the word and all who are in the grave will come forth—it is that same God who gives us spring, who gives us life; that same God whose we are and whom we ought to serve.

Spring is God's "love thought" for the rich and for the poor, for the high and for the low, for the learned and for the unlearned. And, like His "love thought" for the souls of men, it is for whomsoever will accept it as His gift. The flowers climb the poor man's fence and blossom with the same beauty rare as they do upon the artistically designed trellis in the rich man's lawn. The spring sun shines as brightly in the poor man's garden as upon that of the man of wealth. The glories of spring are for all who can see, and every glory of spring tells us of the love of God for all who will believe and receive.

ROSEMONT.

The recent evangelistic meeting at this Church, during which we were ably assisted by the Rev. M. F. Allen, pastor of the First Christian Church, Newport News, Va., resulted in twenty additions to the Church. The new Church fund is growing a little each week, and we rejoice at the thought that we may have a new Church which will be adequate for our needs within a few years.

Rosemont Church is proud of the following fine young members who are graduating from the Portlock High School this year: Miss Dorothy Roane, Miss Sallie Weston Morrison and Miss Viola Halstead. These are three of our finest young people, and their Church most heartily congratulates them and wishes them well in all their future journey of life.

The Gibson Motor Corporation, of which C. L. Gibson, a member of the Rosemont Church, is president, opened their new place of business on Monday, May 21st, which opening was attended by about 3,000 persons. Rosemont congratulates Mr. Gibson and his associates and wishes them well.

Mrs. O. F. Smith made a most interesting and helpful report of the Woman's Conference, at Richmond, May 1st, before her local Woman's Home and Foreign Missionary Society at its regular session held last week. Her report was greatly appreciated by the ladies of the home society.

The young people of our Christian Endeavor Societies held most helpful programs in honor of Mothers' Day. These young folks are doing splendid work and their Church is proud of them.

J. F. MORGAN.

BIRMINGHAM LETTER.

The Christian-Congregational Church of Birmingham, Ala., is now a fact. At a meeting of the congregation Friday evening, May 25th, a constitution was adopted, and at the services the following Sunday morning members were received into the new Church. Officers were elected as follows: D. M. Lewis, R. A. Turner, deacons; Mrs. Thyra Swint, deaconess; D. W. Floyd, J. G. B. Fletcher, Roland J. Haygood, C. U. Slay, A. D. Teal, trustees; Pressley Ingram, clerk; D. W. Floyd, treasurer; A. D. Teal, auditor; Mrs. A. D. Teal, H. L. Swint and C. A. Turner, music committee; Miss Margaret Butler, Miss Ruth Turner, Miss Zora Cox, Mrs. Thyra Swint, Mrs. J. G. B. Fletcher and Harris Turner, social committee.

Rev. Kendrick Grobel will arrive in Birmingham July 1st to take charge of the work. He is highly recommended as an efficient young people's worker and a good musician.

The congregation plans to buy a site for a Church house in the near future and hopes to start work on the building next fall. The services are now being held in the Y. M. C. A. auditorium.

PRESSLEY INGRAM.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DR. PIERCE AT ELON.

The baccalaureate preacher for the graduating class at Elon this year was the Rev. Jason Noble Pierce, D. D., Washington, D. C. Dr. Pierce did not bring a message to the class and for the occasion only, but he brought himself as well. If this writer is not mistaken, Dr. Pierce did not write out a formal discourse for this formal occasion, but out of the fullness of his scholarship and experience in the ministry, he spoke from the heart and made an appeal to the heart of his hearers. His main thesis was this: If one has a firm, fixed, unwavering faith in God, and will rely implicitly upon God, one may count on inspiration sufficient to solve the difficult problems of life. Till recently, Dr. Pierce had thought that the eleventh chapter of Hebrews, that wonderful chronicle of the saints, was a treatise on faith, and that what the writer had in mind was to set forth the faith of Abel and Enoch and Abraham and Moses and the rest. He no longer holds to that view and believes that the writer of Hebrews was trying to show that when men had such faith as these men had in God they might be counted upon to be inspired to do their work in the world and to make a real contribution to humanity. The closing verses of the eleventh chapter of Hebrews reveal what the writer of the chapter had in mind, viz: that these men, having obtained a good report because of their faith, made a contribution to humanity, past and present, and are yet making a contribution, not a contribution of faith, but a contribution from the inspiration they received of God because of their firm, fixed faith in God. Dr. Pierce contended that all success in life is "co-operative success" and that apart from our contribution to others and our service to others, there can be no success, and if we would make this contribution we will do so out of an inspiration born of and springing from faith. One cannot have inspiration for the asking, nor for the seeking. Inspiration does not come in that way. It springs out of faith, and this faith one may have and may cultivate and may develop and may strengthen by the right attitude to Almighty God. Apart from this faith, one may never expect inspiration that really counts and makes its contribution to the world. Men make contribution to causes, and these causes may not, for the time being, be very popular or appealing. It may take time for the world to find out the worth and the weight of these causes. Oliver Cromwell was possibly the greatest Englishman. He was a despised man, hated and hounded, but he was giving his life to a cause, and when that cause finally triumphed, even the cause of representative government, the cause of democracy, then the world enthroned Oliver Cromwell in its heart and gave him his proper evaluation. Woodrow Wilson will likely be more highly esteemed in the future than he was in his day, or in the past, because he gave himself to a great cause, and the world is coming to learn the value of that cause. When any individual co-operates with that cause, institution or enterprise, which is for the uplift of man, for the service of man, for the redemption of man, one is on the road to success, for all true success is co-operative success.

It can be safely said that if the graduates of the class of 1928 of Elon College got Dr. Pierce's message, and will put it into their thinking, and into their activities and attitudes, they will certainly make their contribution to humanity, for they will esteem most highly and cultivate most assiduously and strive most zealously for an ever-living, an ever-increasing and ever-abiding faith in God. And out of that faith in the hour of need will come sufficient inspiration to meet the demands of the hour and of the time.

It was a real gospel message delivered by a real preacher of the Word, and if Dr. Pierce preaches, as one is persuaded that he does, such gospel and such messages as that to his congregation in Washington every Sunday, and to the President of the United States, who is a member of that congregation, we are safe in saying that ours is yet a nation whose God is the Lord, and the chief executive of our land has real soul-food on the Sabbath Day which is bound to bear fruit in his own life as it shapes the destiny of this nation. It was a great occasion for Elon College graduates to hear Dr. Pierce, and to be thrilled with a message that inspires the soul and leaves in the heart that which is holy, heavenly and divine. J. O. A.

SHALL WE MAKE GOOD?

Quite a number of our pastors have not yet reported their missionary offering. In the light and stress of the great need now, we cannot, for the life of us, believe that a one of our pastors will fail to take the offering. Dr. Minton, Secretary of our Foreign Board, Dayton, Ohio, wrote THE SUN'S editor that the work certainly would have to be very greatly curtailed, involving the necessity of the Barretts remaining on furlough for a year, unless there came in at least $7,000 during June. He hopes that 3,000 of this will come to his office from Churches in the North and West, although their mission period is over; and the only hope of returning the Barretts and preventing cuts equally as drastic in Japan and elsewhere was for the South to send in $4,000. Solely on faith in God and the loyalty and devotion of our pastors, the Mission Secretary has guaranteed Dr. Minton that the South will send him the $4,000 during June. We cannot believe that the pastors will fail us now and the people will turn a deaf ear to our plea. We are not raising the cry of alarm. We are simply trying to state bare facts. On some account the people seem to have grown indifferent to missions. This indifference is appalling. It may be that financial conditions are not favorable. It may be that business is dull, but people seem to have money for other things and to buy what they wish. Moreover, the full quota for our own Elon College was raised and the full amount asked for by the Orphanage last year was raised, and we believe that our people will do their duty by missions, since missions is fundamental in building up the kingdom of our Lord. We ask that our pastors lay the fact of our needs before their people and give all the people a chance to contribute. We admit that the spring-time is not as favorable to large collections as the late fall, and that it is more difficult to get money at Easter, say, than at Thanksgiving. This should not deter us from doing our best, nor our pastors from proving their loyalty and devotion to their Church and to the first and most fundamental interest of their Church in kingdom enlargement.

Will the pastors give the people a chance and urge them to do their best now? May God help us.

ELON COLLEGE COMMENCEMENT.

One who attends and is deeply interested in the commencement exercises always feels that the last one is the best. This is as it should be, and each year should show progress over the past. In spite of all this, there are reasons why the recent commencement seemed to surpass in a marked manner all previous commencements. The four outstanding public utterances—that by Dr. Pierce in the baccalaureate sermon on Sunday; that by President Harper in his baccalaureate address to the graduates Sunday evening; that by Mrs. Eunice Rich powell on behalf of the alumni, and the annual address to the graduates on the graduating day of His Excellency, Governor Angus W. McLean—were, each and all, of the very highest commendation from all who heard them. The class day exercises were delightful, and it was the largest graduating class in the history of the college. From all sides we heard it said that Elon had had her most happy and successful year, and certainly, if the commencement occasion is an index as well as the crowning event of the year, such reports are well founded. The trustee meeting was very largely attended and a most harmonious and successful session was held as the work of the year was reviewed and plans made for the future. It was a general source of rejoicing that the full quota asked of the Convention had been raised and that the college closed the year without a deficit. President Harper and his associates have wrought zealously through the year and have achieved wonderfully. We are giving elsewhere the story of the commencement exercises as told by a reporter, and this editorial comment is added to emphasize the merits and the success of the college and the commencement just closed.

MINISTERIAL COURTESY.

Paul's word to Timothy covers the minister's personal life. (1) Be thou an example to them that believe, in word, in behaviour, in love, in faith, in purity. (2) Take heed unto thyself, and unto the doctrine. Attention to personal life and teaching are the two arms of ministerial power. The mysteries and dangers of personal religious life are fathomless. It is a "life hid with Christ in God," and is wider and deeper than the sea. But it is an open book, "read and known of all men." The power of the minister is in his religious life. As to his doctrine, it makes demands upon his entire being. His educated mind alone can not interpret the word of God. The

natural man cannot know the things of the Spirit, because they are spiritually discerned. "Study to show thyself approved unto God. His mind, his heart, his spirit unite in preparation for teaching men the way of the Lord. Prayer is the medium of communication with the divine, and inspiration may enter into the reading of the word as well as the writing of the word; and only when the Spirit touches the heart of its hearer does it take effect in his life. But I am to speak on the relation of ministers to one another, or ministerial courtesy. That is a new field. I invite your consideration to three relations of ministers to other ministers.

1. Personal ministerial courtesy. Courtesy is "politeness originating in kindly feelings and exercised habitually." One does not lose his manhood, nor his personality, when he becomes a minister. He carries into the ministry the passions, propensities and idiosyncrasies of his natural life; but these may all come under the control of his life in Christ. Paul says: "I keep my body under," which means that his lower nature is kept under by his spiritual life. This makes the minister a new man, and his personal consideration of his brother-minister becomes a personal privilege and obligation. Real human relations are not lessened because he enjoys the distinction of being a minister. The personal relation of ministers should be as cordial, human, sincere and brotherly as other men. Manhood will strengthen under good behaviour toward one another, and the personal human tie will not only bind ministers together but increase the fraternal and kindly relation of laymen. The brotherly relation of ministers creates an atmosphere that is breathed by the people in the community.

2. Professional ministerial courtesy. This relation is more liable to neglect or misunderstanding than personal courtesy; but ministers should assume that this courtesy exists, even when it is not made manifest, and that they will receive it from others; and the surest way to receive it is to extend it. Kindly feeling is essential to the exercise of courtesy. Suspicion and imagination often prevent professional courtesy. A safe way is to recognize no slight, to entertain no feeling of neglect, but to maintain in our hearts the kindly feeling that produces courtesy. The way to maintain and manifest professional courtesy is to treat all ministers as you would treat the best. Jesus manifested His courtesy by attention to the worst. The woman at Jacob's well was treated as kindly as Mary in her Bethany home. Professional courtesy should not be professional. It should be as genuine as personal courtesy. The recognition of equality lays the foundation for courtesy in all relations among men. Position, popularity, advantage, have no place in ministerial relations. The least may be filling the most important place, and be doing the greatest work for the Master.

3. Perpetual ministerial courtesy. Nothing has permanent value that dies on the way. Jesus loved His own unto the end. "Be thou faithful unto death, and I will give thee a crown of life." Courtesy on occasion, or when it serves a selfish purpose, is a hollow sham and a cheat. Habitual courtesy is the only Christian ministerial courtesy. It must not die when conditions change, nor be done for the public eye. Marriage fails unless love continues. Friendship dies unless it is perpetuated. There is no genuine courtesy built on etiquette alone. Courtesy is not courtesy, though spelled with the same letters. Courtesy is more than a bow, more than a word; it is the perpetual stream of genuine kindness flowing from a pure heart. Good fellowship and frequent intercourse help to keep alive fire on the altar of courtesy. We should profit by others, and we should profit others. Mutual confidence, frankness, honorable hospitality of feeling, comparison of experiences, unity of principle, are all consistent with courtesy, and aid in its helpful exercise. "It is good and pleasant for brethren to dwell together in unity." "Nothing more seriously discredits the ministry and impairs its moral power than misunderstandings of ministers." Ministerial courtesy should be extended to ministers of other communions as well as to one's own; and such courtesy should be as sincere as that practiced by members of the same Church.

Jealousy of temporal advantage, discord among families of ministers, differences of opinion may prevent professional ministerial courtesy; but professional jealousy needs to be shunned with scrupulous Christian sincerity. Habitual secret prayer for one another is the best-known remedy for all that hinders professional ministerial courtesy; and the lack of it is, in part, the cause of a divided Christendom.

A STATEMENT.

So many nice things are being said in The Christian Sun about Congregationalists that some one of us should acknowledge these kindly references, and even more than these the obligation which we feel for generous hospitality and considerate courtesy at the Southern Christian Convention and other meetings of the Christian Church. The Convention was a true meeting. Men and women, under the direction of the Divine Spirit, attended to the business of the Church. Observers were pleased at the good attitudes taken on all questions, but one could not help but be impressed by the action of the Convention members in the matter of Christian union and our hopeful merger. Religious bodies often, with little consideration, pass resolutions which mark a new application of gospel principles and have a great and virtuous uplift. The vote remains on record. Somehow it does not eventuate into life. I was impressed by the fact that the Convention did not sing the doxology and congratulate itself for doing a worthy action, but rather sang a hymn of fellowship, "Blest Be the Tie that Binds." The Christian Church seemed to regard the action as one to be carefully considered, taken as a religious duty if Providence so directed, and then carried out. God bless such an attitude and such brethren!

A word about Atlanta Theological Seminary. Its trustees, at their annual meeting, without a dissenting voice, expressed themselves as heartily in favor of the removal to Elon College, N. C., where the seminary would maintain its organization in close association with Elon College, and to the mutual advantage of the two institutions. The seminary occupies a beautiful site of nearly ten acres near the center of the city of Atlanta. Founded in 1900 and incorporated in 1901, it is not old enough as an institution to have accumulated an endowment.

Since theological students require additional help for their professional studies after spending years in other education, an unusual amount of help has to be given them. Should the seminary property be forced upon the market at this time of low prices for real estate, there would be an unwarranted sacrifice of funds which should be used for the benefit of ministerial students in our two Churches. In this situation, Dr. Lewis H. Keller, president of the seminary, and Dean Zimmerman are to make a spirited campaign among Congregationalists and other friends of the seminary to secure gifts and pledges for funds which will enable the seminary to go to Elon with assured revenues for paying its professors and with money for the incidental expenses of removal. Will not the readers of The Christian Sun not join us in the prayer that the necessary pledges may be secured to make possible the union of these institutions without the loss of any time or enthusiasm.

Yours fraternally,
F. P. Ensminger.

THROUGH COLLEGE OR THE COLLEGE THROUGH YOU—WHICH?

At a time when the student emphasizes credits above scholarship, and there is so much said about the inefficiency of the modern college and the weakness of the system under which it is conducted, this question is of very deep concern. One college president has said, "I am not half so much interested to know whether a man has been through college as whether the college has been through him."

A professor in the University of Chicago told the students in his classes that he should consider them educated in the best sense of the word when they could answer yes to the following questions: "Has education given you a sympathy with all good causes and made you espouse them?" "Has it made you public-spirited?" "Has it made you a brother to the weak?" "Have you learned how to make friends and to keep them?" "Do you know what it is to be a friend to yourself?" "Can you look an honest man or a pure woman straight in the eye?" "Do you see anything to love in a little child?" "Will a lonely dog follow you in the street?" "Can you be high-minded and happy in the meaner drudgeries of life?" Do you think that washing dishes or hoeing corn is as compatible with high thinking as piano-playing or golf?" "Are you good for anything to yourself?" "Can you be happy alone?" "Can you look out over the world and see anything but dollars and cents?" "Can you look into a mud-puddle by the wayside and see the clear sky?"

There is no single investment that is more productive for a Church or nation than expenditures along educational lines. Only one per cent of the American people is college trained, yet from this one per cent comes 97 per cent of the leaders in all the fields of activity. In "Who's Who," 59 per cent are college graduates, 14 per cent are college trained, 27 per cent have no college training. Out of 1,000 pupils who entered the first grade this year, 600 will finish the eighth grade, 300 will enter the high school, 110 will graduate from the high school, 38 will enter college, and 14 will graduate from college. This number will increase in ten years to more than twice 14, and then the college should exert a greater uplift and a far greater influence in public life, and it will if the college gets through the students.

There is nothing that can take the place of the Christianized American college life, if the student will but sense and grasp the opportunity. The college atmosphere is undoubtedly charged with idealism, and though we might ask that this idealism were more intelligently tempered with a practicality adapted to the needs of the world, and with a little less emphasis on the spectacular and the trivially useless, the idealistic spirit is there and the ground-work exists for a large and fine culture which should be the background of every citizen. The student has the opportunity to lift himself out of the commonplace, if he will, as he comes in contact with forces that should give him aspiration and service.

The quickening appeal of our denominational colleges is to think clearly, to judge rightly and discern the truth, and this should breed right-minded, humble and worthy men and women. Our colleges everlastingly declare to our youth that righteousness, decency, honor, justice and worth are more precious than silver and more to be desired than finest gold. The individual may

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CONTRIBUTIONS

SUFFOLK LETTER.

Vacation is cessation from regular employment, as students and teachers in schools, ministers of Churches, officials in responsible positions, workers in mills, nurses in hospitals, and tillers of the soil. The object of vacations is recreation and preparation for the resumption of work. One of the problems is to know how to spend vacation to the best advantage. Some spend their time of vacation in excessive indulgence in pleasure. That is dissipation which never adds to character or usefulness. The idea of vacation implies rest from regular occupation; but rest does not mean cessation from work so much as change of work. Sleep is the natural and normal mode of rest. Rest is essential to human health, welfare and usefulness, but one-third of life is provided for rest. The night furnishes ample time for rest if people will use it. God has provided for man's health, rest and service. Eight hours for real work, eight hours for real sleep, and eight hours for eating and looking after smaller interests. But civilization has so increased human activities that vacations are necessary. The question is how to spend vacation.

Change of location is one good way to spend vacation. New scenery, new peoples, new associations, and all studied with the desire to learn more of the world, more of other folks, of other occupations, and of other experiences. Nothing makes home and home community look so good as absence from it for a time. Travel is educational. It enlarges the mind by giving the mind a new sense of its own littleness. They tell us that the world is getting smaller, that it is one neighborhood; but it gets larger as we know more about it. All subjects grow with knowledge of them. History grows, music grows, mathematics grows, mechanics grows, art grows, science grows, and so for all the rest. The more one knows of any subject, the larger that subject appears. Any vacation that enlarges vision, increases aspiration, stimulates effort, and deepens character and purposeful endeavor has been well spent. But any vacation that reduces knowledge, purpose and desire to be better, to know more, and to contribute more to some part of human interest has been failure.

If the means and opportunity for travel are not within the reach of students, then some honest employment will add new impulse and new energy for successful life. Every stroke in any work will add to efficiency in one's lifework. It is good for a student to work in a store, on a farm, in a shop, in a summer school, anywhere to fill up the time in honest employment. It is as fallacious to waste vacation as it is to waste time in school or any other regular service. Thinking and decision are two important factors in life; and a change of work may put the mind into new channels of thinking that may lead to decisions for life. The choice of a life vocation is one of the most difficult things in life, and certainly one of the most important. It is the same thing in life that a road is in travel. To get in the wrong road leads one away from the place sought. To miss one's calling means failure. If one gets in the vacation where he belongs, success is easy! if he fails in this decision, the whole life may be a failure. God will help those who look to Him for guidance in this decision of choice in life vocation. It is easy to go where you aree going if you get in the right road.

W. W. Staley.

ATLANTA SEMINARY.

The board of trustees of Elon College, in their annual May session, welcomed a committee from the Atlanta Theological Seminary, Atlanta, Ga., consisting of Rev. F. P. Ensminger, superintendent of the Southern district of the Congregational Church, and Rev. J. Edward Kirbye, D. D., pastor of the United Church, Raleigh, N. C. The matter of the removal of the seminary to Elon College was thoroughly considered in co-operation with this special committee and following visits to Elon College recently by the president and dean of the seminary.

In view of the important matters connected with the transfer of the seminary to Elon College, it was unanimously voted that the two institutions affiliate and that the actual transfer of the academic work of the seminary to Elon College be effected by September, 1929, and that in the meantime the seminary authorities would take steps to dispose of their property in Atlanta and to make every arrangement to move its physical assets to the college at the same time.

The library of the seminary, consisting of some 8,000 volumes, many of them very important works dealing with Church history and the movement and development of Christian thought, will be moved into the college and installed in the Carlton Library. The other physical properties of the seminary will likely be disposed of in Atlanta and new equipment purchased here so far as may be necessary.

There was genuine satisfaction expressed on the part of the board of trustees that the Congregationalists were inclined to transfer their seminary for the South from Atlanta to Elon College, and that the merger would be of mutual benefit to the Christian Church which has no seminary in the South and to the Congregational body. This decision is also in line with the recent action of the Southern Christian Convention and the various Congregational conferences of the South and other parts of the country, all of them voting unanimously for the organic union of these two Christian bodies.

Prof. S. A. Bennett, head of the department of religious education of the college, and Dr. J. U. Newman, head of the biblical department, will begin at once organizing their courses to correlate and integrate with the seminary work. College juniors and seniors will be allowed to pursue courses in the seminary for college credit, and likewise seminary students will be allowed to pursue courses in junior and senior classes of the college for credit toward their B. D. degree, the course in each instance being approved by the proper dean.

The seminary will come to Elon College with a strong faculty of experienced teachers in the field of religious education, Bible, theology, Church history, Christian ethics, psychology, philosophy and social science, including also hymnology and homiletics.

The Christian Church has for many years looked forward to the time when it would have a seminary for the preparation of its Christian leaders for its Southern pulpits. It has had to make use of Vanderbilt, Union Theological Seminary of Virginia, Princeton, Chicago, Union Theological Seminary of New York City, Boston, Yale, and Harvard. There is great satisfaction that, beginning with the fall of 1928, the Church will have its own seminary located at its college in the South.

The board of trustees appointed as a special committee to arrange for and effect the terms of the affiliation between the seminary and the college, D. R. Fonville, Burlington, N. C.; Rev. Stanley C. Harrell, Durham, N. C.; Dr. J. O. Atkinson, Elon College, N. C., with President Harper as chairman.

C. M. Cannon.

DENDRON, VA.

This is a beautiful world and a wonderful age in which we are living, but oh, many people live day by day without realizing that they have a kind, patient, loving Heavenly Father, their Creator, Preserver and Benefactor, in whom they live and move and have their being; who gives them life and breath and all things; who sent His dear Son to satisfy divine justice for them by His sacrificial death; yes, many live without casting a glance heavenward in a spirit of praise and thankfulness for His many blessings. It is inspiring to realize that from the stars shine His glory, from the flowers is exhaled His infinite love and goodness; the brooks and breezs sound His praise, and the regularity and order of all forms of life show forth His praise.

It grieves me to think of such base ingratitude and horrid rebellion against so good a Benefactor. My conviction is, the wave of rampant lawlessness, of crime, of Sabbath desecration, of divorce, of immorality, of irresponsibility that is sweeping like a mighty flood this great nation today is directly the result of fast living and crowding God the Creator and Preserver of all mankind out of our lives. No wonder it is so difficult to raise money for missions, etc. It is a shame the way we rob God of that which rightfully belongs to Him. Some day we have got to render an account of our stewardship. How does our account stand? Think it over. Remember, God is keeping books.

Beloved, I am trying to help you see the secret of the barrenness in your life, the secret of the weakness of your life, the secret of the no-joy in your life. What's the secret? The fact that you fail to put God first and are not beautifully attracted to Christ. You exalt the material above the spiritual. The only thing that can give you the peace, the joy and the power that you need is absolute conformity to the exquisite life of our blessed Redeemer—the Man of Galilee. Seek His footprints, imitate His magnificent example, cultivate His sweet, gentle, sympathetic spirit. Look to Jesus only. Let your thoughts and affections turn towards Him as the sunflower turns sunward throughout the day to drink in His light and warmth.

Isn't it blessed to know that He moves through this world of sorrow and pain saying, "Come unto me and I will give you rest." He is mighty to save, and therefore is the hope of this ruined earth. Hear His sweet voice today. He says, "Repent, accept me as your Saviour. I need you; I want your hands to work for me, your feet to go, as did mine, on errands of love; your intellect to plan for me; your talents to further my work, and your substance to advance my cause."

Members of the Christian Church, what's your answer going to be? If we want the blessings of Almighty God, we must rally to the cause of missions. Our beloved Dr. Atkinson and that faithful, consecrated layman Bro. J. M. Darden have done their best; shall we do less? Let us rally and show to the world that we have heard the Master's call. May the blessings of God the Father, God the Son and God the Holy Ghost abide with you always.

E. B. White.

BIBLES PRESENTED GRADUATES.

By J. E. Kirbye.

Elon College is presenting to the members of this graduating class a literary and religious treasure in the sixty-six little books bound together in this volume. This is not done as a mere formality, for it represents the spirit and genius of your alma mater which has had such an important part in bringing into being your educational and moral equipment which will now be utilized to meet the issues of life in the road stretching toward the distant years.

This college is the child of the Christian Church—a Church which more than a century ago had the courage and faith to abandon the creeds which had come into being in the seventeenth and eighteenth centuries and to summon men and women to a trust and a restfulness of religious life in an open Bible. Without giving it a creedal definition, it made possible research and expanding knowledge for the scholar and Christian character for the saint. Life can never mean much to any man or woman who faces it with a docile acceptance of intellectual and traditional formula. It is only when we face it with the creative freedom of a great artist that its unseen treasures are brought to light.

The Bible has become a greater book as the years have passed. It is the world's best seller. It is as impossible to subtract it from our life and literature as it would be to unbraid the sunbeams or to separate yellow and violet rays from the tides of light that fill the solar systems with warmth and cheer.

John Quincy Adams said at one time: "In whatever light we view the Bible, whether with reference to salvation, history or morality, it is a mine of knowledge like which none other has ever been found in any land or any realm." Coleridge once said: "In the Bible there is more that finds me than I have experienced in all other books put together. The fairest flower that ever clomb up a cottage window is not so fair a sight to my eyes as the Bible gleaming through the lower panes." This is said by the writer of the Ancient Mariner.

It is this book of history, poetry, proverb, drama, idyll, song and letter seeking to unfold religious hope and faith and ministering to the deepest longings of the human spirit, that your college would place in your hands and hearts as a testimony of good will on your graduation day.

Raleigh, N. C.

ELON COLLEGE COMMENCEMENT.

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"On the other hand, there is a group deeply troubled and pained in heart over what they regard as the apostasy of the human heart. They welcome progress in material things, but they resent change in the social and spiritual order. There is nothing certain they assert except change—change for the worse, degeneration in the most sacred principles by which men have lived. The future for them is dark with spiritual calamity.

This difference of interpretation is not peculiarly symptomatic of the twentieth century. It is characteristic of every Christian century. Before the advent of the Christ into the world, progress in material things too was under the ban, and he who was sufficiently self-assertive in any realm of life or experience before the Christian era to undertake to introduce an innovation was branded as a heretic and pilloried by his fellows. With the beginning of the Christian era, the spirit of progress entered into the purview of men's life. The Central Figure i nthe Christian revelation had declared that the Holy Spirit should lead men into all truth. This was the magna charta of human progress; but, strange to say, so conservative has been the attitude of men in spiritual matters that they have limited the race's progress for the most part to material things. We have reached the point now in the development of the human race, where we welcome discoveries and ventures in the realm of material things where we, all of us, welcome them but it is true of us as of the prophets of Israel, that one generation atones spiritual progressives while their children erect monuments to signalize the lack of vision and appreciation of their fathers. The spiritual prophet in many places is today as in every day anathematized during the days of his earthly pilgrimage, only to be apotheosized by succeeding generations.

"We hear much criticism today of institutions of higher learning on the ground that they teach an unwarranted liberty of conscience in respect to the religious and spiritual life. There is the demand that even the denominational, Christian colleges should be subjected to rigid tests to determine their orthodoxy and to root out from these institutions 'tainted' instructors. Those who advocate this procedure are evidently not sure of the tenets and teachings which they profess to regard as having divine sanction. They do not have confidence in truth to withstand the onslaughts of error. They conceive truth to be something to be protected, whereas the truth is something to be discovered, appropriated and enjoyed forever. They are greatly troubled in heart over the seeming conflict between science and religion and forget that the only real test of truth is the pragmatic one enunciated by the Master Teacher when He said of men and of institutions that by their fruits they should be known. Religion has nothing to fear from science or from any other source. That is, true religion has nothing to fear because true religion, like true science, is founded upon the same ultimate truth in the discovery of which the human race has been engaged under divine guidance from the beginning of its experience.

In concluding his appeal to the graduation class, President Harper lifted the veil of the future with a challenge to the seniors to make their four years in college a success by bringing forth wholesome changes in life's relationships because of their altered attitude. "Determine to make all things new," President Harper urged, "as is suggested in the Revelation, where Christ is represented as saying, 'Behold, I make all things new.' What finer motto could we adopt for the years of activity in the service of men and of God which thus lie out before each of us than this prophetic utterance of the Seer! It is the attitude toward life and its problems that really determine the quality of a man's achievement. This outcome in practical living is the direct consequence of attitudes functioning as motives in the individual's creed or philosophy of life. The altering of life's attitudes through the educational process is the crowning glory of our educational system. Only as these altered attitudes become our motivating ideals in practical experience can we hope to see the looked-for progress of the human race in the realization of its noblest and most cherished aspirations."

THROUGH COLLEGE OR THE COLLEGE THROUGH—WHICH?

(Continued from Page 5.)

not think it important to learn well what the higher institution has to offer in its courses of study, but society does. Those trained in the liberal arts and in religion and are holding degrees from our institutions should be the leaders in maintaining the standards of civilization, or their so-called education is a failure.

If the college does not get through the student, I wonder whether we, as teachers, have ever thought that we may be somewhat to blame, for, as another has expressed it, "we are at best but blunderers in this God-like business of teaching." Our shortcomings shame us, for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we, in our blunderings, have misled. We may have been content to be merchants of dead yesterdays when we should have been guides into unborn tomorrows, or we may have put conformity to old customs above curiosity about new ideas. We may have been peddlers of petty accuracies when we should have been priests and prophets of abundant living. We have often counted knowledge more precious than wisdom, and have tried to teach our students what to think instead of how to think. We have thought it our business to furnish the minds of our students when we should have been laboring to free their minds; we have failed to see that a student's memory should be a tool as well as a treasure-chest. All facts are dead until they are related to the rest of knowledge and the rest of life, and we should be able to relate the coal scuttle to the universe; for, after all, education is but the adventure of trying to make ourselves at home in the world.

The small college supplies the personal element in education. Personal contact is a potent force on every level of education. In our colleges we are engaged in an effort to prevent our numbers from destroying our effectiveness personally. The officers of admission are seeking to evaluate more finely the students' abilities and proclivities, in order to preserve the identity of each individual student, for unless the institution knows him and he knows us, he may be taking courses, gathering credits, but he assuredly is not securing an ideal education. His mind may be furnished by reading or lecture, but his social nature is warmed and his spiritual being inspired only by intimate contact with a good teacher.

Human nature functions through play, social contact, and work. The human mind, in the course of its evolution, has manifested a three-fold interest in the world in which it dwells, namely: a factual, a functional and an evaluative. The results of this three-fold interest have become systematized as pure science, applied science and philosophy. Life means to be and to continue being. In man, this root principle flowers into self-being and its fruit is self-becoming. Education is for the sake of life, not life for the sake of education. It is rather the fruit of the tree of life and not a gift of the gods bestowed upon man for his enjoyment, without effort upon his part. Knowledge is for the sake of power, but all knowledge does not necessarily result in power. Knowledge is like a tree which begins at a root, grows into a trunk, and is known by the fruit that it bears. The root of knowledge is learning, its trunk is understanding, and its fruit is wisdom. Learning is knowledge of, understanding in knowledge about, and wisdom is knowledge through, or value. Knowledge must become a value before it can serve the ultimate end of life, which is value.

The college gets through the individual when it prepares him for complete living. This will take the student through at least seven phases of life, namely: the physical, the intellectual, the moral, the aesthetic, the social, the vocational and the spiritual. This will enable him to be well and miss disease, to know the truth and avoid error, to will the good and eschew evil, to love the beautiful and reject the ugly, to be a friend of man and oppose all injustice, to be an economic producer and not a social parasite, and so to know, love, and serve God and to oppose as a menace to mankind materialism in all its forms, to see life steadily and see it whole.

Wadley, Ala. S. L. Beougher.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

OUR STEWARDSHIP.

Warren H. Denison, *Sec'y.*

The following "Business Men's Stewardship Platform" was adopted by the United Stewardship Council of the Churches of Christ in America at its meeting at Nashville, Tenn., April 27, 1928. This platform was prepared after a very wide consultation with leading Christian business men of the nation. Every business man would do well to make it his platform. Pastors should read it to their congregations, officials, men's classes, brotherhoods and urge its adoption as a rule of life.

A Business Man's Stewardship Platform.

1. Wealth production, a part of God's plan. I believe that all work which produces true material wealth and serves genuine human need is an essential part of the divine discipline for the spiritual perfection of man and should be deemed a holy task.

2. My business, a spiritual service. I will recognize my own work, as employer or as employee, as a vocation to which I am definitely called of God to serve the highest interests, both of myself and my fellows. I will conscientiously keep under strict scrutiny all my business transactions, both in their product and in the spirit dominating them that, in every particular of operation and management, they may be conducted in complete accord with the principles and ideals of Jesus.

3. My possessions, the tools of my vocation. I will count all my talents and my business privileges and opportunities as God-entrusted equipment with which, as a Christian business man, faithfully and successfully to execute my God-given commission to produce wealth.

4. Not to hoard, but to share. I will devote myself to my business, not only in order to get material possessions, but in order also gladly to render the utmost service to my fellows, both in the getting of wealth and in its disposal. I will, in humility, good will and unselfishness, deal with my employees, my business associates, my competitors and my fellow-men everywhere in the spirit of Christ, who said: "The Son of man came not to be ministered unto but to minister." I will avoid covetousness, foolish pride, unseemly luxury, careless waste and all excessive self-gratification in the use of my money, remembering it is a stewardship.

5. Why I acquire money! I believe that God intends that my business should produce fair and legitimate returns, sufficient: first, to maintain my business on a sound, economic basis; second, to provide myself and those dependent upon me with an adequate living on a Christian level; third, to furnish all my business associates and their families income and leisure sufficient to enable them to realize a full and complete life; and, fourth, to provide the resources needed fully to finance the agencies which promote the Christian program in my Church in my community and in the world.

6. Keeping accounts with my Divine Partner. I will acknowledge this stewardship of mine by carrying on the books of my business or in my personal budget a "separated portion account." Into this account I will regularly set apart a definite proportion of my income, increasing it as my ability grows. This will be a constant reminder of God's sovereign rights in all that I am and have and a witness before my fellows of my desire and purpose to conduct my business as a stewardship, and will assure me an established and adequate reserve for giving. I will, as God's partner, administer this on His behalf with utmost care.

7. Safeguarding my resources for life's full purpose. I will, as one who recognizes that all possessions are a trust from God, carefully plan the use of all my resources—money, time and talent—so as to achieve life's full purpose in Christ. I will teach my family these stewardship ideals, that they may live life as a great partnership with God in building His kingdom on earth.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR MAY.

Holland, Va.	$ 9.00
Seagrove, N. C.	1.79
Piney Plains, Cary, N. C.	1.00
Liberty, N. C.	1.00
Hank's Chapel, Pittsboro, N. C.	8.00
Bethlehem, Timberville, Va.	2.59
First Church, Greensboro, N. C.	15.95
Mt. Zion, Mebane, N. C.	1.00
Henderson, N. C.	5.09
Ether, N. C.	2.25
North Highlands, Columbus, Ga.	.82
Providence Memorial, Graham, N. C.	8.76
South Norfolk, Va.	9.64
Mayland, Broadway, Va.	2.55
First Church, Winchester, Va.	4.68
Vanceville, Brookfield, Ga.	1.00
Antioch, Harrisonburg, Va.	8.42
Zion, Moncure, N. C.	1.50
Palmyra, Edinburg, Va.	8.51
Damascus, Chapel Hill, N. C.	2.00
United Church, Lynchburg, Va.	2.63
First Church, Norfolk, Va.	8.05
Liberty (Vance), Henderson, N. C.	5.25
New Lebanon, Wentworth, N. C.	5.56
Wake Chapel, Fuquay Springs, N. C.	3.61
Graham, N. C.	2.50
Hobson, Va.	1.25
Suffolk, Va.	12.50
Linville, Va.	5.00
Turner's Chapel, Sanford, N. C.	2.10
First Church, Portsmouth, Va.	11.47
Leaksville, Luray, Va.	2.25
Waverly, Va.	20.00
Newport, Stanley, Va.	2.00
Third Avenue, Danville, Va.	6.56
Pleasant Hill, Liberty, N. C.	3.21
Pleasant Ridge, Ramseur, N. C.	3.43
Ether, N. C.	2.00
United Church, Raleigh, N. C.	5.22
Berea (Nans.), Driver, Va.	7.10
Bethlehem (Nans.), Suffolk, Va.	5.40
Newport News, Va.	12.00
Mebane, N. C.	1.00
New Hope, Harrisonburg, Va.	7.48
Berea (Norfolk), Hickory, Va.	6.00
Pleasant Ridge, Guilford College, N. C.	1.11
Rosemont (Norfolk), Berkley, Va.	26.40
Ramseur, N. C.	5.68
First Church, Richmond, Va.	11.73
Oakland, Suffolk, Va.	5.00
Wentworth, McCullers, N. C.	8.87
Holland, Va.	10.00
Pleasant Grove, News Ferry, Va.	8.90
Mt. Zion, Mebane, N. C.	1.10
Lebanon, Semora, N. C.	1.41
Auburn, Garner, N. C.	5.60
Dry Run, Seven Fountains, Va.	1.17
Elm Avenue, Portsmouth, Va.	6.30
Amelia, Clayton, N. C.	1.25
Durham, N. C.	21.16
Ramseur, N. C.	5.11
Dendron, Va.	19.71
Elon College, N. C.	6.25
Happy Home, Ruffin, N. C.	.65
Mt. Auburn, Manson, N. C.	6.50
Total	$ 393.02

SPECIALS.

Catawba Springs, Raleigh, N. C.	$ 15.82
Christian Temple, Norfolk, Va.	675.00
Miss Mettie Sutton, Burlington, N. C.	25.00
Woman's Bible Class, Rosemont, Norfolk.	12.50
Class No. 3, Rosemont, South Norfolk, Va.	10.00
Burlington, N. C.	64.22
Total	$ 802.54

CHURCH COLLECTIONS.

First Church, Burlington, N. C.	$ 332.20
Pleasant Ridge, Ramseur, N. C.	23.52
Beulah, Eastern N. C. Conference	14.21
Antioch, Windsor, Va.	5.00
Windsor, Va.	20.00
Centerville, Disputanta, Va.	35.76
Catawba Springs, Raleigh, N. C.	50.00
Plymouth, Raleigh, N. C.	15.00
New Lebanon, Elberon, Va.	6.25
Pleasant Cross, Asheboro, N. C.	33.00
Piney Plains, Eastern N. C. Conference	40.00
Christian Temple, Norfolk, Va.	582.67
Union Church, N. C. & Va. Conference	7.00
Wake Chapel, Fuquay Springs, N. C.	52.00
New Lebanon, Wentworth, N. C.	16.46
Union (Va.), Virgilina, Va.	15.60
Christian Light, Eastern N. C. Conference.	25.00
High Point, N. C.	15.45
Randleman, N. C.	3.20
Pleasant Hill, Eastern N. C. Conference	11.30
Auburn, Eastern N. C. Conference	4.58
North Clayton, Eastern N. C. Conference	6.60
Lee's Chapel, Eastern N. C. Conference	6.25
Grace's Chapel, Western N. C. Conference.	7.35
Elon College, N. C. (add'l)	75.00
Total for May	$1,403.40
Total previously acknowledged	1,472.88
Total to date	$2,876.28

SUMMARY.

Sunday School regular	$ 393.02
Specials	802.54
Church collections	1,403.40
Mountain work	406.05
Total	$3,005.01
Check to R. W. Malone, Treas.	$3,005.01

J. O. Atkinson, *Sec'y.*

LAYMEN IN THE CHURCH.

By W. B. Truitt.

It would be impossible, within the limits of a brief article, to go very far into the work of a modern layman in the Church. A few suggestions, however, may be made, with the hope that they will justify some of The Sun's precious space. Should these suggestions elicit any interest or provoke any contrary opinion, the writer will be pleased to elaborate by letter or otherwise.

The layman of today finds himself in the midst of a religious revolution. This revolution, going quietly along, is, nevertheless deep and sure. As is always the case, it was born of dissatisfaction. For, be it known, the average layman of today is very much dissatisfied. This is highly important, for progress can never be made where complacency and self-satisfaction prevail.

The leadership of the Church during the last half century has not kept up with the progress of the times. The effect of education on the thinking of average laymen seems not to have been seriously considered. This same education has wrought wonders in the physical world, and we find ourselves surrounded by undreamed-of progress in industry, commerce, science and invention. But, in the midst of this remarkable progress the Church has, in its human element, tried to remain ultra-conservative, whereas Christ intended for it to lead the world. It is a fact that in the Church we still find tradition, dogma, theories and divisions which retard its progress. No other business could survive the conditions. Fortunately it is founded upon an impregnable rock and cannot fail. But it does ingloriously lag and falter. Has any reader stopped to consider what Jesus would say about religionists of today? For, are we not still honey-combed with traditions, religious "laws," theories and Pharisaism as the ultra-religionists of His time, upon whom Jesus turned in anger and disgust?

Fortunately, though, the influence of this religious revolution, Pharisaism is giving way; theories are being abandoned; divisions are about to be adjusted; we have found that religious "laws" are insufficient; that Christianity is positive rather than negative.

But in these changing conditions the layman has not found himself. Who could expect it? He's much as a slave coming out of bondage. So far as can be recalled at this moment, the layman of the past has never been trained to a Christian vocation. His principal duties seemed "self-salvation," listening, and entertaining the same "beliefs" as those who advanced the theories. He was trained to be a negative personality. Consequently he is not now able to accomplish very much positive Christianity. He wants to do something, but, except in isolated cases, he doesn't know just how to start, and is afraid lest he do something wrong.

In the new regime the layman's influence will be of untold value. What he needs is more training and to forget the traditions by which he has been bound. Already there are good results—though limited. Certainly his contributions of time and substance have been multiplied. He finds he can lead others into a correct relationship with the Father, but he is still timid about it. In the past, all evangelism was supposed to be the work of the preacher, and they did a great work in the days of mass revivals. Now, when such mass movements won't work out very well, and when it has been discovered that the personal touch is necessary, the work is a physical impossibility for all the preachers combined. The layman's opportunity has arrived, but he sorely lacks training for his work.

The men of the Church have often been chided within the past few years by some one who said that women were doing most of the work. Most of this criticism seems to hinge on the "raising" of money. The women deserve highest praise for their efforts. By what means they "raise" the money is a mystery to the average man, and need not be discussed here. A lot of it may be hidden away in the old grocery bill which Mr. Man has to pay, but they do get the money. We may as well decide, however, that the same methods will not work among the male species. He's just a little different in his mental ways. But there's one thing he will do, if he is taught—and there's the sad story—he hasn't been taught. He hasn't learned the real pleasure of paying his debts to God. In fact, he hasn't been taught that he owes God anything. But as the men of the Church learn stewardship, the financial problem will vanish, and constructive work can be don.e

The average man in the Church is "fed up" on doctrine, theories, theology, and men's precepts. He will gladly follow the way. He wants more of the practical leadership of Jesus, and less of the theology of Paul. He is dissatisfied, wants to do, but doesn't know how. He can be an evangel; he loves to realize that he has led some one into a better life. He will never lead others through vague theories, but rather by "thinking through." He will no longer let some one else do his thinking. That day is past, to a large measure.

Give the man in the Church a chance, and he will become a satisfied worker and the Church will awake from lethargy.

Greensboro, N. C.

PROGRAM OF THE YOUNG PEOPLE'S SUMMER SCHOOL, TO BE HELD AT ELON COLLEGE, N. C., JUNE 23-30, 1928.

Saturday, June 23rd—Opening Day.

3:00. Registration and Reception.
5:50. Fellowship Supper.
7:00. Vesper Service on Campus, Mr. Hardcastle in charge.
8:00. Opening Meeting in Chapel—Announcements. "What Are We Here For?" Dr. Rowland in charge.
9:30. Sing—Good-Night.
10:30. Taps.

Sunday—Worship and Fellowship.

Morning.

Special Class for Young People—Dr. W. A. Harper, Teacher.
Church Services—Dr. W. Knighton Bloom.

Afternoon.

4:00. Outdoor Meeting—Mr. Hermon Eldredge in charge.
5:30. Supper.
7:00. Christian Endeavor Meeting—V. M. Mulholland, Leader.
8:00. Church Services—Dr. C. H. Rowland.

Monday Through Friday.

6:45. Rising Bell.
7:15. Breakfast.
7:45. Clean-Up.
8:15. Morning Watch—Conducted Individually.
8:45. First Class period:
1. "The Story of the Bible"—Mr. Hermon Eldredge.
2. "The Bible and Missions"—Dr. W. P. Minton.

9:30. Second Class Period—Credit Courses:
1. "Young People's Division Organization and Administration"—Mr. Hermon Eldredge.
2. Children's Division, "Materials and Methods"—Mrs. J. W. Fix.
3. "Youth and Worship"—Rev. H. S. Hardcastle.
4. "Youth and Recreational Leadership"—Miss Essie Cotten.

10:25. Assembly—Surprises.
10:45. Third Class Period:
1. "Missionary Methods for Young People"—Dr. W. P. Minton.
2. "The Story of the Christian Church"—Dr W. A. Harper.

11:35. Fourth Class Period—Repeat Credit Courses.
12:30. Dinner.
1:30. Rest and Study.
3:00. Recreation (in charge of Class in Recreation).
6:00. Supper.
7:00. Vesper Services (in charge of Class in Youth and Worship).
8:00. Evening Program (vary).
9:00. Sings, Stunts, Games, etc.
10:30. Taps.

C. H. ROWLAND, President.
PATTIE COGHILL, Secretary.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

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China, Japan, India, Africa, Near East, and Latin-America—Per set in cloth, $6.00; paper, $4.00; cloth, $1.25; paper.....$ .75

All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XII—June 17, 1928.

The Crucifixion.

Golden Text: "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5: 8.

Lesson: Mark 15:16-47.

Devotional Reading: Isa. 53:7-12.

"And they crucified Him." These words take on new significance when we learn the truth about a crucifixion. "The earliest mode of crucifixion seems to have been by impalation, the transfixion of the body lengthwise and crosswise by sharpened stakes, a mode of death still well known among the Mogol race. The Roman citizen was exempt from this form of death, as it was considered the death of a slave. The cross was despised both by the Jews and by the Romans. It was fixed as the punishment for such crimes as treason, desertion in the face of the enemy, robbery, piracy, assassination, sedition and so forth. It continued in vogue in the Roman empire until the day of Constantine, when it was abolished as an insult to Christianity. Among the Romans, crucifixion was preceded by scourging, undoubtedly to hasten impending death. The victim then bore his own cross, or at least the upright beam, to the place of execution. This in itself proves that the structure was less ponderous than is commonly supposed. When he was tied to the cross, nothing further was done and he was left to die from starvation. If he was nailed to the cross, at least in Judea, a stupefying drink was given to deaden the agony. The number of nails used was indeterminate. A tablet on which the feet rested or on which the body was partly supported, seems to have been a part of the cross to keep the wounds from tearing through the transfixed members. The suffering of death by crucifixion was intense, especially in hot climates. Severe local inflammation, coupled with an insignificant bleeding of jagged wounds, produced traumatic fever, which was aggravated by the exposure to the heat of the sun, the strained position of the body, and the insufferable thirst. The wounds swelled about the rough nails and the torn and lacerated tendons and nerves caused excruciating agony. The arteries of the head and stomach were surcharged with blood and a terrific throbbing headache ensued. The mind was confused and fifilled with anxiety and dread foreboding. The victim of crucifixion literally died a thousand deaths. Tetanus not rarely supervened and the rigors of attending convulsions would tear at the wounds and add to the burden of pain, till at last the bodily forces were exhausted and th evictim sank to unconsciousness and death. The length of this agony was wholly determined by the constitution of the victim, but death rarely ensued before thirty-six hours had elapsed. Death was sometimes hastened by breaking the legs of the victims and by a hard blow delivered under the arm-pit before crucifixion." When we consider all this, it puts new meaning into the words, "And they crucified Him." It is all right, of course, to have our carefully carved crosses or crucifixes to wear; it is all right to have our carefully proportioned crosses surmounting our Churches and cathedrals—but we must keep in mind that, after all, the cross was not a smooth, carefully proportioned thing, but a rough, rugged thing, a symbol and instrument of disgrace and suffering and shame and death. One of the real miracles of history is the way in which Jesus Christ touched this thing of shame and made it a thing of glory. Indeed the heart of Christianity is best expressed by the symbol of the cross. For all in one the cross of Christ expressed the awfulness of human sin, the richness and the depth of divine love, the scope of divine forgiveness, the redeeming power of love, the ultimate triumph of spiritual ideals. However men may have interpreted the cross—and there have been interpretations many—men have always felt that the cross stands for something that took place that made a tremendous difference in human history and in individual lives. Learned and ignorant, rich and poor, modernist and fundamentalist, old and young alike feel the power of the cross of Christ. Its eloquent testimony to the place and power of vicarious suffering exerts a tremendous influence in the lives of those who stand in humility and awe before it.

We must keep in mind, too, that they not only crucified Him, but they crucified Him with two malefactors. To add to the shame and the humiliation of it all, they crucified Him with the transgressors. As Phillip Brooks says, if Jesus had hung on the cross alone there would have been in the sight a glory and a wonder that would have caused people who stood by to lose the disgrace in the majesty of the sacrifice.

One wonders how the crowd could have been so careless and indifferent and even actively inhumane during the crucifixion. The soldiers "throwing dice" for His garments, the rulers scoffing and taunting Him, the people who passed by challenging Him to come down from the cross to prove that He was the Christ—it seems almost incredible. And yet there are many today who are not concerned about the crucifixion at all. There are many professing Christians who look at it in an indifferent and careless way. The people in that crowd that day represent so many, many people today who stand in the presence of just this thing and are not moved by higher impulses or stirred to nobler service.

CHRISTIAN ENDEAVOR.

Sunday, June 17, 1928.

Topic: "The Church's Responsibility for Recreation."—1 Cor. 9:22-29.

Some Bible Hints.

The feast of harvest, the first-fruits or Thanksgiving feast, was always a time of joy charged with religion (v. 39).

The feast of booths, here described, was a reminder of the time when Israel dwelt in tents in the wilderness. There was always meaning in Israel's holidays (vs. 42, 43).

Body and mind need the rest of change; not more excitement, but quiet joy (v. 31).

The modern Christian Endeavor institute is giving the Church a chance to lead in young people's vacations and make them worth while (v. 32).

Suggestive Thoughts.

Commercialized recreation has made it imperative that the Church provide clean and healthful play for its young people. Young people must have recreation. Let us give them the best.

The aim of the Church should be to make recreation Church-centered. At present it is movie-centereed, very largely. Play may be made to serve religion.

The day will come when every Church will have a recreation leader for its young people. Nothing would better tie up young folks to the Church than interest in their interests.

The Church should make use of recreation to obtain friendly contacts between its younger members. Friendship and fellowship are parts of the Church's task.

A Few Illustrations.

One country Church took the lead in providing recreation for the entire community. The members laid out a tennis court and electric lights were installed. This became a community center of tremendous value.

Responsibility should lead to action. We can help rural communities by loading a stereopticon on a Ford car and visiting a rural Church, putting on an evening's social that will be an eye-opener and a delight.

A recreation program should be based not on what older people think young people want, but on what young people themselves want. Begin with them where they are. Build on their interests

The Church is not for Sunday only, but for all the week. Young people have leisure time. Shall we leave them like rudderless boats to drift?

To Think About.

Why has the Church responsibility for recreation?

What recreational program has our Church?

What are some of the values of play?

BETHLEHEM SCHOOL OF METHODS.

The Bethlehem Summer School of Christian Education will be held this year beginning July 1st and ending July 7th.

1. Programs may be hed by writing Dr. S. L. Beougher, Wadley, Ala.; Rev. G. D. Hunt, Wadley, Ala., or Pattie Coghill, Henderson, N. C. We shall be glad to send you a program and send them to any of your friends whom you think may be interested. Do your friends the kindness to see that they get a copy of the program, too.

2. There has been much rejoicing in our ranks since the news came from Rev. Edwin E. White, pleasant Hill, Tenn., that he will teach a course in stewardship at Bethlehem. He is the author of "The Story of Missions," one of the mission study books and a book which many think the finest presentation of missions to be found anywhere. Let us hope that many of our Georgia and Alabama people will avail themselves of this fine opportunity.

3. Dr. W. P. Minton, Foreign Mission Secretary of the General Convention, Dayton, Ohio, will be present and teach two courses. The Georgia and Alabama people have been eager to get Dr. Minton for a long time and are very happy over having him for the summer school this year. Dr. Minton's fine spirit will help a lot.

4. A young man of the Alabama Conference has made this generous offer: a $5.00 prize to the young person writing the best paper on "Why I Should Like to Attend the Bethlehem Summer School." These papers should be in by June 20th. This will pay all of the expenses of the school.

5. Expenses—$1.00 registration and $4.00 for board making a total of $5.00 for the week. This is unusually reasonable. Bethlehem College furnishes rooms in the dormitory, with lights and water free of charge.

6. The summer school date has been changed to a month earlier this time, with the hope that it will be convenient for a larger number of people. The summer school can be made mighty worth while if pastors, Sunday School superintendents, teachers and all who are interested in the Church will co-operate. How much do you think of your Church?

Pattie L. Coghill, *Sec'y.*

Henderson, N. C.

ELON SUMMER SCHOOL NOTES.

1. The three delegates elected from the True Blue Class, the Sunday School, and the Christian Endeavor Society of the Henderson Church are Misses Lula Mae Newman, Josephine Langston and Elizabeth Ellington. Josephine Langston was there last year. We are glad that she is coming back and to welcome the other two into the summer school family.

2. Dr. W. Knighton Bloom, Washington, D. C., will speak at the Sunday morning Church service during the summer school on the subject "Our Unlimited Tomorrows." Dr. Bloom is secretary of missions of the Eastern Division of the Congregational Church and is very much interested in the proposed union of the Congregational and Christian Churches. We shall gladly hear him.

3. V. M. Mulholland, who is one of the counselors and will have charge of the Christian Endeavor meeting on Sunday night, is a member of the Durham Christian Church. He is a graduate of Duke University and this year is teaching in Asheville.

4. Interesting evening meetings are being planned. Tuesday night will be "World Friendship" night, when those present will "visit" our mission fields. This "journey" will end with a camp-fire near the campus.

5. Write for a program. Tell us about your friends who might be interested.

PATTIE L. COGHILL.

The following comes from W. B. Botts, Rocky Mount, N. C.: Prof. A. R. Flowers has given us a week in the lecture work at the Piny Grove Church which has created no little enthusiasm in the people of the community. This is one of the best sections in Nash County, and the different denominations are in full Christian fellowship in the work of Christian development for the young people of the community. Bro. Flowers has an invitation to spend the second week in September with us in the interest of our young people."

Stafford, Superintendent.

Address—"Young People and Missions," Mrs. M. R. Rives.

Address—"The Young People's Congress," Mr. E. H. Thompson, President.

Song and Benediction.

ents.

Round-Table Discussion on "Sunday School Work," led by Miss Essie Mae Cotten.

Address—"The Elon Summer School," Miss Pattie Coghill.

Address—"A Larger S. S. Program in Our Conference," Dr. G. O. Lankford.

Song, followed by Benediction.

Night Session—8 o'Clock.

Slogan—"A Bigger, Greater Y. P. Program."

Worship Program—Conducted by Young People; Leader, Nannie Bell Allen.

Demonstration of the Disorganized and Organized C. E. Society, Burlington C. E. Senior Society; M. C.

Address—"Our Responsibility," Dr. C. H. Rowland.

Appointment of Committees.

Song.

Benediction.

Dinner.

Afternoon Session—2 o'Clock.

Worship Service—Miss Jessie Boswell.

Business Session.

Reports of Committees and Department Superintend-

TENTATIVE PROGRAM OF THE S. S. & C. E. CONVENTION OF WESTERN N. C. CONFERENCE, JUNE 12, 1928, AT PLEASANT RIDGE CHRISTIAN CHURCH.

Morning Session—10 o'Clock.

Slogan—"A Bigger, Greater S. S. Program."

Worship Service—Rev. J. M. Allred.

Address—"Children's Work in the Sunday School," Mrs. John Whitesell.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
3. Pupils' Lesson Stories, per quarter..... .06
4. Little Bible Lesson Pictures, per quarter.. .05

Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.

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These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

TEACHERS' BIBLES.

Minion Bold-Face Type, Self-Pronouncing, Size 4 7-8x 7 Inches, and 1 3-8 Inches Thick.

2152—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold.....$3.75

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2152X—Genuine Leather, Morocco grain, divinity circuit, silk sewed, round corners, red under gold edges, title stamped on back in pure gold.....$6.00

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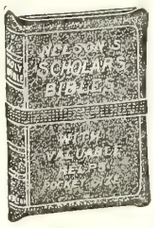

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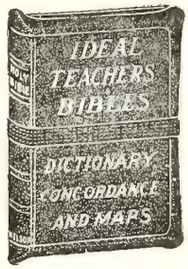

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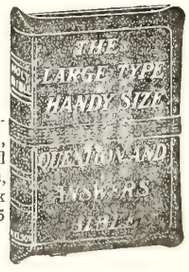

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FAMILY ALTAR

Conducted by Rev. H. E. Rountree,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

As a Boy.

"Jesus increased in wisdom and stature, and in favor with God and men."—Luke 2:52.

How did He do it? Through spiritual contact. He sat in the temple with learned folks and talked with them. He did it by cultivating intelligence. He learned and when He talked with folks He spake of the things He knew. He did it by having a purpose in life. He knew what He should do. From boyhood to manhood He caused everything to be subordinate and contribute to that one purpose. He felt always that He must attend to His Father's business. These are great answers, and they are right down here on earth in our every-day life. Can we be like Him in these things? I say we can.

Prayer.—Our Father, why don't we follow Thee better then we do? Bind us to Thee through Jesus Christ our Lord and name us Thine own. Though the world despise us, inspire us to allow no failure until we are secure in Thee. *Amen.*

TUESDAY.

What do You Mean, Live for Others?

"I bow my knees unto Thee, Father, . . . that Christ may dwell in your hearts through faith." —Eph. 3:14, 17.

Few people stop to listen when admonished to live for others. They do not see the sense of sacrificing for others. But on the other hand, when they understand that the whole of Christianity, in a concrete, simple statement, is that "the kingdom of God is righteousness" and that that is what Christ came into the world to establish, and when righteousness is established God's purpose is accomplished, they are willing to be told that they should so live this way that others may dwell in rightecusness. That is what the most of folks demand of others, even crooks. It is thus we are told to live so that what we do and say may be to God's glory. We are told to live peacably with all men, that they may have peace in their own hearts; to love all men, that they may love. That is the indwelling Christ.

Prayer.—Father, help us to see, know and realize the true God-like life. Help us to be constant and always faithful. *Amen.*

WEDNESDAY.

Can it Be?

"I am the light; he that followeth me shall not walk in darkness."—Jno. 8:12.

"I am the light." These words are so extravagant or so sublime that the man who speaks them is guilty of self-conceit unparalleled in human history, or he transcends all conception of man and forces us to say, "My Lord and my God."

Jesus is thinking of the darkness of men's thoughts and lives, a darkness that prevails in spite of all the light in the world to make their way luminous. In all of the light of life, folks are living in the darkness of their own faded virtues, in frightful parity, in the darkness of evil intentions, hatred, covetous desires, and though unreached by law a thousand vagaries that stand out black and are criminal in its effect on sensitive souls.

Think of the darkness of those who have lost courage, ambition or desire, and have ceased to struggle. Think of those whose hollow shows of vanity and folly are reduced to groveling tastes. Think of those who are hard, bold, defiant and spurn the name of religion and God. Think of those who fatten by fostering crime. What darkness in the light!

But the Christian rejoices most in the fact that they who follow Jesus shall have no more of the darkness. In the light, ceremonies and symbols recede; man sees his imperfections and rottenness and spurns them. He sees what he ought to be. He feels the assurance of Divine mercy and power. He comes to God and worships.

Prayer.—Our Father in heaven, our own virtue fades away, our own purity is frightful, and our own goodness is repulsive in the light of Jesus. Have mercy upon us. Oh, give us the life and light of Jesus. *Amen.*

THURSDAY.

Seeing.

"He that followeth me shall not walk in darkness, but shall have the light."—Jno. 8:12.

He maketh us to see. A light to a hunter is a great thing. It maketh him to see. Light in a dark room is necessary. It maketh to see. In fact, light is such a great thing that we spend untold moneys to have it at all times anywhere at the press of a button.

There is a difference between knowledge of light and use of light. Like "teaching"—a teacher can be content with instructing and with studiousness of the pupil, but as a leader is one who produces action—causing the one being taught to act upon the teaching.

For instance, the light that went before the children of Israel in the wilderness was obeyed by the followers. When it moved, they followed. When it stopped, they encamped. Impatient ones might chafe, the encampment might be in desolation; weary, slow days might pass in compulsory activity, but whether two days or a month, or a year, if the cloud or the fire tarried upon the tabernacle, there they stayed. Then when it lighted up, no matter how short the halt, how footsore, how pleasant to stay, whether at midnight or midday, obedience was better than sacrifice, they moved.

This is a type of obedience to our Lord's guidance. Who follows in Tis train?

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

Clearing the Road.

"He shall not walk in darkness."—Jno. 8:12.

For the past twenty-four hours I have been at sea in a fog. It is a very unhappy feeling. The ship has come to anchor and has to wait. This afternoon the mist cleared and the sea is beautiful. The shore shows two cities on its banks. Tonight we can go ashore and enjoy ourselves. The outline of the mountains in the distance is wonderful.

We are in the mist much in life's puzzles and contradictions. It is hard to discern anything intelligently at times, much less the Lord's will. All we can do is to stand still, wait until the mist is rolled away. Trusting God in the darkness as well as in the light reward's us. It is amazing how many difficulties disappear and how many problems are solved, and how well and beautiful things turn out and appear when we trust and do right.

Prayer.—Our Father, make us partakers of the inheritance of the secrets of light. Deliver us from the power of darkness, and translate us into the kingdom of Thy dear Son. *Amen.*

SATURDAY.

Missing the Master.

"Ye cleanse the inside of the cup . . . but within ye are full of extortion and excess; outwardly ye appear beautiful and inwardly ye are full of . . . uncleanness."—Vs. 25, 27.

It has been heard that there were some California gold diggers who felt that the deeper they went, the more likely they would find the rich gold. The result was they went too deep and missed the strata by going under it. How easily we wish the better things by giving attention to less important ones! So often we may be like "Aunt Betty" we have heard of: "A minister had some money placed at his disposal. Knowing Aunt Betty in need, he took her some for her rent. There was no response at the door. He went again the next day. After persistent knocking at the door, it was opened. 'Oh, it is you, Dr. Arnat,' said she; 'I thought it was the Landlord. He came yesterday, but I would not let him in.' 'Aunt Betty,' said the minister, 'that was I who knocked.' 'You!' she replied; 'you?' 'Yes, I,' he said, 'and I have some money for you.' 'God bless you,' she said; 'God sent you and I thought it was the landlord.' "

Truth-seekers often miss the truth because of biased understanding or thinking along the wrong track. God is as near to us as we are ourselves. God is as near as our every-day work, and sometimes it is just that and nothing more.

We often confuse the utterances of Christ with those of men. In fact, many today attach more importance to the opinions of men than they do to the Word of God. Do we ever make that mistake?

Prayer.—Dear Father, help us this day to make Thee our Treasure, to know that Thou art nigh, to open our lives to Thee forever. *Amen.*

SUNDAY.

Sin and Love.

"Love never faileth."—1 cor. 13:8.

Judas was an enemy to Jesus. Jesus knew it and prayed about it much. His conclusion was: "I will let him alone. At last as tares are separated from wheat and burned, so will he be separated from me." "Love suffereth long." "Love beareth all things."

At last when the disciples are being sifted, Judas goes beyond all limits of decency and takes a friendly sup with Jesus and kisses Him affectionately. The only reprimand He gave Judas was, "Judas, do you betray the Son of man with a kiss?" "What thou doest, do quickly."

Jesus hanged by His hands and feet. Judas, in self-destruction, hanged by the neck. The Saviour was bruised on the heel. The devil was bruised in the head and defeated in his own purpose. This is the defeat that sin comes to and brings with it all those who follow. This also is the triumph of love over sin and the grace and the glory of all who follow Jesus.

Prayer.—Dear Father, forbid that the false, alluring things of this life shall draw us away from faith in Thee. Let nothing take devotions out of our hearts. *Amen.*

When Rev. Kitano, Jr., was but a youth he was supported in the Theological Training School by a Sunday School class of the Suffolk Christian Church until he graduated and was ready for active work as one of our ministers in Japan. He later married one of the daughters of another pastor, and when his salary was increased to that of a full-fledged pastor the Suffolk Christian Endeavor Society, aided in part by the Missionary Society, assumed the greater part of his support.

Christian Orphanage

Dear Friends:

Our financial report this week carries us to nearly the nine-thousand-dollar mark for the year. We are hoping and praying that we will reach the ten-thousand-dollar mark during the month of June.

That will carry us one-third of the way to our goal of thirty thousand dollars for the year. It has always been very incouraging to us if we can get one-third of the way during the first six months of the year. Then it is a task to reach the other two-thirds during the last six months of the year. But our people have always been so kind to us in this work that we have, in most instances, reached our goal. We have more confidence in our Church folks now than we have ever had, and we feel sure that as the months go by that funds will come in to help us reach our goal. We have never had quite so many calls as we have had this year. We have taken in and now have more children than we have ever had at any one time since we have been in the work. But many of the cases were so pitiful that we did not have the heart to turn them away. We often wish that our entire Church could realize the conditions as we see it from day to day and then we would have no more troubles financially.

Let every Sunday School come to our rescue with a liberal monthly offering and you will be blessed and the children will have bread to eat.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 7, 1928.

Brought forward		$8,758.55
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Elon College	$ 6.25	
Liberty	1.40	
Pleasant Grove	8.08	
		15.73
Western N. C. Conference:		
Smithwood	$ 1.58	
Ramseur	10.00	
Ether	2.26	
		13.84
Eastern N. C. Conference:		
Moore Union	$ 1.14	
Amelia	3.25	
Oak Level	1.76	
Franklinton	4.00	
Henderson	6.98	
Morrisville	2.00	
		19.13
Eastern Virginia Conference:		
Mt. Carmel	$ 7.10	
Holland	10.00	
Centerville	6.00	
Elm Avenue	5.00	
		28.10
Valley Virginia Conference:		
Leaksville	$ 4.73	
Winchester	4.12	
		8.85
Special Offerings.		
Clothing for Alma Owen	$ 6.05	
Dr. J. O. Atkinson, for hay	24.05	
Miss Etta Fleming, for E. Hilliard	15.00	
W. A. Kirby, for rent	10.00	
Mollie Hearn, New Hill, N. C.	5.00	
W. A. Drake, New Hill, N. C.	1.00	
John Holt, New Hill, N. C.	.50	
Miss Addie Holt	.25	
W. H. Lee, support Mary Dell	60.00	
		121.85
Grand total		$8,966.05

PROGRAM OF BETHLEHEM SUMMER SCHOOL OF CHRISTIAN EDUCATION, WADLEY, ALA., JULY 1-7, 1928.

Sunday Morning.

Faculty in nearby Churches.

Sunday Evening.

First meeting of the Summer School. Union Services—Dr. C. H. Rowland, Speaker.

Monday through Friday.

CLASSES.

8:45. Morning Watch (Conducted Individually).
9:00. 1. Ministers—Dr. C. H. Rowland or Rev. F. C. Lester.
2. Others—"Teaching and Teachers," Pattie Coghill.
9:50. "Missions and the Bible," Dr. W. P. Minton.
10:40. "Stewardship," Rev. Edwin E. White.
11:30. "Missionary Principles and Methods," Dr. W. P. Minton.
12:30. Dinner.
2:00. Discussion Hour.
3:00. Recreation—Rev. J. H. Dollar in Charge.
6:00. Supper.
7:00. Vesper Services—Young People in Charge.

Evening Programs.

Sunday—Dr. C. H. Rowland.
Monday—Rev. Edwin E. White.
Tuesday—Dr. W. P. Minton.
Wednesday—Rev. Edwin E. White.
Thursday—Pageant, "Two Masters."

A daily vacation Bible School for the children will be conducted each day from 10 to 11:30.

PATTIE L. COGHILL, *Sec'y.*

TENTATIVE PROGRAM OF S. S. & C. E. CONVENTION OF THE N. C. & VA. CHRISTIAN CONFERENCE, DURHAM, N. C., JUNE 21-22.

Thursday Morning.

10:00 Devotion—W. T. Dunn.
Address of Welcome by Pastor.
Response by the President.
10:30 Business.
10:45 Address—"Why We are Here," Miss Pattie Coghill.
11:00 Address—"Putting Missions Into the Sunday School," Dr. Atkinson.
Discussion led by Mrs. Rowland.
12:00 Lunch.

Thursday Afternoon.

2:00 Devotion—S. E. Madren.
2:15 President's Address—By W. B. Truitt.
2:30 Group Conferences:
1. Children's Group—Leaders: Mrs. Grace Stewart, Miss Minnie Johnson.
2. Young People's Group—Leaders: Miss Pattie Coghill, H. Geo. Robertson.
3. Adult, Administrative—Leaders: Dr. W. A. Harper, Rev. T. F. Wright.
3:30 Address—"The Church that Serves," Rev. S. C. Harrell.
4:00 Recreation.
6:00 Supper.

Thursday Night.

7:30 Worship—R. A. Whitten.
8:00 Address—Dr. Edmund D. Soper, of Duke University.

Friday Morning.

9:00 Devotion—W. S. Alexander.
9:15 Business.
9:45 Address on "Religious Education," Dr. W. A. Harper.
10:30 Group Conferences—Same Groups and Leaders.
11:30 Address—"Training for Service," Dr. C. H. Rowland.
12:00 Adjournment.

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Tray No. 10—Interlocking, with 30 plain glasses 6.50
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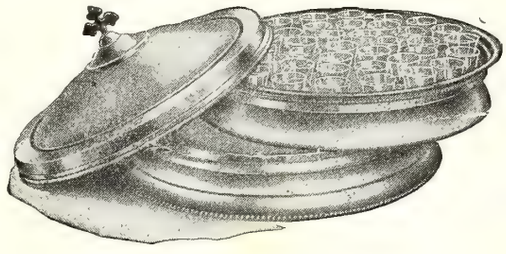
Cover No. 50-A—Fits Trays 2, 6, or 10 ..... 2.25
Bread Plate No. 1—Narrow rim 1.60
No. 2—Broad rim 1.60



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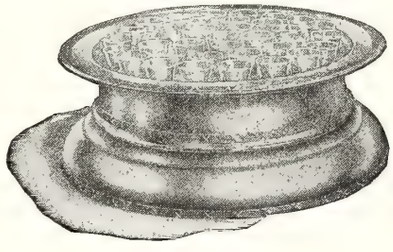
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 30 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) . $22.00
Base No. 2—Silver-plate; fits Silver Tray 90 ... 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90 .. 14.00

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No. 4—Broad rim 9.00
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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Children:

Vacation is here and you will have such lovely time to think of the "Korner." How about the drawing contest? Make it snappy now and begin to send in your names for the Pollyanna game. So many were late last year and some failed to get in at all. If Mrs. Whitesell has all the names early she can arrange the couples so much better. I wish every child in the Southern Christian Convention would spend three weeks in daily vacation Bible school. If our Church is to move forward on the feet of little children, we will have to make it possible for the children to lead the way. We "grown-ups" are hopeless, but there is a future for the children if we will lend a hand. Don't forget the pictures and the Pollyanna game.

Sincerely,

MRS. T. A. MOFFETT.

Ramseur, N. C.

ELON YOUNG PEOPLE'S SCHOOL.

1. The program of Elon Young People's School (formerly called Chautauqua and School of Methods) is now ready for distribution and may be had by writing Dr. C. H. Rowland, 315 North Edgeworth Street, Greensboro, N. C., or Pattie Coghill, Henderson, N. C.

2. Dr. W. P. Minton, Foreign Mission Secretary of the General Convention, Dayton, Ohio, will be at Elon this summer and teach two courses. Dr. Minton has been such splendid help in other Christian Church summer schools, and we are delighted to have him at Elon and Bethlehem this summer. Watch THE SUN for items about the faculty members.

3. A young man in the Southern Christian Convention has offered a $5.00 prize to the young person writing the best paper on "Why I should Like to Attend the Elon Summer School." These papers should be in by June 15th, when they will be judged by a committee of three. This will pay one-half of the expenses for the week.

4. Expenses: The college furnishes room, water and lights free, in the college dormitories, and board will cost $8.00 for the week. There is a registration fee of $2.00, making a total of $10.00 for the week. Positions as waiters are being given to young men from various sections of the Church in North Carolina and Virginia, and this pays board for the entire time.

5. The Henderson (N. C.) Church is using an especially good plan to send representatives to the Elon School, which we think should be passed on to others. The Christian Endeavor Society, Missionary Society, and the Young Ladies' Sunday School Class have each voted to send and pay the expenses of one from each organization and have selected the three. This is a great idea. Want to try it? The Henderson Church says others will go also.

6. How much does your Church think of its young people? The Greensboro Church has voted to send ten people to the summer school and pay their expenses. This will be a mighty fine investment, and one that will bring returns in the lives of boys and girls and the work of the Church. There can be no greater investment than in building Christian character in boys and girls.

7. A letter from one of the active laymen of the Western North Carolina Conference, dated May 15th, says: "There is a young man in our Church whom I am very anxious to get in summer school at Elon. . . . I will be responsible for all his expenses, including transportation." Isn't this a fine spirit?

The Elon Young People's School will be held at Elon College, N. C., June 23 to 30, 1928.

PATTIE L. COGHILL, *Sec'y.*

INTEREST IN MISSIONS.

BY MRS. W. M. JAY.

The missionary rallies of the Alabama Conference were held during the month of April. Group 1 was held at Spring Hill the first Sunday in April. There was a large attendance, most of the Churches were represented, and much interest was shown by the young people and pastors. A fine program was rendered and much enjoyed.

Group 2 was held at Bethany on the second Sunday in April. Every Church was represented but one, and one of the Churches having no society reported almost all their goal raised. Our district leader is planning to organize several societies in the near future.

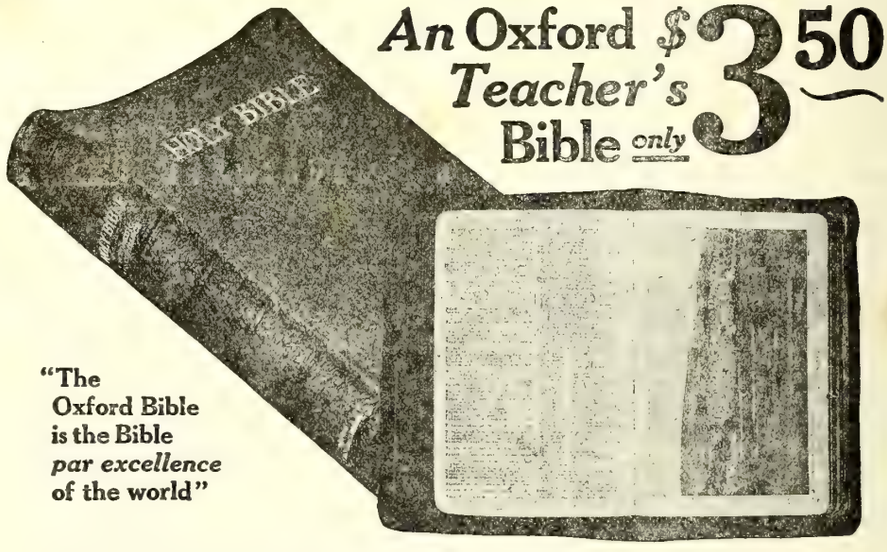
Group 4 met at Rock Stand on the fourth Sunday in April. The district leader reports only two Churches represented, since the weather was unfavorable.

Group 3 was held on the fifth Sunday in April, at Pleasant Grove. All the Churches were represented except one, and some from other districts were there. Had a fine program.

The work is small in the Alabama Conference, and not many societies, but an increase in interest is seen year by year and they are working hard. They feel that the one great work they have before them is to get the few who are interested to push forward and not become discouraged. If they will only carry on this work and as others become interested they will fall in line. "For where two or three are gathered together in my name, there am I in the midst of them."

Elon College, N. C.

OXFORD BIBLES



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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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PORTO RICO LETTER.

I suppose most SUN readers would be interested to know if Mothers' Day is observed among the Protestant Churches on this island. I am happy to say that it is observed with a great deal of respect, not only in the Churches but also in the public schools. On Friday, May 12th, I was invited to attend the Mothers' Day program at the Pince grammar school. So Miss Shaw, the Baptist missionary, and I attended two Mothers' Day services, which were in English and quite interesting.

On Saturday afternoon my class of the Sunbeams gave a very interesting and impressive program for their mothers. We had about ten mothers and two fathers present. After the program a little social was enjoyed in the yard of the Church. The gifts were distributed to the mothers. These gifts were the handwork of the children, made especially for their mothers.

Indeed, it is encouraging to see how this Saturday afternoon class has been growing. I started with a very small number, and now I have thirty. It is very amusing to hear the little folks try to teach me Spanish. I do believe I have learned most of my Spanish from my little Sunbeams and my training class.

Studying a foreign language is a great help, but the best way is to put it to practice. Many afternoons I have spent with some of our little children in our front room cutting pictures from the magazines and carrying interesting conversations or visiting some of our members in order to practice my new lessons in Spanish. I am in hopes, if it is God's will for me to continue my work on this island, I shall master the language within a year or so.

Until last month we have been enjoying a very pleasant climate and splendid, cool evenings; but for the last few weeks we have been suffering from oppressive heat, which brings on a great deal of tropical sickness.

Our Churches are progressing nicely under the great care of our Heavenly Father. Even the hardships come in our paths, but He is always ready to show there is a better road to follow. "If any man serve me, let him follow me, and where I am there shall also my servant be."

Ponce, P. R. VICTORIA E. ADAMS.

THE BIBLE TRUE.

The Bible has been proven to be true as many times as there have been persons who believed it unto salvation. It never has been proven to be false. There were eyewitnesses and earwitnesses to all the great facts upon which the Hebrew and Christian religions were based, while neither profane nor sacred history records a single witness to disprove those facts. As darkness is just the absence of light, so skepticism is just a negation, a denial without offering proof to the contrary—nothing. The greatest enemies of revealed religion begin with a "maybe," proceed with a "perhaps," and end with a "perchance." Both the internal and external evidences of the divine origin of the Bible are all that a rational mind could demand. It is an undisputed fact that the greatest minds have believed in God and that they have accepted the Bible to be the Word of God. It is Christianity that has solved the problems of civilization, that educates and civilizes man, and that improves him physically, intellectually and spiritually. Deists, theists, and atheists of every school are driven to confess that "infidelity will not make a bad man good." This is for them to surrender the whole question, if they only had the eyes to see it. The world needs something that will make bad men good. The Bible does this. Let the tree, then, be judged by its fruits.

Jesus Christ, indeed, planted a wonderful tree. Upon that tree grows equally wonderful fruit. The upbuilding of mankind grows upon that tree; the very civilization and educational upbuilding of all peoples is its fruit. It makes men better physically and mentally, better morally and spiritually. Christianity makes contented families and happy homes; it eliminates vice and encourages virtue; and its influence is conducive to the prosperity and well-being of its adherents, temporal and eternal. The fruits of skepticism need not be enumerated here. All that is necessary to refute infidelity and establish Christianity among any sensible people is to lay down the fruits of each, side by side. No honest inquirer, sincerely in search of truth and light, can refuse adherence to the Christian religion on beholding the betterment it works for the human race.—*Sel.*

"The religious laws of Mexico have not interfered with the work of the American Bible Society," says the Rev. Dr. William I. Haven, general secretary, in announcing the appointment of H. T. Marroquin as the society's agency secretary in Mexico City. Mr. Marroquin, a native son, is of the third generation of Protestant Christians and the first national to be appointed in Mexico to this position. In his connection with the agency, both as office assistant and, later, acting secretary, Mr. Marroquin, because of his nationality, has been able to make extended trips through the country preaching and promoting the work of the society. "Bible work has been increasing steadily," says Mr. Marroquin.

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GROVE.

Mary Elizabeth Grove was born December 10, 1849, and died May 16, 1928, making her age, therefore, 78 years, 5 months, and 6 days. Sister Grove united with the Leaksville Christian Church about forty years ago and rendered such service and devotion to the Church as it is the privilege and ability of but few to render. For a number of years she served the Church faithfully as deaconess. She could always be depended upon to be at her post of duty until affliction laid hold upon her about twelve years ago.

Since then she has been an invalid and patient sufferer, calmly awaiting the end. She was also quite active in temperance work in Page County. Many friends among the poor as well as the rich mourn her departure. She is survived by three sons, three daughters, three brothers and three sisters. Funeral services at the home and interment in the family cemetery nearby.

A. W. ANDES.

JOURNIGAN.

R. J. Journigan was born December 25, 1870, and died April 22, 1928. He was married to Miss Cuna Wells thirty-one years ago, and to this union was born seven children—Mrs. J. S. Marshall, Herman, Annie, Earlie, Newell, Rosetta and Claude. He also leaves three brothers and three sisters—Willie, Hugh and Allie Journigan, and Mrs. Thompson, Mrs. Rob Harris and Mrs. John Pitts.

For many years Bro. Journigan had been a faithful member of Liberty Christian Church. He was in declining health for some months before his death, but he never complained about his lot in life. He went to his reward in triumphant faith. Funeral service was conducted by the writer and interment was made in Liberty Church Cemetery. May the Lord comfort the bereaved.

H. E. CRUTCHFIELD.

LOUNERBACK.

The home of Bro. and Sister Charley H. Louderback, near Newport, was made sad April 19, 1928, by the death of their little babe, Phylis June. The little one was just two weeks and one day old. The funeral services were held at the Newport Christian Church on April 20th.

A. W. ANDES.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, JUNE 14, 1928. NUMBER 24.

THE SUN'S OBSERVATORY

ALTERING ATTITUDES.

(Baccalaureate address to Elon College graduating class, May 27th, 1928, by President W. A. Harper.)

"It hath been said . . . but I say unto you." —Matt. 5:31-32.

"Behold, I make all things new."—Rev. 21:5.

The creeds upon which men have staked their hopes of eternal salvation are crumbling. The philosophies which have supplied the intellectual background and stabilization for these creeds are being discredited. Men's attitudes on the fundamental issues of life, its origin and foundations are altering. Change is characteristic of the times. In the realm of material things men welcome this condition as desirable, as wholesome, as evidence of progress. And there, likewise, be those in the realm of social and spiritual experience who rejoice in this crumbling of creeds, this failing of philosophies, this altering of attitudes. They herald the metamorphoses so characteristic of the age as arising out of the progressive revelation of the will, mind and purpose of God for the world.

On the other hand, there is a group deeply troubled and pained in heart over what they regard as the apostasy of the human heart. They welcome progress in material things, but they resent change in the social and spiritual order. There is nothing certain they assert except change —change for the worse, degeneration in the most sacred principles by which men have lived. The future for them is dark with spiritual calamity.

This difference of interpretation is not peculiarly symptomatic of the twentieth century. It is characteristic of every Christian century. Before the advent of Christ into the world, progress in material things, too, was under the ban, and he who was sufficiently self-assertive in any realm of life or experience before the Christian era to undertake to introduce an innovation was branded as a heretic and pilloried by his fellows. With the beginning of the Christian era the spirit of progress entered into the purview of man's life. The Central Figure in the Christian revelation had declared that the Holy Spirit should lead men into all truth. This was the magna charta of human progress; but, strange to say, so conservative has been the attitude of men in spiritual matters that they have limited the race's progress for the most part to material things. We have reached the point now in the development of the human race where we welcome discoveries and ventures in the realm of material things where we, all of us, welcome them; but it is true of us as of the prophets of Israel, that one generation stones spiritual progressives while their children erect monuments to signalize the lack of vision and appreciation of their fathers. The spiritual prophet in many places is today as in every day anathematized during the days of his earthly pilgrimage, only to be apothecized by succeeding generations.

We hear much criticism today of institutions of higher learning on the ground that they teach an unwarranted liberty of conscience in respect to the religious and spiritual life. There is the demand that even the denominational, Christian colleges should be subjected to rigid tests to determine their orthodoxy and to root out from these institutions "tainted" instructors. Those who advocate this procedure are evidently not sure of the tenets and teachings which they profess to regard as having divine sanction. They do not have confidence in truth to withstand the onslaughts of error. They conceive truth to be something to be protected, whereas the truth is something to be discovered, appropriated and enjoyed forever. They are greatly troubled in heart over the seeming conflict between science and religion and forget that the only real test of truth is the pragmatic one enunciated by the Master Teacher when He said of men and of institutions that by their fruits they should be known. Religion has nothing to fear from science or from any other source. That is, true religion has nothing to fear, because true religion, like true science, is founded upon the same ultimate truth in the discovery of which the human race has been engaged under divine guidance from the beginning of its experience.

We should, therefore, rejoice in the crumbling of creeds, the failing of philosophies, the altering of attitudes until the day of the ultimate discovery of truth has arrived in the experiences of men. We should be friendly to new concepts and we should be willing to try all spirits to discover whether they be of God. We should be convinced in our own minds that spiritual victory must ultimately crown the banner of the human race in its age-long endeavor to discover and understand God. We should also be convinced in our minds that the human race is ultimately to be redeemed from its errors and brought to a state of perfection. God is not to be rejected from the hearts of men. He is ultimately to permeate every heart and every institution of life with His presence and His redeeming grace. We must believe this, or we must accept the opposite teaching, that God is not great and good enough to succeed in the spiritual adventure He has set before Himself in relation to the human race. God is not destined to defeat in the world that He has made, and no denunciation of humanity, however eloquent and scathing, can convince the heart that safely trusts in Him that Jesus was a utopian dreamer when He commanded the multitudes upon whom He looked, "Be ye, therefore, perfect as your Father in heaven is perfect." We know now that we are far from perfect, and so we should welcome change in the direction of a growing perfection.

It is the primary business of colleges to alter the attitudes of growing persons. The tens of thousands of graduates who will emerge from the American colleges at this commencement season are not the same persons who four years ago were freshmen in these same institutions. Changes have been wrought in their attitudes, changes with respect to the three fundamental relationships of life, changes as respects their attitudes toward man, toward God and toward organized institutions of the social order. These graduates will never be able to accept the situations in which they found themselves four years ago as ultimately satisfying. They have seen visions and dreamed dreams of progressive development. They have become idealists as they have examined the fundamental concepts in terms of which our social relations are organized. They will go forth from these college halls imbued with new concepts and will crusade for the reforms and changes they are convinced are necessary for the enlargement and the improvement of our life. They will endeavor to translate ideals into realities.

As has already been suggested, our life is made up ultimately and essentially of its relationships. Einstein has announced a theory of relativity for the physical universe, but those who have thought deeply on the problems of human life have always known that relativity summates the interests and the hopes of humanity. There are three major fields of human relationship—our relationships to institutional organizations, our relationships to our fellowmen, and our relationships to God. An examination even cursory will convince the investigator that there have been changes in men's conceptions as respects these relationships, and that these changes have been progressive, desirable, wholesome and satisfingly good.

I. *Institutions.*

Men's relationships as respects the institutional organizations of life are briefly comprehended under six categories—the home, the school, industry, government, leisure, and the Church. There is not a single one of these relationships which has not undergone progressive transformation, and this transformation has been particularly pronounced since the beginning of the Christian era which, as we have said, injected into the purview of men's approaches to life and its problems the concept of progress, of change, of growth, of development. In the beginning the home included all the functions that are now operative in the other five institutional relations of life. In the home began education, work, play, government and religion. It briefly epitomized all the relations of life. The head of the family was teacher, labor boss, play supervisor, political sovereign and

(Continued on Page 5.)

NOTES-PERSONALS

Mrs. J. T. Hopper, Ruffin, N. C., in renewing her subscription to THE CHRISTIAN SUN, under date of June 6th, says: "I think it a great paper and I don't want to miss a single copy."

Mrs. Ed Smith, Clayton, N. C., in renewing her subscription to THE SUN, says: "I enjoy THE SUN so very much, and to me the 'Family Altar' is worth the price of the paper." Chaplain Rountree lays before our people each week meditations and comments that are weighty and worth while for every home.

Rev. J. Fuller Johnson, pastor at Oak Level, reports that a liberal offering was taken for missions on the first Sunday in June, and the offering will be increased later. He writes that the people listened to the message attentively and responded very liberally. He is taking the offering at all his Churches in June.

Rev. J. H. Hughes, writing from Pisgah, Ala., under date of June 5th, says: "I planned yesterday to take the mission offering, but the weather was so unfavorable and the congregation was so small that I decided to wait until the first Sunday in July." We are receiving encouraging reports from the pastors in all directions to the effect that if they have not taken the offering they plan to do so on the earliest possible Sunday.

Bro. W. S. Truitt, president of the North Carolina and Virginia Sunday School and Christian Endeavor Convention, in a recent letter, says: "We are hoping to make this Convention—the one to be held at Durham, N. C., June 21-22—the best ever." All Sunday Schools and Endeavor Societies which have not already done so should elect delegates at once and see that their representatives attend. No Sunday School can afford not to be represented at the Convention.

Rev. Albert Godley, writing under date, Tenafly, N. J., June 5th, says: "My heart is heavy as I read in THE CHRISTIAN SUN of the possibility of Bro. and Sister Barrett being prevented from returning to the foreign field for their mission work. There is a remedy. More self-denial on the part of every pastor and his Church. I will gladly join to my full portion and more, by God's help. A word of appeal should be sent to every pastor, and all of us should pray more for our mission cause. 'Except a man deny himself he cannot be my disciple.' "

A good sister in whose home THE SUN'S editor used to be a frequent guest, Mrs. Sallie S. McCauley, Chapel Hill, says, in renewing her subscription: "I have been taking the paper for fifty-one years and enjoy it more and more all the time. I look forward to its coming each week as one of the family. I am glad that our editor is improved in health and is back at work again." Several CHRISTIAN SUNS go into the homes that have been planted by the sons and daughters of this Christian woman and her late lamented husband.

We wish all our pastors may be as zealous for the mission offering before the period is out as Rev. J. A. Denton, of Apex, N. C., Route 2, has been throughout the whole mission period. He enclosed a check for $10.79, which was the balance of the quota at Beulah, Eastern North Carolina Conference, and adds: "We are still praying and working to the end we shall raise our full quota at all our Churches." Bro. Denton had already reported from all his Churches and sent the offering in promptly, and now is giving his people a second chance to raise the full quota. The pastors who are making an effort are finding it agreeable to raise the quota.

Mrs. J. I. Joyner, a faithful and devoted member of Christian Temple, Norfolk, Va., has been spending several months with her son, at Petersburg, Va., and has gone to spend some time health-seeking at the Washington Sanitarium, Takoma Park, Washington, D. C. Sister Joyner has our best wishes that she may find restored health and strength in the sanitarium. She is deeply interested in all the enterprises of the Church, and, though an invalid, keeps up with the movements of the Church and prays earnestly for the union of the Churches and people of our Lord in answer to His prayer, that "all may be one."

We express our own congratulations and those of hundreds of friends to Mr. and Mrs. Joe W. Stout, of Sanford, N. C. They are celebrating their twenty-fifth marriage anniversary on the evening of Friday, the 22nd of June, 1928, at their beautiful home, 605 Gulf Street, Sanford, N. C. Bro. Stout won his way into the favor and wide acquaintance of our people as the builder of the new Elon College, and is an honored trustee of the institution. We trust that Bro. and Sister Stout may live to celebrate their golden wedding and that the joys and happiness of the next twenty-five years will even surpass those of the past.

Rev. P. T. Klapp, who is so generously helping in our mission work, greatly enjoyed being with the pastor, Rev. J. E. Franks, at Zion and Lebanon on Sunday, June 3rd. Bro. Klapp found the people ready to hear the missionary message, and they responded gladly and willingly, and each Church will meet their quota. Bro. Klapp had been pastor at Zion, and it was a joy to him to meet again the friends and loved ones of other days, and it was a great joy to his heart also to be with the consecrated pastor, Rev. J. E. Franks. Bro. Klapp also spoke at Caraleigh at night and feels that a good work is being done there and that there are signs of real promise and prospect.

Bro. J. M. Darden, of Suffolk, writes, personally: "I was at Hopewell a day recently and made a canvass for people and funds with the pastor, Rev. D. D. Nash. I found some people living in Hopewell who had moved from Isle of Wight County. One boy who was reared in the Sunday School at Isle of Wight where I use to attend. Our efforts, financially, this afternoon brought in about $100 in cash for the building fund and pledges for more than that amount. The new Church building is going right up, and we are preparing to lay the corner-stone on Saturday, June 16th, beginning at 3 P. M. A series of meetings is to begin in the new Church on Sunday following the laying of the corner-stone. Bro. Nash has certainly worked faithfully in building this Church."

Rev. John G. Truitt, pastor of First Christian Church, Norfolk, writes: "We are expecting to raise every cent of our quota for missions. It will be a very great disappointment to me if we fail, and I am going to give my best efforts in order that we shall not fail." Now, that is the way to prevent failure, and we have the faith to believe that Bro. Truitt and his co-workers will go over the top bravely. And then Bro. Truitt closes his encouraging letter with that which hundreds of others are thinking and scores are saying: "It is positively unthinkable that the Barretts should not return to Porto Rico. These circumstances are perhaps the Lord's way of humbling us, so that we shall do even more for Him than ever before. I am personally willing to make some real sacrifices in order that our offering be complete."

THE SUN'S editor is under obligation to the Senior Christian Endeavor Society of the First Christian Church of Burlington, N. C., for a copy of their first "Bulletin." The society proposes to issue the bulletin at uncertain intervals, and if its succeeding numbers are as interesting as the first, the effort will certainly be worth while. Evidently this is a wide-awake Christian Endeavor and is doing things. Take this item from the "Bulletin": "From October 11, 1927, to May 14, 1928, the society has raised $128.86. During the same time we spent $114.99, of which amount only $4.22 was spent on ourselves. Last week we bought a portable phonograph to place in homes where there are invalids. The society gave from its treasury $56 to missions during our mission period, but this does not include the individual donations of members." A society like that deserves to live, and does things in its community.

Dr. W. D. Harward, pastor, took the offering for missions at Mt. Carmel, Isle of Wight County, Va., the first Sunday in June, and feels encouraged, but there are others who will give on the third Sunday, when the offering will be repeated, and he hopes to reach his full quota and more. Bro. Harward adds: "I truly hope that our Church, as a whole, will respond to this urgent call, and thus tide us over in this time of crisis in the mission work." Since the missionary edition of THE CHRISTIAN SUN, week before last, letters are coming from many quarters, saying: "The Barretts must go back to Porto Rico." In most instances, these letters bring a check, which talks even louder than the written word. We believe our people will take the offering in June and many individuals will send in donations, all of which will help not only to send the Barretts back but to prevent other retrenchment in Japan and Porto Rico equally as drastic.

Rev. J. Fuller Johnson, in a personal letter to the Mission Secretary, says: "While I am penning these words to you with an aching heart on account of the attitude of our Church toward missions, I am not discouraged, for I believe that this heart-rending condition in the Christian Church, especially in its missionary activities, is nothing more than the birth pangs of a greater and more God-honoring missionary effort. I base this statement on personal feeling and experience, for I have prayed more for missions in the last two weeks than ever before in any year. God is reminding us through the present deplorable condition that we are having to contend with the duty which we have left undone. I am praying that every member of the Chrsitian Church will realize in this hour that the great purpose that brought Jesus Christ to this world can never become real in their lives until they become missionary in their seeing, thinking and, above all, in their acting. 'I am come that they might have life, and that they might have it more abundantly (aboundingly)' (John 10:10). When each of us realizes the meaning of these blessed words and come into possession of this life that will be so abundant that it cannot be retained by self but will leap over and beyond this selfish obstruction, then, and not until then, will the purpose expressed in these words by our Saviour become real in our own life. And when that day comes —may God hasten it—we will send missionaries and support them in a way that will be God-honoring and soul-strengthening. I will take the offering in all of my Churches."

THE CHRISTIAN SUN'S PULPIT

RIGHTEOUSNESS OR REPROACH.

By Rev. John G. Truitt, *Preacher.*

"Righteousness exalteth a nation, but sin is a reproach to any people."—Prov. 14:34.

In these summer days there are those who talk loudly about the beauties of nature, and sleep during the first best half of the day and turn to the artificial lights of the night. If a pastor or some other good friends suggests to such persons that they are neglecting the Church, they usually respond that they must have some vacation during the summer; but only a casual checking up is needed to show them that they have neglected their Church during the other three seasons for some equally foolish reason. In the summertime our beautiful America has a call that sounds irrepressibly into every soul. The leaves on millions of trees, and the heights from thousands of mountaintops call. Running streams, flashing lakes and white-capped oceans call. Fields and flowers, and friends call urbane America, saying, "Come with us, and we will do thee good." But beneath every noble call, and above every noble call, and about every noble call is the call of the immaculate Son of God.

Jesus answered the call of the out-of-doors and grew ever spiritually stronger. For Him it was a divine blessing, and not a spiritual lapse or letting-down. From the out-of-doors He gathered His parable of the mustard seed. He saw many little seeds fall into the sod, observed results and looked up into the face of His bountiful Heavenly Father with a new message of cheer for Himself and the whole world. One may fill a little place and grow into greatest possible usefulness. In an hour when Jesus should be counted least of the world's great souls He would be giving shelter and protection to many. Only a divinely blessed life and redeemed personality can measure my meaning when I say "shelter and protection."

From the out-of-doors he gathered the romantic parable of the hidden treasure. And the Robert Louis Stevensons of all time have not been able to set before us a more delightful extravagance, a more complete abandon to the choice of the very best than Jesus learn from following the ways of treasure-hunters where men sought for "pearls of great price." He found in it a challenge to hunt diligently for the best. I should like to have been privileged to study His face as He watched men at work out there, and to have read His thoughts as He turned to His next task. What could take Him off of His high plain of steadfastness to His own highest and holiest hopes when He was so dramatically reminded of the way in which men would risk life and all for the one thing that they most desired. It was a blessing to Jesus to answer the call of the out-of-doors. "Again, the kingdom of heaven is like a man that is a merchantman seeking goodly pearls, and having found one pearl of great price, he went and sold all that he had and bought it." All the beautiful pearls which he had been collecting through the years were as nothing to the one he had now discovered in the hands of some trader from the Persian Gulf. He went home and sold all for it, bought it and was happy!

Standing one day on the shore of His Gililee, He saw the great dragnet cast into the water by fishermen, weighted to the bottom, and pulled along through the water until it came upon the beach laden with all kinds of fish, both good and bad; "and they sat down and gathered the good into vessels, but the bad they cast away." Immediately His thoughts cover the whole world and all time, and He said, "So shall it be in the end of the world." Jesus carried God within His life as He went into the out-of-doors. As He left the shore and began to ascend the plains, He found "the sower went forth to sow; and as he sowed, some seeds fell by the wayside and the birds came and devoured them; and others fell upon the rocky places, where they had not much earth, and when the sun was risen they were scorched, and because they had not root they withered away; and others fell upon the thorns, and the thorns grew up and choked them; and others fell upon the ground and yielded fruit, some a hundred, some sixty, and some thirty." After this He would sow and not be discouraged; after this He would seek, as He had before, to make His own life good soil, 100 per cent fruit-bearing; and after this He would teach that a grain must fall into the ground and die, or else abide alone!

One could go on showing how Jesus profited from His out-of-doors experiences. It was there He saw the "empty house," the "uncompleted tower," "wise and foolish builders," "children at play," "birds of the air," "lilies of the fields," "wheat and tares," "barren fig tree," "rich farmers," "the good Samaritan," "laborers in the vineyard," "the lost sheep," and the "rejected cornerstone." For Jesus, indeed, the out-of-doors was but a great temple of prayer. All night long out there He had prayed; for forty days out there He had fasted; in the Garden of Gethsemane He left all, not for a pearl, but for a cross; and on the barren heights of Calvary He died on that rugged cross for you and me!

It is a shame, not to say blasphemous, for Christians to prattle about nature, and then forget this Christ Jesus; it is a shame for us to claim for His example the privilege of following the highways and byways, and waterways, and airways of earth, and then completely neglect Him; and it is an awful shame to indulge in the sin of some of those ways! As a pastor of a great and good people by the sea, I feel the weight of these coming weeks and months. Already have I assembled the deacons of this Church in counsel and prayer to God to protect our young people and older people during these months from the whirl of the wickedness about us and the insiduous sins of Satan. I have asked the members of the official board to help our Church build a fortress of moral sanctity about each individual soul of us during these beautiful yet temptation-laden days. With the increased beauty, always there comes the increasing possibility of ugliness.

If we do not actually, rather than merely professedly follow Jesus' example during these days before the summer is ended, it may wring the cry of David from some of our souls: "And the king was much moved, and went up to the chamber over the gate and wept; and as he went, thus he said, O my son Absolom, my son, my son Absolom! would God I had died for thee, O Absolom, my son, my son." Words expressive of bitter anguish can do no good, save as warning to still others, when it is too late. What was His example? Jesus attended the house of God from childhood until death. No one knew and loved the out-of-doors more than Jesus; but He found His best place to evaluate its meaning in the synagogue and temple. He was oftentimes a traveler, but wherever He was we find Him in the house of prayer on the Sabbath Day. Jesus did not say, "Go to Church"—He went, and it was one of the unshakable, unvarying, silent pleas of His whole life that His folks should not "forsake the assembling of themselves together, as the manner of some is."

A mother says to me: "I cannot make my children go to Church." No. Perhaps not; and that is not what I am pleading for, but I am pleading with all the fervor of my soul that the mother make herself come, and cause her children to love to follow. Jesus could not make the world attend Church, but, O followers of Jesus, He shall not set the example alone! He shall not go alone to His house of prayer—we will go with Him! One of the finest fellows in this Church stood up in the official board meeting Friday night and said, "The Church was a forgotten issue with me. I had no idea of attending it, or even beginning it, but I am here today because my mother never ceased attending Church." And when he took his seat, like an ever-recurring something in his very soul, he repeated: "My mother came, and that is the reason I am here." Go to Ocean View next Saturday night, and you will, at a late hour, find mothers seeking the beauties of nature under the artificial lights on the public dance floor. Yes, and mothers whose names are on the Church rolls of Norfolk. Go to Virginia Beach this afternoon and you will find mothers and fathers there who attended neither Church nor Sunday School this morning, and a majority of them will not attend Church tonight.

I cannot be sure that my little daughter will not grow up to forsake the Church; but this I do know: she has a mother in heaven that never forsook it, she has a grandmother in heaven that never forsook it, she has a grandmother on earth that never forsook it, two grandfathers on earth that never forsook it, and, God being my helper, she shall never say her father forsook it. "Righteousness exalteth a nation, but sin is a reproach to any people." Righteuosness does not breed in a city that is wide open on Sunday, nor in a people that forget God. Late hours in unholy conduct on Saturday night will not fill our Sunday Schools and Churches Sunday morning. A grandmother who attends all the services of this Church, including Sunday School at 9:30, said to me: "If I were some of these mothers I could not get to Church often enough, nor defend it too zealously, for it is the hope of our homes and our children."

The Providence Memorial Association held a most interesting annual service at the Providence Church, Graham, N. C., Sunday, June 3rd. Bro. Junius H. Harden is president of the association and made a most fitting talk in opening the program. Mrs. Wm. H. Holt is secretary and Mr. McBride Holt, Graham, N. C., is treasurer. This was the twenty-sixth annual meeting, and a great concourse of people attended the exercises. The song service with the united choirs, under Bro. J. Ben Farrell, director, was a great feature of the occasion. Very interesting and appropriate talks were made by Dr. W. C. Wicker and President W. A. Harper of Elon College. The pastor, Rev. J. U. Fogleman, and The Sun's editor were also on the program and had some part in the exercises. This annual meeting features an event not only in the history of the local Church but of the county in which the Church and the cemetery are located, this Church being the oldest Church in the county, having a history of more than a century and a quarter, and in its cemetery are buried those who made history in their day and who were the builders of civic and religious enterprises in the county and in the State.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GOVERNOR AL. SMITH, THE IMPOSSIBLE.

Through all sorts of propaganda, paid advertisements and the use of unlimited funds, political friends of Governor Smith of New York are trying to make the people of North Carolina believe that Smith is a real Democratic leader and will get the nomination for President at the National Democratic Convention and, in such an event, that he will be elected President of the United States. The editor of this paper cannot believe that the good people of North Carolina can be deceived by any such propaganda for three reasons, among others:

1. Governor Smith is the product and the offering of Tammany Hall, of New York. Tammany Hall is known through history as the most notorious, the most corrupt, the most soulless political organization that darkens the pages of political history in the United States. Since 1865 the Democrats of this nation have offered three honorable men for the presidency, who were elected, viz: Tilden, Cleveland and Woodrow Wilson. These were honest men, and, as such, incurred the hostility, the open opposition and bitter enmity of Tammany Hall. The Democratic party outside of New York never has followed the lead of Tammany and won out, nor can it do so and maintain its respectability. If nothing else could be said than the fact that Smith is the offering of this notorious gang of political pillagers, that would be sufficient to condemn him in the minds of honest, sincere, God-fearing people.

2. The only issue on which Smith is known outside of his own State is that he is personally and politically wet. The fact that he is a booze artist of the first magnitude, to such an extent that his personal friends deplore his excess in drink; and the further fact that, before the days of prohibition, he always stood for and championed the open saloon, and since the days of prohibition has done all in his power to nullify the Volstead act and the eighteenth amendment—ought to be sufficient to condemn him in the minds of people who love sobriety, order and good government. We wonder if people who voted to make this nation dry have so far forgotten themselves as to be willing now to help to elevate to the presidency a man whose reputation as a statesman rests upon the fact that he is a friend to liquor and a hostile foe to prohibition.

3. The friends of Al. Smith tell that he has been elected four times as Governor of New York, but they fail to tell us by what methods he was elected, and how. Under his administration, his State, so far as he can make it, has absolutely repudiated the volstead act, which was a national law enacted by this government and, as such, was to be respected and enforced in every State of the Union. They fail to tell the country anything about Governor Smith's ideas on national issues —those issues which have ever challenged the Democratic party and for which through the years it has stood. Thus far, they have failed to show wherein Al. Smith is even a Democrat, except that he is sponsored by Tammany Hall and is an avowed enemy to prohibition.

Are we called upon to vote for a man simply because he calls himself a Democrat but has never yet proven that fact by any utterance on national issues to show that he is a Democrat? THE CHRISTIAN SUN is not a political paper, but a great moral issue is at stake, and we speak in behalf of morality, sobriety and good government.

SEVENTH DAY ADVENTISTS AND MISSIONS.

Elsewhere in THE SUN this week we print a letter from Rev. Nils J. Waldorf, D. D., Orlando, Fla., a distinguished minister of the Adventist Church. His letter sets forth, in a measure, the manner in which the people of that Church give to missions. These figures are so astounding, so marvelous, so appalling that we could not believe them unless we knew they were authentic. It has been printed in THE CHRISTIAN SUN, and in many other papers of recent months, that there has been a great falling off in giving to missions and that all mission boards are struggling with a deficit and decreasing gifts. We will have to correct our speech in this regard. Please try to think of a denomination of 120,000 people sending out in the twenty-five years, 1902-1927, 2,330 missionaries, exclusive of children, and last year sending out 184 missionaries. And then try to think of this denomination, not as large as our own, appropriating to foreign missions in three years the enormous sum of $12,429,374.78. Think of this denomination raising last year for foreign missions the sum of $4,215,699.01. Let us say again that this is so far ahead of the giving of any other Protestant denomination that we could not believe it possible if it were not an authentic fact. The Adventists have not the numbers or the wealth that our Christian Church has, and yet they give in millions while we give in thousands. They, at least, learned how to deny themselves for the sake of Jesus Christ and His gospel. Dr. Waldorf, in his closing paragraph, gets at the heart of the matter when he declares that "there is no better plan than God's plan to raise money, and that is the paying of tithes and offerings." It will be understood that the Adventists use their tithe money for home work, and the enormous sums they give to foreign missions represent only the offerings they make over and above their tithes.

Let SUN readers read Dr. Waldorf's letter and see if they can grasp the enormous significance thereof. To us it all seems startling and beyond our imagination. Evidently the Adventist Church is making one contribution to mankind that is worthy of the gratitude of Christendom, and that contribution is the practice of self-denial that the gospel of our Lord, as they have received it, shall be given to the world.

WILL THE HEATHEN SAVE THE CHURCH?

In his day, the great Dr. Bushnell was a seer and a prophet. Surely the spirit of prophecy was upon him when, on one occasion, he proclaimed, "The heathens are saving the Church." We Christians, especially when a plea comes for missions, think that it is up to us to save the heathen. God knows it is otherwise. The inspired writer had the proper conception when He said, "Ask of me and I will give thee the heathen for thy inheritance and the uttermost part of the earth for thy possession." The inheritance was to be the fruit, the blessing and the crown of the asking and the effort.

Any one who reads or considers, knows well that something must be done to save America from herself. This whole land of ours—country and Church, individuals and all—are thinking in terms of self and of getting. This industrial age plans and pursues in terms of gross materialism. The only thing that can save us from spiritual paralysis and moral degeneration and ruin is the burden of others, the care and the concern for the saving of the nation and the redemption of others who are not blessed as we are.

We think almost wholly in terms of ourselves and of our own. We think of how great and how rich is our government; we boast with pride that it is the richest as well as the most powerful government on earth; we think of our institutions, our universities, our colleges, our Churches, our homes, our banks, our automobiles, our profits and our pleasures. We are obsessed with "our own." Now the Spirit of the blessed Christ was the opposite of this, for He said: "If any man will come after me, let him deny himself and take up his cross daily and follow me." He taught the spirit of self-denial for others; we practice the spirit of self-getting for ourselves. He taught that we must love our neighbors as ourselves and that he was our neighbor, even though not of our nationality, who was wounded or in distress or in need. We practice self-indulgence and a certain kindly interest in those who are close to us and who can respond in kind, or in thanks, or in laudation, for every kindness that we show. Surely we think in terms of self, and we wish and expect thanks for everything we do for others.

This is one of the reasons why our Lord gave His great commission. He knew for that commission to be carried out, our minds must be diverted from our own and certainly from ourselves. He knew if we carried out the great commission we would have to make our gifts without any thought or expectation of earthly appreciation or thanks from any one this side of glory. He knew that here was one unselfish gift that man could make; He knew it was the most unselfish gift that man could make. A gift that helped to carry His gospel and the message of His life to those who never would repay us, who would never know us that they could repay us, and who would not know us if they were to see us, and certainly would never thank us for what we have done—that is the most unselfish gift we ever made. The heathen are presented to us, not as our burden, but as our blessing; an offering on the part of our Lord God, our Father, that we may be diverted, in some of our efforts and in some of our giving, from all thought of earthly thanks or advantage or reward. If the burden of giving the gospel to the unsaved of this world cannot get on the heart of America and cannot get into the praying and thinking and giving of our Churches, then America is headed for the rocks and the day of her doom approaches. Egypt and Babylon and Greece and Rome went

to pieces as a people and as civilizations, because they thought in terms of self-getting and self-glory, and forgot or were deaf and indifferent to the needs of the millions whom their civilizations had not touched. We are told that Jesus Christ is touched by our infirmities. If we cannot be touched by the infirmities, by the needs, by the distress, by the idolatry of the pagan world, then we cannot claim to be Christ-like. We say again that God is offering us the heathen as a help to lift us from ourselves and to put our thinking and our hearts on the salvation of others. Let the words of the great Dr. Bushnell ring out today: "The heathen are saving the Church."

SUNDAY SCHOOL AND CHURCH.

The Church is the inclusive institution. Sunday Schools are the children of the Church. The officers, teachers, literature and places of Sunday School meetings were all produced by the Church. The Church could live without the Sunday School, but the Sunday School could not continue without the Church. Schools and colleges were not founded and are not maintained by young people, but by their parents and mature citizens. The young are the possibilities of the future, but owe all their opportunities to mature lives. There is a growing lack of appreciation of grown people by the student life of this age, and an over-emphasis of the importance of young life on the part of modern leaders who, consciously or unconsciously, court the favor of the young. The political atmosphere is creeping into religious life and its activities. There is a difference between the statesmen and the politician, and there is a difference between the consecrated leader and the place-seeker. It is well for workers "not to think more highly of themselves than they ought to think" and not to get others to make the same mistake concerning them. Humility is a noble Christian grace. The Sunday School is the most important organization of the Church, but not as important as the Church.

The trend of the Sunday School in its operations is toward an independent organization, independent in its official actions, its teaching, and attendance. The Sunday School meets, has its devotionals, teaches its lessons, and retires from the Church in large numbers. The little people are too small to remain, and the grown people feel that they have done their part. Then another group enters the Church for what is known as the regular service. This trend is divisive in its spiritual purpose and personal associations. The Church and the Sunday School ought to feel that they are one and only at their best when all attend both. The Sunday School can never take the place of the preaching service, and the preaching service can never take the place of the Sunday School. The forces of righteousness are strongest and the Church has more influence over the world when Church and Sunday School unite in attendance, study and worship. No place inspires such a true sense of dependence upon God and such a spirit of worship as the house of prayer.

It is estimated that not more than twenty-five per cent of men's classes attend Church services. Nothing would be of more inspiration to pastor and singers than for this attendance of men to be one hundred per cent; and it would double their spiritual life and influence. Family life is enriched by family association. Imagine family prayer and most of the family absent! Imagine a lodge meeting and most of the members absent! Imagine a city council meeting and most of the members absent! Imagine the United States Senate called to order by the Vice-President and a majority absent! There could be no business transacted. Attendance is important. It is all-important! Members of the Church are children of God, and when He meets His children in His house they should all try to be present.

ALTERING ATTITUDES.

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religious priest. His will was final. The members of the family enjoyed such rights and privileges as he accorded them. No man was privileged to interfere with the prerogative of the head of the family in exercising his powers, and we have coming down to us from that day a proverb to the effect that a man's home is his castle.

One by one the school, the workshop, play activities, government and religion have won their independence of the home, only themselves to be transformed in the light of the enlarging experiences of the human race as to what is good, wholesome and desirable for the life of man. No man today undertakes to exercise autocratic authority in the home. His wife has ceased to be his personal property. She has become his equal socially and before the law. He cannot discard her according to his fleeting fancy, and he cannot even maintain a rough-house unless his neighbors consent to it. His children, too, have rights which he must respect. He must not put them to labor at too tender an age. He must send them to school and he must treat them kindly and considerately. They are no longer his beasts of burden for economic profit. If he fails in any way to measure up to the ideals of his neighbors in his relation to his children, he will find himself in the toils of the law. We find people lamenting the decay of the home's authority. They forget that many of the things which we cherish most in our relationships tdoay between father and child, between husband and wife, have come out of the so-called decay of the authority of the home. It has been transformed and changed for the better.

An examination of the school, of industry, of our leisure life, of government, and of the Church will reveal a similar and parallel transformation. Education, for example, was for many years looked upon as a discipline to which the mind of growing persons should be subjected. Education was something possessed by the teacher to be passed over through the alchemy of instruction into the mind of the learner. If the mind of the learner resisted the benign impartation of this magic lore, the pedagogue was privileged to quicken it into response through the application of a peach tree limb, but today educators deprecate such a procedure. They assert that learning takes place only when the mind of the pupil is active and that interest should be capitalized as the friend of learning. School teachers may no longer flog learning into their pupils. The lecture system has been discredited. The text-book method is being very much discredited. The problem project method based on life situations, ideal or actual, involving the active participation of the mind of the learner, dignifies the school room today and makes it the seminary, or better still the arena, of real living.

Industry, too, is no longer regarded merely as a means of supplying the physical satisfactions of life, but as an organized method by which men may give expression to their desire to serve their fellow-men. Many capitalists and many labor leaders have not caught this vision of the place of industry in life and so we have warfare between capital and labor. Eventually we shall have peace, because the interests of both capital and labor are the same when industry is properly conceived as an organized effort by which capital and labor may express their desire for the service of humanity. There is nothing selfish in this ultimate view of industry, but, on the other hand, there is everything that is ennobling and inspiring.

The leisure which our modern civilization provides for men is a challenge that too often has not been heard, and if it has been heard has not been met with the best success. The militaristic leaders of pre-war Germany were opposed to shortening the hours of labor. They feared that the unoccupied individual would bring about a dangerous situation. The time should come, however, in the progressive march of invention and the conservation of human energy through temperance when it will be unnecessary for the human race to labor long hours in order to produce the conveniences and the comforts that minister helpfully to human living. If there is one thing that we may be sure of, it is that leisure will increase for men. The use that men shall make of this free time is to be the engrossing problem of the future. It offers the human race its finest opportunity for progress and development, or it will become its greatest menace if improperly used. It is my thought that leisure offers us the opportunity for those personal, social and spiritual ministries which are so necessary to the completest living, and here's hoping that wisdom may be given men in instituting helpful and upbuilding methods of utilizing their leisure time.

Government was originally despotic. It did not think it necessary to secure the consent of the governed for the measures it proposed, but the appreciation for individual men which the great Nazarene taught, through slow culminating processes, made necessary the appearance of democracy as the proper political organization, and Thomas Jefferson as spokesman for the American people in 1776 was able to carry conviction to the hearts of men in the Declaration of Independence when he penned those immortal lines, "All governments derive their just powers from the consent of the governed." We have not yet fully comprehended the implications of the Jeffersonian democracy, but we are beginning to do so, and the day is coming not only when war shall cease, but when nations will conceive their highest function to be in the realm of human welfare, when they will become actually the servants of the life of people and not rulers over them.

One hesitates to speak about the Church, but it, too, has undergone a wholesome transformation during the nearly two thousand years of its organized life. We cannot forget the thousand years of darkness which settled down upon the human race when the Church autocratically undertook to control government and business and home life and the thoughts that men should think and to prescribe for them under pain of excommunication, the methods by which they should order their life in even its minutest detail. The Church became the oppressor of the life of men. It tyrannized over their liberties. Freedom became a mockery. Then it was that Martin Luther led the revolt that has given us a divided Christendom. We cannot humanly see how it could have been otherwise, but we now recognize the sin of our divisions and are devoting ourselves earnestly and prayerfully to the effort to answer the prayer of our Lord for the oneness of His followers. We recognize the Church today as the servant of the life of men and not as its overlord. Much as we love the Church, much as we are devoted to it, we cannot but see that it, too, has been transformed and that the transformation has been good for the development and the enlargement of the life of men.

II. *Man.*

It is a long story to describe the transformation that has taken place as respects man's relationships to man. Every transformation which has touched this fundamental concept of our life's relationships has expressed itself likewise in the

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CONTRIBUTIONS

SUFFOLK LETTER.

The most universal occupation is housekeeping. It is the most important occupation. It blesses more individual lives, creates more good laws, develops more genuine regard, and satisfies more necessities and desires than all else known to man. Family history of distinction is spoken of as the house; a big business is called the house, and legislative bodies, both State and national, have the upper and the lower house. But the legislatures of the world do not fashion as many lives, mold as many good characters, cement as many hearts in real affection as the common home. If it is true that the first years of human life are most important years, then it follows as night follows day that housekeeping, which is really homekeeping, determines the character and progress of the world. Martha Washington did not know what she was doing when she nursed infant George and called him her sweet babe. She was dangling the father of his country on her lap. There would be no house of Congress or house of Lords if there were no mothers keeping house.

Housekeeping is the most confining occupation. One cannot leave the house, for there are so many things that require daily attention; and there are some things that others cannot do. The management of a house is a fine art. It is not the big things that confine the housekeeper. It is that multitude of little things that require attention and care; and it is the repetition of them and the recurrence of nameless duties that fill every day. Dusting the rooms, making up the beds, sweeping the floors, looking after the fires, feeding the chickens, entertaining company, answering calls, preparing the meals, and mending the clothes. There is absolutely no end to the work of keeping house.

Housekeeping is the most nerve-taxing responsibility! Planning for meals, looking after the children in the cradle and in school. Keeping tab on expenses, entertaining company, deciding on clothes for the family, caring for the sick, deciding questions of associations, directing the behaviour of the family, responding gracefully to numerous requests from father to child, keeping sweet when health is poor, and doing this through the entire year. It is the constant and unbroken course of service that wears on human nerves. Nothing is more trying than doing the same thing, with numerous interruptions; that wears patience into shreds. Working in an office or a mill for eight hours and then stepping out till the next day, when the whistle blows, is easy compared with housekeeping. In housekeeping there are no regular hours for work. It is all hours.

Housekeeping receives less appreciation for what it means to society than any other service. Whoever heard of resolutions of appreciation or compliment passed by any organization? It is taken for granted that women were born to do this universal drudgery without thanks—and they do; but they deserve more thanks than those who fly high and far in the air. The sweetest and most useful character on earth is a patient Christian housekeeper. Her name may not be mentioned on the front page of the press, but she is heard in the voice of happy children, the strength of manhood, the beauty of girlhood, and the flowers that bloom around the house in which she prays, sings and toils. "Her children rise up and call her blessed."

After all, housekeeping is the most satisfactory service of woman, because a good woman loves a good home and loves to do her best for others.

W. W. STALEY.

ELON LETTER.

The Elon College commencement is now a thing of history. It has been fully reported in THE CHRISTIAN SUN and in the secular press. The sermon by Dr. Jason Noble Pierce, the alumni oration by Mrs. H. P. Powell, and the literary address by Governor McLean were utterances of a high order, and great audiences welcomed each of these speakers. It was significant that the largest attendance so far recorded at any commencement graced and dignified the commencement just closed.

The senior class numbered fifty-five, and represents the various walks of life through the life choices of its members. Thirty will enter the profession of teaching, six the ministry, and the others will be scattered in the professions of medicine, dentistry, law, engineering and business.

Elon, therefore, continues to send the great majority of her graduates into teaching and the ministry, the so-called non-gainful Christian callings. It is a matter of real gratitude on the part of the college that all fifty-five members of the class were active Church members, except one.

Since the commencement, the professors have made their plans for research and study, or else teaching in the summer schools of other institutions and within the next week or ten days most of them will have gone to the places selected for these purposes.

A year ago the board of trustees granted me opportunity to spend six weeks in Columbia University, and this year they have granted me a similar privilege, and I am hoping to spend the time in Chicago.

The privilege that the trustees granted me last year prevented my being present at the Summer School, and again this year I must resign from the faculty of the Summer School in order to accept the gracious opportunity offered by the board of trustees.

The members of the faculty, too, deeply regret that they are unable to be present at and take part in the Summer School. One of the great gains for the college through the Summer School should be the contacts of the members of the faculty with those who come for the Summer School. It is a source of great sorrow to them and to me that we are unable to share in this opportunity of service for the future leadership of our local Churches.

The president's report will be printed in next issue of THE SUN and indicates that the college closed a successful year in view of the raising of the Southern Christian Convention fund. There was no deficit in the current fund account, and the business manager reported that he had been able to pay $13,291.11 on the indebtedness of the college during the past year.

It was voted unanimously by the board of trustees, acting upon a telegram received from President Keller of the Atlanta Theological Seminary while the board was in session, to appoint a committee consisting of Bro. D. R. Fonville, Rev. S. C. Harrell and Dr. J. O. Atkinson, with the president, to work out the details of affiliation with the seminary, so that it may move here in September, 1929, submitting their report for approval to the February session of the board of trustees and the Executive Committee of the Convention.

W. A. HARPER.

ELON COLLEGE COMMENCEMENT.

"World Citizenship" was the subject of the address of Mrs. Eunice Rich Powell, Murphy, N. C., class of '22, alumni speaker on Monday evening of the Elon College commencement program. Following this address the general alumni association held its annual banquet in the college dining-hall to close the activities of the second day of the final exercises, which was given over very largely to the alumni for the day. The general alumni business session was held in the afternoon and a special banquet of the class of '18 was held at 6 o'clock. The commencement will close Tuesday morning with the literary address by Governor Angus W. McLean at 10:30, and the awarding of degrees to the fifty-five members of the senior class.

Speaking of her alma mater, Mrs. Powell said: "For thirty-nine years there have gone from the doors of this institution thousands of men and women who have served to drive back the darkness of ignorance, to administer justice to humanity, to relieve its economic and social distresses, to heal the bodies of its sick and afflicted, and to administer comfort and hope to troubled souls. Time would not permit to call the service roll of this institution, but as one thinks it over there comes a rather comfortable feeling that there is no reason for any of us apologizing for the past of our alma mater. Born in poverty and struggling through youth against great odds, it has, nevertheless, rendered the greatest service to the youth of the State. But we cannot live in the past. Dreaming of by-gone days and past glory can do little more than stimulate us to carry forward the work that has come to our hands."

Mrs. Powell declared that we are not citizens of yesterday, but that the problems of today which are ours have their setting in world situations, and that the demands of the world are far more challenging for the youth of today. She deplored the wretched working conditions of some classes of the laborers, stating that industry, in many cases, is dehumanizing its workers, took a fling at the oil scandals and politics, and dwelt on the increase of the crime wave, the divorce problem and the movies, as well as mentioning several other items she considered as social problems the youth of today had to deal with in their careers.

"In the face of such grave social problems what needs to be done?" she asked. "Where can one take hold? What can an individual or institution do about it? The strange fact is that almost universally people assume that this is a problem for the Church alone. It is a problem for the Church, of course, and a serious one. But it is a problem for every decent man and woman, for every one who hopes to have a home, to be a good citizen of the community. Above all, it is a problem for every educated man and woman whose sacred business it is, in return for the priceless boon of education, to give his best thought and service to the outworking of all that makes for the higher life of humanity.

"For those of us who assume the grave responsibilities confronting us as world-minded citizens, the supreme need is a religion strong enough to empower us to live cheerfully and successfully a godly life amid modern conditions. We are gaining power and knowledge with amazing rapidity. The serious question is whether we have character, grace, soul strength to make us masters of the giant forces that stand ready either to serve or to destroy us. This is the burden I would lay upon your souls, the vision I would set before your eyes. For then we shall not only honor our college and justify our position as educated men and women; we shall also gain the approval of God the Father and win that noblest of all honors, that

of being counted worthy to stand before the Son of man."

The class-day program in the morning consisted of a welcome address by Paul McNeill, president of the class; the class history, by Nannie J. D. Graham; the class poem, by Graham Rowland; the class prophecy, by Frances Turner; the last will and testament, by Hannah Newman; the delivery of trophies, by Frances Sterrett; the delivery of the mantle, by J. P. McNeill, and the acceptance of the senior mantle on behalf of the junior class by R. E. Sims.

In the afternoon the junior class representatives, chosen from the members of the four literary societies of the college, spoke in competition for the Stanford orator's medal, given by Col. S. L. Adams, of South Boston, Va., for the best oration by a young man, and the Moffit essayist's medal, given by Dr. E. L. Moffitt, of Asheboro, for the best essay by a young woman. Special music was furnished for this program by David Brown Harrell, Miss Mabel Alexander and Miss Ella Keyser.

"I come to you, my young friends, not to speak as one having authority, but, as best I can, to point you to the way of truth as I see it, in the light of my own experience and observation," said Governor Angus W. McLean of North Carolina, speaking to the graduating class of Elon College at the closing exercise of the thirty-eighth annual commencement Wednesday morning.

"If I have any message to leave with you today," he said, "it is to say that the only real panacea for the ills which afflict mankind in his individual, national and international relations is the philosophy of true religion. We have tried utilitarianism and found nothing but failure and vexation of spirit. Now, what is this moral law to which I refer as being the core of all true education? It consists of those concrete precepts of morality which have gleaned from the Bible. We find them running through the Ten Commandments in fundamental form; we find them interpreted by the Master and applied to the every-day life of mankind in the Sermon on the Mount.

We live in a time when many who regard themselves as super-intellectuals decry the very Word of God itself, and when it appears that an organized effort is being made to tear down religion and trample in the dust some of the sacred principles for which it stands and without which this world would be a hopeless place. I say without hesitation that there is no effective substitute for religious training.

"Throughout my life, and especially since becoming Governor, I have been impressed with the futility of human laws to control the ugly passions of mankind. Even though our laws are based upon the Ten Commandments, the great magna charta of humanity, and tempered with the precepts of the Sermon on the Mount, they are impotent without a knowledge of and faith in the Supreme Lawgiver.

"To be a good citizen, one must obey the laws because he does not wish to bring reproach upon his own good name and that of his community, and not simply avoid punishment. If this attitude were universal there would be no need for our jails or other penal institutions which are maintained at great expense to the law-abiding element.

Most of you are North Carolinians. You come from homes located in a State that has made a greater ratio of progress during the past few years than any other Commonwealth in the republic. We all rejoice at North Carolina's achievements. We take pride in its schools, its good roads, its institutions for the care of the unfortunate, its industrial development; but we must not lose sight of the fact that our moral and religious foundation must be sure. If we do, our material advancement will prove a curse instead of a blessing. When we become a self-sufficient people we will have lost our real power, for self-sufficiency breeds arrogance, and arrogance is an undermining rather than a constructive force.

"North Carolina's wealth and natural resources, important though they are, do not constitute our real greatness. That lies in the fact that we have been a God-fearing people and have laid a spiritual foundation upon which our material achievements have been built as a super-structure. Our progress has been slow at times. Discouragements have been numerous. We have passed through crises that all but crushed us; yet, withal, we have kept our vision clear and have looked beyond man-made institutions to the source of power.

"Let us not depart from the Bible and its teaching," concluded Governor McLean; "it is the all-important Book. For its preservation, men have suffered and died. Opponents of the spiritual realm have sought to destroy it, but without success. It has been handed down pure and spotless—and triumphant. Let us reverence it more, study it more, apply its precepts to a greater extent, for by so doing we may not only become better men and women ourselves, but lift the world to higher levels of usefulness and help to usher in an era of universal brotherhood based on principles of truth, mercy and justice."

Following the address of Governor McLean, fifty-three bcahelor's degrees and seven diplomas and certificates in the special departmental work of the college were awarded by President W. A. Harper as follows:

Bachelor of arts: Suemall Alcon, Reidsville, N. C.; F. H. Alexander, Elon College, N. C.; H. S. Alexander, Burlington, N. C.; Mabel E. Alexander, Elon College, N. C.; Harold L. Barney, Elon College, N. C.; Ruby M. Braxton, Saxapahaw, N. C.; R. E. Brittle, Dendron, Va.; M. Esther Brookshire, Randleman, N. C.; J. V. Burgess, Burlington, N. C.; Julia Lois Clam, Lantz Mills, Va.; C. J. Crutchfield, Moncure, N. C.; T. S. Crutchfield, Moncure, N. C.; Lucy Dick, McLeansville; Susie E. Elder, Columbus, Ga.; Joe French, Wedowee, Ala.; Nannie J. D. Graham, Burlington, N. C.; D. B. Harrell, Suffolk, Va.; Myrtle Holt, Graham, N. C.; Paul G. Hook, Winchester, Va.; A. J. Hornaday, Elon College, N. C.; G. S. Hunt, Wadley, Ala.; N. M. Isley, Burlington, N. C.; Minnie Johnston, Elon College, N. C.; C. Estello Kelly, Sanford, N. C.; Rosebud Kimball, Manson, N. C.; Ruth H. Kimball, Manson, N. C.; P. G. Kinney, Burlington, N. C.; D. R. Mast, Rufus, N. C.; Norma E. Matlock, Elon College, N. C.; Mabel Michael, Brown Summit, N .C.; Margaret Moffitt, Asheboro, N C.; E. W. McCauley, Union Ridge, N. C.; J. P. McNeill, Nederland, Texas; L. V. McPherson, Burlington, N. C.; H. C. Newman, Virgilina, Va.; Rosa Paschall, Kittrell, N. C.; C. E. Powell, Warren Plains, N. C.; F. E. Rawles, Suffolk, Va.; A. G. Rowland, Greensboro, N. C.; J. D. Shaw, Lumber Bridge, N. C.; C. H. Slaughter, Burlington, N. C.; M. T. Sorrell, Elon College, N. C.; C. C. Thompson, Jr., Graham, N. C.; Frances Turner, Reidsville, N. C.; J. B. Utley, Moncure, N. C.; G. H. Veazey, Elon College, N. C.; C. J. Velie, Elon College, N. C.; J. R. Walker, Burlington, N. C.; P. C. Walker, Greensboro, N. C.; J. E. Watts, Peachland, N. C.; J. V. Womble, Moncure, N. C.

Bachelor of philosophy: Frances G. Sterrett, Niagara Falls, N. Y.

Diploma in expression, E. Fern Lasley, Burlington, N. C.; diploma in fine arts, Suemall Alcon, Reidsville, N. C., and Placyde A. Thompson, Durham, N. C.; diploma in piano, D. B. Harrell, Suffolk, Va., and Mabel E. Alexander, Elon College, N. C.: diploma in physical education, Nannie J. D. Graham, Burlington, N. C.; certificate in physical education, N. Myrtle Isley, Burlington, N. C.

Dr. J. Edward Kirbye, United Church, Raleigh, then presented a Bible, the gift of the college, to each member of the graduating class, to the president of the class, stating the individual Bible for each member would be handed out at the president's office following the exercises. Dr. W. W. Staley, ex-president of the college, assisted in the morning program, as did also Dr. E. L. Moffitt, a former president. The exercises included announcements of honors as follows:

The honorary degree of doctor of divinity on Rev. Nils John Waldorf, Orlando, Fla., and the doctor of laws degree on Judge J. F. West, of the Supreme Court of Appeals of Virginia. All other honors were announced as follows: Mr. Harold L. Barney, Elon College, N. C., was the valedictorian of the class of 1928; Miss Minnie Johnston, Elon College, N. C., saluditorian; Mr. G. H. Robertson, winner of the Stanford's orator's medal, and Miss Alma Rountree, Norfolk, Va., winner of the Moffitt essayist medal.

BETHLEHEM SUMMER CONFERENCE.

Dear Brother Editor:

Please announce through THE CHRISTIAN SUN that we are anxious for all ministers and Sunday School and Christian Endeavor workers of our Church in both Georgia and Alabama, and also a hearty welcome is extended to all Christian workers, regardless of denominational preference, to be with us at our Summer School of Christian Education at Bethlehem College, beginning July 1st and extending to July 7th. We have an able faculty and an ideal place for a great meeting. Brother pastor, make your arrangements to come. Bring more Sunday School and Christian Endeavor workers from all your Churches, who are to be leaders. My heart goes up to God for this session. More depends on the approaching meeting than on any previous one.

I am making a special effort to get our Congregational brethren of both States to represent themselves with us in the summer school. Every preacher and Sunday School teacher, as well as all other Church workers are nivited to attend and get the benefit of the school.

Just think what a time we can have if all our pastors and preachers, Sunday School superintendents and teachers, and then a representation of our young people from each Church would come together for one solid week to think and play and pray. The Holy Ghost would fill the place, and in addition thereto a fine representation coming from our Congregational brotherhood would give us just such a boost as we pastors will need for our approaching revival season. Will you come, brethren? Will you ask your congregations to come? For the sake of the good Father do.

G. D. HUNT.

Chief Ahpeahtone, a Kiowa Indian, in a recent appeal to the Secretary of the Interior, in view of the extension of the trust period for the Kiowa, Comanche and Apache tribes, said: "When the present trust period expires, it is my wish that you and the other representatives who look after the welfare of the Indians be extremely careful to see that more extension be granted mainly for the benefit of the younger generation. I believe the time has not come for the government to relinquish its hold on the property of the Indian for his benefit. I know that at the present time numerous persons are awaiting the end of the trust period. They think it is going to be one of the greatest boons. I see it as the beginning of the end for my people. I predict it will take fifty years more before the good government can safely relinquish their hold."—*Missions.*

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

ADVENTISTS AND FOREIGN WORK.

We believe as a denomination in active foreign missionary work. A home and foreign missionary Church is a growing Church. We keep our home missionary spirit burning by giving to foreign missions. All the great prophets of Bible times were home and foreign missionaries. Likewise, the apostles in their days of endeavor to save souls.

Coming down to our day we find a host of godly men of different denominations devoting their whole lifetime to foreign missionary work, such as David Livingston in Africa, Carey in India, Morrison in China, Paton in the South Seas, etc. No power on earth can withstand a missionary Church. A handful of earnest Christian men and women laid the pagan Roman empire in the dust after 300 years of opposition and periodical persecutions. Any Church ceasing to do home and foreign missionary work will soon die and cease to exist.

As a denomination, we are humbly carrying out the Master's command to go into all the world and preach the cross of Christ for the salvation of those who know not the way of salvation. Our membership in the United States is about 120,000; in all the world, 275,000. We sent out to foreign fields during the years 1902-1927 2,330 missionaries, exclusive of children. In 1926 we sent out 216; in 1927, 184 missionaries. Our workers preach in over 200 languages and we publish our literature in 131 tongues and dialects.

During the past three years we appropriated for foreign missions the sum of $12,429,374.78, which includes the whole membership. We raised during the year 1927 the sum of $4,215,699.01 for the missions, which of course is part of the twelve millions.

There is no better plan than God's plan to raise money and that is the paying of tithes and offerings. Last year in the United States alone the total income in tithes from institutional earnings and individuals was over $4,000,000. The total foreign offerings for the year, exclusive of home work, was $2,726,000, which was given in one year by 120,000 people.

Sincerely yours,
N. J. Waldorf.

SUNDAY SCHOOL MISSIONARY OFFERINGS
FOR WEEK ENDING JUNE 9, 1928.

Franklin, Youngsville, N. C.	$	4.00
Oak Level, Youngsville, N. V.		1.39
Wakefield, Va.		3.75
Palm Street, Greensboro, N. C.		5.00
North Highlands, Columbus, Ga.		1.05
Holy Neck, Holland, Va.		8.00
Wake Chapel, Fuquay Springs, N. C.		6.64
Parks Cross Roads, Ramseur, N. C.		2.15
Bethlehem, Timberville, Va.		3.56
Shiloh, Ramseur, N. C.		1.00
First Christian, Greensboro, N. C.		12.25
First Christian, Portsmouth, Va.		9.74
Sanford, N. C.		3.18
Liberty, N. C.		1.50
South Norfolk, Va.		7.91
Suffolk, Va.		12.50
Linville, Va.		3.79
Total	$	87.41

SPECIALS.

Miss Peggy Sue Jones, Reidsville, N. C.	$	5.00
T. J. Holland, Ambrose, Ga.		5.00
J. K. Eppard, Stanley, Va.		5.00
Albert Godley, Tenafly, N. J.		4.00
Total	$	19.00

CHURCH COLLECTIONS.

Zion, Western N. C. Con.	$	32.41
Lebanon, Eastern N. C. Con.		9.15
Pleasant Union, Western N. C. Con.		4.32
Winchester, Va.		19.04
Liberty, Nathalie, Va.		9.65
Elm Avenue, Portsmouth, Va.		53.75
Ether, N. C.		10.00
Bethlehem, Suffolk, Va (add.)		1.00
Beulah, Eastern N. C. Con.		10.79
Newport, Valley of Va. Con.		18.25
Leaksville, Valley of Va. Con.		40.75
Mayland, Valley of Va. Con.		4.55
Concord, Valley of Va. Con.		7.05
Bethlehem, Valley of Va. Con.		10.73
Timber Ridge, Valley of Va. Con.		16.25
Total	$	247.69
Total previously acknowledged		2,876.28
Total to date		$3,123.97

SUMMARY.

Sunday School regular	$	87.41
Specials		19.00
Church collections		247.69
Woman's Board		4,593.15
Total		$4,947.25

J. O. Atkinson,
Secretary.

YOUNG PEOPLE'S RALLY.

The second annual congress of the young people of Eastern Virginia Conference will be held at Oakland Christian Church, Dr. I. W. Johnson, pastor, on June 15, 1928, beginning at 10:30 A. M. and ending at 9 P. M. The program follows:

Morning Session.

"Youth and the Church."

10:30. Call to order by President Ray E. Reid.
Devotional Singing, Conducted by W. H. Baker.

10:45. Devotional Services, Conducted by Rev. L. E. Huber.

11:00. Appointment of Committees and Announcements by the President.

11:10. Address—"Youth and the Church," by Miss Pattie Coghill.

11:30. General Discussion:
"What I Think of the Minister's Task."
"The Kind of Man I Wish My Pastor to Be."
"The Kind of Church I Want."
"The Kind of Religion I Want."
"What I Think of the Sunday School."
"What I Think of Young People's Organizations."
"Why I Go to Church."
"Why I Give Money to the Church."
"How Can I Help Enlist Others?"

1:00. Adjournment for Lunch.

Afternoon Session.

"Youth and Christ."

2:00. Devotional Singing, Conducted by W. H. Baker.

2:15. Devotional Service, Conducted by Rev. J. W. Fix.

2:30. Address—"Call of Christ to Young People," by Dr. L. E. Smith.

2:55. General Discussion:
"What are the Fruits of a Christian?"
"What of Sacrifice in Christian Living?"
"Can One Tell a Christian from a Non-Christian?"
"What Young Christians have Done for Christ."

3:30. Business Session:
Report of Committees.
Miscellaneous Business.

4:30. Adjournment.

Evening Session.

"Youth and Life Service."

6:30. Vesper Services on the Lawn, led by Rev. F. C. Lester.

7:15. Problem Period and Open Discussion of Problems.

7:50. Address—"Youth and Life Service," by Rev. H. S. Hardcastle.

8:15. Consecration Service, led by Rev. J. F. Morgan.

9:00. Benediction.

ELON SUMMER SCHOOL NOTES.

Please let us know if you plan to attend the Elon Young People's School, June 23rd to 30th. We are expecting such a large attendance this year that it is almost necessary for us to know ahead how many to expect in order to arrange for rooms in the college dormitories.

Rev. H. S. Hardcastle says in a recent letter: "Our Workers' Council voted to pay half expenses for at least ten representatives to the Young People's Summer School, and I believe we are going to have at least ten present when the school opens."

From Rev. O. D. Poythress, South Norfolk, Va., June 5th: "We are planning now to carry at least ten young people from our Church."

Remember the ten from Greensboro Church? Remember the three organizations of the Henderson Church, each sending a representative? Rev. John G. Truitt says there will be several from First Church, Norfolk. It is not an easy matter to interest a large group of people in a Church to come to such a conference.

Pressley Ingram, Birmingham, Ala., plans to stop by Elon for the Summer School on his way back from Washington, D. C. He writes: "I can hardly wait now for June 23rd to get here. I regret very much that I cannot attend Bethlehem, too, but it is impossible for me to get away from my job at that time of the month."

Prof. C. James Velie, of the college music department, will be organist for the Summer School and will have charge of the music. He will give an organ recital also. It will be a delight to all attending to hear him and we are very fortunate in having him with us.

Mr. Hermon Eldredge, Dayton, Ohio, field secretary of the Department of Christian Education of our Church, will be at Elon and teach two courses—"The Story of the Bible" and "Young People's Division Organization and Administration."

Frank J. Alston, of Pittsburgh, Pa., will have charge of recreation. He is coming all the way from Pittsburgh to be there for the week and will return at the close of the school. He finished at Elon in the class of 1925 and was one of the outstanding athletes while there. Since graduating he has been coaching in high school.

Pattie L. Coghill.

ALTERING ATTITUDES.

(Continued from Page 5.)

institutions and organizations that minister to man's life. Herein is a fruitful field of study, with much profit and understanding of human progress. For our purpose at this time, it is only necessary to say that in the beginning man conceived of his relationship to his brotherman in terms of vengeance. If his brotherman had done him an injury, it was his privilege to do him a greater injury. The times were terrible in those days for humanity, and in that era of beastly struggle the wonder is that human life was able

to survive at all. Later we find the law-giver with his demand for justice in social relationships, and then as the heart of man was touched by human weakness and frailty, there arose the prophet with his plea for mercy as tempering justice. Finally there appeared the Master Teacher, the God-like Christ, who taught love as the fulfillment of the ideals of men's relationships to one another, love grounded in forgiveness and expressing itself in sacrifice. It was not enough for him to forgive a man once or even seven times, but an unlimited number of times. It was not enough for Him to do unto others as he would that they should do unto him, nor to love one's neighbor as one's self. He could be satisfied only through the complete giving and sacrifice of Himself in love for His fellows. That is the hopeful, prophetic transformation in social relationship toward which the human race must ever look with wistful expectation and in the realization of that ideal the kingdom of God will have become real and actual in the world.

III. *God.*

Men's conception of God has conditioned their concept of man and expressed itself in the institutions and civilizations of life. The most determinative force in individual and in social living is the view that men entertain as to God. When man conceived of Him as bent on vengeance, they themselves practiced vengeance with reference to one another and the institutions of their life were organized in the same terms. When they later conceived of Him as just and impartial, they themselves desired to be just to one another and their institutions reflected that aspiration. When they later conceived of Him as merciful, they themselves became charitable and brotherly in their attitudes toward one another and expressed this brotherliness and fraternal spirit in the organized insittutions of their life. In our day when men conceive of God as Christ-like, as loving in His attitudes toward His spiritual offspring, as anxiously concerned for the growth and development and happiness of their life, we find ourselves anxious likewise to express this same affection in our relationships with our brothermen and to organize it into the institutions that minister to our life. We cannot conceive that there should be any finer revelation of God than that which we have in Jesus Christ, but we do recognize that the Holy Spirit is able to interpret to us in a larger way from day to day the meaning, the inner meaning of this concept of God, and we believe, too, that the Holy Spirit is leading us constantly into more becoming applications of this concept of life as expressed by God's attitude toward men in our personal and institutional life.

Conclusion.

Our brief survey of the changes in the relationships of human living has, I am sure, convinced you that progress has ensued as the by-product of these changes. Your four years in college will be properly pronounced as successful if in the years that lie ahead, your attitudes that have been altered shall bring forth wholesome changes in the relationships of life, particularly as they relate to the institutions that serve humanity, to man and to God. In Revelation we find Christ represented as saying, "Behold, I make all things new." What finer motto could we adopt for the years of activity in the service of men and of God which I trust lie out before such of us than this prophetic utterance of the Seer! It is the attitude toward life and its problems that really determines the quality of a man's achievement. This outcome in practical living is the direct consequence of attitudes functioning as motives in the individual's creed or philosophy of life. The altering of life's attitudes through the educational process is the crowning glory of our educational system. Only as these altered attitudes become our motivating ideals in practical experience can we hope to see the looked-for progress of the human race in the realization of its noblest and most cherished aspirations.

We have made marvelous progress as a race in life's relationships, but our highest hopes are yet unrealized. They are in the realm of the ideal. Through altered attitudes we are privileged to make new conquests in the actualization of these ideals. One of these days the human race will have in its experience arrived at that ideal situation in which these relationships as expressed in institutions, in human fellowship and in spiritual aspiration will be amply realized in a perfect world, a world which men now call idealistically the kingdom of God.

PROGRAM OF THE YOUNG PEOPLE'S SUMMER SCHOOL, TO BE HELD AT ELON COLLEGE, N. C., JUNE 23-30, 1928.

Saturday, June 23rd—Opening Day.

3:00. Registration and Reception.
5:50. Fellowship Supper.
7:00. Vesper Service on Campus, Mr. Hardcastle in charge.
8:00. Opening Meeting in Chapel—Announcements. "What Are We Here For?" Dr. Rowland in charge.
9:30. Sing—Good-Night.
10:30. Taps.

Sunday—Worship and Fellowship.

Morning.

Special Class for Young People—Dr. W. A. Harper, Teacher.
Church Services—Dr. W. Knighton Bloom.

Afternoon.

4:00. Outdoor Meeting—Mr. Hermon Eldredge in charge.
5:30. Supper.
7:00. Christian Endeavor Meeting—V. M. Mulholland, Leader.
8:00. Church Services—Dr. C. H. Rowland.

Monday Through Friday.

6:45. Rising Bell.
7:15. Breakfast.
7:45. Clean-Up.
8:15. Morning Watch—Conducted Individually.
8:45. First Class period:
1. "The Story of the Bible"—Mr. Hermon Eldredge.
2. "The Bible and Missions"—Dr. W. P. Minton.

9:30. Second Class Period—Credit Courses:
1. "Young People's Division Organization and Administration"—Mr. Hermon Eldredge.
2. Children's Division, "Materials and Methods"—Mrs. J. W. Fix.
3. "Youth and Worship"—Rev. H. S. Hardcastle.
4. "Youth and Recreational Leadership"—Miss Essie Cotten.

10:25. Assembly—Surprises.
10:45. Third Class Period:
1. "Missionary Methods for Young People"—Dr. W. P. Minton.
2. "The Story of the Christian Church"—Dr W. A. Harper.

11:35. Fourth Class Period—Repeat Credit Courses.
12:30. Dinner.
1:30. Rest and Study.
3:00. Recreation (in charge of Class in Recreation).
6:00. Supper.
7:00. Vesper Services (in charge of Class in Youth and Worship).
8:00. Evening Program (vary).
9:00. Sings, Stunts, Games, etc.
10:30. Taps.

C. H. ROWLAND, President.
PATTIE COGHILL, Secretary.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

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"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XIII—June 24, 1928.

Education for Christian Life and Service.

Lesson: James 3:13-18; 1 Peter 5:5-11.

Devotional Reading: Psa. 119:33-40.

Golden Text: *"Study to show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth."* 2 Tim. 2:15.

Jesus said, "Ye must be born again." One of the weaknesses in present-day religion is the subtle danger of substituting something for that vital experience of God in the human soul which is indeed being born again. This new birth may be mysterious, and some people may think it is old-fashioned, but it is absolutely just the same. And as Henry Drummond so interestingly demonstrates in his book, "Natural Law in the Spiritual World," it is not such a far-fetched thing after all. Leaders in Christian education must begin at the beginning; that is, they must recognize that the starting point and the goal of Christian education is that men and women, boys and girls, may come to know God in a personal, transforming way, whom to know is life eternal.

It must be kept in mind, however, that the same Jesus who emphasized the necessity of being born again emphasized just as strongly the fact that after one is born again he must grow in grace. The new birth was not the stopping-place at all; it is the starting-place. The full-grown measure of the stature of the fullness of Christ is the goal of the Christian life. Another weakness of the present-day religious forces is the tendency on the part of so many to emphasize the fact that evangelism is the whole of the gospel. They lose sight of the fact that evangelism is only one side of the gospel. We must have evangelism through education, and must have education in evangelism. In other words, as the lesson title suggests, there must be education both for Christian life and for Christian service.

Education for Christian Life.

Christianity is, first of all, a way of life. It is more than that, it is Jesus' way of life. Creeds may have a place in Christianity, but they are means to an end, not ends in themselves. The supreme thing is not what a man thinks, but the kind of man he is. Character is the thing that counts. A Christian is under obligation to keep out of his life everything that weakens or mars character. He is to develop the qualities that are Christ-like. He is to cherish the ideals and attitudes that are Christian. Children and young people must be educated for the Christian life. They must have presented to them in precept and in example what it means to be a Christian; they must be trained in Christian living; they must be challenged by Christian ideals and attitudes. The task of Christian education in our day is surpassingly great and difficult.

Education for Christian Service.

One of the most desirable things in the sphere of Christian ideals and practices is that Christians shall be trained for service and inspired to render service. There are many, many Christians who are good, but they are not particularly good for anything. They have neither seen the relationship between service and a vital Christian life, nor have they felt the impulse to service. In many other cases, those who have felt the call to service have not been trained for service. The unfortunate thing is that so many people think of service in terms of the so-called big thnigs, or in terms of certain positions or places. Now, fundamentally, service is not so much a matter of place or position, but of spirit. One of the immortal incidents of service was the humble act which Jesus performed when He washed the disciples' feet. He who really purposes to be of service can find countless opportunities for service. Our Sunday Schools and other agencies of Christian education must emphasize insistently and persistently the fact that the spirit of service is one of the fundamental qualities of the Christian life. They must interpret life as a stewardship which can be accounted for only as it is given in service. They must not only show that there are certain spheres of life which might be called "life service," but that all of life is really "life service." They must furnish the inspiration and impulse that prompts young people to give themselves in service to others. A bigger day in the things of the kingdom of God will dawn when the Church of Christ has a new baptism of the spirit of service which is the spirit of Christ.

CHRISTIAN ENDEAVOR.

Sunday, June 24, 1928.

Topic: "Missionary Possibilities in Recreation at Home and Abroad."—1 Cor. 9:23-27. (Missionary meeting.)

Some Bible Hints.

If playing with people would have helped to win them to Christ, Paul would have played with them for the sake of closer contacts (v. 23).

Recreation has educational value: it teaches us to be good winners or losers, to strive hard and try again (v. 24).

Games enforce the need of self-control and training. If this is needed to win an earthly prize, how much more to win a heavenly? (v. 25.)

If recreation helps to teach people to "master the body," it has taken them a long way toward teaching them to master also the soul (v. 27).

Suggestive Thoughts.

In missionary lands recreation may supply a point of contact. To be interested in the native games and play them wins entrance to hearts and homes.

Games establish friendship. We can do little with people who do not trust us. To win them on a lower level leads to winning them to a higher.

The missionary is interested in health, and when he can show how proper play makes strong bodies, people will attend to him. They gain respect.

There is a lot of religion in recreation. To teach young people to obey the rules and play fair is one way of teaching them the Golden Rule. It opens the door to higher teaching.

A Few Illustrations.

Recreation helps to break down caste. To see young men of different castes playing some American game shocks some people into asking the reason why.

In home missions, sometimes a tennis court opens up the way for a Church. People will play and, playing, lose their prejudice against missions.

The home missionary may take the lead in arranging organized play for children in the community. It is needed in the country as well as in the city. The Endeavorers will help him to supervise the play.

In Japan, baseball is played with the same enthusiasm that we see in America. The missionaries may use it as a means of teaching principles of sportsmanship.

To Think About.

What do we know about the games of other lands?

What possible uses can a missionary make of golf?

Is a missionary's time given to play wasted? Why?

DAILY VACATION BIBLE SCHOOL.

For five successive years our little country Sunday School has had a daily vacation Bible school and we hope to continue having them. We really do not feel that we can afford to let even one summer go by without our school.

Children attending an average country Sunday School every Sunday for one year get only twenty-six hours of religious education that is really suitable for them, because in a one-room Church the half-hour lesson period is all the time that can be devoted to them alone.

Now, if they attend a daily vacation Bible school of two weeks they get from twenty-five to thirty hours (two and one-half to three hours each morning of the ten days) and the time can be used to so much better advantage than in the Sunday School.

Children are active. They want to do things themselves. In the daily vacation Bible school, besides the lesson stories, there are worship periods in which the children sing, pray, recite Scripture and make an offering; there is handwork, written work, supervised play, as well as mission teaching, health and habit stories, etc.

In such a school, the children are taught to make the truths learned a part of their every-day life and are given opportunity to practice them.

For instance, we have each morning a period for lunch and always return thanks before eating. One mother, in whose home this was not practiced, told me that after her children attended our school they insisted upon doing it at home. We are reminded that "A little child shall lead them," and we see what important lessons can be taught those little things.

If you have never had a daily vacation Bible school, get busy and plan one for this summer. The expense is not large, and if you have a few people who are willing to give a little of their time to this work, I am sure you can have a good school.

Mrs. R. C. Myers.

The above article on the daily vacation Bible school, written by Mrs. R. C. Myers, a busy mother, is about the Bethlehem School, in the Valley of Virginia Conference. Mrs. Myers has done such fine work there. Daily vacation Bible schools are fine for rural, town and city Churches. Would you like to have a "helper" in putting in such a school in your Church? Write us and we will arrange for you to have some one come for a week for entertainment and a free-will offering toward expenses; also write us for textbook suggestions.

Pattie L. Coghill, *Sec'y,*
Board of Christian Education.

BETHLEHEM SUMMER SCHOOL.

The School of Christian Education affords the people of Georgia and Alabama especially opportunities of which they have long dreamed but until a few summers ago had never realized. Yet the majority of the Church people act indifferently toward these opportunities.

The young people of today are the leaders of tomorrow. The best leaders are the trained ones, and there is no better place for this training than the Summer School of Christian Education at Bethlehem. The best-trained and experienced leaders will be there to teach the young people in subjects of most importance and interest to them.

Not only the young people should take advantage of these opportunities, but the older people also. The ministers, Christian Endeavor societies and Sunday School leaders may be assured that they will leave Bethlehem's Summer School with many of their problems solved and as better leaders and workers than ever before.

Of course, training requires money, but the people of and near Wadley have carefully studied this problem and have made it possible for all who desire to attend.

It depends upon the people of the Conferences to make this the best summer school we have ever had at Bethlehem.

Wadley, Ala. TERESA CARTER.

A PERSONAL SACRIFICE.

Dear Bro. Atkinson:

I sent you a card hurriedly penned yesterday. Now this. The Lord bless you and all of our Christian Church people and wake us up to that duty of self-denial that a Christian people should make for the sake of the saving of souls. Out of the little I have, I send you check for $4.00. Only by much sacrifice (wearing second-hand clothing, etc.) can I do my part in helping to publish the much-needed "graded purity booklets," but I am impressed to say I will buy no more clothing of any kind and forego (many times) the luxuries of different kinds until the Lord shows me it is enough on my part toward keeping our foreign missionaries at their work. I have little to give. Each of many can do much more than I can. Bro. Barrett will go back to Porto Rico if our people catch the spirit of self-denial as they should and give two tithes and more if needed. I have given nearly three tithes—strange that many do not give the half of one tithe. All our missionaries and new ones should and could be sustained. The tobacco bill of many is no doubt two to five times or more than they give to help advance the kingdom of God and the saving of souls. What a shame on such! Yet some there are who are letting souls be lost rather than give up that gnawing habit. I believe we should speak out against this awful waste of money and destroyer of body. A noted—very eminent—surgeon has declared that nearly four-fifths of those who die of heart trouble die because of the use of tobacco. It shortens life in other ways also.

Let the Christians be aroused to decide whether their self-denial in different ways is sufficient to show that they love Christ and His Church more than they love themselves. God help us all to search and see. Now I am not writing for my glory. I do not feel to have my name mentioned in this. It's soul-saving that I wish, and also the honor of the best Church organization that we know of. We surely are not, as a whole body, worthy of honor for our giving. Our rule of faith and practice is the Bible. Through it God speaks. He says, "Cry aloud, spare not, show my people their transgressions. Many of them having long been robbing God." Urge that they repent, and for a time pray double. Even thus many can never make amends. By their fruits they are known.

God save the Church, help us to support more missionaries rather than less, and not ask the Congregational Church to take us in until we pay our dues to the Lord much more nearly in accord with what they do per capita. May our Father have mercy upon us and stir us up to duty.

A. GODLEY.

Tenafly, N. J.

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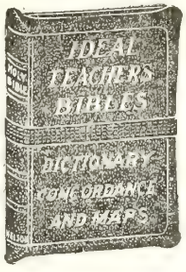

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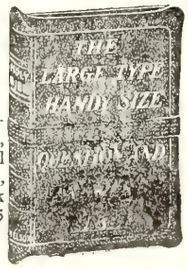

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

LOVING MEAN FOLKS.

"Zaccheus, make haste and come down for today; I must abide at thy house."—Luke 19:5.

Zaccheus was a tax-collector, a publican, extortioner, a reprobate, a scorner of religion, a social outcast. This is what the world saw in him.

Jesus saw a man who begun life with unselfish dreams, cherished highest ambitions, but whose every good intention had met with disappointment. He had fallen and been cuffed about until he was ashamed of his career. Jesus saw a man who had parted with religion because religion had parted with him, and he was galling under the yoke of his circumstances. He saw a man who longed for some one to take him by the hand and call him "Brother." Jesus saw a man in whom was the Father's image, so he went home with him and gave him the brother's hand.

The love of Jesus is as wide as human need—the greater the need the greater the love. This love extended to the whole man—body, mind and spirit. He lifted burdens, inspired hope and redeemed from sin. How much of His love do we bear in our hearts?

Prayer.—Dear Father, whatever there may be wrong about us, come and take away, as Thou didst Zaccheus. Whatever is good about us, O do see and love. Thou art the fountain of all fullness that never runs dry, and then fill us and make us Thy best. *Amen.*

TUESDAY.

HAPPY ALL THE TIME.

"For the joy set before Him He endured."—Heb. 12:2.

How to be happy in spite of everything—that is the question. Jesus was. If He was, can we? Why not? Well, it is pretty hard to be happy with a pain in the "tummy" all the time, or a pain anywhere else, for that matter. We have no record of Jesus ever having a pain or ever being sick, but He was as we are and a boy as boys are. He must have eaten some green apples or something—still He showed us how to be happy all the time, and it was this way: First, keep healthy; second, keep sinless; third, know you are right; fourth, cultivate many friends and be enemy to nobody; fifth, live for the common good of all those around you.

Jesus was sinless. He was tempted as we are, yet He refused to do wrong. The reality of sin is the most torment to a Christian's life. Jesus never suffered this. He suffered no anger; He had no jealousies; He had no unholy desires; He was never vexed with envy, never consumed with malice, never puffed up with pride, never shaken with fear, never sullied with a sinful thought, and therefore no remorse came into His life.

Jesus was always right. His meat and His drink was to do the will of His Father. There is nothing that brings more satisfaction than the feeling that after we have done what we could, "it is well with my soul."

Jesus made friends. There were homes He could go into and be treated as a member of the family. There were offices He visited where the man laid down his business to receive Him. There were travelers along the road who loved His conversation. There were comrades who loved the touch of His hand and the counsel of His great heart. Even in His darkest hours, angels talked with Him.

Beyond all wealth, honor, or even health, is the friendship of noble souls. To be one good, generous and true is to make them in the same way, and they make us what we are. Nothing can take away the joy of such a life. Jesus never did pass any one to whom He might render a service or speak a good word.

In following Him we can be like Paul: "Take pleasure in infirmities, reproaches, persecutions, distresses, for Christ's sake."

WEDNESDAY

KNOWING HOW TO DO THINGS.

"If ye know these things, blessed are ye if ye do them."—Jno. 13:17.

A young Bible worker was visiting in a home and called for the Bible. It was brought and handed to him. When he opened it, a pair of spectacles fell out. The lady exclaimed, "Well, well, well! there's my specks. They've been lost three years."

Suppose a lawyer never kept up with his law better than that. Suppose your physician never read medicine more than that. Can a Christian expect to be one without knowing the Christian book?

According to the number of Bibles printed and distributed every year, it must be that the world is seeing that the Bible is not an end in itself, but a way and a means whereby one learns living unto the best ends, and a way and means whereby one may enter into and contribute most to the common good of all. The Bible in the hands of the heathen has meant reducing of poverty, opening of night schools, hospitals, homes for poor, organization of institutes,, athletic fields, hygienic righteousness, pacifies labor, rectifies politics, reduces common evils, builds resistance to temptation, and establishes control of life. This is the way it defends itself in our lives. Omit the Bible from life and we undercut our greatest power.

Prayer.—Our Father, we confess our negligence and our habit of putting Thee off till another time. Forgive us and make us true blue. Make Thy word a delight to us and fill us with the pleasures of living richly. *Amen.*

THURSDAY.

THE CROSS AND LOVE.

"God commendeth His love toward us, in that . . . Christ died for us."—Rom. 5:8.

One who ideally embraces the spirit of God and Jesus the Son meets the daily problems, perplexities and miseries with a happy, at most, a cheerful face.

To say that "day unto day entereth speech and night unto night showeth knowledge," that "the firmament showeth His handiwork," that "all is ours" as an evidence of God's love, is not sufficient proof to the ordinary mind. We have such tremendous struggles for existence, or much fighting, so much pain, sorrow and bereavement, so much drought and flood, disaster and pestilence, it is hard to see the love of God and that the cross of Christ means anything.

It takes a lot of seeing things in the realities of every-day life to interpret God's love in adversities. For instance, is there love in the sacrifice of a doctor for a patient? Is there love in the giving of life to save a drowning man? Is there love in a woman who is hurled into a burning caldron because she stopped to help along a cripple when fleeing from the Boxers? Is there love in a father who gives his life-blood to save his child? Is there love in a mother who goes on the battlefield and nurses her wounded boy? Does this hold Thee?

Remember, "everything works together for good." God "doeth all things well." All things must come right, and if lives are lost and a country ruined because of faulty construction of a dam, the error of man, God cannot help it. The lesson He teaches: build the dam right. Disaster has accompanied every invention, but out of it has come the perfection of something. All life survives at the loss of another's blood. Because He loved as no man has known love, it could not be otherwise with Christ.

Prayer.—Our Father, as we contemplate Thy love we realize that but few of us love further than pity. Create within us desire for perfection in all things. Make us anxious to give happiness. Bring us to the depths of Christ's love for one another and for the world. *Amen.*

FRIDAY.

SIN AND THE LAW.

A man says, "I have sinned, but that's my business; I will quit when I am ready—as if to say, "I put the sting in my life; I will take it out when I please." Can you? Death defies you to do it. Death does. "There is a law which says if you sin you must die. That law must be satisfied. Until every penny's worth of it is paid I demand the law."

Sin is not what one does. It is something in his heart. Moses said, "It is a sin to commit adultery." Christ said, "If you look upon a woman to covet her sins." Therefore, because sin is a thing in the heart, it is a power which no man can wipe away with a resolution, a song, or a prayer. The heart must be changed.

"Thanks be to God who giveth us the victory through our Lord Jesus Christ." When Thou art before the throne of justice, Christ steps up and tells death, "You cannot have this man. I am the substitute. I have satisfied the law. I paid the price. Son, thy sins be forgiven thee."

"Jesus paid it all;
All to Him I owe.
Sin has lost its crimson stain;
He washed me white as snow."

Prayer.—God, Almighty Father, give us love and Jesus in our hearts to defy the law and which places our hope in Thee. We thank Thee that Thou hast not cut us down. Before the sun of another day is set, may we settle our souls in Thee and go forth free in His calling. *Amen.*

SATURDAY.

"The Sting of Death is Sin."—1 Cor. 15:56.

What would there have been if there had been no sin? What would life be if there were no sin? What would death be if there were no sin? If life would come as a picnic and death as a crown to a queen we all could wade it through. But somehow all of life and death has a sting from which we flinch. Do what we may, we can thrust no sword through life's ills and death's victories in a way to end it all. But we can pull the sting out. The sting is not that one has to suffer or that he has to die, but that he has sinned or that the world has sinned.

One has not taken the word as our guide. Another has loved pleasure and is drunk with its delights. Another debouches souls. Another pauperizes the poor and orphaned. Another is faithless in that which is good. Another dances with his own way. Then the pangs of death set in and the fountain of love is sealed up, the stream of forgiveness ceases to flow. Without the restraint of grace, it becomes worse, and thy cloud, once

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Our children in the new building are very happy now and are daily expressing their joy in song. Three friends sent us a check some time ago with which to buy a piano for the building, and it was delivered this week. A beautiful instrument, with an exceptionally sweet tone. In placing this instrument in this building makes its furnishings complete. Our friends have been real good to us and have responded beautifully to our needs. This splendid contribution will be a great blessing to the children and will in songs of praise lift them on higher ground. We pray for the Lord's richest blessings to rest upon our three friends who made the donation which will be a real blessing to us in our work here.

The Ladies' Aid Society of the Sarem Christian Church sent us a beautiful spread for an Easter present. It is one of the most beautiful spraeds we have received and showed a great deal of care in its making. It was very kind of the good women to remember us in such a beautiful way. We owe them an apology for not reporting before this date, but in our busy life each day we overlooked it. We beg your pardon and pray for forgiveness this time.

Mrs. Cary Welch, New Hill, N. C., sent us eight pieces of goods for blouses and dresses; Miss Nancy Branch, Garner, N. C., 1 pair black satin slippers; the Philathea Class of New Lebanon Church, dresses for Dahlia Ellis. For all these contributions we are very grateful indeed.

If your Sunday School is not giving a monthly offering toward the support of the Orphanage, won't you see to it that you begin now. Let every Sunday School have a part in this work of love and charity, and help to give the fatherless a chance in life.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 14, 1928.

Brought forward		$8,966.05
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Lebanon	$ 2.18	
Greensboro, First	12.25	
Reidsville	6.35	
		20.78
Eastern N. C. Conference:		
Plymouth	$ 3.25	
Wake Chapel	7.81	
		11.06
Western N. C. Conference:		
Pleasant Hill	$ 3.78	
Parks Cross Roads	2.67	
Pleasant Cross	1.05	
Liberty	1.60	
Ramseur	8.00	
High Point	4.57	
		21.67
Eastern Virginia Conference:		
South Norfolk	$ 7.91	
Suffolk	25.00	
Rosemont	16.10	
Oakland	5.00	
First, Portsmouth	13.28	
		67.29
Valley Virginia Conference:		
Leaksville	$ 3.66	
Mayland	1.04	
Wood's Chapel	1.00	
Bethlehem	2.44	
Dry Run	1.66	
		9.80
Georgia and Alabama Conference:		
Hill Side	$ 6.00	
Vanceville	1.00	
		7.00
Miami, Ohio, Conference:		
Greenville Sunday School		4.63
Special Offerings.		
R. B. Wicker, support of Edna	$15.00	
Mr. Roberts, support of children	40.00	
W. T. Dowd, support of children	40.00	
		95.00
Grand total		$9,203.28

PROGRAM OF BETHLEHEM SUMMER SCHOOL OF CHRISTIAN EDUCATION, WADLEY, ALA., JULY 1-7, 1928.

Sunday Morning.

Faculty in nearby Churches.

Sunday Evening.

First meeting of the Summer School. Union Services—Dr. C. H. Rowland, Speaker.

Monday through Friday.

CLASSES.

8:45. Morning Watch (Conducted Individually).
9:00. 1. Ministers—Dr. C. H. Rowland or Rev. F. C. Lester.
2. Others—"Teaching and Teachers," Pattie Coghill.
9:50. "Missions and the Bible," Dr. W. P. Minton.
10:40. "Stewardship," Rev. Edwin E. White.
11:30. "Missionary Principles and Methods," Dr. W. P. Minton.
12:30. Dinner.
2:00. Discussion Hour.
3:00. Recreation—Rev. J. H. Dollar in Charge.
6:00. Supper.
7:00. Vesper Services—Young People in Charge.

Evening Programs.

Sunday—Dr. C. H. Rowland.
Monday—Rev. Edwin E. White.
Tuesday—Dr. W. P. Minton.
Wednesday—Rev. Edwin E. White.
Thursday—Pageant, "Two Masters."

A daily vacation Bible School for the children will be conducted each day from 10 to 11:30.

PATTIE L. COGHILL, *Sec'y.*

(Continued from Page 12.)

as big only as a hand, now covers thy heavens and pours down a storm of retribution.

Pull out the sting! Take Jesus in thy life. "Whosoever believeth on Him shall not perish but have everlasting life."

Prayer.—Father, Thou that dwelleth in the heavens, our everlasting King, let not death intrude upon us in one ill-spent season. May every day find us in meditations high and life noble and true to Thy way. When we are called, may we bathe our souls in the dews of heavenly glory and dwell with Jesus forever. *Amen.*

SUNDAY.

THE BLUES.

"Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God.—Psa. 42:11.

Our feelings ebb and flow. Our hearts are sometimes warm and sometimes cold. We are sometimes brave and strong and then feeble and downcast. Streams are full in the rainy season and bare in the drought. We are the same way. Fine as long as there is plenty and joy, but awfully cast down when things go wrong and living is a dry place.

Why shoot ourselves? Turn to God. Hope in Him. He does not faint nor is He weary. He is an unfailing fountain. "Be not dismayed. God will take care of you." He will rise tomorrow as surely as the sun does. Turn to Him and Thy shadows will fall behind thee.

Prayer.—Our Father, we pray for succor to the God of our faith, that we may overcome our human frailties to grow blue and forget Thee. Turn us to the light. Keep our spirits so that we may sing all our days and the brightness of everlasting hope may shine along our parting all the while. *Amen.*

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Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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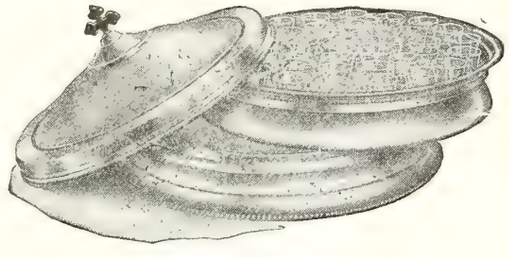
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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Tray No. 85—Interlocking only, with 36 glasses	$22.00
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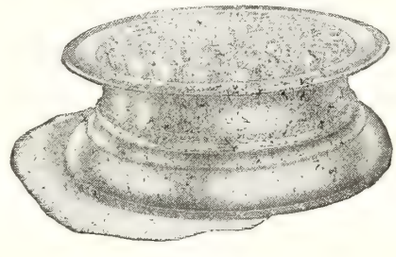
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00
Bread Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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PALM STREET CHURCH.

The revival meeting at Palm Street Church, Greensboro, N. C., closed May 6th. Rev. J. E. Franks, of Raleigh, N. C., assisted our pastor, Rev. M. T. Sorrell. He brought us the full gospel from beginning to the end. The Church was greatly revived and there were thirty who professed faith in Christ. Some of these were those who once followed the Saviour and because of neglect had gone back into the world. Six united with our Church, others with Grace M. E. Church, and still others we are hoping to see join some Church.

On Sunday night, April 29th, Bro. Franks spoke to our Senior and Junior Christian Endeavor Societies, and his message was greatly appreciated by every one. We are all hoping that he will come back some time soon. His messages were so full of the Spirit that I can't understand how any sinner could go away without accepting Jesus as their personal Saviour. In St. Luke 6:25 we read these words, "Woe unto you that are full." It seems like many lives are so full of the things of the world that they are not willing to give them up and let Jesus come into hearts and lives. As our blessed Saviour is crowded out of their lives, yet He is so loving that He stands outside the door patiently knocking and waiting for an entrance into their hearts. My prayer is that God's Holy Spirit will so strive with the unsaved that they will realize their lost condition and come to Him before it is too late.

The Methodist and Baptist people showed a fine spirit by calling off their meetings and joining in with us. As the Methodist meeting began the day that ours closed, we tried to return the same kindness.

Sunday, May 13th, was a great day in our Church. The children gave a program, after which Bro. Sorrell brought a short but wonderful message. This we can say for him: he believes in the full gospel and is not afraid to tell it out. This is what I like and is what the whole world needs. At 6:30 o'clock Sunday night about fifty-five or sixty juniors came full of enthusiasm and interest to the Christian Endeavor. Bro. W. B. Lumley entertained them by drawing the picture of mother and father and by telling them if they wanted to keep their mothers and fathers looking young they must be obedient to them. After this he had the children sing the chorus of "All the Way to Calvary." As they were singing he drew the picture of three crosses and a road leading to the middle cross, and then printed these words: "Jesus went all the way to Calvary for you; what are you doing for Him?" This brought tears to my eyes as I thought of Jesus' suffering there for me. I thank Him because He was willing to suffer and die on the cross, that I might be free from sin, and I know that all I can do for Him will never repay Him. So I want to keep busy in His service, and I may ever be true to Him is my daily prayer. LETTIE SCOTT.

TENTATIVE PROGRAM OF S. S. & C. E. CONVENTION OF THE N. C. & VA. CHRISTIAN CONFERENCE, DURHAM, N. C., JUNE 21-22.

Thursday Morning.

10:00 Devotion—W. T. Dunn.
Address of Welcome by Pastor.
Response by the President.
10:30 Business.
10:45 Address—"Why We are Here," Miss Pattie Coghill.
11:00 Address—"Putting Missions Into the Sunday School," Dr. Atkinson.
Discussion led by Mrs. Rowland.
12:00 Lunch.

Thursday Afternoon.

2:00 Devotion—S. E. Madren.
2:15 President's Address—By W. B. Truitt.
2:30 Group Conferences:
1. Children's Group—Leaders: Mrs. Grace Stewart, Miss Minnie Johnson.
2. Young People's Group—Leaders: Miss Pattie Coghill, H. Geo. Robertson.
3. Adult, Administrative—Leaders: Dr. W. A. Harper, Rev. T. F. Wright.

3:30 Address—"The Church that Serves," Rev. S. C. Harrell.
4:00 Recreation.
6:00 Supper.

Thursday Night.

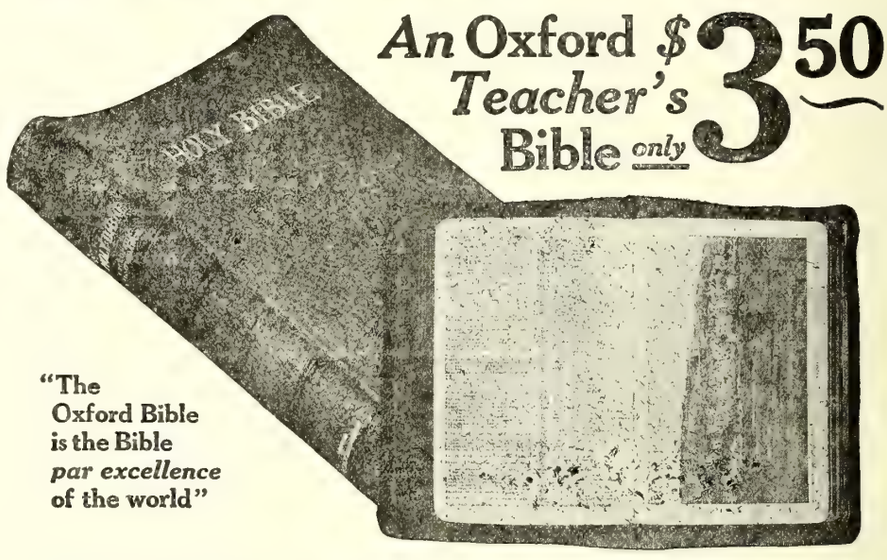
7:30 Worship—R. A. Whitten.
8:00 Address—Dr. Edmund D. Soper, of Duke University.

Friday Morning.

9:00 Devotion—W. S. Alexander.
9:15 Business.
9:45 Address on "Religious Education," Dr. W. A. Harper.
10:30 Group Conferences—Same Groups and Leaders.
11:30 Address—"Training for Service," Dr. C. H. Rowland.
12:00 Adjournment.

We advance only in things upon which we bestow energy, attention and time. The least-talented pupil will finally master the study of anything upon which he concentrates energy and thought, but the most brilliant mind will make no progress at all in the accomplishment of anything upon which he bestows no effort or labor. As the muscles of the body that are used are the ones that develop and grow strong, so the faculties of the mind that are employed are the faculties that grow. Those that are not used lie dormant and weak.—*Ex.*

OXFORD BIBLES



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Specimen of Type

6 And Ā-hī′-shär *was* over the household: and [a]Ăd-ō-nī′-răm the son of Ăb′-dă *was* over the [2]tri-

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BRADSHAW.

Bro. Peter C. Bradshaw was born May 11, 1880, and died at his home, Walters, Va., May 2, 1928. He was formerly a member of Antioch Christian Church, where he had served faithfully as deacon for several years, but after moving to their new home, Walters, Va., about eight months ago, he, with his wife, transferred their membership to Mt. Carmel Christian Church, where he still acted as deacon. He was faithful in his Church duties and will be greatly missed. He leaves to mourn their loss, besides his widow, a mother, Mrs. Rhoda Bradshaw; two brothers, Rev. Elisha Bradshaw, Forest, Va., and Mrs. John Bradshaw, Walters, Va.; four sisters: Mrs. Flora Joyner, Mrs. B. W. Daughtrey, Mrs. P. A. Whitley and Miss Effie Bradshaw. The funeral service was held at Antioch, conducted by his pastor, assisted by Rev. J. Sydney Cobb, of the Baptist Church, Windsor, Va. Interment was in the Antioch Church cemetery. The blessings of the Lord rest upon the bereaved.

W. D. HARWARD.

HINES.

Addison Rudy Hines passed from his labors to his reward May 23, 1928, at the age of 81 years, 1 month, and 2 days. He is survived by two sons, Oscar W. and Edgar T. Hines, and three grandchildren, Margaret, Steadman and Wesley Hines, all of McCleansville, N. C.

Of the large and well-known family of which he was a member, only one brother, Rev. H. L. Hines, of Greensboro, N. C., and two sisters, Mrs. Adeline Long, of Burlington, N. C., and Mrs. Mary McKinney, of Spencer, N .C., survive, but there are many nieces and nephews. He was buried at Hines Chapel, where he had been a faithful member and a deacon for more than thirty years. God bless his loved ones.

T. J. GREEN.

HARGRAVE.

On the morning of February 18, 1928, at his home, on West Washington Street, Suffolk, Va., Bro. John Vernon Hargrave, aged 60 years, departed this life. He was a native of Sussex County, Va., but had resided in Suffolk for the past thirty years. He was a faithful member of Bethlehem Christian Church and is greatly missed. He is survived by his widow and one brother, W. E. Hargrave, Portsmouth, Va. Funeral service was held at Bethlehem, conducted by the writer, his former pastor, assisted by Dr. W. W. Staley. Interment was in the Church cemeetry. The Lord comfort and bless the bereaved ones.

W. D. HARWARD.

WYRICK.

Miss Mary L. Wyrick died May 27, 1928, aged 73 years, 2 months, and 10 days. She is survived by two brothers, Emerson and William Wyrick, and four sisters—Mrs. Eliza Loman, Mrs. Ebbie Rumley and Misses Rachel and Missouri Wyrick, all of Gibsonville, N. C. She had been a member of Apples Chapel for about fifty years. Burial was at Freidens by her pastor, assisted by the pastor of Freidens, Rev, Mr. McClanahan. May the Heavenly Father comfort the bereaved.

T. J. GREEN.

CLEM.

Joseph H. Clem was born August 24, 1849, and died April 25, 1928, at the age of 78 years, 8 months, and 1 day. Bro. Clem was a faithful member of the Linville Christian Church and was recognized by all who knew him as a good man, quiet, harmless and unassuming. He is survived by his widow, who before marriage was Miss Mary Simmers, of Linville. His death is mourned by many friends and relatives. Funeral services at Linville Christian Church, April 27, 1928, conducted by Rev. W. B. Fuller and the writer.

A. W. ANDES.

HORTON.

Whereas, our loving Heavenly Father saw fit, in His wisdom, to call from labor to reward our sister in service, Mrs. W. R. Horton, on April 9, 1928.

And whereas, we miss her presence and help in our society, Church and community; resolved:

1. That we record our deep appreciation for her services and esteem for her co-operation while with us.

2. That while we miss her presence and aid in our meetings, we know that our loss has been her gain and that now she rests from her labor and her works do follow her.

3. That a copy of these resolutions be recorded on our minutes, a copy sent to The Christian Sun, and a copy be given to her husband, Bro. W. R. Horton.

MRS. D. I. STEPHENSON.
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GREEKS INVADING THE U. S.

The presence of Grecians in the United States has never attracted much attention. They are thought of chiefly as restaurant-keepers, but an examination of their work here shows that they have made substantial contribution to the life of this country. And generally speaking, they have never been disturbers of the peace. Now the word is published that they are to have a university.

A Grecian village, containing a Greek university and a cathedral, which will become the headquarters of the Greek Orthodox Church in America, may soon be erected in Wantagh, L. I., according to Jacob Post, of Freeport, L. I., head of a syndicate which recently purchased a tract of land said to contain 400 acres.

ROTHGEB—HOUSDEN.

Mr. Ralph O. Rothgeb and Miss Maggie Housden motored to my home on May 17, 1928, and were joined together in holy wedlock. They are popular young people of the Leaksville community. Bro. Rothgeb is a merchant, a rural mail carrier, and one of the most active members of Leaksville Church. He has won as his bride one who will be a real helpmeet for him in all his various activities. They entered at once upon that delightful experience of housekeeping and are located at Leaksville.

A. W. ANDES.

MILLER—HUFFMAN.

The home of the officiating minister was the scene of a quiet wedding May 30, 1928, when Miss Rachael Huffman, one of our Leaksville members ,became the bride of Mr. John D. Miller, of Luray. The groom is a motor mechanic and the bride has for several years been a popular teacher at Stanley, Va.

These are splendid young people and worthy of the best wishes of their many friends. They left immediately for a motor trip through the West. They will reside at the home of the bride's parents at Leaksville.

A. W. ANDES.

FOLTZ—CORBIN.

On May 5, 1928, Mr. Hershel Foltz and Miss Effie V. Corbin came to my home and were united in the holy bonds of matrimony. They are from the Tenth Legion neighborhood, where the groom is a tinner.

A. W. ANDES.

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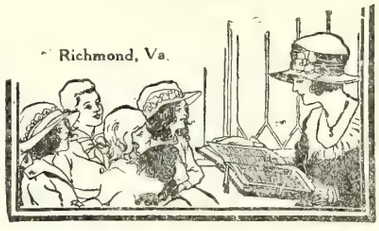

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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22 And the prophet Is'ra-el, and said unto thyself, and mark, and for at the return of t

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AND the third day there was a marriage in Ca'na of Gal'i-lee; and the mother of Je'sus was

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THE SUN'S OBSERVATORY

EVANGELISM.

By Rev. H. C. Caviness.

(Address before the Southern Christian Convention, at Richmond, Va., May 1, 1928.)

"Where there is no vision the people perish." —Prov. 29:18.

These words must ever challenge the thought, the future, and the objective of every Christian, of every Church. The character of the vision determines always the character of the person, for vision constitutes an ideal, a goal, or an objective in life.

Perhaps the chief vision of the most of us is the love of money and the love of display, or vanity—sins most deceitful in their influence and soul destroying in their immediate effect. Neither drunkenness (with all its fearful havoc and tragedy, its history written in words of blood and horror) nor gambling (with its crazed victims who surrender their souls to the lure of lust), nor harlotry (with its hellish orgies) constitute such a disordered vision, we believe, as does the love of money and love of display. While open vice sends its thousands, those fashionable and favored indulgencies send their ten thousands to perdition. "The love of money is a root of all evil: which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. But thou, oh man of God, flee these things and follow after righteousness" (1 Tim. 6:10-11). This favored vision of display, or vanity, and its result, is set forth in Jeremiah 18:15: "Because my people have forgotten me, they have burned incense to vanity." So many of us see only the vision of gold and bow before the shrine of fashion, vanity and display. Such like encrust the conscience and seer the soul with an impenetrable hell of worldliness, debauch the affections from every high and heavenly vision and make men and women worshipers of self. While doing this, the poor victim is allowed, by public opinion, to think himself Christian, while the drunkard, the gambler, the prostitute is not deceived by such a thought for the moment; and our mad march goes on while people perish, for such distortation of the realities of life constitute a lack of vision whose toll is destruction.

The supreme need of the Church today is not more money, is this not our boast? nor more machinery with which to function—surely this need is too well met; nor buildings, for the physical values of Protestantism exceed millions in money; not men of the ministry; not a thousand things some expert may suggest, but to "the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). We dare to say the great need, the only need is vision, and that vision is personal evangelism. Jesus said, "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest." "Hell hath enlarged itself" (Isa. 5:14) occasioned by a lack of vision, the result being a perished people. How many might have passed through the portals of paradise who now know the agonies of perdition? Why? No vision of His meaning when He uttered that commission of challenge, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15).

The Greek translation of Proverbs 29:18 is, "Where no vision, the people are naked." Is this not a picture of the past and the present? It was in the third century that Constantine opened for the Church the flood-tides of worldliness, becoming the Herod of that hour, and striking off the head of personal evangelism which had characterized the mighty progress of the Church since the fourth persecution, when "they that were scattered abroad went everywhere, preaching the word" (Acts 8:4). But after the third century religion became a creature of men, instead of a creation of Christ; the stamp of an emperor's approval made fashionable a religion which taxed no thought, impelled no sacrifice, occasioned no suffering nor blood, demanded no regeneration, appealing only to social, not soul, needs, prostrated and prostituted a vision of a perishing people, paralyzing the only power the Church had ever possessed, viz: personal evangelism, which entailed persecution, but always has the Church been powerful when persecuted, for "if we suffer we shall also reign with Him" (2 Tim. 2:12), "for unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" lieve on Him, but also to suffe rfor His sake"

So often we ask do we "know Him, and the power of His resurrection, and the fellowship of His suffering, being made conformable unto His death" (Phil. 3:10). Do we? How much have you suffered for Jesus? The organized Church having failed in corporate duty which is vision, the appeal of God is directed to individual responsibility, "So thou, O son of man, I have set thee a watchman, therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, 'O wicked man, thou shalt surely die,' if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul" (Ezek. 33:7-9). Again doth God speak, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:20).

Look, thou, upon thine hands—are they stained with the blood of men, of thy friends, thy children? Hast thou failed to warn them? How many hast thou ever led to Christ Jesus? Remember always there was an Andrew before a Peter. "One of the two which heard John speak and followed him was Andrew, Simon Peter's brother; he first findeth his own brother Simon, and saith unto him, 'We have found the Christ,' and he brought him to Jesus" (John 1:40-42). This same Andrew was vitally connected with the feeding of the five thousand; he brought to Christ the boy who possessed the loaf and fish, "Andrew, Simon Peter's brother, saith unto Him, 'There is a lad here which hath five barley loaves and two small fishes,' and Jesus took the loaves, and when He had given thanks He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would, they were filled" (John 6:8-12).

We may envision here in perfect picture God's dependence upon individuality. Before Pentecost there was a Peter, before Peter there was an Andrew, and before Andrew was the Man of Nazareth, who is Christ Jesus, the Son of God. The law of the individual is the law of life; twelve individuals were chosen of Christ to point this world to the Lamb of God which taketh away its sin, one of them betrayed His trust, and although he became a barterer in blood, yet the foundation of the walls of the Eternal City is twelve, "the names of the twelve apostles of the Lamb" (Rev. 21:14). (The one succeeding to bishopric occupying the place of Judas (Acts 1:20).) Ah! What a glorious consummation—a city everlasting and eternal, its walls adorned with glittering game, a city fifteen hundred miles square, with its many mansions, its streets of pure gold, its light being neither sun nor star, but the glory of God: a city of an endless day, its avenues crowded with those who have been washed and redeemed in the blood of the Lamb, who shall always worship Him who was bruised and broken for their iniquities, who bore the chastisement of their place, who carried their sorrows, being oppressed and afflicted, upon whose heart God laid the sin of the world. Why? Because of the vision of John 3:16, the law of individuality possessed by God, and that constraining love of Christ which always finds a way to win men.

During the days when senators were elected by vote of legislatures, that great man, General Gordon, was a candidate for the U. S. Senate in a certain Southern State. Many members of the legislature were his former comrades in arms during the War Between the States, who were whole-

(Continued on Page 5.)

NOTES-PERSONALS

Rev. W. C. Carpenter, Ambrose, Ga., writes under recent date: "I am taking the offering in my Church on this round and I hope it will be creditable." Many of the pastors are doing likewise and we have the faith to believe that all will take the offering before they pass the matter by.

Presbyterian laymen have successfully completed a campaign to raise $15,000,000 as a pension fund for retired ministers of that denomination. And the Dutch Reformed Church, celebrating its tercentenary, has raised one million dollars as a thankoffering, to be used as a permanent endowment for the ministers' pension fund. All denominations are giving attention to this matter.

J. T. Boykin, Sims, N. C., writes: "If Rev. A. R. Flowers is selfish in his religious views, he neither preaches it nor practices it, and evidently the people do not feel that way towards him, for he has four invitations to speak in Missionary Baptist Churches in different sections of Johnston County, N. C. He is a real friend to the ambitious boys and girls of all denominations, and is giving his life encouraging them to make the most of their life possible."

Rev. W. B. Fuller, Linville, Va., under date of June 11th, writes: "We took the mission offering at Antioch yesterday morning and it amounted to $98.00. We hope to make it $125.00. This is a small Church, but they have missions at heart. We are going to take the offering at New Hope and Mt. Olivet next Sunday and at Linville the fourth Sunday. You may count on me to do all I can to help raise the $4,000. The Barretts must return." Bro. Fuller expresses the feeling of our pastors generally from letters being received daily.

Dr. C. H. Rowland, president of the Young People's Summer School to be held at Elon College June 23 to 30, wishes it made known that while the program was arranged with young people specifically in mind, it is adapted to adults and to old people and all are invited. The mature and aged will be welcome and will receive the same consideration and attention that the young people will receive. Dr. Rowland and the program builders are anxious that as many as possible of the older people come and share the benefits of the school. All are welcome.

Dr. L. E. Smith, President of the Southern Christian Convention, on an invitation from the Congregationalists, went, on the night of June 13th, to New York to represent the Christian Church at the banquet given the Twentieth Century Pilgrims at the Hotel Astor on Thursday night, June 14th. There were to be 1,250 English Congregationalists at the banquet who are making the pilgrimage of good will to the Congregationalists of this country under the title of "Good Will Pilgrims." We are sure Dr. Smith represented with credit the great Church in whose behalf he made the visit and spoke.

Rev. M. F. Allen, Newport News, Va., writes: "Our folks in Newport News have the building fever good and high. A deal has been consummated for a building site, and we are hoping to be able to let the contract within two weeks. By building a stronger 'home base,' I am sure this Church will be worth far more to the denomination in the future than it has been in the past. With our present equipment, the Church will do well to hold its own. There is now no room for expansion. The new building will challenge us to greater service." Our Newport News Church has needed a new house for some years, and we are delighted that they have got a good case of Church fever. It's a splendid disease for a Church to be afflicted with. It generally results in making the body so much stronger when the fever is over.

Rev. Fred D. Ballard, who has been in the theological seminary, Vanderbilt University, Nashville, the past year, is to assist the Mission Secretary in soliciting funds for missions during his vacation and will assist pastors in any way he can in helping to raise the mission quota and in increasing the offering by individual solicitations when and where desired. Bro. Ballard needs no introduction to our people, as he is one of us and a successful pastor, a highly esteemed member of the Eastern Virginia Christian Conference. At present, Bro. Ballard is working in Eastern Virginia.

The past year, space in THE CHRISTIAN SUN has really been in demand, and much good matter has been delayed and even crowded out. The managing editor is glad that our Church people have been interested in giving the news of their communities and hopes this interest will continue. That all may have the opportunity of expressing themselves, all news items and contributions should be expressed as concisely as possible. The thought is expressed in the following lines:

"If thou wouldst be an author sage,
Think a volume, write a page:
And from every page of thine
Publish but a single line."

At New Market, Va., on June 11th, the Sunday Schools of Alpine and Wood's Chapel united in an all-day "Children's Day" program at the latter Church. A large crowd was in attendance. The morning session was devoted to the Sunday School program, while music and addreses occupied the afternoon. Lunch was served on the chapel grounds at noon. Superintendent J. A. Kagey welcomed the visitors to the chapel. Selections by the Mt. Jackson male quartet and by Miss Lillian Louise Waters featured the music. Among those speaking were Prof. A. R. Richards, of Washington; Mr. and Mrs. J. E. Bryant, D. W. Sisler and Rev. W. T. Walters, of Harrisonburg, and Mr. and Mrs. O. D. Garber, Bridgewater. Mrs. W. T. Walters had charge of the morning program.—*Ex.*

A letter from a good brother, dated West Highland Avenue, Philadelphia, June 8th, brings this interesting personal item: "Editor THE CHRISTIAN SUN,—I do not know who you are at present. However, find enclosed my check for $2.00 to start me as a subscriber to the paper. I love the Principles of the Christian Church. It is now about twenty-seven years since I severed my relations with the Church when I left the South. In moving around I have been connected with three different denominations, but I have never forgotten the grand old Principles of the Church which has existed from the beginning of time until they were put in practice. It's the only principles I have ever heard of that the Protestant Churches can successfully unite on. I am homesick for some of the things in the Principles of the Church I like." The good brother has certainly not departed from the ways of youth, and we are glad to start THE CHRISTIAN SUN to him.

The Board of Publications of the Southern Christian Convention, Prof. L. L. Vaughan, Raleigh, N. C., chairman, was in session in THE CHRISTIAN SUN office at Elon College Tuesday, June 12th. The matter before the board was that of transferring the subscription list and the business of circulation from J. O. Atkinson, who had been looking after the subscription department in connection with his work as editor, to Superintendent C. D. Johnston of the Christian Orphanage, who was elected by the recent session of the Convention to the position of circulation manager. Bro. Johnston formally takes charge of this department of the work July 1st. The plans were discussed and laid whereby it is hoped Bro. Johnston will be able to increase the subscription list. There are hundreds, not to say thousands, of our people who should be getting THE CHRISTIAN SUN, and the Board of Publications, through the good offices and activities of Bro. Johnston, hopes to put a very large percent of these on its list during the present year. The right man has certainly been selected for this work.

NOTICE.

At the Southern Christian Convention, held in the city of Richmond, May 1-4, 1928, Mr. C. D. Johnston, Elon College, N. C., was elected circulation manager of THE CHRISTIAN SUN for the next regular biennium. It is hoped that our people will heartily co-operate with him in his effort to increase the subscription list. He is obliging, and all will receive genial treatment at his hands. Beginning the 1st of July, all remittances for subscriptions and renewals to THE CHRISTIAN SUN should be sent to C. D. Johnston, circulation manager, Elon College, N. C.

LYNCHBURG CHURCH.

Kingdom enlistment week closed on June 13th at United Christian Church, Lynchburg, with an addition of twenty-three new members to the Church. The campaign started on June 3rd with the arrival of Dr. McD. Howsare, Secretary of the Department of Evangelism and Life Service of the Christian Church. Dr. Howsare preached each night throughout the campaign, with the pastor directing the song services, assisted by an orchestra and choir. Seven responded to the call for volunteer workers, and after the work of tabulating the names of prospects had been completed, these workers went out to give a personal invitation to those "out of Christ" to accept Him and join His Church. Others living in the community were given an invitation to join with the Church and transfer their membership. Twenty-five decision cards were signed, thirteen of which were conversions. A baptismal service was arranged in which thirteen were baptized by Dr. Howsare.

At the closing service, the sermon on "The Unfinished Task" was followed by the reception of the new members, each of whom was given a red carnation after the pastor and deacons had given the right hand of fellowship. It is expected that there will be more additions to the membership later. The Church rejoices with the new accessions to its membership and is encouraged in its work.

The success of the campaign was due to the fine spirit of evangelism which characterizes Dr. Howsare and the co-operation he received. The training in personal work and the effort made to win others to Christ is itself a worthwhile object. Dr. Howsare has made a splendid contribution to the life of this Church, and the pastor feels warranted in commending his services to other Churches of our brotherhood.

H. G. ROBERTSON, *Pastor.*

THE CHRISTIAN SUN'S PULPIT

THE COMMISSION INVISIBLE.

By Chaplain H. E. Rountree.

"He endured as seeing him who is invisible."—Heb. 11:27.

(Preached before three hundred men of the crew of U. S. S. Utah, 11 A. M. Sunday, June 10th, 300 miles out on the Atlantic.)

I am thinking of the great host who plan to do well, but the road becomes so long and discouragwell, but the road becomes so long and discouraging that they drop out.

an ideal man, but the way was too hard, so he turned away, and he turned away forever. Not so with Moses, who was a man discouraged at nothing. He had the privilege of the kings courts and the education of a prince but chose rather to be a helper of his people than those things. The way he chose was full of thorns, etc., but he endured as seeing him who was invisible.

Paul was in the same position as the rich young ruler, but he saw in Jesus his own better self and he forsook all and endured all in an effort to be what his vision showed him. He cleaned up. It is our concern today: how did he do it? So many of us have ambition, but finding the way hard give up. If we can know the way, we will endure too.

First: By being honest with himself. A man's first invisible commission is honesty with self. Paul was. He acted upon the best information he had. He always followed his best leadership, even when he persecuted the Christians and witnessed their death. He was sincere. When he had this vision his past life passed before him; he saw his own wrongs, he saw a soul black with murder. It grieved him and he would pay any price to set himself right. That was honesty to self.

An honest man, though not always what others think he should be, is loved and respected by all, and he knows no pain in order to set himself in motion in any direction where he may be void of offense and where his own character may speak for itself. The highest compliment paid to any one is as Shapespeare says, "Every man has his fault and honesty is his . . . I could ne'er get him from it." This is, I consider, the richest legacy left any soul. And when that honesty is with one's self it takes its seat with his conscience and it becomes to him like the compass of the ship always telling which way to put the helm; and he who cannot be trusted to be honest with himself cannot be trusted to be honest in any other sphere of life. He is like a ship without a rudder. There is a day of accounting when we all have to answer to the great outside of us, and unless we are true to the great inner self we shall never have strength enough to prevent our soul's disaster nor justice enough to escape the judgment. Man, it is truly said, is "the noblest work of God"; and the voice of that God to him is through his conscience, where his truest self operates. It is here he does the whole will of God. When he feels moved upon to do something good, do it. When a thing seems to be wrong, refrain from it. When called upon for opinion, first sum up all the facts possible. Look at the facts from all angles. See things as they are. These things constitute essential honesty to one's self, and they constitute the voice of God to the soul which, if not obeyed, issues are confused, sins disguised and the soul is lost to its highest good. It is to thee like taking the clapper out of the bell-buoy—the waves may toss it high but it doesn't ring and the ship drives straight on the rocks into the black teeth of death.

We need it every hour,
A conscience clear
That shall be as a tower
Of strength and cheer.
We need it every hour,
A true, pure life
Which failure cannot sour
Or turn to strife.

Second: By obedience to his invisible commission. The invisible things of life are the most powerful ones. The great gates of day are swung wide open each morning without a creak of the hinges. The things that lie deep and are silent and never seen are the real and the important and the powerful things. All great things have come as silent as the snows of the night. The silent influence of greatness have moved within man and urged him on to achievement like the forces of spring which cover forest, hill and dale in verdant green and fruit of the season. And so a good man has his invisible ideals. The worldly man has his in a good time in the lusts of the flesh. An exalted man has his in ambition for honor. The humble man has his desire for real service. The rich man covets his riches and luxury. You your ratings. Some covet a pretty girl at home which he hopes to be his some day. Some, money enough to start a business when going out. In all, obedience and endurance or any price is necessary and the secret of success.

It is quite clear that each of us must have some invisible leader to get anywhere, and if all thy ideals are set in Jesus Christ the Supreme Architect of the universe, nothing can deter thee from victory.

Eg.: The rich man chose vast estates—riches, barns, goods and things material which he could see—but the great unknown voice of the invisible which he had not chosen but which he had now to reckon with, said to him, "Thou fool" . . . The one thing that knocked all his plans into a cocked hat was the unforgotten factor—God.

My great question is, who is my leader? Is he high-born? Is he set with the highest goals of life? Battles are fought, won or lost first in the heart. We must realize that we cannot set our ideals in small things and obtain great ones. We cannot be half-hearted in anything and then achieve a whole success. We must know that the limits of ideals set the limits of achievement. Never was there a more potent example than the two girls. One of them read the licentious court of Louis XIV and became a fallen woman and an outcast; the other read the life of Joan of Arc and became Florence Nightengale, the woman who took the dishonor out of nursing and made it a calling fit for the daughter of a king. We become like that we contemplate! The Bible says, "If thou wouldst be perfect, go and sell all that thou hast and come and follow me."

"Whatever things are true . . . honest . . . just . . . pure . . . lovely . . . If there be any virtue and if there be any praise, think on these things." "Contemplate these things!"

Which means (Rev. Ver.), "Keep in mind whatever is true and practice what you have learned and received from me, what you heard me say and what you saw me do; then the God of peace will be with you." This is the invisible leadership of life. Your blue days call you to follow your ideals just the same and endure as seeing that ideal.

Third: By being willing to pay the price. ("What price glory.") The commission invisible calls for endurance to the end, "Be thou faithful" . . . Endure! There is more value and more character in this word than in any other of the English language. It is a common, accepted fact that when man sets his head to do something there is no price too great to pay in achieving it. That is enduring as seeing the invisible. Enoch walked with God as seeing the Invisible. Abraham pressed on to the promised land as seeing the Invisible. Samson was strong to overcome armies because he lived as seeing the Invisible. David, as a mere stripling of a boy, was able to fight Goliath for his people, single-handed because he could go forward as seeing him who was Invisible. Stephen preached the gospel in the face of prison and death because he could see him who was Invisible. Paul was able to go from strange country to strange country preaching the word and be imprisoned and stoned and suffer all inconveniences because he saw the Invisible. Homer, who wrote the Iliad, died in poverty, but he wrote just the same because he saw the Invisible. Galileo lived and died in poverty but he gave to the world the first telescope.

If life is so—if this is common—then Christianity is the achievement of life there is no price too great to pay. We must strip ourselves of sins encircling folds, run our race of life with our eyes fixed on Jesus who is the Author and the Perfector of our faith, who Himself endured the cross and thought nothing of its shame that He might sit on the right hand of the Father there to intercede for us, who steadily endured all the taunts of sinful men that we might know how to discipline and endure all things that we might be called the sons of men.

Thus, when I see a man bite his lips to keep from swearing, I know he is enduring as seeing the Invisible. When I see a man willing to say "No" to drink and debauch, or who turns his feet from vice or one depriving himself of money that he may send some home for mother, or one praying in spite of the opinion or the taunts of those around him, I know he is enduring as seeing the Invisible. God will not let such a one go without his reward. There may be a great gulf fixed between one and the man next to him, but if the Invisible leader is his inspiration he will endure it all and then some.

Eg.: There was a soldier in Hyde Park, Eng., to be decorated by the queen for the valor of his services. As she pinned the badge on his coat she said something to him which was never heard. But he was heard to say, "We will do it all again for queen and country, your majesty." What is it that men will not endure for the honor of their country? Personal gain? Then think of Christianity! Who is it that will say that love, joy, peace, longsuffering, gentleness, meekness, kindness, etc., are not the supreme things to be coveted in this life? Are not these the invisible essence of God? It is God. If this is true, who is it who will not say, "We will endure it all for God and righteousness?" It is this endurance that is the secret of greatness.

One may be tempted to dishonest gain. He needs the Invisible Leader of honesty to endure without gain. One may be threatened with the power of those in authority. He needs the solid rock of right-living in his heart to endure it all for righteousness' sake.

One may be sorely tried by the taunts of others, or may be lonely; he needs the hope of reward for right doing that he may endure. "He that endureth to the end shall be saved." "Behold, we count them happy which endure." This is the victory which "overcomes the world," saith the Lord.

Finally: They won by learning the secret of it all. They followed the commission invisible

(Continued on Page 11.)

E-D-I-T-O-R-I-A-L

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W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE MISSION OFFERING.

Again let us call attention to the fact that we are still in the mission period and that every person in every Church should be given the privilege of making a contribution to missions. Many of the Churches have taken the offering and many more are planning to do so before the month is out. It is hardly fair to those Churches that are doing their best for other Churches to be indifferent and unconcerned in a matter so grave and important. We are hoping and praying that it will be unanimous, and before the period closes every Church in the Southern Convention will take the offering and give the people an opportunity.

The Church never was in greater need of funds, both for the home and foreign work. Our home work suffers and our foreign work is in distress. All of this can be relieved and will be if the people are given an opportunity and urged to make their contributions. We cannot see how any pastor can afford to neglect a matter so important and any Church to neglect an opportunity so great. By all means, let every pastor urge from their pulpit the necessity of the offering and plead with the people to make the offering as liberal as possible.

VANGUARD OF THE CHURCH.

In his thrilling volume entitled "Missions in a Changing World," Dr. W. W. Pinson calls home missions "the vanguard of the Church." He makes good his claims in two paragraphs which answer many critics:

"We hear it said that we must save America to save the world. If we mean by that, 'Save America and then save the world,' it is both un-Christian and irrational. Un-Christian because it is the revealed will of Christ that we should go into all the world and not wait till any part of it has been saved; and irrational because no one part of the world can be in reality saved till all of it is saved. If we mean save America as an important part of the world, that it may help and not hinder the saving of the world, it is both Christian and rational. America is a part of the world, and providentially an important part of it, and it must play its part in this great world drama.

"This is why I have called home missions the 'vanguard of the Church.' It is the Church feeling its way, discovering its obstructions, surveying and signaling the line of advance along which it is to follow. Home missions is not a detached and more or less independent enterprise, but an expression of the life and purpose of the Church in its relation to its total task."

THE JOHNSTON BUILDING DEDICATION.

The trustees of our Christian Orphanage have very appropriately named their most recent and most complete and beautiful building for the present beloved superintendent—"The Johnston Building." This building is now all paid for, is thoroughly equipped with every modern convenience for a comfortable and beautiful home, and it has been decided to dedicate the same Sunday afternoon, July 29th. A program has been made and speakers and others who are to take part thereon have been invited. It is proposed to invite all the Sunday Schools and Churches that have so liberally helped to make possible the building and pay for it to have representatives present on the day of dedication. Invitations are to be sent to every Church and Sunday School, to all pastors and many others to attend this auspicious exercise. A full program will appear at an early date and CHRISTIAN SUN readers in all directions are invited to be present on this festive occasion. Our people love the Christian Orphanage and are certainly liberal in their patronage and support, and it is expected that hundreds who have never visited the Orphanage will take advantage of this occasion to visit and inspect an institution so near and dear to their hearts. The trustees expect to make of it an occasion worthwhile, and all who can arrange to come may expect to be well paid for their pains and time in coming.

The whole Church will applaud the trustees for naming the building after our most worthy and most beloved superintendent, C. D. Johnston. He is not only a father to the fatherless and a friend to the orphan child, but he is a friend to our entire constituency and to all who come within the range of his reach, acquaintance and help. Very fittingly, indeed, has our most beautiful and complete building been named "The Johnston Building."

WELLONS AND BARRETT'S CHURCH.

Uncle Wellons was born in the neighborhood of Barrett's Church, in Southampton County, Va., January 1, 1826. He was born spiritually in Barrett's Church when he was eleven years of age, and was active in the service of the Church from the very date of his conversion. I have heard him tell how, on the day when he was converted, he immediately became a soul-winner.

As a layman in the Church and particularly as conductor of prayer-meetings and leader of song, Uncle Wellons became greatly influential. He was elected deacon of the Church and had served many years before he decided he would enter the ministry.

The members of his family, both on his father's side and his mother's side, have been prominent in Barrett's Church since the beginning of the Christian denomination, and so this Church decided to place a bronze tablet in the rotunda of the Alamance building of Elon College in his honor.

Nothing that this Church or any one else can do could add to the respect and love of the people for this man of God, but it certainly does honor to the Church in which he received his spiritual birth and in which for so many years he was a consistent laborer for his Lord, that it has placed this tablet at Elon College, where during his latter years Uncle Wellons gave the great energies of his mind and heart in loving service.

The tablet reads as follows: "Rev. James Willis Wellons, D. D.. January 1, 1826-June 10, 1927. Christian minister, Christian statesman, Christian friend. An evangelist instrumental in winning more than 7,000 souls to his Lord. Especially gifted in prayer, he was the inspiration and the comfort of a host. Author of Wellons' Family Prayers, the Wellons Family, Wellons' Family Devotions, and Vital Truths for Hungry Hearts. Familiarly known as 'Uncle Wellons.' He was a benediction and a blessing to all who knew him. He was trustee of Elon from its founding till the day of his death."

We wish to congratulate the Barrett's Church and the pastor, Rev. C. E. Gerringer, on their thoughtfulness in this matter.

INDUSTRIAL OPPORTUNITY.

No door is so wide open as the door to Christian service. The invitation is universal. One of these doors opens into the field of industry. Christianity has created this field and it is growing larger all the time. That means an increase of industry's obligation to support and extend the gospel. The four greatest businesses in this country are steel, railroads, automobiles and moving pictures. There are other great industries as lumber, coal, textiles, glass, furniture. All of these employ millions of men and women who begin and end the day of work on time. They learn obedience to hours for work and carry system into their life-occupation. Regularity becomes an industrial habit, and that habit makes labor easy and useful for employer, employee and the public.

There is a laudable morality in the conduct of most large corporations. In fact, prohibition began in a practical way in the field of industry. Railroads prohibited engineers from using intoxicating liquor while on duty. They go even further now by placing signs on freight stations in simple words: "No Smoking." All this is done as a matter of business, but it is moral in its implications and results. What industry needs is to utilize this control of men in the larger field of the observance of the Sabbath and the teaching of the importance of making the same use of the Lord's Day for honoring God as they make of the six days to carry on the industries of the world. There should spring up in the official department and the working department of industry a co-operative recognition of the Christian obligation of all to the Church which has brought such wonderful progress to mankind. All that is necessary to utilize this gigantic force is to recognize that individuals are stewards of what they receive from God and are under obligation to use what they have for God; and Christian civilization is under the same obligation to use its progress and wealth to honor God and advance the interests of His kingdom. Reaction is sure to follow the failure of industry to make a proper return to God who has given this great blessing through Jesus Christ and His teachings.

The products of industry can go to the ends of the earth and get the confidence of the people better than theology. A railroad constructed and operated on Christian principles in a pagan land, its officials and employees living the Christian life,

would be a powerful agency in winning the land to Christ. A real missionary railroad would be more efficient than a denominational Church and school. Industrial heads have been more disposed to exploit opportunities in foreign countries than to employ foreign people in a co-operative enterprise. To discover, get possession of, and control natural resources in other lands and use such resources for self-enrichment destroys the opportunity for helping them, and finally making a larger return of wealth and satisfaction. Capital and labor have the greatest opportunity to demonstrate the unity of these two interests. Friendly co-operation is the salvation of both. The working world is the salvation of the world. The idle world is the doom of the world. "My Father worketh hitherto and I work," said Jesus, and commanded His disciples to "go work." God works, Christ works, man works; but God rested, Christ rested, and man is commanded to rest. Industrial work alone will not save the world; spiritual work alone will not save the world. They must work together. When the industrial world goes to Sunday School and Church as regularly and earnestly as it goes to the office and the mill and helps to unite the material and spiritual forces of mankind, then both will prosper beyond the dream of faith.

A SERVICE OF INSPIRATION.

The Sun's editor had the privilege of enjoying a delightful service of worship and inspiration in the Methodist Church at Fuquay Springs, N. C., Sunday, June 10th. The people of the community, including two or three local pastors, had invited Bro. Sam Davis, the noted blind pianist, of Norfolk, Va., and his wife, the gifted gospel singer and preacher, to come to the community to arrange for a series of evangelistic meetings at some early date. It was decided to open the meeting at Wake Chapel Christian Church most likely on the second Sunday of September. Bro. J. M. Darden accompanied the party and was deeply interested in arranging the meeting for the community. It is useless to say that the large Church building was more than filled at the hour of worship and that Bro. Sam Davis thrilled the entire audience as he poured out his soul through the melody of gospel music and edified all who heard him. Mrs. Davis sang two gospel melodies that completely captivated and charmed her audience, and then brought a message using as the basis of her thought the Scripture found in Acts 4:31, "And when they had prayed." Her topic was "Prayer," and she developed a theme from the events that took place immediately after "they had prayed." "Prayer changes things; it had greatly changed Peter and John. Time had been when Peter was wavering in faith and cowardly in word and deed, but the time had now come when prayer had its way with him and changed him. When men and women of God pray, things are changed and great events take place. In the Scripture noted, several things took place after "they had prayed."

1. The place where they were assembled was shaken. That is not the only time that prayer has shaken peoples and places. When John Wesley had dedicated his life to God and poured out his soul in supplication, the place where the people were assembled together was often shaken and the people feared and trembled as the man of God poured out his soul at the throne of grace.

2. "After they had prayed, they were filled with the Holy Ghost, and being filled with the Holy Ghost they spake the Word of God boldly." One reason why people do not speak the Word of God is because they have not the Holy Spirit. What the Church needs today is an induement of the Holy Spirit. Many Churches are torn with strife and envy, and there are members of the same Church who will not speak to each other and have little to do with one another. God is not using them, and He is not blessing that Church. If there were some in the Church devout souls who would pray, such a Church would be changed and the Holy Ghost would fill the people and there would be a live Church. Too many Churches are divided, and division in the Church brings coldness, indifference and paralysis. The Church today is suffering from spiritual paralysis. (Here the speaker made a plea to Church members to pray more devoutly and earnestly that the Holy Ghost might fill the house of God and do His work with the people of God so that the people might be of one heart and of one soul.)

3. "After they had prayed" they had a sense of stewardship, and neither said any of them that all of the things which he possessed was his own. The Church today is lacking in this sense of stewardship. It is going wild over possessions and the pursuit of pleasure and profit. Ours is a materialistic age, seeking after the things of the world, the flesh and the devil. We are not practicing stewardship. We have lost the sense of stewardship. But if the Church will pray, this will be changed and people will feel differently after their possessions.

"The reason that our age is so cold and unconcerned and indifferent about the things of God is because it is losing in a large part the sense of prayer. The Church is not praying enough, individuals are not praying enough." "When they had prayed," the speaker pointed out that the most glorious consequences came to the Church and to the world, and this was not only true in that day but is true of every day in which people pray.

The great concourse of people who gathered were delighted at the service, and the belief was expressd on very hand that the foundation was laid for a great community meeting when Bro. and Sister Davis return in September. These two talented and consecrated persons are being used of God in a marvelous manner, not only to attract people and to entertain them, but to draw them closer to God and to win souls to Christ. There is no talent of man, nor endowment, nor achievement which God cannot use to benefit and to bless mankind with when that talent is consecrated to Him.

ATLANTA SEMINARY.

Before you read this, the seminary year will have closed. A notable year in the character of the work done, the quality of the student body, the teaching strength of the faculty. Our study of things heavenly has been interrupted by the industry of some pesky little germs blown up here on the hill from a prevalent epidemic in the city. All survive. Good word comes from our matron, Miss Scott, convalescing on the blessed Uplands at Pleasant Hill, Tenn.

Prof. Freeman is loved and missed in his illness in Chattanooga, and Rev. J. C. Pryor, of Demorest, teaches his classes.

A bit of flirtation with Elon College, N. C., hints of the possibility of Atlanta Seminary moving to Elon in September. Elon College is the strongest of the colleges of the Christian denomination. In view of the federation movement now on between Congregationalists and Christians, the invitation has come to the seminary to make the affiliation of seminary and college a part of this plan to unite the two denominations. It would open a large opportunity to the seminary. The results of the flirtation will be reported next month, as will also the happy doings of the commencement week.

Prospects for new students of high grade for the coming year are very good. Pastors and friends of the seminary are requested to send names of young men who are intending to preach and seek the best possible preparation.—*Southern Congregationalist.*

EVANGELISM.

(Continued from Page 1.)

heartedly committed to his election, but there was one man much opposed to his candidacy, advocating the election of his opponent. The day arrived on which the question must be decided, and when the name of Gordon was announced as one of the candidates, he was asked to stand before the legislators. Rising, he stood superb in his manhood and dignity, but bearing the scars of many battles. When his former companion-in-arms looked upon the scars—scars honorably attained in vindication of a supreme vision, and worn as an emblem of his loyalty to a cause—those scars served to break down his opposition, and, with a great sob, he said, "Mr. Speaker, I cast my vote for General Gordon. I cannot vote against those scars." We believe the most beautiful sight in heaven will be the scars of Christ Jesus—scars that love wears, for surely no Jewish hate nor Roman edict could keep Him upon the cross. 'Twas no nail, just love, that held Jesus there. God grant that the vision of harvest fields so white and laborers so few, with God's actuating, dynamic love, will bring about an individualistic evangelism of personal soul-winning, procuring people who will join Jesus first, the Church next, a revival of the first century—then in mighty militant power shall we witness His conquering grace in the earth, and thus find the solution of every Church problem.

May every Church find at least a few who will function in evangelism—a goal be set for souls, not silver; and through God's Holy Spirit it shall be done—a few who are not ashamed of the "gospel of Christ, which is the power of God unto salvation" (Rom. 1:16), who will seek the regeneration rather than the reformation of men, heeding the words of Jesus, who said to a self-righteous religionist, Nicodemus, "Except a man be born again, he cannot see the kingdom of God" (John 3:3), using God's word as a predicate therefor (1 Pet. 1:23) "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," for "of His own will begat He us with the word of truth" (Jas. 1:18).

Let those who lack the wisdom evidenced according to God's standard, viz: "The fruit of the righteous is a tree of life, and he that winneth souls is wise" (Prov. 11:30) ask of Him. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him" (Jas. 1:5). Equip yourself with the sword of the Spirit and the armor of God, as prescribed in Ephesians 8:11-18, knowing then your equipment will occasion that victory David had against Goliath, armed with five stones, only one was required to defeat the Philistine giant. May we enquire what those five stones typify? We believe they represent the first five books of the Bible, the five stones corresponding to the five books. If David, then, through the use of five, using only one, could bring victory to a kingdom, when all things else had failed—even Saul's armor was useless—how much more than conqueror can we be when armed with sixty-six stones, i. e., sixty-six books of the Bible, for "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6), and "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3). Oh, God, give us a wise Church!

CONTRIBUTIONS

SUFFOLK LETTER.

The question of organizations is one of the problems of modern society and of the Church. An organization is "a number of individuals systematically united for some end." Without organization, very little could be accomplished in any field of endeavor. Government is built on organization; the Church is built upon organization; the human body is an organism—but all the parts work together in perfect harmony. Government agencies co-operate and do what could not be done without organization. One of the greatest organizations is the Post-office Department. That this department can carry a letter from Boston to Sanfrancisco to Los Angeles or from Kansas City to Houston for 2 cents and deliver it is marvelous. So perfect is this organization that a letter rarely ever goes astray. Such simple yet important service could not be rendered without organization. Railroads are another example of successful organization. That a car of oranges can be sent from Florida or California to New York without change shows what united companies can do. All of these organizations perform service at a minimum cost. The same is true of telegraph and telephone companies. The world would move backward if organizations were to die.

The greatest things in all the world are accomplished through organizations. Prohibition could not have come to the United States had it not been for temperance organizations. The first temperance society in the United States was organized in Pleasant Hill Christian Church, Alamance County, N. C. Out of that the kindred local temperance organizations came the great temperance movement that culminated in the eighteenth amendment. The Church is the greatest organization in the world—greatest in its origin, purpose, achievements, and its final results. It originated with Jesus Christ, who spake as never man spake. Its purpose is the salvation of the world; its achievements—civil governments, benevolent institutions of many kinds including homes for all classes of unfortunates, the Bible in more than seven hundred languages, education within the reach of all, hospitals for the insane, homes for the poor, and personal and organized charity in many ways. Jesus not only went about doing good, but His Church has been going about doing good ever since. It is the only institution that opens its doors and extends a hearty welcome to all. It turns away none. None are too ignorant nor too mean to be shut out of the Church, and the welcome is real, not formal. It welcomes all ages, all races and all conditions, and the numbers are increasing all the time.

Now there are many organizations within this greatest of all organizations, and some leaders think there are too many. As long as they cooperate as auxiliaries they are not superfluous. When they drift away from the parent body, the Church, they cease to be useful religious organizations. Many of them seem to be so occupied with the work of their society that they lose interest in the Church, without which they could not exist. To neglect the Church for any suborganization is to weaken the power of the only organization that is set to the task of saving the world. Outside organizations that derive their support in members and means from the Church and fail to contribute their presence, their money and their service to the Church are that many too many for the best progress of mankind. There are, no doubt, too many organizations that profess to render great service for mankind and go to the Church with an appeal for all the means to carry on their work. The work would be better done if it could all be done inside of the Church and her organizations.

W. W. Staley.

ELON LETTER.

Church and Music.

Why does the Church insist on a musical program preceding the sermon? Isn't it a matter of custom merely, or is it founded upon a sound psychological basis?

The answer to this question is found not only in the fact that music is the means of spiritual impression and expression, but that it prepares for the sermon. When a musical program has been well planned it has fitted the minds and hearts of the people to receive the message of the hour. This means that there must be the closest co-operation between the minister and the director of music. It also means that the director of music should regard himself as the servant of the minister and use his best endeavor to create the spiritual atmosphere actually conducive to the effectual delivery of the message which the man of God has in mind to bring.

Music, too, serves a further purpose in the Church in that it tends to attract large numbers of people who are not only soothed but deeply stirred and inspired by great music.

The two great objectives in the modern Church program are an adequate method of achieving the results of religious education and the desire for Christian unity. Music is a real ally in both these fields. The motives and ideals which the religious educator has in mind to make effective in the lives of his pupils can be expressed with winning power through song. And the same is true of Christian unity. When people sing together, a sense of social solidarity inevitably results.

Martin Luther was not far wrong when he said that music is the art of the apostles. The Church would be poor indeed but for the application of this divine art in its services of worship and its educational program.

W. A. Harper.

PRESIDENT HARPER'S REPORT.

Following is the report of President W. A. Harper to the board of trustees of Elon College, May, 1928:

I have the honor to present herewith the reports of the administrative committee, of the business manager, of the dean, of the dean of women, of the registrar, of the librarian, of the graduate manager, of the young ladies' hall, of the men's co-operative boarding department, of the Phipsioli, and of Maroon and Gold.

The scope and thoroughness of the reports which I submit from these officers and servants of the college make it unnecessary that I should make an extended report at this time. There are certain matters, however, in rspect to which you will expect me to report.

I. *Southern Christian Convention Fund.*

The Southern Christian Convention, at its Durham session, two years ago, provided in its benevolence budget for the college annually $36,750 as income on $400,000 in bonds given to offset the indebtedness of the college, on $100,000 of bonds given for endowment, and on the note for $112,500 given years ago also for endowment.

The college was to give the Churches opportunity to make a free-will offering during the months of January and February to meet this obligation, and then was to be privileged to enter the field and solicit individuals on pledges and for new gifts to secure the remainder.

I am very happy to tell you that, on the 19th of May, we reached the full amount of the Southern Christian Convention fund for the college year 1927-'28.

In the Virginia Valley Central Conference twelve Churches out of twenty-six sent offerings this year; in the Eastern Virginia Conference, thirty Churches out of forty-seven sent offerings and two Churches reached their quotas in full—Richmond and Berea (Nansemond); in the North Carolina and Virginia Conference, twenty-nine Churches out of thirty-seven sent offerings this year and five Churches reached their quotas—Elon College, First Church of Greensboro, Haw River, Lynchburg and Monticello; in the Western North Carolina Conference, twenty-one Churches out of thirty-three sent offerings and five Churches reached their quotas—Burlington, Graham-Providence, Liberty, Parks Cross Roads and Ramseur; and in the Eastern North Carolina Conference, thirty Churches out of forty-nine sent offerings and three Churches reached their quotas—Catawba Springs, Caroleigh and Sanford. In all, therefore, 122 Churches out of 192 sent offerings this year, and fifteen reached their quotas in full. There is no question in my mind that if the method begun at Durham had been employed over a term of years every Church would eventually have sent an offering and each year an increasing number would have reached their goals.

A very gratifying matter I must mention to you in connection with the completion of the offering this year. I selected a limited number of alumni of the college who do not belong to our Churches or who are so far from their Churches and who have not previously made gifts to the college for current expenses. I addressed them a personal letter and asked them for a free-will offering which I hoped would reach a thousand dollars. I am glad to tell you that they oversubscribed the thousand dollars by $37.50, the gifts ranging from $1.00 to $30.00. This evidence of interest in the college on the part of alumni who have been separated from it unavoidably in the prosecution of their lifework is, I am sure, gratifying to you as it has been to me.

The Convention, at its recent session, has changed the method of financing this obligation of $36,750 annually to the college by providing in the Conference apportionments $12,750 annually, and authorizing the college to raise the remaining $24,000 by approaching individuals at any time during the year and through giving Sunday Schools opportunity to make quarterly offerings for this purpose. I request that you permit me, with the approval of the administrative committee, to employ a field agent to assist me in this work for the next year. I regret that I am not able to make nomination for this position at this time.

I also recommend that the finance board of the Convention and the Executive Committee of the Conferences be asked to co-operate with me in determining goals for the various Conferences and Churches, and that the expense of the financial field agent be charged against the funds raised, the net amount to be raised being the $24,000.

I recommend further that ten scholarships be offered, two in each of the five Conferences, for the Sunday Schools that shall raise, through the quarterly free-will offerings, the largest amount gross for the college and the largest per capita offering. It is possible, of course, that the same Sunday School will win both scholarships in a

particular Conference, but it is not likely. It should be understood if there is no student in the Sunday School to come to Elon College, it may have the right to nominate a student from some other Sunday School in the same Conference for the scholarship.

II. *Financial Program.*

At your February session you went on record as requesting the Southern Christian Convention, in your option, some time during the next three years to permit you to tundertake a campaign to raise sufficient money to pay off all indebtedness and increase the endowment of the college to a million dollars net.

The Southern Christian Convention gave its approval to this request of yours. The President of the Convention also made certain specific recommendations to the Convention which will be submitted to you during this session.

In this campaign we should endeavor to secure the co-operation of the General Education Board. Their rule is when they assist at all in endowment campaigns, to give a third, but they first require that all indebtedness must be paid and then they will give a third of that which adds net to the endowment above indebtedness. It is understood that the General Education Board is at this time particularly interested in departments of science in colleges. It is perhaps possible that they would become interested in our department of Christian education. In view of this uncertainty as to where their major interest would lie, I recommend that you appoint a special committee to act with me in taking up the matter in the premises with the officers of th Geeneral Education Board. I suggest that you pass a resolution at this time authorizing this committee and empowering it to make an appeal to the General Education Board to assist us in increasing our endowment to a million dollars net after we have raised sufficient money to pay off indebtedness.

III. *Co-operation with the Atlanta Seminary.*

At your called session recently held in Richmond in connection with the Southern Christian Convention, you expressed approval in principle of co-operation between the Atlanta Theological Seminary and the department of Christian education in Elon College. The Convention likewise voted its approval, referring the details of this co-operation to this board, with the approval of the Executive Committee of the Convention.

Since the adjournment of the Convention, the Atlanta Theological Seminary trustees have held their annual meeting. They found themselves faced with a deficit of $8,000 and with their property not disposed of. They, therefore, felt it would be better to go slow with reference to the matter of moving to Elon, at least so far as public announcement was concerned.

Under date of May 17th, President Keller wrote me: "We are coming to Elon, but more slowly and less decidedly than we hoped. The trustees of Atlanta Seminary are frightened by a debt of $8,000, and as the sale of the seminary property may be delayed, they think it unwise to make the final decision for Elon until the dean and I go out in the field to see what can be done. So we are getting out literature and giving publicity to the proposition of removing to Elon, asking the co-operation of our Congregational people."

On the 20th of May, at the suggestion of Dr. Kirbye, of Raleigh, Dean Hook and I went to Raleigh to confer with him. Dr. Kirbye has been made a member of the Executive Committee of the Atlanta Theological Seminary. Dr. Kirbye reports to us as follows:

1. The executive committee has been authorized to sell all property of the Atlanta Theological Seminary.

2. President Keller and Dean Zimmermann are given until August 1st to see what they can do with the financial budget of the seminary for next year.

3. The executive committee has been given power to handle the whole situation, though all the directors and at least sixty members fo the Congregational Church in various parts of the country, over their signatures, favor coming to Elon.

On Monday, following the adjournment of the Southern Christian Convention, President Keller and Dean Zimmermann came to Elon College and, in conference with our faculty in the department of Christian education and the dean, adjusted the ccurses of study and teaching force of the seminary and the college. According to this arrangement, the seminary would offer courses valued at 126 semester hours in Bible, religious education, homiletics, philosophy, social science, Church history and theology. It was agreed that, in addition to President Keller and Dean Zimmermann and the service that Mrs. Zimmermann would render Prof. Bennett in the week-day school of religion, the seminary would need to employ a professor of Bible, a professor of philosophy and social science and a professor of Church history and theology. It was also agreed that the courses in the seminary, when approved by the dean of the college, would be open to college students without cost to the college for instruction in junior and senior years. It was also agreed that courses in Bible and religious education offered by Dr. Newman, Prof. Bennett and the president for junior and senior college classes would be open on the same terms to students in the seminary. Further than this, all other matters were left open.

I suggest that you appoint a special committee of three to work with a committee from the seminary on the details, the same to be submitted when complete to the board of trustees of the college and the Executive Committee of the Convention for approval.

IV. *Trustees.*

The term of office of the following trustees expires at this session: Dr. W. W. Staley, Dr. J. E. Rawles, Dr. L. E. Smith, J. A. Williams, Col. E. E. Holland, A. B. Farmer, P. J. Carlton, Dr. W. H. Boone, George F. Whitley and I. W. Pritchard.

The Secretary of the Southern Christian Convention informs me that each of these whose term expires was renamed by the Convention at its recent session in Richmond, and in addition to this, the following persons also are nominees for the trusteeship at this time: Mrs. J. H. Barnwell (Miss Deloris Morrow), Burlington, N. C.; Mrs. John T. Kernodle, Richmond, Va.; Rev. John G. Truitt, Norfolk, Va.; D. E. Sellars, Burlington, N. C.; Jesse F. West, Jr., Waverly, Va.; I. A. Luke, Holland, Va.; Jesse D. MacClenny, Suffolk, Va.; J. A. Kimball, Manson, N. C.; H. A. Carlton, Raleigh, N. C., and W. B. Truitt, of Greensboro, N. C.

W. A. Harper, *Pres.*

CLIMBING THE MISSIONARY LADDER.

(Read before the Woman's Missionary Convention, Richmond, Va., by the president, Mrs. J. A. Williams.)

Today we are climbing the missionary ladder, whose top is so high it is hidden in the mist of uncertainty. We cannot hope to ever reach the top, for if we reach the place where it seems to end, we find, with our expanded minds, as we ascend our horizon widens. The more trained the human mind is, the broader view it can take of life, and the higher we climb the missionary ladder the more we can appreciate the people and things we encounter in this world. I am going to attempt to tell you some of the mental attainments we should have to broaden our views, and some of the physical attainments we should have to sustain the mind and to enable us to climb to higher heights and to get the most out of life and our missionary efforts.

When we speak of missionaries, our thoughts naturally revert toward people and countries far away, or to what is commonly known as foreign missions, because that is the mission work usually referred to and emphasized by practically all Christian Churches.

But notwithstanding the great importance and predominance in Church work of foreign missions, we should not neglect the growing importance of the home field. For truly no Christian people can rest satisfied to send the gospel only to heathen lands when there are thousands and even millions in our own country, indeed at our very own doors, who are just as much in need of the gospel as those in foreign lands. There are always thousands of human beings in the slums and outlying districts who need the word of God preached to them and who need the loving, sympathetic service rendered by consecrated missionaries; who need the soul-saving message from the prophet Isaiah: "Ho, every one that thirsteth, come ye to the waters"; "He that hath no money, come ye, buy and eat." There are thousands, indeed millions, of poor and ignorant human souls, who, although they may live within a stone's throw of Churches in large cities, or in remote places, thinly settled and half-civilized sections of every country, have never heard the wonderful message of the Bible. They are too poor, too ignorant, or too indifferent to help themselves, and if they are to be saved, the Church, the Christian Church, must reach them. Those who have never visited and studied carefully the slums of our large cities can scarcely imagine conditions that actually exist at the very doors of our Churches. And even among people of our own racial strata here in our own country there are thousands who are godless and live as do heathens, who spend their money for that which is not bread, who labor for that which satisfieth not, who eat that which is not good. They are right at our Church doors. In fact, they are often in our Churches themselves, but seem absolutely indifferent to the salvation of their souls. These people need missionary work just as badly as those in the slums or the heathens in China and Japan. Many of them are not and cannot be reached by our regular Church forces, or even by such organizations as the Salvation Army, Volunteers, etc., who are really doing a great work among them, which in itself is real missionary work and ample evidence that such work is needed. Many thoughtless Christians are sitting down, shaking their heads, doing nothing, but saying the missionary ladder is too high and too steep. If that is what you are thinking, you are down in the valley. Climb the missionary ladder and see what is really going on in the world; millions who are in darkness seeking light, coming to us, who call ourselves Christians, because they want to know our Lord and our God. Shall we help them find Him? Wherever there are human souls in darkness who need light and help, there is work to do. God grant that the day will speedily come when there will be no need of missionaries in Christian countries, but the need is here now, so many need the word of God preached to them, and wherever we find that need, it is our duty to meet it, no matter where the need exists, whether in Christian or heathen countries. If it is our duty (and who now doubts it?) to carry the gospel to the heathen in strange countries, how much more important and easier to carry the gospel to those who are in darkness, even in our country and among our own people?

When, under the first dispensation, man failed God, in spite of Moses and the prophets, He sent

(Continued on Page 14.)

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

WHEN DO YOU PAY?

By Dr. W. H. Denison, *Sec'y Stewardship.*

Do you have regular times when you pay your pastor, janitor, electric light bill, etc.? If you wait until the end of the year to pay your missionaries and other benevolent workers, why should you not wait until the end of the year to pay your minister and music director? Or if you pay the one in an unsystematic way, why not the other? Local expenses and your benevolences should be placed on the same basis. They should be subscribed at the same time and the same way; should be as faithfully presented by the canvassers to the same persons; should receive the same emphasis by pastor and Church officials; should be as regularly paid by subscribers. Subscribers should be as thoroughly informed about the items of the one as about the others. That is the reason that the Convention, the General Board and the Finance Board urge every Church to remit its benevolences regularly each month (in rare cases quarterly), so that we may be as Christian and as prompt to those workers who serve us on mission field, in secretarial responsibility, on our college faculties, as we are to our local workers. We need to bear in mind that we sustain the same relationship and are under the same responsibility to these workers as we are to those who serve us locally. Every Church should consider this fact earnestly and see to it that its benevolences are remitted monthly.

The 1929 Christian Annual.

The editor of "The Christian Annual" would be pleased to have any suggestions that would improve the next issue of the "Annual" without increasing the cost of the same. The Secretary of the General Convention is charged with the important responsibility of editing this and earnestly desires suggestions for improvement.

Dr. A. E. Kemp, pastor, Urbana, Ill., recently purchased a copy of Cushman's late 50-cent book, "Dealing Squarely with God." After reading it, he wrote this bureau, saying, "A transparent message, boiled down, inspiring, gripping and virile." Have you read this book yet?

Seven Reasons.

Dr. A. B. Knedall, Danville, Ill., president of the Central Christian Convention, gives outstanding reasons why every Christian Church should actually use the annual every-member canvass. Think them through.

1. God's plan for financing his work seems to have been, even from ancient time, to have every child of his contributing thereto.
2. The spiritual life of the canvassers enriched and their interest in the work of the Church is strengthened.
3. A giving member is, or becomes, an active member.
4. Establishes an equitable Church finance plan.
5. Provides a means of worship for every member.
6. Trains the children in benevolent giving.
7. Church financial efficiency influences the community favorably.

1929—Stewardship Year.

The Southern Methodist, Southern Presbyterian and the Southern Baptist denominations have all planned to make 1929 stewardship year. Several other denominations are planning the same program. Each will, in its own way, seek to bring its constituency to a fuller obedience to the teaching of God's Word on one of the most important of all Christian duties—that of giving a definite and proper proportion of their substance to the advancement of Christ's kingdom in the world. Let it be fully understood that unless the Christian Church people come to practice the principles of Christian stewardship as a matter of conviction, we may not expect any higher spiritual life in the Churches nor any greater prosperity in the Church. Why not make 1929 a real stewardship year in the Christian Church?

SUNDAY SCHOOL MISSIONARY OFFERINGS

FOR WEEK ENDING JUNE 16, 1928.

Previously acknowledged	$ 87.41
Pleasant Ridge, Guilford College, N. C.	1.01
First Church, Berkley, Norfolk, Va.	10.48
First Church, Winchester, Va.	4.91
Liberty (Vance), Henderson, N. C.	6.70
Antioch, Harrisonburg, Va.	6.44
Vanceville, Brookfield, Ga.	1.00
Zion, Moncure, N. C.	1.39
Franklin, Va.	10.00
Leaksville, Luray, Va.	2.18
Graham, N. C.	1.26
Third Avenue, Danville, Va.	6.90
United Christian, Lynchburg, Va.	3.00
Turner's Chapel, Sanford, N. C.	1.16
Total	$ 143.84

Specials.

Previously acknowledged	$ 19.00
Primary Dept, First S. S., Norfolk, Va.	30.00
Total	$ 49.00

Church Collections.

Total previously acknowledged	$2,876.28
Previously acknowledged June 9th	247.69
Randleman, N. C.	13.00
Henderson, N. C.	23.40
Shiloh, Ramseur, N. C.	25.80
Seagrove, N. C.	29.95
Shallow Ford, Elon College, N. C.	6.20
Salem Chapel, N. C. & Va. Con.	19.00
Windsor, Va. (add.)	16.25
Ingram, Va.	61.00
Poplar Branch, Western N. C. Con.	.80
Mt. Auburn, Eastern N. C Con.	30.30
M. & M. distribution	96.00
Total to date	$3,445.67

Summary.

Previously acknowledged since March 1.	$8,013.95
Sunday School regular for June	143.84
Specials for June	49.00
Church collections for June	569.39
Woman's Board to date for June	5,006.91
Mountain work for June	5.00
Total	$13,788.09

J. O. ATKINSON, Sec'y.

REPORT OF WOMAN'S MISSION BOARD.

Report of treasurer of the Woman's Mission Board of the Virginia Valley Conference for the quarter ending April 1, 1928.

Woman's Societies.

Bethel, dues	$ 1.50	
Bethlehem, dues	7.85	
Bethlehem, thankoffering	2.54	
Dry Run, dues	3.89	
Linville, dues	10.05	
Linville, special	1.50	
New Hope, dues	4.00	
Winchester, dues	6.13	
Winchester, extra	5.27	
		$ 42.73

Young People.

Antioch, dues	$ 1.55	
Antioch, special	10.00	
Winchester, dues	10.80	
Winchester, thankoffering	7.19	
Timber Ridge, dues	4.60	
		34.11

Juniors.

Winchester, dues	$ 4.50	
Winchester, thankoffering	4.84	
		9.34
Total		$ 86.18

Disbursements.

Mrs. H. S. Hardcastle, April 9th	$ 86.18

Respectfully submitted,

Miss Verdie Showalter,
Treasurer.

MISSIONARY RALLY.

The mission rallies of the Virginia Valley Central Conference were held at Mt. Olivet (G), Newport, Winchester and Concord June 1st to 5th. The one at Palmyra had to be postponed. The rally at Mt. Olivet (G) organized, with Miss Cecil Collier leader and Mrs. Clyde H. Knight, secretary. This district is to be known as Greene County district, and includes Mt. Olivet (G), Christian Chapel, High Point, and Island Ford.

At Newport, the organization resulted in choosing Mrs. Noah Painter leader, and Miss Gertrude Comer, secretary. This district is to be known as Page Valley district, and includes Newport, East Liberty, Leaksville, Mt. Lebanon, Bethel and St. Peters.

At Winchester the organization resulted as follows: Mrs. Fred Oats leader and Mrs. K. H. Sale, secretary. This district is to be known as northern district, and includes Winchester, Timber Ridge, and Timber Mountain.

At Concord the organization resulted as follows: Mrs. A. S. Turner, leader; Mrs. A. W. Andes, assistant leader, and Mrs. Roy Hosaflook, secretary. This district is to be known as Rockingham district, and includes Antioch, Bethlehem, Beulah, Concord, Linville, New Hope, Mayland and Mt. Olivet (R).

Miss Pattie Coghill, Henderson, N. C., was present at each rally and gave an address; also conducted a round-table discussion and helped out in a number of ways. Rev. J. G. Truitt, of Eastern Virginia Conference, was present at Mt. Olivet (G) and bore greetings from the Eastern Virginia Woman's Conference.

Dr. J. O. Atkinson, Mission Secretary of the Southern Christian Convention, wrote and sent an address, which was read at each rally. The pastors of the Conference present and taking part in one or more of these rallies were Revs. W. B. Fuller, B. J. Earp, W. T. Walters and A. W. Andes.

Mrs. Boyd Richards, president, was leader, and Mrs. B. F. Frank, secretary of the Conference Woman's Board, were both present at each rally. Others taking part on the different programs were Miss Cecil Collier, Mrs. Mollie Fultz, Mr. J. E. Foster, Miss Mabel Higgs, Mrs. Fred Oats, Miss Annie Amelia Seabright, Mrs. Roy Larrick, Mrs. Marvin Selden, Mrs. K. H. Sale, Miss Ella Pickering, Mr. W. C. Wampler, Mr. Vincent Huffman, Miss Ora Scott, and Miss Verdie Showalter.

Inasmuch as this work is only beginning in our Conference, we were encouraged by the attendance. Twelve out of twenty-one Churches were represented, as follows: Mt. Olivet (G), Newport, Mt. Lebanon, Leaksville, Bethel, Winchester, Timber Ridge, Concord, Bethlehem, Mayland, Antioch and Linville.

The Woman's Missionary Conference will be held at Linville in August, the exact date having not yet been set.

MRS. B. F. FRANK, *Sec'y.*

Harrisonburg, Va.

BETHLEHEM SUMMER SCHOOL.

The training schools at Elon and Bethlehem, sponsored by the Department of Christian Education and backed by the Convention, offer a fine opportunity for busy pastors and lay leaders to take a week of intensive training by our best-trained leaders. It offers a great opportunity for a fellowship and get-together meeting which we need greatly in Georgia and Alabama. . For pastors to come together and "pool" their problems and secure the combined aid of noted authors, competent teachers and fellow-workers; for Sunday School superintendents, teachers and other officers likewise, it seems to me is a very wise thing to do.

Unless we support the school by our presence, the Convention will be put to needless expense and the faculty to unnecessary trouble. I hope every pastor, licentiate, superintendent, Sunday School teacher, officer, Christian Endeavor officer within the bounds of the Alabama and the Georgia and Alabama Conference will attend the Wadley school the first week in July and bring some one with them for good measure. I hope it may be convenient for our Congregational brethren of this section to attend also, as well as those of other Churches. No individual or Church is true to what we are undertaking who will allow anything but Providence to prevent their attendance. I crave the association, fellowship, inspiration and instruction that we expect to get out of the meeting, and I am coming farther than any of you after it. Please do not disappoint us by being absent. Can we have two hundred present this time? Yes, if you will come.

Ambrose, Ga. W. C. CARPENTER.

SUNDAY SCHOOL CONVENTION.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will hold its session July 10th and 11th with the Catawba Springs Sunday School. It is the desire of the Convention to have a report from every Sunday School in the Conference, also a report from all Christian Endeavor Societies.

Mr. Harold W. Johnson, Fuquay Springs, N. C., is corresponding secretary and will mail you report blanks. If for any reason you do not receive one by the 25th of June, please write him and ask that one be sent you.

We hope to establish an honor roll, and for a Sunday School to get on the honor roll they must mail in to the corresponding secretary the report from their Sunday School not later than the 8th of July.

Elect your delegates to the Convention and urge your secretary to send in report, so that we may have the best Convention ever.

L. L. VAUGHAN, *Pres.*

BETHLEHEM SUMMER CONFERENCE.

Teresa Carter, of Wadley, Ala., writes: "We are looking forward to the summer school and believe that this is going to be the best ever." Watch for her article and see what one young person thinks of the school.

Rev. J. D. Hunt, in a letter of June 2nd, says: "I am more interested in the summer school than ever. I have invited all the Congregational ministers and Sunday School workers of the State to be present and share with us in the meeting. The encouraging thing about the Bethlehem School is that several of the leaders there have shown their interest in the school by trying to interest others in attending. It seems now that the school is going to be well attended and the "best ever."

Dr. S. L. Beougher, president of the college and of the Summer School of Christian Education, writes encouraging things about the 1928 session. The Woman's Missionary Society of the Wadley Church will have charge of the entertaining, and different women will have charge of the dining hall each year. Also, we expect to visit the Churches in the interest of the school.

Programs have been sent to all the pastors, Sunday School superintendents, Christian Endeavor presidents, those attending in former years, and to a host of others. If you have been overlooked or your program has not arrived, please write Dr. S. L. Beougher, Wadley, Ala., or the writer for one.

PATTIE L. COGHILL,

Henderson, N. C.

PROGRAM OF THE YOUNG PEOPLE'S SUMMER SCHOOL, TO BE HELD AT ELON COLLEGE, N. C., JUNE 23-30, 1928.

Saturday, June 23rd—Opening Day.

3:00. Registration and Reception.
5:50. Fellowship Supper.
7:00. Vesper Service on Campus, Mr. Hardcastle in charge.
8:00. Opening Meeting in Chapel—Announcements. "What Are We Here For?" Dr. Rowland in charge.
9:30. Sing—Good-Night.
10:30. Taps.

Sunday—Worship and Fellowship.

Morning.

Special Class for Young People—Dr. W. A. Harper, Teacher.

Church Services—Dr. W. Knighton Bloom.

Afternoon.

4:00. Outdoor Meeting—Mr. Hermon Eldredge in charge.
5:30. Supper.
7:00. Christian Endeavor Meeting—V. M. Mulholland, Leader.
8:00. Church Services—Dr. C. H. Rowland.

Monday Through Friday.

6:45. Rising Bell.
7:15. Breakfast.
7:45. Clean-Up.
8:15. Morning Watch—Conducted Individually.
8:45. First Class period:
1. "The Story of the Bible"—Mr. Hermon Eldredge.
2. "The Bible and Missions"—Dr. W. P. Minton.

9:30. Second Class Period—Credit Courses:
1. "Young People's Division Organization and Administration"—Mr. Hermon Eldredge.
2. Children's Division, "Materials and Methods"—Mrs. J. W. Fix.
3. "Youth and Worship"—Rev. H. S. Hardcastle.
4. "Youth and Recreational Leadership"—Miss Essie Cotten.

10:25. Assembly—Surprises.
10:45. Third Class Period:
1. "Missionary Methods for Young People" —Dr. W. P. Minton.
2. "The Story of the Christian Church"—Dr W. A. Harper.

11:35. Fourth Class Period—Repeat Credit Courses.
12:30. Dinner.
1:30. Rest and Study.
3:00. Recreation (in charge of Class in Recreation).
6:00. Supper.
7:00. Vesper Services (in charge of Class in Youth and Worship).
8:00. Evening Program (vary).
9:00. Sings, Stunts, Games, etc.
10:30. Taps.

C. H. ROWLAND, President.
PATTIE COGHILL, Secretary.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow —By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land— By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each.. .75

In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, $1.00; paper ..... .75

A SERIES OF SIX BIG FOREIGN MISSION BOOKS

China, Japan, India, Africa, Near East, and Latin-America—Per set in cloth, $6.00; paper, $4.00; cloth, $1.25; paper.....$ .75

All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson I—Sunday, July 1, 1928.

THE EARLY LIFE OF SAUL.

GOLDEN TEXT: "Remember also thy Creator in the days of thy Youth."—Eccl. 12:1.

LESSON: Deut. 6:4-9; Phil. 3:4-6; Acts 22:3.

DEVOTIONAL READING: Psa. 119:33-40.

Explanations and Comments.

1. "The religious training of a Jewish boy" (Deut. 6:4-9). Jehovah is the one absolute God: He must be loved with all the heart, soul and strength. The commandments must be laid to heart, must be taught to children, must be a constant subject of thought and conversation everywhere and at all times—at home and when on the way, in the evening on lying down and in the morning on rising. They must be bound upon the hand for a sign, and worn as bands (frontlets) between the eyes. This "sign" was worn upon the arm in much the same way as children tie knots in their handkerchiefs, or change rings on their fingers to remind the wearer of something he should not forget.

2. "Paul's own account of his early life" (Phil. 3:4-6). There were many circumstances in his life of which he might well be proud, Paul asserts in his letter to the Philippians; he had greater cause for pride in his ancestry than had many others who boasted of their descent. He was circumcised when eight days old, he belonged to the stock of Israel and the tribe of Benjamin, a Hebrew of the Hebrews.

"In Paul, as perhaps in no other historic personality, the three main currents of ancient history met. He was a Jew, but his Hebrew faith had a Hellenic (Greek) form and a Roman environment. On the cross of Jesus an inscription was written in Hebrew and Greek and Latin, as though the three types of contemporary civilization met at its feet. What was thus written on the cross of Jesus was written on the life of Paul, and this unprecedented convergence of influences and traditions prepared the way for the expansion, through the work of one man, of a provincial sect into a cosmopolitan religion."

3. "Further facts which Paul gives about himself" (Acts 22:3, 27, 27). (1) He was a Jew, a native of Tarsus in Cilicia, "a citizen of no mean city" (Acts 21:39); educated at Jerusalem at the feet of Gamaliel; well instructed according to the strict law laid down by the Jewish fathers; as zealous for God as were all Jews of that day. He began his studies with Gamaliel; at the age of fourteen or fifteen, for that was the Jewish custom.

Gamaliel was one of the most famous of the Jewish rabbis. He was "had in honor of all the people" (Acts 5:34), and when he died men said, "The glory of the law has ceased." He was a member of the Sanhedrin, and it was he who, when the apostles were imprisoned and escaped, and the authorities "were minded to slay them," stopped them by declaring that "If this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them." And they could not.

"Memorizing the text of the Old Testament and of commentaries on that text; reciting the approved interpretations; allegorizing the history so that external events were transmuted into spiritual lessons—all these ingenious devices for disguising history and exalting tradition must have been appropriated by the receptive mind of the growing boy."

(2) Though a Jew, he was a Roman by birth. There were three classes among the people of the Roman empire—citizens, Latins and foreigners. The citizens had full political and other civic rights and immunities; the Latins had partial rights; and the foreigners had none at all. Claudius Lysias, the chief captain at Jerusalem to whom Paul was talking, told Paul that he had paid a large sum for the privilege of Roman citizenship. His Roman citizenship was of great value to Paul on his journeys: it was recognized by politarchs at Philippi, the governor of Achaia at Corinth, the Asiarchs at Ephesus, the governors Felix and Festus in Judea, and the centurion Julius on the Alexandrian ship bound for Rome.

CHRISTIAN ENDEAVOR.

Sunday, July 1, 1928.

TOPIC: "America First—in What?"—Prov. 14:34; Psa. 33:12. (Consecration meeting.)

Some Bible Hints.

America has a long way to go before it is first in righteousness and justice. Law-breaking is too common (v. 34).

If sin is a reproach, we should hide our faces, for what with murder, lynching, bootlegging, graft and injustice in the courts we are badly stained (v. 34).

America is committed to God and religion. The majority still believe in Him (v. 12).

Indeed, it looks as if America, in God's providence hidden for ages, was chosen by the Eternal for a great experiment in liberty. Pray that we may be worthy (v. 12).

Suggestive Thoughts.

In spite of much to be ashamed of, America has high ideals—liberty, equality before the law, and justice.

America is first even now in industry. A nation of workers, and therefore the wealthiest nation on earth. But what are we doing with our wealth?

America is first in benevolences. No great appeal is ever met with deaf ears. Think of our work for starving Russian children, or children of the Near East.

America is first in disarmament. Its voice is for peace. It is ready to beat spears into pruning-hooks and call the nations to do this too.

A Few Illustrations.

In the World War, America was first in mercy. America has stood out in a plea for a world court of international justice, without which war never will be abolished. An American, Elihu Root, helped to set up such a court under the League of Nations.

America has been first in freedom. For many years the oppressed of Europe came to our shores. This is a land of liberty, but not license.

America may not be first, but she is striving to lead in education. We believe in the public school and in the right of the poorest to get the best possible education.

To Think About.

What things make you proudest of America?

What things in America should keep us humble?

How can we help to make America still better?

PIEDMONT JUNIOR COLLEGE.

Piedmont Junior College (Bethlehem) Summer School of Christian Education, Wadley, Ala., July 1-7, 1928.

The Summer School of Christian Education is conducted in the interest of pastors, Christian Endeavor and Sunday School workers, although many features of the work will be interesting and profitable to all who may desire to attend.

The faculty is of high class, chosen because of special fitness to give instruction in their special field. Dr. C. H. Rowland, Dr. W. P. Minton, Dr. F. P. Ensminger, Dr. Frank E. Jenkins, Mrs. Bullock, Miss Pattie Coghill, and others will compose our faculty this year.

The courses will contain, in substance, what follows: the teaching value of the Bible, the investment of life and training for leadership, principles of teaching, primary and junior departments, agencies for religious education for adolescence, adult department of activities, organization of community life, Sunday School administration, missions, modern methods of evangelism, stewardship and promotion, pastors' conference and the rural Church, pageantry and music and recreational activities.

This school will teach you just the things you will want to know, for it will deal with objectives, administration, equipment, educational methods and curricula. The school offers a short course in leadership training. No one can be a leader unless he can sell himself to others, and he can do this only through developing his possibilities. To him, this school presents the supremest message which has yet come to the world. Greece said, "Be moderate; know thyself." Rome said, "Be strong; order thyself." Confucianism says, "Be superior; correct thyself." Buddhism says, "Be disillusioned; annihilate thyself." Hinduism says, "Be separated; merge thyself." Mohammedanism says, "Be submissive; bend thyself." Modern materialism says, "Be industrious; enjoy thyself." Modern dilettantism says, "Be broad; cultivate thyself." Christianity says, "Be Christ-like; give thyself." In this catalogue of principles and duties the last ranks as most important and this school of Christian education has as its one great aim Christian character through self-denial.

A great treat is in store for all who will attend.

Free room and board will be provided for all ministers for the entire week. Bring a delegation from each of your Churches.

The Fourth of July will be rally day for Piedmont Junior College. Good speaking and a free dinner will be provided for all who will attend. Come and enjoy the week with us.

Wadley, Ala. S. L. BEOUGHER.

TENTATIVE PROGRAM OF S. S. & C. E. CONVENTION OF THE N. C. & VA. CHRISTIAN CONFERENCE, DURHAM, N. C., JUNE 21-22.

Thursday Morning.

10:00 Devotion—W. T. Dunn.
Address of Welcome by Pastor.
Response by the President.
10:30 Business.
10:45 Address—"Why We are Here," Miss Pattie Coghill.
11:00 Address—"Putting Missions Into the Sunday School," Dr. Atkinson.
Discussion led by Mrs. Rowland.
12:00 Lunch.

Thursday Afternoon.

2:00 Devotion—S. E. Madren.
2:15 President's Address—By W. B. Truitt.
2:30 Group Conferences:
1. Children's Group—Leaders: Mrs. Grace Stewart, Miss Minnie Johnson.

2. Young People's Group—Leaders: Miss Pattie Coghill, H. Geo. Robertson.
3. Adult, Administrative—Leaders: Dean Hook, Dr. W. S. Alexander.

3:30 Address—"The Church that Serves," Rev. S. C. Harrell.
4:00 Recreation.
6:00 Supper.

Thursday Night.

7:30 Worship—R. A. Whitten.
8:00 Address—Dr. Edmund D. Soper, of Duke University.

Friday Morning.

9:00 Devotion—W. S. Alexander.
9:15 Business.
9:45 Address on "Religious Education," Dr. W. A. Harper.
10:30 Group Conferences—Same Groups and Leaders.
11:30 Address—"Training for Service," Dr. C. H. Rowland.
12:00 Adjournment.

THE COMMISSION INVISIBLE.

(Continued from Page 2.)

by learning the secret of it. That secret is a vision of God. Life is beset with temptations and sooner or later we all have to answer to the great outside of us, for what we do about. How great are our temptations in society, in solitude and at our work!

A man who leaves home and home environments, faces the complex world in the navy where standards are lower and looser than at home, he needs a great vision of right, and honesty, and self-respect; he needs God to maintain his manhood. Learn that secret. Get the vision. It alone is powerful enough to dispel all moral darkness and save from every wrong and downfall and make the path clear to victory.

A man may have his lonely hours—his solitude. While offering many good things as a check-up on self, solitude often belies its promise and brings on sins peculiar to itself. There are evil thoughts, adulteries, fronications, masturbations, thefts, lies, cursings which are born in thy solitude and defile thyself, and maybe they would never have been born had not thou been alone. So said He who Himself was undefiled. How true it is that a man's undoings are not in his circumstances, but in himself. Those who have overcome are those who have never lost a vision of God in their lives. The great commission invisible.

If it is in thy daily duty, the road to promotion is a long and irksome one, endurance as seeing it is necessary. If you can endure it will be a bulwark against any failure. If it is to be a Christian, it is a bulwark to thy life and thy soul against which the gates of hell cannot prevail.

"Be thou faithful unto death and I will give thee a crown of life."

"Thy glorious task work on;
Think not in vain turmoil.
Thy labors shall not be in vain—
'Twill stand when thou art gone."

"Think noble thoughts if you would noble be:
Pure thoughts will make a heart of purity,
Kind thoughts will make you good, and glad thoughts gay—
For, like your thoughts, your life will be alway.

"Whate'er is true and reverent and just,
Think o'er these things and be like them you must:
Of good report, of lovely things and pure;
Think and your mind's such nectar secure.

"Think much of God and you shall like Him be,
In words of faith, and hope, and charity;
Protect His image from all foul abuse
And keep the temple whole for His use."

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We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

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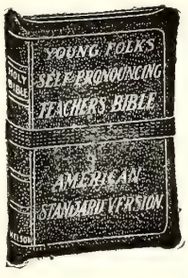

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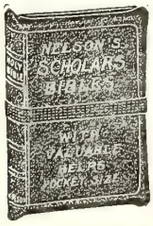

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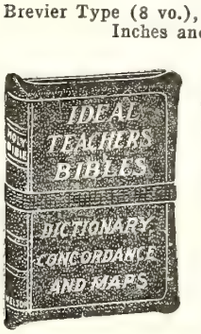

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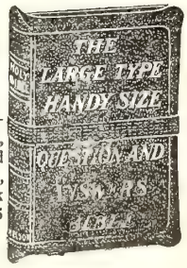

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE GLORY OF THE COMMONPLACE.

"Behold the bush burned with fire."—Ex. 3:2.

Moses looked at an ordinary bush and became aware of God. Wordsworth looked at a primrose and beheld the throne of God. Can a housewife stay in a hot kitchen on a hot, summer day, and over a frying pan and find anything there like God? We are told that she should. Well, how?

First, believe what God told Peter, that there is nothing common about what God has cleansed and given us; second, believe that everything we have and everything we do to live rightly is given us by God and is a part of His great plan to perfect the world. We stand by the little brook in the mountains and know it is a part of the great seas. Can we not stand by our daily toil and also know it is a part of God? Can we not stand by a wretch of a man or a woman and see the image of God?

Whatever our own estate or condition, can we not understand that we are "sons of God," that "we shall be like Him," that "God's blood runs in our veins?"

Whatever our experience may be—groceryman, blacksmith, tailor, bootblack or servant girl, fire or flood or poverty—we should be able to find a divine light along the road. God shines in the workshop as well as in the sanctuary, and will be in the sixth and seventh trouble; yea, will never forsake us. He will sanctify anything brought to Him. Are we walking in the shadow of death? Let it not quench our hopes, but let it bring to us the long-expected reward.

But life is so real we can't always see this way. True indeed, and yet we shall see if we will take His way. His way is "Blessed are the pure in heart, for they shall see." They that have "clean hands shall see." See what? God in every-day life and experiences; the glory of the commonplace. Things that are low degrade, impoverish and impair our seeing. Things that are pure, clear and intensify our vision. "In Christ," is the remedy.

Prayer.—Oh, God, we pray Thee that our lives may never lose the halo. Call us Thy children. Keep us Thy children, pure, clean and loyal. May Thy tender mercies ever be over us. *Amen.*

TUESDAY.

THE STRENGTH OF SOLITUDE.

"He went up into a mountain to pray."—Luke 9:28.

"Little stream of the mountain, why lingerest thou so long in these solitary places? Thy waters mirror the emerald sky and the soft sunbeams, and at night the silent stars. There are massive wheels of industry waiting in the valley below to be moved. A thousand fields are athirst for thee. Men, women and little children need thy waters. Leave thy haunts in the mountain and come dwell altogether in the valley, little stream."

But the little stream makes answer: "I would be a useless, babbling stream without this life in the mountain solitudes. Here I gather many waters into my bosom. Rushing over rocky ledges, leaping yawning chasms, I gather momentum for the great tasks that await me, and with the thunder of many waters, rush down upon the valley eager and ready."

"Oh, Christ, why retire to the mountain to pray? There are throngs of sick, halt, maimed, withered, demon-possessed waiting for Thee in the valley below. Why come here to look into the Father's face when multitudes are waiting to look into Thine?"

And my Lord seems to say: "My child, it is here in the mountain I gather strength for my great tasks in the valley. It is here in the solitude only that I can find peace and composure for the thronged street. Here I drink from invisible fountains, that I may go forth and be a reservoir of power, a sanctuary of refreshment." And my soul seemed to pray: "Lord, help me in these feverish days to learn well the secret of Thy great strength."

Prayer.—Most glorious Saviour, as Thy countenance was changed when Thou didst pray, being to us the inner experience of such a close walk with God that our great hours may illumine our faces with His Spirit. May we ever find assurance that Jesus is ever in contact with His followers to strengthen and direct them. *Amen.*

WEDNESDAY.

FAILURE.

"I will set up my standard to the people."—Isa. 44:22.

So "He shall not fail." Failure is a common word with us. We know lots about it. There is not a one of us who has not failed in something. Israel looked for a Saviour who would fulfill all things, set them free and who could not fail.

Jesus came. The Carpenter of Nazareth took a cross for a banner, tore down the house of death and built a house of life whose windows are the sky and whose doors open into eternity. Then He says to the world, "I have created the heavens, and have given breath to the people and spirit to their souls. Come unto me and I will be with thee and I will strengthen thee, yea I will help thee. I am the Lord, and my glory will I not give to another. To him that comes and overcomes will I groom to sit down with my Father in His throne." Thus God's eternity is turned to the use of time and man. We all are His guests and sharers with Him in His glory. He shall not fail. Let us trust Him.

Prayer.—Our Father, we sincerely desire that Thy kingdom may come and that we may be Thy people. We pray for justice to the poor and needy and that Thou wouldst lift us all up unto Thee. Forgive us of everything we have done wrong and grant us to live and reign with Thee. Exercise us unto an eternal faith which forbids us to stray or fail. Give us humble and believing hearts, so that in all our troubles and strife on earth we may live with Thee and taste Thy precious peace. *Amen.*

THURSDAY.

PUT IT BACK!

"Of the best of his own field, and of the best of his own vineyard, shall he make restitution."—Ex. 22:1-6.

This is the chapter of restitutions. Moses, the great law-giver, founded the world's civil law. When any damage had been done, he required that it should be made good. "Put it back as it was before!"

We should be more strict than we are in commanding all mischief to be repaired. Once a small boy was going through a street in Boston, tearing up a piece of paper till he had a handful of little bits, which he then tossed into the street. A policeman stopped him, told him he had broken a city ordinance, and stood by till the boy had hunted up every possible bit of paper that he had scattered.

We cannot always go after every bit of idle harm we do and put the matter back where it was before. Cruel words are swiftly passed from mouth to mouth and never can be quite gathered in. Harsh looks may poison the day for hundreds who see us, and we cannot go after them and put pleasant looks in their place. But as far as we can, we must make restitution.

Prayer.—Thou Judge of all the earth, make our consciences sensitive. May we correct our evil, and plant good seeds in place of the bad ones we have sown. *Amen.*

FRIDAY.

NERVOUS PROSTRATION.

"I was crushed far more than I could stand; so much so that I despaired even of life."—2 Cor. 1:8.

Paul must have been very bad off. And what made it dangerous was his despondency. To be so low in mind meant that he could not get well in body. But, if you will read on, he soon thought of divine power which is stronger than death, and he cast himself upon that power; then the body functioned and he kept on going.

Sometimes we are cowards. We go along whiling life away, tottering, despairing through the days while the power of God runs by the side of us like a river asking only to be used.

Let us try to do what we know to do and believe we can do, make contact with God. He will keep us until our work is done and then we will be glad.

Prayer.—Our Father, we pray that Thy kingdom may come to us; that Thy love and justice may come to us; and that Thy power may touch us. Acquit us and forgive us of our sins and give us humbler and believing hearts that we may taste thy peace and be exalted forevermore. *Amen.*

SATURDAY.

LIFE'S GREATEST PLEDGE.

"Lo, I am with you always, even unto the end of the world."—Matt. 28:20.

So long as we live and God lives, this pledge stands. But our greatest trouble is realizing—feeling—the presence of God. This fact is our supreme opportunity of showing our faith. It may be a dark, cloudy day. We can't see the sun, but we know it is there.

In the depths of sorrow, misfortune and the tragedies of life, we feel that God has forsaken us. It is not that God has left us that we feel that way, but that we are stunned into spiritual unconsciousness. It is like undergoing a surgical operation; we stretch out our hand to the friend by us and say, "Don't leave me, dear." Then everything fades away. Presently we awake darkly, and by our bed is the friend. When we awake clearly, the friend is still there and we thank them.

So the angel of God stands by us in life. Friends may die. Possessions may fly away. Honors may fade. Strength may fail and we may stand by many an open grave, but in the gathering form of it all there is one mighty sweet voice, saying, "I will never leave thee nor forsake thee."

Prayer.—Dear Father, great Thou art and greatly to be praised. Thou art our refuge in darkness as in light, and Thou wilt establish Thy throne forever. Thou art in our midst. Give us a faith that completes our vision in whatever may come. Forgive us fully every day, and in the dark places be our safe guide, and may we be willing to trust Thy word, which is truth. *Amen.*

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Orphanage superintendents have discouragements as well as other people. One of our discouragements this spring is the Mexican bean beetle. This first made its appearance last year and destroyed our beans completely. We then planted peas instead and had green peas for the children to eat and they enjoyed them very much. We had hoped that we would have no beetles this year and planted our beans as usual, but beetles have come two to one this year over last year. We have tried different kinds of poison, but to no avail. They seem to thrive on poison dust and poison spray. If they would stop on the beans it would not be so bad, but they have gone to our field peas. It looks now that beans are a thing of the past with us and the children will miss them very much. But our wheat is looking fine, and if nothing happens we will have bread to eat. We also have fine Irish potatoes and cabbage, which make good food.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 21, 1928.

Brought forward		$9,203.28
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Lawrence Mem'l Bible Cl., Elon Col.	$ .85	
United Church, Lynchburg	2.51	
Third Avenue, Danville	5.92	
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Western N. C. Conference:		
Shiloh	$ 1.00	
Randleman	4.75	
Hanks Chapel	3.77	
		9.52
Eastern N. C. Conference:		
Sanford	$ 4.00	
Piney Plains	9.15	
Pope's Chapel	1.65	
Wentworth	10.00	
Mebane	2.50	
		27.30
Eastern Virginia Conference:		
Cypress Chapel	3.06	
Franklin	10.00	
First, Norfolk	8.64	
Mrs. Elizabeth B. Swink, Norfolk	30.00	
Oak Grove	4.25	
		62.95
Valley Virginia Conference:		
Dry Run	$ 1.00	
Antioch	7.82	
Concord	2.50	
		11.32
Georgia and Alabama Conference:		
East La Grange		1.00
Special Offerings.		
Mrs. Sue Siler	$ 2.00	
Dr. J. O. Atkinson	5.00	
		7.00
New Building Fund.		
Miss Celeste Penny, Evanston, Ill.		5.00
Grand total		$9,359.48

PIEDMONT SUMMER SCHOOL.

The Summer School of Christian Education at Piedmont, Jr., College, Wadley, Ala., is not quite a month in the future. The Wadley Christian Church and the Woman's Missionary Society are making it possible for all ministers and Churches to be represented without cost, except a registration fee of 50 cents. Now, don't that seem wonderful and ought we not to appreciate the arrangement? I do think that every Church in this section of every kind should send at the very least two of their young people to the school. Let every preacher, pastor or minister be there for the whole time. Churches, send your pastor—make it possible for him to attend and then insist on his going. Remember, the school precedes our revival season and it will mean so much to the pastor who attends. No pastor can afford to miss it; no Church can afford for him to do so. I am trying to be ready to attend and I am anxious to go. I need just what it will furnish; I need the inspiration to be obtained by a week of fellowship and study.

If our more mature minds could have been at the Sunday School and Christian Endeavor Convention, they could very easily and readily see how the young minds of our boys and girls are reaching to higher things. All be ready for the School of Religious Education July 1st to 7th, Wadley, Ala. I hope to meet you there.

G. D. HUNT.

PROGRAM OF BETHLEHEM SUMMER SCHOOL OF CHRISTIAN EDUCATION, WADLEY, ALA., JULY 1-7, 1928.

Sunday Morning.

Faculty in nearby Churches.

Sunday Evening.

First meeting of the Summer School. Union Services—Dr. C. H. Rowland, Speaker.

Monday through Friday.

CLASSES.

8:45. Morning Watch (Conducted Individually).
9:00. 1. Ministers—Dr. C. H. Rowland or Rev. F. C. Lester.
2. Others—"Teaching and Teachers," Pattie Coghill.
9:50. "Missions and the Bible," Dr. W. P. Minton.
10:40. "Stewardship," Rev. Edwin E. White.
11:30. "Missionary Principles and Methods," Dr. W. P. Minton.
12:30. Dinner.
2:00. Discussion Hour.
3:00. Recreation—Rev. J. H. Dollar in Charge.
6:00. Supper.
7:00. Vesper Services—Young People in Charge.

Evening Programs.

Sunday—Dr. C. H. Rowland.
Monday—Rev. Edwin E. White.
Tuesday—Dr. W. P. Minton.
Wednesday—Rev. Edwin E. White.
Thursday—Pageant, "Two Masters."

A daily vacation Bible School for the children will be conducted each day from 10 to 11:30.

PATTIE L. COGHILL, *Sec'y.*

(Continued from Page 12.)

SUNDAY.

A HOLY DAY AND A HOLY SPIRIT.

"When He the Comforter is come."—John 14:26.

What is the Holy Spirit? It is that Spirit about us which tells us of the truth; tells us when a thing is wrong; purges the conscience, regenerates the soul, develops us better and better each day unto God-likeness. It is that something that shows the way by pointing to the right. It is that some thing that declares judgments and condemns wrong. As light to the mariner's compass, as wind to the soil, as oil to the lamp, as sap to the tree—so is the Holy Spirit to life. It is like the big spinning dynamo ready to be cut on. We are like the great house wired and equipped for the light and the power, but not yet hooked up. We must cut in the power.

Prayer.—Lord's Prayer, all the circle joining.

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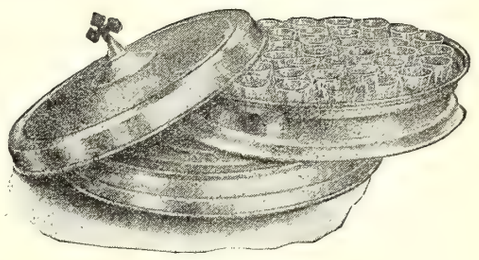

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Tray No. 10—Interlocking, with 30 plain glasses 6.50
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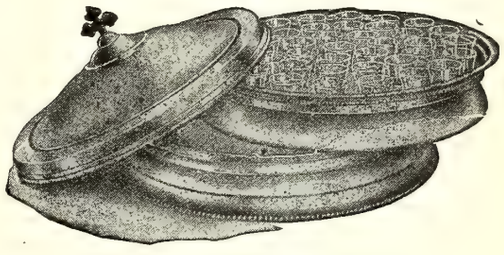
Cover No. 50-A—Fits Trays 2, 6, or 10 ..... 2.25
Bread Plate No. 1—Narrow rim 1.60
No. 2—Broad rim 1.60



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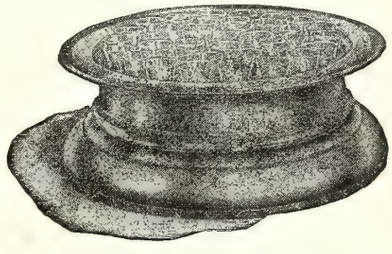
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) .$22.00
Base No. 2—Silver-plate; fits Silver Tray 90... 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00

Breda Plate No. 3—Narrow rim .....$ 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

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ELON NOTES.

President Harper left the college this morning for Chicago, where he will spend the summer in study at the university there. He is to continue the research work in religious education at the University of Chicago this summer which he began last summer at Columbia University. In addition to this research work in religious education, he will also carry on study in courses in college administration with a special emphasis on securing the viewpoint of the latest developments in this work in the different sections of the country.

Last summer the emphasis was on the viewpoint of the Eastern section as portrayed by Columbia University, and this year on the Middle Western section through the viewpoint of Chicago University. In future years President Harper plans to get the viewpoint of the other sections of the country by attending some university in California and in Louisiana.

Mrs. Harper accompanied President Harper to Chicago and will spend the summer in study at the American Conservatory of Music as a special student of Prof. Saenger, one of the most noted voice teachers in the country.

Two of the Elon professors are teachers in summer school—Dr. T. O. Amick teaching mathematics at the Asheville Normal, and Prof. O. W. Johnson teaching education at Appalachian Training School at Boone.

Quite a number of the Elon teachers are studying in the summer schools in their particular fields of work. Dr. W. S. Alexander will attend the Union Theological Seminary in New York; Prof. L. D. Martin is carrying on research work at State College and also at the State library at Raleigh; Prof. T. E. Powell and Dewey Mast are at Duke University, and Profs. T. E. White, W. M. Jay, M. W. Hook are at University of North Carolina.

The University of Virginia has two of the Elon teachers—Miss Mattie E. Brown and Miss Louise Savage.

Prof. S. A. Bennett will attend the University of Chicago; Prof. A. B. VanCleave, the University of Indiana, and Prof. R. B. Tower, Syracuse University, and Prof. and Mrs. C. J. Velie the Bush Conservatory of Music, and Mary Ann Benn, Columbia University.

Coach D. C. Walker is playing professional baseball at York, Pa., in the New Yrok-Pennsylvania League. C. M. CANNON.

CLIMBING THE MISSIONARY LADDER.

(Continued from Page 7.)

Christ His only begotten Son, and it was Christ who established the Church as we now know it in its broadest sense, to include all Churches whose foundations are built on Him. It was the parting message, the greatest of all commissions of Christ to Peter and the disciples, and through them to us, at His ascension, "to go into all the world and preach the gospel," with the positive assurance that He would be with us unto the end. Dare we disobey that command, dare we fail to do our part, not reach our goals, and see the missionaries not supported, and to shirk and leave our duties and responsibilities on the shoulders of others! How can we face God in the great and final judgment and hear the awful sentence that "Inasmuch as ye did it not to one of the least of these ye did it not to me." The Church that is not a missionary Church is no Church of God; it is nothing more than a cold, self-satisfied, dead human organization, doing little or no good and making no progress. It can't be otherwise. That has been the history and final result of every so-called Church organization that has not been thoroughly possessed with the missionary spirit. The lack of a full realization of this fact was what came near causing the downfall of the Church at Jerusalem soon after Christ departed in body and made it necessary for Christ to call Paul to carry on the great work; and it was through Paul and Peter and Barnabas and others that the Church really started its great missionary work.

Few of us can go ourselves to answer this call—the call of humanity and the call of God—but we can go by sending money that supports those who can and will go. It is time we were realizing fully our duties in this matter, not as individuals but as Churches. It is time, as never before, for us to realize that it is not only the call of the heathen, of whom we know but little, and I am sorry to say for whom some of us seem to care but little; but it is the call of God to us to carry out His great commission. Shall we climb the missionary ladder until every Church in the Southern Christian Convention is a missionary Church, with its missionary organizations, and every minister has caught the real missionary spirit of the great commission? Our missionaries in every field, as well as the missionaries of other Churches, tell us that never before has the world been so eager for the gospel. These godly men and women who gave up all that was near and dear to them to answer the call of the Church and to go to the uttermost parts of the earth to preach the gospel are depending on us to help and support them in their great work to the full extent of our means. Shall we fail those who are crying for help? Shall we fail God? Then let us try to climb to the amazing heights of the missionary ladder and view the world in its need; let us not follow a narrow crevasse that shuts out our view of all but its unsightly stony sides. Let us stand out in the open space so that every step we take our view will broaden until we can see the best there is in nature and man. When our minds become that broad, we will have sympathy for every afflicted one, patience with those who err and a love for all mankind.

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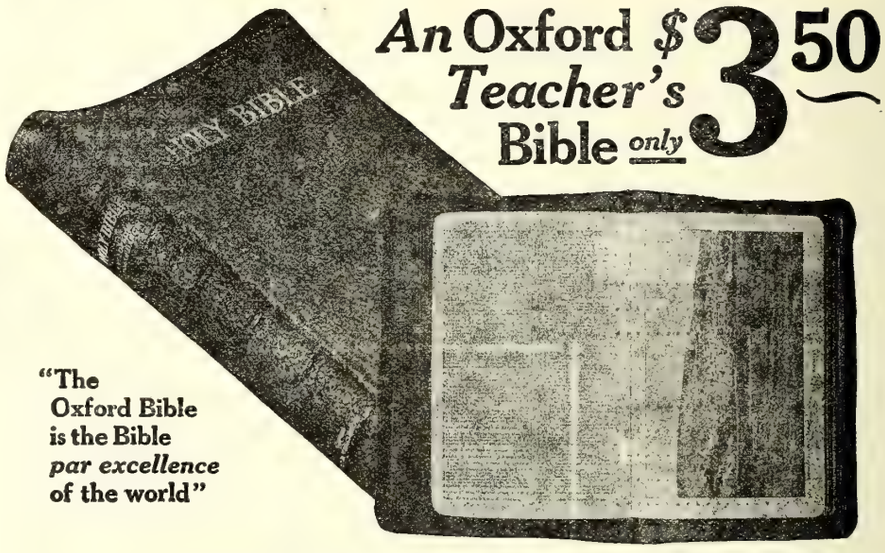

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FUNK.

Daniel Funk died May 12th, age 71 years. Funeral services were conducted from Dry Run Christian Church, of which the deceased was a member, by the writer. He is survived by a widow, three sons and three daughters. May the Lord bless the bereaved. W. T. WALTERS.

NICHOLSON.

Oscar Lee Nicholson died of tuberculosis on April 14th, at the age of 17 years. Oscar was a good boy and was devoted to his Church. He is survived by his parents and three brothers and one sister. Funeral services were conducted by the writer from Joppa Christian Church of which the deceased was a member.

W. T. WALTERS.

MAUCK.

James Elmer Mauck died March 3rd at the age of 32 years. He was a consistent member of the Dry Run Christian Church. He is survived by his widow and four children. Funeral services were conducted from the Church by the writer. May He who has promised to be a husband to the widow and a father to the orphan comfort the bereaved.

W. T. WALTERS.

JOHNSON.

Mrs. Nettie Johnson was born December 28, 1856, and died April 28, 1928, aged 71 years and 4 months. Sister Johnson was a faithful member of the United Brethren Church. She is survived by two daughters, who are loyal members of the Antioch Christian Church. During my pastorate at Antioch, all three were quite regular in their attendance to all the services of the Church. Funeral services at Dayton U. B. Church, conducted by Rev. U. P. Hovermale and the writer.

A. W. ANDES.

FARMER.

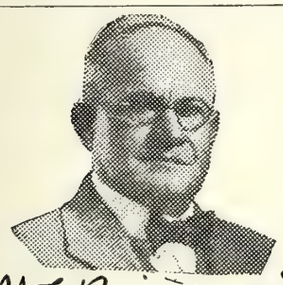
Sandy Joseph Farmer, son of Parthena Boyd and James Farmer, was born July 29, 1860, and died May 5, 1928. He married Elizabeth Ida, daughter of Obediah Farmer, and four children blessed their lives—Scott, died in infancy; Roy E., Halifax County, Va.; Dr. Frank A., Roanoke, Va.; Hunter O., Halifax County, Va. Bro. Farmer is survived by his wife, three sons, five grandchildren, one brother, M. H. Farmer, and many nieces and nephews. To these loved ones we commend them to the loving Heavenly Father to sustain and comfort them; one that is able to build up the broken hearts and to heal all sorrows.

Bro. Farmer joined Pleasant Grove (Va.) Church when a young man and there was never a more loyal nor devoted member than he. His place in the Church was never vacant until illness prevented his attending. Whenever there was services in the Church, Bro. Sandy was always there. He served as trustee of the Church for many years. His genial, cheerful disposition made for him a host of friends wherever he went.

Funeral services were conducted from Pleasant Grove Church by Rev. T. F. Wright, pastor, assisted by Rev. W. C. Wicker, D. D., with the Woodmen of the World. The services were very impressive and beautiful. The large concourse of people and the great profusion of lovely flowers spoke more eloquently than words of his numerous friends. The interment was in the family plot in the Church cemetery.

Done by order of the Church.

MRS. D. J. SIPE, Sec'y.



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PERKINS.

Johnnie Willie Perkins, son of Charles Henry and Carry Lee Perkins, was born March 20, 1888, and died June 5, 1928, age 40 years, 2 months and 16 days. He is survived by his wife, who was Miss Garnett Long, and two children, Kathleen and William. His mother is living, together with five brothers and four sisters.

Bro. Perkins formerly lived in Danville, Va., where health failed him. About two years ago he came to the farm in quest of health and had settled near Liberty Christian Church, Halifax County, Va. Although a member of the M. E. Church, he attended and worked in Liberty. All who knew him bear witness to the sincerity of his life. One of the largest crowds ever assembled at Liberty Church attended the funeral of the deceased on the afternoon of June 6th, conducted by Rev. Berford, of the M. E. Church, and assisted by the writer. Burial was in the Church cemetery, with Masonic honors. The Church and community has lost a useful man. Our sympathy goes out the more to his family, to whom he meant so much. May the Lord give comforting grace. C. E. NEWMAN.

TAYLOR.

Huldah Alice Taylor, daughter of William H. and Mary E. Taylor, was born March 28, 1878, and died May 15, 1928, age 50 years and 1 month and 17 days. About the age of fourteen she professed faith in Christ and united with Connally M. E. Church, but soon after transferred her membership to Lebanon Christian Church. She was educated in the public school of Semora and at Elon College. One brother, W. L. Taylor, survives the deceased, with whom she lived at the old home.

I have known Miss Huldah since about 1894, when we were in school at Elon. Have been her pastor for more than eleven years, and for the past two years boarded in the Taylor home. She was one of earth's best. Faithful in all the duties of life and loved by all who knew her. For the past two years her sufferings were intense at times, but while she suffered in body, her faith in the Lord strengthened. Her reward in heaven is great. The funeral was conducted at her Church on the afternoon of May 16th by the writer, assisted by the Rev. Claytor, of the Presbyterian Church. A large crowd of relatives and friends were present. The floral gifts were many and beautiful.

C. E .NEWMAN.

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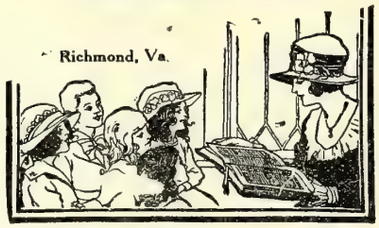

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HISTORICAL ... Southern ...

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VOLUME LXXX. RICHMOND, VA., THURSDAY, JUNE 28, 1928. NUMBER 26.

THE SUN'S OBSERVATORY

DR. HELFENSTEIN TO VISIT EUROPE.

By Rev. H. C. Taylor.

Announcement was made at the services at People's Christian Church, Dover, Del., last Sunday by the pastor, Rev. R. C. Helfenstein, D. D., that He will spend his summer vacation in Europe, preaching in a number of the old historic Churches in Great Britain, filling important appointments made by the Council on Interchange of Preachers and Speakers Between the Churches of Great Britain and America. He is to preach in St. Peter's Church, London, also at Burnley, Lancashire, and at Norwich, England, and either in Glasgow or Edinburgh, Scotland.

Dr. Helfenstein spent the year 1913-14 in a graduate study in the University of Edinburgh, Scotland, and preached in a number of Churches in Scotland at that time. This trip will permit him to renew many old acquaintances among student friends. There are to be from twelve to fifteen other American ministers to preach in the principal Churches of Great Britain this summer under the auspices of the Interchange Council, and a similar number of British ministers are to come to America to speak in the leading American pulpits during the summer.

Three years ago, Dr. Helfenstein was a member of the Federal Council team of six men who toured the Pacific Coast on a four weeks' speaking itinerary in the interest of the Churches. Dr. Helfenstein will endeavor to have one of the British preachers visit Dover next summer and preach in People's Church.

The Council on Interchange has been rendering a great service in the interest of Anglo-American friendships and understanding. The council year-book of 1927 states: "During the past year, the influence of distinguished English speaking visitors in both countries has been most marked. Both countries now realize that the interchange movement, which operated through the medium of the Churches, is helping in a very real way to promote understanding, and hence friendly and cordial relations between two great English speaking nations. The Council on Interchange has introduced to British congregations and audiences such well-known preachers and speakers as Dr. Harry Emerson Fosdick, Dr. Charles E. Jefferson, Dr. Nehemiah Boynton, Bishop Charles Oldham, Dr. Lynn Harold Hough, Prof. William Adams Brown, Mr. Fred B. Smith, a world-known orator. Equally distinguished British preachers have similarly been introduced to American audiences by the council."

During the vacation month services will be held in People's Church each Sunday morning and evening as usual, it being the custom of this Church to have the regular services of worship and Sunday School each Sunday of the year.

YOUNG PEOPLE IN THE CHURCH.

Are you one of the many people in this good world who think there is little or no need whatsoever of young people in the Church? If that be true, I'm sure that a few of you will agree with me that young people do have a work in the Church and that the young people's work is a very important part of our daily life.

Do you not think that young people have their work in the various activities about the home? That being true, we certainly can use the young people in Church activities. To determine a few of the many ways in which young people may be of use to the Church, first, let us begin with prayer. What boy or girl cannot pray! We have all been taught how and why we should pray in earlier years.

The whole purpose of prayer is to change things that need changing. Prayer does us good. There is a subjective side to prayer, without doubt; tremendous, quite beyond calculation. And prayer has an objective value also, which means simply that it changes things in other lives that would not be changed otherwise.

Now for a bit of homely talk about how to pray, so as to change things that need changing, how to make sure that they will be changed, and changed every time. There need be no bill of exceptions in this court of prayer. I want to give a few homely suggestions about prayer. First, prayer needs time, daily time, quiet time, time when you are not too tired. You say, "When's that?" Well, when you aren't too tired. We must not make rules for others. Every life is its own battlefield, and every man must make his own rules and fight his own fight. But if you can get the morning hour quiet, with the door shut, yourself off alone, so much alone that you are not alone, that is victory. Prayer needs time.

Prayer needs a place. Oh, you can pray anywhere—on the train, nursing a baby, sweeping a floor, using a typewriter, measuring calico, dictating a letter—you can pray anywhere. But you aren't likely to. You are very unlikely to unless you have been off in the quiet place alone with Jesus. Jesus said, "Enter into thy inner chamber." When we are alone, we are not alone. The more alone we are, so far as men are concerned, the less alone we are so far as He is concerned.

There are a good many of us who never think about praying until we get in trouble; then we do not forget it. We should all pray at all times, whether in trouble or out.

Then give the Book its place in prayer. Prayer is not talking to God simply; it is listening—listening first, then talking. The fourth suggestion is this: Let the Teacher teach you. "Lord, teach me"—and He will.

What the world most needs is the spirit of friendliness. It is full of rancro and strife and bitterness. It needs a fountain flowing love. That is what every Christian Church should be. This brings to mind a second way in which young people could, if they only would, be of help in the Church. We can be friendly, lead the erring to Christ, and love all; helping them to come to Sunday School, Christian Endeavor, and Church. Do you not like to be treated in a friendly manner? So, treat others as you would like to be treated. It costs no more for us to treat people in a friendly way than it does to treat them with scorn.

Next, let us consider our righteousness. Who could say that it wasn't important! Our righteousness must be of the following sort: It must express itself in goodness. Righteousness which does not effloresce in goodness is a very bleak and dingy thing. We can certainly show and practice this in the Church.

Then there comes a time in the history of all the Churches when special committees must be appointed—a committee to help raise funds or to look after the pastor's salary. Haven't the young people a place on these committees? If the older people place you on these committees, take it with an "I'll do the best I can."

Where could there be a group of young people that did not yearn for an organization of their own? One that they are capable of taking part in. The Christian Endeavor affrods this, and indeed we must have programs. Take your part, do your duty and all the people will be proud of you. Don't say, "I can't." Take it, do the best you can, for is it not your organization and your work as much as any one's?

The Sunday School is one of the best places for young people to take part in. They not only learn of the teachings of Jesus Christ, but also how they may be of service in later life. It brings us into the friendship of those who really know about Christ, and can teach us. We can learn, practice, and probably teach others what we have been taught.

What could afford greater opportunities than the missionary society? You may say that you hear missions preached until you are truly sick of the word. But, listen, think of those who have given their lives for the cause. Do you think you could do as great a service as they? You may not go across the waters to serve the Lord, but certainly you can go in purse and prayer. We can also be missionaries at home. We can certainly do some of the good, true things that are put into our heart to do.

It costs a lot to be loyal to the truth; but it costs a lot not to be. When one faces the hardships of life, he must remember that it costs more to be right than wrong because it is worth more.

(Continued on Page 5.)

NOTES-PERSONALS

"The very life of the Church depends upon her faithfulness in fulfilling the Lord's commission."

"Every man, woman and child in heathen darkness is a challenge to the Church.—S. Earl Taylor.

Rev. E. Carl Brady changes his address from Elon College, N. C., to 701 Roxboro Street, Durham, N. C.

The Young People's Summer School is being held this week at Elon College. A full report is expected for next issue of THE SUN.

Two great dates should be kept in mind—the one the date of the Reformation, the other the date of the Declaration of Independence. The former refers to the Church, the latter to government.

A good brother, sending a personal donation for missions, says very truly: "It seems to me that this is a most worthy cause and one we ought to support more freely." That brother spoke a parable!

"In Matthew we find the authority of the King; in Mark the obedience of the servant; in Luke the sympathy of the man; in John the duty of the son." And so we see Him as King, Servant, Man, God; but to know Him, one must experience His presence and power in the heart.

Think of a denomination smaller in numbers than our own raising on one Sabbath in its Sabbath Schools, $93,000 for foreign missions! If all our Sabbath Schools were to raise one-tenth that amount in a whole year we would rejoice indeed. But we Christians haven't learned to give to missions yet.

Rev. C. E. Gerringer, pastor, writes: "Please announce through THE SUN that a home-coming day will be held at Burton's Grove Christian Church on July 1st, with two services and dinner. This is the forty-sixth anniversary, and all former pastors, members and friends are invited to come and enjoy the day with us."

Bro. W. B. Truitt, of Greensboro, was re-elected president, and Rev. J. F. Apple, Elon College, associate president of the North Carolina and Virginia Christian Endeavor and Sunday School Convention, in session at Durham, N. C., last week. The next session of the convention is to be held at Happy Home, Rockingham County, N. C.

Rev. D. D. Nash and son, D. D. Nash, Jr., of Hopewell, Va., paid THE SUN office a brief but welcome visit the past week. He reports an increase of some thirty members to the Sunday School and additions to the Church since moving into their new building. Mr. and Mrs. Sam Davis are now conducting revival services in the Church and the attendance upon the services is very encouraging to the pastor.

Rev. R. C. Helfenstein, D. D., pastor of Dover, Del., Christian Church, is to spend his summer vacation in Europe. Dr. Helfenstein is to preach while in Europe under appointments made by the Council of Interchange of Preachers and Speakers between the Churches of Great Britain and America." He will preach in St. Peter's Church, London; also Burnley, Lancashire and at Norwich, and either in Glasgow or Edinburgh, Scotland.

The Young People's Summer School is in session at Elon College this week, and this is to be followed by the one at Bethlehem, Wadley, Ala., July 1-7. These are great occasions and should mean much in the life of the young men and young women of the Churches.

Rev. J. F. Morgan, Route 3, Norfolk, Va., has been assisting Rev. M. T. Sorrell the past week in evangelistic meetings at our Danville Church. Results of the meeting have not been reported, but Bro. Morgan is a successful evangelist as well as a beloved pastor, and good results usually follow his efforts.

We note with pleasure that Defiance College, at its recent commencement, conferred upon Rev. H. Shelton Smith, a graduate of Elon College, the degree of doctor of divinity. Dr. Smith now has work with the International Council of Religious Education. We congratulate him on the high honor thus conferred.

Bro. W. R. Brown, secretary and treasurer of Union Grove Church, Western North Carolina, sends $25.64 mission offering from Union Grove. This puts that Church well over the top in its quota, and the offering is much appreciated. Bro. Brown adds that which many others are saying as they take and send in the offering: "May God add His blessings to the offering and to the good work."

Rev. Fred D. Ballard, formerly pastor at Henderson, N. C., and who has spent the past year at Vanderbilt Theological Seminary, Nashville, Tenn., is working in Eastern Virginia in behalf of our mission offering. He is trying to assist where his services are needed and to give individuals a chance of making a contribution who haven't had that opportunity. We know the pastors and the friends in Eastern Virginia will assist him in every possible way.

If any pastor has failed to take the missionary offering on any account, we trust he will give his people the opportunity of making a contribution to this needy and worthy cause at the earliest possible date. June closes the mission period, but some pastors have written that they were forced to delay taking the offering on account of being very late in taking the college offering. We want to make it unanimous and report every Church in THE CHRISTIAN SUN as taking the missionary offering.

Rev. R. A. Whitten has resigned the pastorate of Reidsville Christian Church, to take effect July 1st. Bro. Whitten has made a very faithful and beloved pastor at Reidsville, and the people there give him up with reluctance. He becomes college representative for Elon College and moves, with his family, to the college early in July and will give all of his time to field work for the college. Bro. Whitten is a man of energy and ability and will represent the college well. We wish for him all success in the field to which he has been chosen.

The following will be of interest to many SUN readers: Mr. A. J. Cotten requests the honor of your presence at the marriage of his daughter, Della Lee, to Rev. W. T. Scott, on Friday P. M., June 29, 1928, at 8:30 o'clock, First Christian Church, Greensboro, N. C. At home First Congregational Church, Chikasha, Okla. Miss Cotten and Rev. W. T. Scott are both graduates of Elon College and have many friends who will join us in wishing them long life and much happiness all along the way.

President W. A. Harper, who is spending the summer studying in Chicago University, writes recently, saying: "I am thoroughly enjoying my work under Dean Matthews and Profs. Soares, Bower and Edwards. I hope to get new insgiht in the problems that face us at Elon." Mrs. Harper is with him and is taking special lessons in voice. Here is hoping for both a happy and profitable summer.

This is the season of Sunday School and Christian Endeavor conventions and the gathering of young people of the Church for study, fellowship and inspiration. The Western North Carolina Sunday School Convention and the North Carolina and Virginia have both been held the past two weeks, and the Eastern Carolina is to hold its annual session at Catawba Springs, Wake County, July 10th and 11th.

Rev. P. T. Klapp, a former pastor, was at Parks Cross Roads Sunday, June 17th, in behalf of our missoin work. Bro. Klapp was glad to greet again many friends of former days and to speak on a cause so near and dear to his heart. A good audience was present and seemed to be attentive to the message. An offering was taken for missions and the response was liberal, going over its quota. Bro. Klapp enjoyed the service very much and all felt that a good day was spent in the service of the Church and the Lord. Rev. J. C. Cummings is the beloved pastor and is held in high esteem. Bro. Klapp is very generously assisting the Mission Secretary in these days, and this is appreciated beyond words, especially since our own voice has gone out of commission and we are not allowed to speak in public for the time being. We feel grateful beyond words to Bro. Klapp and to any one who will help now in this time of need for our mission work. Bro. Klapp is certainly rendering faithful service.

The "Church Bulletin," with the Sunday program for June 17th, Rev. John G. Truitt, pastor, carries on its third page the following very interesting comment, it being the day on which the mission offering was taken: "And let us each try to catch the real spirit of service to others just before we plan good pleasures for ourselves. We will be much happier. The Heavenly Father will bless us more, and we will feel like we are helping in making Jesus Christ known to all peoples. A number of people are urged to make real, sacrificial gifts today to the cause of missions. If you have not the ready money, and can get it before July 1st, put your pledge on the envelope and turn it in. Jesus Himself will be in the efforts you make to give His message to others. He has said, "Go . . . and lo, I am with you." While we cannot go, we certainly can help others to go. Our denomination does all too little of this. Our Church does fine itself, but that is such a comparatively small part of what the whole denomination should do. Let us each do our part today, and trust God to make our example a great blessing to others. I am proud of my Church and I wish to be prouder of it tonight as I finish this day's work than ever before in my five years here."

There come to the desk of THE SUN'S editor many personal letters which make the heart glad because they reflect a spirit of appreciation, gratitude and loyalty that is exceedingly refreshing. One such letter, never intended for print, is before us now and we cannot resist the temptation of letting others share its fine Christian fellowship with us: "Dear Dr. Atkinson,—We are sending you five dollars for missions. Our hearts have been made sad when we had word of the conditions of our missions; and although we were unable to attend our Church on the day of the collection and

Bro. Klapp's visit, we are sending our mite. You can credit Shiloh Church with this. I feel sure God's children will not fail in this crisis—will not fail their Saviour's call. People do not know what need there is. They need some one to tell them. So many do not read THE SUN, and many pastors fail in this one thing. We couldn't do without THE CHRISTIAN SUN now. It's all the Church service we have, and what a comfort it is to us! My husband is an invalid and has not for nearly two years been able to attend Church. I, of course, can't go and leave him, but we have a wonderful sermon each week and so many other good things that come to us from the best paper we ever have read. I can't remember when it didn't come to our home. My father was taking it when I learned to read, and now we are blessed each week by its visits doubly. May the good Lord bless you and give you strength to carry on. Pray for us. Sincerely, S. A. H., Seagrove, N. C."

A faithfbul superintendent of one of our rural Sunday Schools told the Mission Secretary at the Durham convention last week that when it was proposed to take one offering a month for the Orphanage in his Sunday School, they did not feel like they could spare the money, since it required all four offerings a month to run the school. However, a motion to give the offering carried. Then in a few months the proposition was made to the school to give, in addition, a once-a-month offering to missions. There were many who felt that this was going entirely too far and that they would soon have the school in debt. However, the majority voted, in faith, that the offering should be taken. "From that day till this," declared this faithful superintendent, "the school has never lacked for funds from the two offerings a month which it kept for itself to pay its current expenses, and the school has more money in its treasury today, after trying this experiment for years, than it ever had in the old days when it kept all the offering for itself." Yet, sad to say, there are many of our schools who have not the faith, or the loyalty, to try even to give anything to others, and so keep spending on themselves all the offering that they take. Such schools are not giving anything to the Lord. They are taking the money they get in the collection and spending it upon themselves. With the universal testimony of the schools who have tried, we cannot understand why all of our schools do not willingly and gladly give one offering a month to missions and one offering a month to the Orphanage. It has never yet hurt a school, and it certainly has helped hundreds.

The North Carolina and Virginia Sunday School and Christian Endeavor Convention was held in our Durham Christian Church Thursday and Friday of last week. Bro. W. B. Truitt, president, Greensboro, N. C., and his capable associates did efficient work in presenting an attractive program and in bringing together a splendid delegation from the various schools and societies. Most of the Churches were represented by delegates who were seeking information and inspiration for their local schools and societies. Bro. Truitt's address as president was very practical and pointed and gave his large audience real food for thought and deed. The State convention was ably represented in the person of Miss Davis, who made a very fine address. Rev. Stanley C. Harrell, pastor of the local Church, made a splendid address on "The Church Serving," in which it was emphasized that unless the Church rendered service beyond its own doors, it did not fulfill the place appointed of the Lord. Bro. Harrell contended that the object of the Church was to train men and women, young and old, for service, and the field of that service should have no bounds or limitations. The Mission Secretary was permitted to present a paper on "Putting Missions in the Sunday School," in which it was contended that the Sunday School needed the challenge of missions and of world-wide evangelization as a proper objective. The Sunday School may become selfish as an individual may, and unless some efforts are made to save the Sunday School from itself and to direct its thought and attention to bigger things than itself, it would become self-centered and accomplish little in the world. The group discussions for workers in the Sunday School, in the children's department and young people's department and the adult division were all exceedingly wholesome and helpful. This Sunday School convention has but recently been reorganized, and under the very capable and consecrated leadership of Bro. Truitt, it is showing vitality and vigor of youth and is growing in influence and power.

NOTICE.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will hold its session July 10th and 11th with the Catawba Springs Sunday School. It is the desire of the Convention to have a report from every Sunday School in the Conference, also a report from all Christian Endeavor Societies.

Mr. Harold W. Johnson, Fuquay Springs, N. C., is corresponding secretary and will mail you report blanks. If for any reason you do not receive one by the 25th of June, please write him and ask that one be sent you.

We hope to establish an honor roll, and for a Sunday School to get on the honor roll they must mail in to the corresponding secretary the report from their Sunday School not later than the 8th of July.

Elect your delegates to the Convention and urge your secretary to send in report, so that we may have the best Convention ever.

L. L. VAUGHAN, *Pres.*

DAMASCUS.

The Lord is blessing us here at Damascus. The Church has taken on new life under the capable leadership of our pastor, Rev. E. B. White, of Dendron, Va. Bro. White is a preacher of power and influence, and everybody likes him. We have a splendid Sunday School, under the able leadership of Bro. J. P. Corbitt. Our young people have a very active Young People's Missionary Society. They always have an inspiring program. The Woman's Missionary Society is progressing splendidly.

Our people want a new Church, and have appointed a building committee, and this committee has gone to work. We hope to have our revival some time in August. A capacity crowd heard Bro. White Sunday night. He delivered a stirring message on "The Duty of Christian Citizenship." It was a patriotic sermon and enjoyed by all.

MRS. A. H.

BEREA.

The first Sunday in June was a great day for the good folks at Berea (Alamance).—home-coming, memorial and children's day were all combined. The morning exercise was given over to the children, who rendered a fine program. This service was under the direction of Mrs. B. M. Bennett and Miss Frona Taylor. The performance of the children clearly proved that much pains and drill had been given them for the occasion. There was present for the morning service an orchestra from Burlington, which furnished great music for the occasion. In spite of the fact that the day was rainy and disagreeable, the house was filled to its capacity. There was also present and added much to the occasion the female quartet from Bethlehem Christian Church. These girls also furnished music for the afternoon service. The showers held up for a while at noon and a delightful dinner was spread underneath the oaks on the grounds, and every one was sufficiently served. A great dinner it was! It was around this that old acquaintance was renewed, old friends clasped hands and old times were discussed.

In the afternoon, Rev. D. P. Barrett and wife were with us and gave us an account of the work in Porto Rico, which was greatly appreciated and received with profit. Bro. Barrett first gave a description of the island, then gave us some of the island's needs from a religious standpoint, and mentioned the responsibility that was upon the Christian Church in giving these people the gospel. The first Sunday in July Rev. C. C. Ryan is to begin a series of revival services with us. We desire the prayers of all the brotherhood, that God will honor the Church with a great revival.

G. C. CRUTCHFIELD.

ELON NOTES.

Several changes in the personnel of the faculty of Elon College have been annuonced. Prof. W. J. Cotten, after many faithful years of service, has resigned from the department of French in the college, and Dr. Cephas Guillet has been chosen as his successor. Dr. Guillet is the author of "An Oral French Grammar," published by the University Press, Alfred, N. Y. He holds the Ph. D. degree from Clark University, and in addition has studied in Columbia and John Hopkins Universities.

Miss Florence Fisher, after many years of faithful service in Elon, resigned as head of the voice department, and Miss Mary Ann Benn has been chosen as her successor. Miss Benn is a graduate of Chicora College, Columbia, S. C., and of Columbia University. She has had special work with Mr. Dudley Buck and Mrs. Catherine Bellamann. Miss Benn has held Church positions and has had a very satisfactory teaching experience in New York City. She is talented not only in voice, but in the teaching of public school music.

Miss Emily Johnston is succeeded in the department of expression and physical education for women by Miss Jeanette Stout. Miss Stout was graduated in expression in Elon College two years ago and went immediately to the King's School of Oratory, Pittsburgh, Pa., for graduate work in her department. She has spent two years there and holds the B. O. degree. Miss Stout has also studied in the University of Pittsburgh during the past two years.

Mr. David Brown Harrell, a very talented pianist and organist, a member of the Elon class of 1928, majoring in music during his college course, has been chosen as assistant to Prof. Velie in the department of music.

C. M. CANNON.

The conference of representatives of the Congregational and Disciples of Christ Churches in New York, held at Syracuse, approved the establishment of a closer relationship between the two denominations and named a committee to study plans for an organized fellowship. Nationally the Congregational Church has plans well under way for a union with the Christian Church. Dr. Chas. Emerson Burton, general secretary of the Congregational National Council, said that the next step in Church union would be the Methodist Episcopal bodies to unite, for the different Presbyterian denominations to join together and for the "congregationally governed" Churches to unite, including Congregationalist, Baptist, Universalist and Christian Churches.—*Methodist Protestant.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE LIVING WORD.

If one is looking for a miracle in our day, one need not go far. We have it right here with us on our desk, in our homes, in our pockets. The Bible itself is a miracle. The International Dictionary defines a miracle as "A wonder or a wonderful thing; a marvel. Specifically, an event or effect in the physical world beyond or out of the ordinary course of things, deviating from the know laws of nature, or transcending our knowledge of these laws." We submit that the Bible is a Book which measures up to all the demands and requirements of the definition of a miracle. There is nothing else like it in wonder, neither can any of the laws of mankind account for its mystery, its majesty and its might. Much of it more than 2,000 years old; all of it dating back into the centuries, it gains instead of loses in popularity, prestige and power. There were more Bibles printed and sold last year than ever before; and in all human probability there will be more of them printed and sold this year than in any previous year of its existence. Nor is this all.

The greatest legal lights turn to it for ideals and examples of the highest type of moral and civil law and of jurisprudence.

Statesmen turn to it to find their sublimest expressions of statecraft, examples of statesmen and of heroes whose names do not waste with time. Poets and singers turn to it for the noblest expressions of the poetic and musical art. Philosophers find in it deeper truths and a wider sweep of philosophic information and profound thinking than ever Plato conceived or Aristotle taught. Public speakers in the forum, on the hustings, or in the pulpit reach their sublimest expressions of eloquence and oratory as they unfold or flash before their audiences rich treasures from the marvelous teachings of the Book. It has been pointed out that every truly great oration delivered in the tongue and language of Christendom since the days when Peter preached his famous sermon at Pentecost has been modeled after, but none have ever surpassed that perfect example of logical and persuasive oratory. Patrick Henry, who stirred the lethargic spirit of the colonists into a flame of passion and power with his "Give me liberty or give me death," modeled that great speech after the model of Peter's pentecostal sermon, when 3,000 were converted. We are told that William E. Gladstone, the "grand old man of England," who swayed the mightiest parliament on earth with many of his passionate outbursts of eloquence and power, modeled his speeches after that of Peter's pentecostal sermon. We are told that William Jennings Bryan, in his famous "crown of gold speech" through which he made himself famous for a lifetime, followed without deviation every point and principle used by Peter in preaching on the Day of Pentecost.

But we need not turn to these famous folks and utterances to prove the marvel and the miracle of the Book. Go into the palace of the rich or the hovel of the poor and you will find people there, and in every walk of life, drawing inspiration, drinking deep at the fountain of life as they find it revealed to them in this Book of books.

It was no surprising thing that that Christian statesman the Governor of North Carolina, in delivering his commencement address before the graduates and visitors of Elon College at its recent commencement, used as his topic the theme this Book of books. All of us recall that the late, lamented Governor Bickett of North Carolina used Bible quotations frequently in his great State papers; and in his public utterances showed a familiarity with the teachings of the Book by bringing from its storehouse things new and old for the people of this Commonwealth.

Governor McLean stressed a point in his great address to which it is desired to call especial attention: "While written by means of learning," declared the Governor, "it was not given as a literary masterpiece, but as the soul's guidebook, pointing the way to spiritual truths. It will never become old or obsolete; its lessons are vital to every human being on the face of the earth. It contains a message to every class, to every individual. None becomes so exalted that he does not need it in his daily life; none sinks so low in sin and despair that it cannot lift him up and place his feet on the sure foundation of eternal truth. It is not a textbook on science or geography, but a divine revelation of spiritual things. It has been the mainstay of true civilization since first given to man; and when other writings have been forgotten, its truths will stand out in bold relief against the background of all time."

All other books suffer in comparison with the Bible in this respect. We repeat that if any in our materialistic time are doubting the miracles, or wish to see a miracle, we point them to the Bible. It is a miracle that cannot be accounted for by any natural law; it is God's living Word spoken to the heart and the soul of man.

ATTACKING EIGHTEENTH AMENDMENT.

It is announced in the press that the Association Against the Prohibition Amendment, a powerful organization with unlimited funds back of it, has changed its policy. Heretofore it has directed its effort to seeking to modify the Volstead act. Finding that the people stand against such modification, the association now announces that its policy will be to attack the "lion in his den"—that is to say, will devote itself hereafter to securing the repeal of the eighteenth amendment. Possibly, it has been led to this change of front by the supposed prestige and popularity of Governor Al. Smith of New York, whose entire public record, from the time he entered politics as a product of Tammany Hall down to this good hour, has been that of a champion of the saloon and of the liquor interests, against the school, the Church and every form of local option and prohibition. Emboldened by the popularity of a man whose name is identified with the saloon and the liquor interests, the association now turns its batteries against the constitutional amendment for which the moral forces of this country fought valiantly through many years, and which amendment was enacted by a larger majority than any other amendment ever voted upon. This seems almost like blasting at the Rock of Ages. And while the association, with its wet propaganda and unlimited funds, will be able to raise much noise and create much alarm, here is predicting that their attack on the eighteenth amendment will be even more futile than that on the Volstead act. The moral forces of this country have spoken, and they are speaking in no uncertain terms, and while prohibition has, by no means, accomplished what its advocates hoped it would accomplish, it has not been on the statute books and a part of our laws long enough to be tried and tested to its full strength. We take hope and courage in the thought that the wheels of morality in an advancing civilization do not revolve backward. Let the association against prohibition do its worst, for as the noted humorist and philosopher Will Rogers said in an address recently: "Thus far, the Constitution of the United States has shown itself to be fool-proof." Verily, the advocates of liquor and the liquor interests are never idle.

CHRISTIAN CIVILIZATION.

The implications of Christian civilization embrace every phase of human activities in the progress of the world. So many of the interests of mankind have been created by the forces of Christianity and expanded into universal use that it puts a burden on the Church and the State to prevent the abuse of the great educational, industrial, governmental and social institutions that contain the weal or woe of the world. The greatest danger is in the field of the greatest success. Thieves and robbers are increased by the increase of wealth. When there is nothing to steal, there is nothing to tempt one that might become a thief. When Eve saw that the fruit was "good for food and pleasant to the eye and would make one wise," she took and ate and gave to her husband, and he did eat." Sin is the abuse of good in disobedience to God's Word. The temptations have been increased by the great progress which Christian civilization has made. It has increased the attractions and avenues for temptation and multiplied the opportunities for yielding to temptation.

It is more difficult to live a Christian life now, in harmony with the light of this age, than it was in more primitive times. There are more fatal accidents on the highways today than when the roads were bad and the means of travel crude. Every step of progress increases danger, and the increase of wealth increases dependents on society. The contrast seems to create a sense of want. It is the same in all fields. Widespread temperance conditions magnify the cases of drinking and the sale of intoxicants. A good road makes a bad road look worse, and a good man makes a bad man look worse.

One danger to Christianity is putting trust in the products of Christianity rather than in Jesus Christ, the Author and Founder of Christianity. So many trust in education, better sanitary conditions, better housing, recreational agencies, clubs and orders, that Christ is left out of the equation in trying to solve the problems of character and life; just as the children of the rich trust in what their parents have accumulated instead of using

the same industry, self-control and judgment that brought these means within their reach. Such a life is a parasite on society, furnishes no good example for others, and adds nothing to his generation. Society is at its best when it is simple, Christ-like, humble in spirit and co-operative in the welfare of all.

There are many reactions in modern civilization that threaten the future progress of mankind. Self-indulgence, self-importance, greed, dress and a lack of reverence in sacred places. Parents turn over the care and training of their children to organized agencies as schools, welfare leaders, Sunday School, instead of making home the real spring of the purest and best in society.

OFFICIAL NOTICE.

The recent session of the Southern Christian Convention, held in Richmond, changed the method of financing Elon College, and this makes necessary this official announcement. The college is permitted to raise $24,000 by quarterly offerings voluntarily taken in Sunday Schools and through approaches to indviiduals of Churches at any time during the year.

At the May session of the board of trustees, in my report, I recommended that the Finance Board of the Convention and the officials of the several Conferences be requested to co-operate with me in determining goals for Conferences and for the Churches in Conferences. These officials have heartily complied with this request.

The goals for the Conferences are the same as the apportionment of the $25,000 to the Conferences by the Convention for its own purposes. To the individual Church, the goals are, roughly speaking, one-half of what they were for the past two years.

Let this word of caution be spoken: That these goals are in no sense apportionments, but objectives, and that they are to be raised, if at all, through the voluntary offerings of Sunday Schools quarterly and through the gifts of individual members of Churches. Also the local Church may use its own method of attaining these goals. The college, however, will be willing to render any assistance possible in co-operation with pastors and local leaders, and for this purpose the administrative committee of the board of trustees has chosen Rev. R. A. Whitten as official representative to assist me in any service we may be able to render pastors and local Churches in this direction.

I feel sure that our brotherhood understands the absolute necessity of raising this money for our colleges. For the past two years the money necessary to keep the college in the Southern Association of Colleges has been raised, and Elon has been able to close these two years without deficit. It is earnestly hoped and prayed that a genuine response on the part of the brotherhood in terms of the new method of financing will yield equally happy results.

Rev. R. A. Whitten begins his work as representative of the college on July 1st. He may be addressed at Elon College, N. C.

W. A. Harper.

TO WHOM IT MAY CONCERN:

Any Christian Church looking for a good, consecrated pastor of much more than ordinary ability can find the man in a personal friend of mine who has recently united with the Christian Church. He is a man of forty-seven years of age, has had twenty years of unusually successful experience in pastoral service, having been pastor of Churches with a membership of from four hundred to six hundred members during that time. He has had excellent training for the work of the ministry. He holds the B. A. and the M. A. degrees from one of the strongest colleges in the East and has taken special theological study in one of the leading seminaries. He has an evangelistic temperament, is deeply spiritual, a leader in the work of religious education, progressive-minded, sociable and a tireless worker and has excellent health. He has a family of wife and three splendid children, his wife also being a college graduate and an expert in children's work.

Any Church that secures his services will be most fortunate. If interested, write me and I will put you in touch with this loyal and able servant of God.

Sincerely,

Roy C. Helfenstein.

LOVE AND LIVING.

My brother Church-worker, have we ever stopped to think how far we are living from God? In this fast time in which we are living, I think we Church-workers are living so fast that we have forgotten that there is a God that rules over us. My Christian friends, the time is fast coming when God will remind us of our fast living. We are living so fast that we have forgotten to love our brother in the Church. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." We wonder sometimes what is the matter with our Church. Today it seems to me that it is powerless. God has never made His Church powerless. I want to tell you what makes our Church powerless. We are taking part with the devil. When the devil steps in, God steps out. The reason why I say we are taking sides with the devil is the fact that we try to do Church work and hold malice in our hearts against our brothers. If we can't love our brothers whom we have seen, how can we love our Father whom we have not seen? My Christian friends, if it were not necessary to love our brother, God would not have said, "Love fulfills the whole law." Love is the greatest thing on earth. Love makes you love your enemy. Love makes you pray for your enemy. Love will conquer your enemy. Love will close the jail-house. Love will stop all killing that is going on over our land. If love has all of this power, why don't we people who claim to be followers of Thee, use this great power in our lives? This is the way God has lined out for us, and if we don't accept it we will be lost.

E. B. Matkins.

YOUNG PEOPLE IN THE CHURCH.

(Continued from Page 1.)

Any good thing costs more than any poor thing. Jesus paid the highest price for a true life of any one who ever lived, but Jesus also gained the highest prize of any one that ever lived.

Some of these times when you see fellows who have an "easy come and easy go" sort of a time, you can just remember that they are going to get a cheap life because they are going to get what they pay for. And again, when you see the fellow that digs when he might be going to a show or on a "joy ride," you may know that he is paying a price, but he is going to get something for the price. You will get what you pay for in life, and if you will not pay much, you will get a cheap life.

Charles M. Schwab, the great millionaire manufacturer, surely knows the worth of money, but when he was recently asked what was the greatest reward of life, he replied that it was in having friends and feeling that your life was useful.

As we know, life is made up of choices. We choose to go to Sunday School or we choose not to. We choose to stay to Church or to go home. And tomorrow we will choose to work or go to college, or to do this right or to do that wrong; and after while the life we have will have been made up of the sum of all these choices and their consequences on our lives.

But there are some choices which are greater than others. For instance, if you choose to be a missionary or to be a bookkeeper, of course, you should always have Jesus in your life, no matter what you do. The supreme choice of all life and the choice which influences all other choices is whether your life will be lived after the pattern of the unselfish life of Jesus Christ or whether you will selfishly do what Aaron Burr said when this great decision or choice came to him. He said, "I will run my own life," and you know where it ran to. David Livingstone said that he counted nothing that he had as his own, and his great decision was that Christ should use it all.

There is an old song which says that it is easy enough to be happy when life rolls on like a song, but the man worth while is the man who can smile when everything goes dead wrong. Why can't the young people develop such an attitude that no matter what their life-work may be or even now, that they can be of service even "in a smile."

There is a story of a soldier boy who had been severely wounded in battle and was carried unconscious to the hospital where his arm was amputated. When he became conscious, he asked the nurse what had happened and she tearfully told the fine young man that he had lost his right arm. She was astonished to see the smile that came over his face, and she asked him why he smiled at that. He replied: "I offered my whole body and my whole soul and my whole life to my country, and they only took my arm."

In recent years we have heard much of efficiency in production. "Increase production" has been our slogan in almost every branch of industry as well as every phase of activity. We have felt that economically the situation would be solved if we could sufficiently increase our production. The past fifteen years have taught us that we must look for the highest satisfaction in some other direction.

Boys and girls of today certainly have plenty of amusements to keep them interested and busy, but how could we have too much to neglect our Church work. Let us work faithfully, keeping in mind that "There is work for all, whether great or small."

The most wonderful thing about our religion is that it is a way of life, a power within, a dear and real companionship, a walking with Christ, the possession of a "life with Christ in God." Here is the joy and glory of the Christian faith: that it gives us life, a vital experience, a fellowship with God, a friendship deepening with years, "Christ in us, the hope of glory."

There are a great many people in this world who are too willing to accept the statements made by other people; instead of really seeking the truth for themselves. The Church needs the young people. Let us give our service.

We need more men and women of our laity who will take the time and effort to learn the truth from the proper sources about the world conditions. We need more men and women in our Churches who will lead out in shaping the thought of their fellow-Church members because of their own convictions based on their own careful study. Be a Christian student of world conditions.

And now, young people, may we all keep in mind this creed:

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend to all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift."

Roanoke, Ala. Nellie Rea Sledge.

CONTRIBUTIONS

SUFFOLK LETTER.

Unity produces strength; the lack of unity produces weakness. The stability and beauty of the universe is in its unity, the coherence of its parts. The invisible force that binds all together is gravity. That force makes every particle of matter tend toward every other particle of matter. It affects not only the least particles of matter, but the greatest masses of matter. The same force that makes the particles of iron or wood cling to each other makes the world hold on to the sun. The universe is held together by the same force that holds the particles of a stone together. If particles are separated from other particles beyond the range of attraction, the mass is destroyed. If it were possible for this world to be separated from the sun beyond the range of this law of gravity, the world would be destroyed and all that is in it. There are other forces beside the force of gravity, and these forces operate under similar laws, which may be called mechanical forces. A wheel is composed of hub, spokes, and felloes, and these are held together by mechanical force; but if one spoke in the wheel is too short and the vehicle continues to run, it will ruin the wheel. The wheel is at its best when all the parts are performing their part of bearing the load and going along the right road. This is a wheel age, as the Bible puts it: "Their appearance and their work was as it were a wheel in the middle of a wheel" (Ezek. 1:16). The world is certainly on wheels today, and one of the great jobs is to keep the wheels in working order. The defect in one spoke, in one part of a wheel, may wreck the car or the train.

The Church is a great organization and the great force in it is not gravitation, but the invisible spirit of Jesus Christ who "giveth life to the world." He controls not only the largest but the least in the kingdom. If one spoke in a wheel can weaken the wheel and finally cause it to fail, then one member of the Church who is too short in service may cripple the work of the whole Church. Here again is not only the work of the invisible Spirit—that great Power that controls all—but the human forces that act under human direction and human wisdom. People must work in harmony with the Spirit as mechanical forces work in harmony with gravity.

A spoke out is even worse than a spoke short. Mechanics look after the absent or the short spoke. That suggests that the Church should look after the members who are short in payment of dues, in attendance, in real interest in the work of the Church. The best members cannot do their best work until the worst members are improved; and there are a lot of loose spokes in the gospel wheels of the Church. There is nothing more beautiful than a machine working when all its parts are in working condition. And there is nothing so sweet as a Church working in harmony for the glory of God and the salvation of men. A small particle of dust in a watch will prevent the keeping of time, and a small bad feeling in a Church will prevent true worship and work.

W. W. Staley.

ELON LETTER.

Greetings to Elon Summer School.

Again I am not privileged to be present and bring a word of greeting in person to the Chautauqua and Summer School of Christian Methods, but I am glad to be able, through Dean Hook, to speak this word of greeting to each and every one. I trust that you will enjoy to the full the days that will be spent on the Elon campus. Elon is your college, and as members of the Christian Church and those interested in its development and welfare, on behalf of your college I extend cordial greetings.

If any official of the college can render you any service in any way, it will be their pleasure to be called upon. We hope you will let your wants and wishes be known.

This year, as I understand it, the program committee has made special provision for young people in the summer school. Elon College was founded and exists to serve the life of young people and promote their highest interests. It is, therefore, a peculiar pleasure to your college to have you come in the days of your youth to visit her campus, and it will be a genuine pleasure to your college to welcome you as regular students later during the college term.

Of course, the older ones—fathers and mothers, and pastors, and Sunday School and Church officers—are welcome always. Wherever young people are, we are glad to have these older ones, too. They have made Elon possible by their sacrifice, their devotion, their loyalty. It is a real pleasure to welcome every one.

I would bring earnestly to your attention at this time the strategic importance of this summer school in the future of the Christian Church. It will mean everything to our Church if those of us who are privileged to come to this summer school get a new vision of our duty and a larger preparation for our opportunities of service, and if we will then devote ourselves in full consecration to the work of the kingdom in our local community. I feel sure that every one of you has come with this high purpose as the motive principle of your presence here, and confident as I am of this high purpose of yours, I feel that the future leadership of our Church is to be in safe hands.

Not only is it a matter of regret to me that I am not privileged to be present at our summer school, but it is a matter of deep regret to the members of the faculty here that they are not privileged to share the uplifting and inspiring experiences of the summer school. Coming at the time it does, it is impossible for faculty members to mingle with you and to enjoy the fellowship and the inspiration of this occasion. This is a matter of deep regret to us all.

Again assuring you of our joy to welcome you, and wishing for you, each and every one, a happy session together and one filled with profit and uplift and larger service for the kingdom, I am,

Sincerely yours,

W. A. Harper,
President Elon College.

PIEDMONT JUNIOR COLLEGE.

The prerequisite to individual and group progress is education. To contribute to any genuine advancement, the education must be of a kind that stimulates to reflective thinking. The faculty of Piedmont is interested in encouraging original thought and in developing the inquiring attitude of mind.

Constructive thinking requires a background upon which to construct. It involves a knowledge of the peoples of the past and of what they have sought to accomplish. Our courses in the history of civilization are a systematic beginning in acquiring this knowledge. Intellectual advancement demands minds which are liberal, minds striving constantly to free themselves from bondage to prejudices and from passionate reassertion of preconceptions. For rational judgments a college must supply a criterion of truth as well as to discipline its students in the business of thinking. Those who organized this institution believed that the forces which cause and explain our thinking and our environment are spiritual influences; also they believed that we can best understand the significance of the arts and sciences if we judge them from the standpoint of their usefulness to the spiritual development of mankind. Piedmont Junior College believes that this point of view toward life and outlook which is fundamentally religious is the fullest guarantee to free and constructive thinking.

The junior college ages are times when many young people are in special need of personal attention from wise teachers. The freshman and sophomore years provide the student's own foundation for his later specialized interests. They in particular are the years when he develops his own ideals for life and his background of general knowledge. Because of the peculiar needs of young people at this phase of their education, the small junior college has the support of the large institutions of learning which realize how often, in the crowded conditions of their own under-classes students cannot get the individual consideration they need for these purposes. The junior college also meets the growing demand for general college work on the part of students who do not wish a full course leading to a degree in some major study.

The effort in Piedmont Junior College is to have education center in the student's life, not in subject-matter taught, and be the means of opening him to fuller life, with nobler and richer satisfactions. We deplore the disposition, so often found in the name of education, to be content with training students in the conventional or professional modes of action and thought. Such schooling tends to make a closed mind, whereas real education is a process of growth which never can be exhausted; it is life, that life which is perpetually more abundant.

The fall semester opens September 12, 1928.

Wadley, Ala. S. L. Beougher.

THOUGHTS.

"A peculiar topic for a religious discourse," do you say? Well, somewhat so, but note *well* the very apt—very necessary—application. May God help us to show by His unchanging Word and His Holy Spirit that gives true discernment, the much needed holy teaching of God. They who really wish to know and to willingly obey God for their highest good and for His glory, will gladly accept it. Success in noblest and best things depends largely upon *right thinking.*

Many persons, some of them professed Christians, would be greatly ashamed at times to tell openly their thoughts. Neither a penny nor a golden eagle in U. S. money would persuade them to tell what their corrupt hearts were leading them to think about.

Now we wish to get at the only true remedy of this all important matter for soul salvation and for real fitness for most noble, most useful and happy life. None can be really happy whose hearts are impure; and even some professed Christians who secretly lead impure lives fail in their efforts to have abiding power with God and peace in their souls while they teach a class in Sunday School or do any other Christian work, until their hearts are cleansed by Jesus, the only Saviour, of all uncleanness. While outwardly in the minds of other persons they may *appear* to be doing some good work, sooner or later it will be shown that they do not have a vision of God and a knowl-

edge of genuine Christianity, consequently they do not have Spirit power. They fall short of real success.

Even a late pastor of a church, who had talents and whom the writer thought to be a success, after hearing him review the Sunday School lesson on one occasion, was a few months later found to be a man of impure heart and deeds. In shame he has left the community, and we do not know where he is. He tried to succeed and he won some good friends, but he let his thoughts lead him astray. His heart had not been fully cleansed, and his vision of God was not clear. "As one thinketh in his heart so is he." (Proverbs 23: 7.)

We have known of some churches that are greatly lacking in Spirit power and in winning souls to Christ, because some members do not measure up to the Bible standard of purity and other members are too timid in talking to them of the beautiful principles of genuine purity of life.

There is, indeed, a great *lack* in Christian education, quite generally, because this part of most important Christian teaching—pure as it is because it is of God—is not so considered by the many prudish, half-hearted Christians. Great spirit power would come and many more souls would be soundly converted to Christ, if the eternal, God given, pure and holy Bible texts relating to purity were faithfully taught. What a sad lack and how awful the result.

We know of two instances where *wonderful* power came to the churches and many souls were converted and worldly minded Christians made confession of their sins and became *workers* for Christ, when the evils of impurity were courageously but lovingly denounced.

We urge parents to teach children early the great sacredness of the sex function, and that "every word of God is pure."

A beautiful leaflet, "Light on the Seventh Commandment," very helpful in teaching children, may be had free by addressing The World-Wide Purity Legion, Tenafly, N. J. Lists of other leaflets and booklets may also be obtained. If postage is enclosed, it will help in expenses. The office in Chicago does most of the printing. We expect some greatly important new booklets of the Graded Purity Series soon.

Even Church members should be sure that they have heeded the vitally important teachings of Paul to the Church at Corinth (I Cor. 6: 17, 18; 7: 1) and by Christ's help have cleansed themselves "of all filthiness of the flesh and spirit."

Referring to the evil heart, Christ said: "Out of the heart proceed evil thoughts, murder, adultery, fornication." What sad, sad results follow—but "Blessed are the pure in heart for they shall see God." And yet none can become truly pure in heart so as to discern God and so as to see Christ when He comes (1 John 3:8) without giving the whole heart over to Christ and trusting Him in full faith that He may cleanse from sin and fit the heart for the indwelling of the Holy Spirit. Oh, how much it matters as to what one thinks! Therefore, the great apostle Paul was directed by God to write, "Whatsoever things are pure, whatsoever things are of good report . . . think on these things." Yet there are some of such unsound mind by habitual wrong thinking that "God is not in all their thoughts." So captivated by Satan, so fascinated by worldly pleasure and things of a mere worldly nature, they drive away the promptings of God's Holy Spirit and the teachings of God's precious Holy Word until the Spirit leaves them, and then they madly rush on towards eternal death, hating the good and spurning away all thoughts of holy things that their best friends try to present to them.

Now, as to safety by purity of heart and life through Christ, children and others should be early taught (or as opportunity offers should be taught) the great sacredness of God's holy Word as to God's wonderful gift to mankind of the male and female endowment that links mankind with God that other lives may come into the home to be nurtured and cared for and taught by father and mother and be told of God, their Heavenly Father, and told of heaven as the most glorious eternal home, with Jesus the only Saviour and the true Helper in life, to become most useful and most happy.

The seventh commandment, "Thou shalt not commit adultery," is pure, holy teaching of God, for "every word of God is pure" (see Prov. 30:5; Psa. 12:6). Only by the "defiled and unbelieving" is God's teaching said to be impure (see Titus 1:15).

"God created man in His own image" (or likeness), with a liking for all that is good and pure and holy. God breathed into man "the breath of life"—God's Spirit—but man disobeyed and fell away from holiness. God denounces sin, but He used pure words in all His teachings: it is the sinful deed that makes man impure. Out of the rib of Adam, God made woman and brought her unto the man (Gen. 2:21-24). God said, "Be fruitful and multiply" (Gen. 1:28). "They shall be one flesh" (Gen. 2:24). How pure and sacred is this teaching! Jesus, in teaching the Pharisees, stated the law: "What God hath joined together, let no man put asunder" (Matt. 19th ch.). In Matt. 5: 27-28, Jesus taught, as translated in the simple language of today, "Whosoever looketh upon a woman with an impure intention (or thought) hath committed adultery already with her in his heart."

"Whatsoever things are pure, think on these things." God help.

ALBERT GODLEY.

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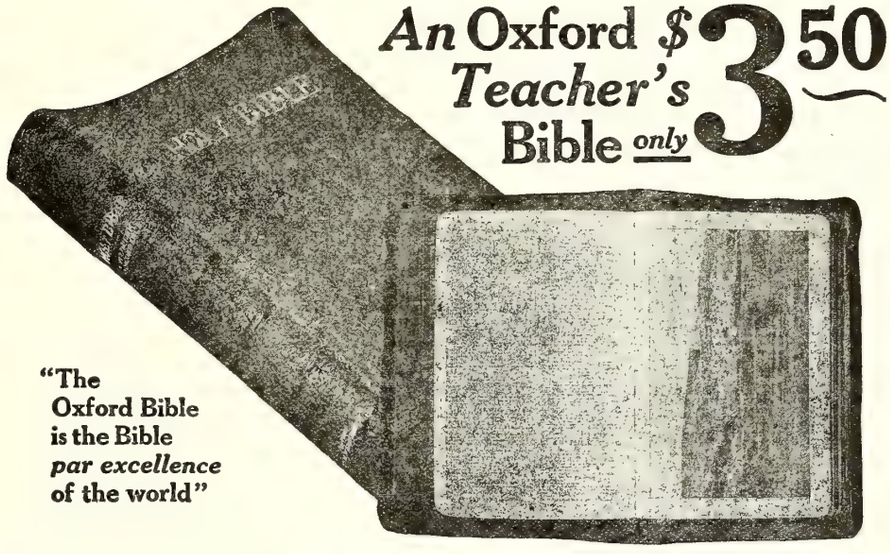

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Specimen of Type

6 And Ā-hī′-shär *was* over the household: and [a]Ăd-ō-nī′-răm the son of Ăb′-dă *was* over the [2]tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

SOME NEEDS OF JAPAN.

Recently one of our old friends who has spent forty years in Japan gave his impressions concerning the opportunities and the needs of Japan. While there will probably be a need of missionary teachers in the theological schools, specialists in kindergarten work and specialists in schools of high grade, there will always be a mighty call to go into the towns of five and ten thousand people of which there are three hundred and fifty where no missionaries have gone. In these places there are middle schools where from four to eight hundred boys are studying and where the fields are white for the harvest. There are eleven hundred girls' schools of which three hundred have never been touched by the missionary. In Ishinomaki, where Miss Stacy is living, there is a middle school, a school for girls and a business school in all of which the missionary finds those who are hungering for an opportunity to come into contact with the foreigner, probably in the first place for the opportunity to learn English, but in the end through English coming into touch with the Lord who saves.

Some of our friends have gone out into the country with their families and have come into touch with raw heathenism about the same as though no missionary had ever come to Japan. These missionaries have not attempted school work, but there are great openings where one may freely preach the gospel to the utmost limit of his strength.

At Otawara is the widow of one of our preachers, Mrs. Tsujimura. She was at one time a cook in our home, one of the best Japanese cooks we ever had, absolutely honest and faithful. She was so fine that we put her into a school where she learned sewing among her other accomplishments. This she has put to good use by teaching sewing to the prospective brides who feel the need of a better preparation for their future homes. In her contact with them, Mrs. Tsujimura has won the confidence of the town and has a great influence for good, not only over the girls who come to her, but also over the homes from which these girls come.

These are only examples of a kind of unostentatious work, not so expensive to carry on, but full of good fruits for the kingdom of God. Who is willing to enter these fields and possibly suffer hardship and loneliness for souls lost but hungering for the great salvation?

Tokyo, Japan. A. D. WOODWORTH.

EXERCISES AT HOPEWELL.

Evidently a most appropriate service and ceremony were observed at Hopewell, Va., on Saturday, June 16, 1928, beginning at 3 P. M. It was the occasion of laying the corner-stone for the new Christian Church. The Mission Secretary of the Southern Convention was to have been present and presided, but because of a temporary loss of voice, owing possibly to recent delightful(?) contacts with a vigorous dentist, he could not be present. The following program, we are advised, was carried out, the musical program being arranged and carried out by Mr. and Mrs. Sam Leonard Davis, of Norfolk:

Hymn, "The Church's One Foundation"; greeting by officiating minister, Dr. W. W. Staley: Beloved Friends,—It is right and proper, and in accordance with the Holy Scriptures, that in all things we should look to Almighty God, from whom cometh every good and perfect gift, and beseech Him to direct us by His Holy Spirit and to prosper the work of our hands. Especially, therefore, since we have now assembled to lay the foundation-stone of a house which is to be set apart to His honor, service and worship, and in which His worship is to be proclaimed to the people by the ministry of Jesus Christ the Lord. To this end, I invite all present to solemn reverence and worship while our program is in progress. Scripture lesson, Rev. D. D. Nash (Eph. 2:19-22; 1 Peter 2:3-10); prayer, Rev. Roy F. Schnucker; piano solo, Sam Leonard Davis; financial statement by treasurer, W. T. Black; offering and subscriptions for the building fund, J. M. Darden; Principles of the Christian Church, Dr. W. W. Staley; the box and contents of same exhibited and explained by J. M. Darden, member of building committee and of Mission Board, Suffolk, Va.; placing stone and ceremony, Dupont Masonic Lodge, 289, A., F. & A. M.; hymn, "Blessed Be the Tie that Binds"; benediction, Rev. James E. Cook.

The following items were placed in the box of the corner-stone: Bible; Principles and Government of Christian Church; *Herald of Gospel Liberty*, May 3, 1928; CHRISTIAN SUN of April 5, 1928, showing Sam Leonard Davis breaking the ground, standing between Dr. W. W. Staley and Rev. D. D. Nash; CHRISTIAN SUN of April 12, 1928, showing class of boys and girls known as Atkinson and Davis Circles, who raised $200 for the building fund; CHRISTIAN SUN of May 3, 1928, showing members of the Christian Church of Hopewell; card of Mr. and Mrs. Sam Leonard Davis, evangelists; card of E. W. Hartman, who did metal work on Church, and list of helpers; roster of Dupont Lodge, No. 289, A., F. & A. M., Hopewell, Va.; roster of Blandford Lodge, No. 3, A., F. & A. M., Petersburg, Va. (1751); envelope containing contractor's name, Custis Burton, and names of helpers; envelopes containing Church roll, photograph and personal cards of Rev. D. D. Nash and wife, and of J. A. Vaughan, and photograph of Sam Leonard Davis; copy of program for laying of corner-stone; ceremony for laying of corner-stone by Grand Lodge of Masons of Virginia; one-half silver dollar (1907), by W. V. White; financial statement of Hopewell Christian Church, by W. T. Black, treasurer.

A large audience was present, and all seemed to enjoy the occasion immensely. On Sunday morning following, with 120 on the Sunday School roll, there were present 121. Within the past month, nine new members have been added to the Church. The pastor, Rev. D. D. Nash, preached a most interesting and inspiring sermon from Eph. 5:2, and Mr. and Mrs. Sam Davis conducted the song service. Sunday night, Mrs. Davis preached to a large congregation and began the revival which is to continue for two weeks. Our Hopewell Church starts off under favorable auspices and with proper care and leadership should soon take rank among our strong Churches.

J. O. ATKINSON,
Mission Secretary.

SUNDAY SCHOOL MISSIONARY OFFERINGS
FOR WEEK ENDING JUNE 23, 1928.

Previously acknowledged since March 1...	$1,193.03
United Church, Raleigh, N. C.	5.50
Ether, N. C.	2.30
Webster, Havre de Grace, Md.	2.00
Pleasant Hill, Liberty, N. C.	3.60
Newport News, Va.	12.00
Durham, N. C.	18.63
Holland, Va.	10.00
North Highlands, Columbus, Ga.	1.48
Oakland, Suffolk, Va.	4.00
Mayland, Broadway, Va.	2.55
Newport, Stanley, Va.	2.00
First Church, High Point, N. C.	2.73
Total	$1,259.82

Specials.

Previously acknowledge since March 1....	$ 989.25
First Church, Henderson, N. C (add.)....	7.00
M. T. Elliott, Suffolk, Va.	25.00
J. F. Hilliard, Norlina, N. C.	10.00
Rosemont, Berkley, Va.	184.26
O. S. Mills, Berkley, Va.	10.00
Burlington, N. C.	54.64
Total	$1,280.15

Church Collections.

Previously acknowledged since March 1...	$3,445.67
Oak Level, Youngsville, N. C.	23.26
Hines Chapel, N. C. & Va. Con.	16.51
Parks Cross Roads, Ramseur, N. C.	43.75
G. W. Burgess, Ramseur, N. C.	25.00
Union Grove, Western N. C. Con.	25.64
Bethlehem, Altamahaw, N. C.	4.25
Pleasant Grove, News Ferry, Va.	61.00
Pleasant Grove, Lafayette, Ala.	8.00
Pleasant Union, Lillington, N. C.	41.12
Happy Home, Ruffin, N. C.	14.00
Enigma, Ga.	1.65
Vanceville, Ga.	3.71
Ambrose, Ga. (add.)	6.75
Total	$3,720.31

Summary.

Total previously acknowledged since Mar..	$13,788.09
Sunday School regular	66.79
Specials	290.90
Church collections	274.64
Total	$14,420.42

J. O. ATKINSON, Sec'y.

EVANGELISTIC HELPERS.

THE SUN'S editor has called attention more than once to the splendid work being done in the evangelistic field by Mr. and Mrs. Sam Davis, Norfolk, Va. Bro. Sam Davis plays the gospel, in moving melody from the piano, and Mrs. Davis sings and preaches the gospel. They are a strong pair, and any Church may count itself fortunate to secure their services. It is announced that Rev. J. Lee Johnson is to have them at Wake Chapel to begin a meeting on the second Sunday in September. It is expected the whole community will join in this service. There has just fallen into our hands two letters from Methodist ministers who have recently had Mr. and Mrs. Davis in meetings. Their testimony is as follows:

"Dear Sir,—It gives me pleasure to write to you concerning the work of Brother and Sister Sam Leonard Davis. There are many evidences that the coming of these servants of God to St. Paul M. E. Church, South, of Washington, D. C., did our Church great good. Our congregations are larger and the general spiritual tone of the Church is improved. The prayer services have increased 50 per cent in attendance.

"Mr. Davis is a pianist of unusual ability and is thoroughly consecrated to the Lord's work. Mrs. Davis is a fearless preacher of the Word and a sweet gospel singer. (Signed) W. D. King, Pastor."

"Dear Sir,—Just a short note to let you know in regard to our meeting at Hilton Villege. Bro. Davis and his wife came to us for a meeting which continued for two weeks. The music of Bro. Davis just charmed and thrilled us. The sermons of Mrs. Davis were strong and clear. They did

not use any tricks or devices to entrap; the meeting was of the old-time type. The truth was proclaimed and the responsibility placed where it belonged. Our Church was greatly blessed; our people were glad that Bro. and Sister Davis came to us and rendered such splendid service. Any one who desires the help of good, consecrated Christian helpers can do no better than secure their services. With all good wishes for you and my best wishes for Bro. Davis and his wife, I am, yours very truly (signed) Jno. D. Hosier, Pastor."

FROM ALABAMA.

On the first Saturday in May we held a very fine memorial and decoration service at Mt. Zion Church. Farmers in that section were so busy that our attendance was not so large, but it was an enjoyable service and quite a nice sum was paid in on the Church debt. On the afternoon a nice program was rendered, directed by Miss Sallie Poor, who is a very consecrated young lady and teacher of the public school at Mt. Zion.

Twenty-eight years ago the first grave was made in the Church yard, and today there rests in that little city ten men and their wives, which is quite unusual for a cemetery so young. Some of our noblest and best citizens lie here—Bro. Frank Gay and wife, Rev. W. R. Knight and wife, Bro. S. N. Sledge, T. S. Keeble, W. L. Word and their wives, and others whom I do not now recall all sleep in this little silent cemetery. God bless their memory.

On the second Saturday in May was decoration day at Antioch Church. This service has been carried on here for twenty-seven years without a missing link, and I am sure that we have not held a sweeter service in my time as pastor, which has been twenty-one years, than the service of last Saturday. A good crowd gathered. Sermon by the pastor; prayer by Rev. G. G. Vickers, of the M. E. Church, South. At noon a great feast was spread. In the afternoon the program was in the hands of Sister Ella Royton, which was enjoyed by all. We then had an address by Rev. Vickers, followed by a very fine talk by Rev. Calvin M. Pinkard, also of the M. E. Church, South. Then came the decoration of the graves by a number of little girls, preceded by Uncle Bowden Brown, our oldest member and a Confederate veteran, who carried with him a number of flags, one of which was placed at the grave of each soldier who sleeps in the quiet city of the dead. Thus closed a great day at Antioch.

Last Sunday I held Mother's Day services at three of my Churches, which seemed to be greatly enjoyed by good congregations at each Church. Next Sunday will be memorial day at Pleasant Grove, and the fourth Sunday at New Hope. I pray that God may give us a great service at each place. G. D. Hunt.

PIEDMONT JUNIOR COLLEGE.

There is a growing interest in the junior college. Many of our leading educational institutions have already created junior colleges as extensions to their work. The president of one of our leading universities recently said he "preferred that all students take their first two years' work in the small schools before they became lost in the crowd in the large universities."

Piedmont Junior College is now an accredited co-educational junior college of Piedmont College, Demorest, Ga., and its courses are co-ordinated with those of Piedmont in the freshman and sophomore years leading to the A. B., Ph. B. and B. S. degrees.

This co-operative educational plan will give encouragement to the whole cause of denominational union.

It will greatly enhance the cause of Christian education and bring about a closer fellowship and a more vital contact with the larger adventages of Piedmont College. This intimate relationship with Piedmont College will most effectively serve our educational interests in the South and promote, as no other relation between them could, the welfare of the coming united Church.

It will put new life in the whole local situation. The movement is looked upon with great favor and welcomed as a new day for the institution.

The interdenominational program of the Southeast of the Congregational and Christian Churches will gain prestige through this educational affiliation. It will create a much larger clientele for our educational work.

We anticipate a worthy increase in student patronage the first year of our school work. It will nearly double our library at Wadley for the junior college.

The junior college will receive the same credit from other accrediting agencies as Piedmont, since it is a part of Piedmont's educational equipment, and it will, through this organization, hold a unique position which will differentiate it from all other institutions of similar name.

The fall semester will begin September 12, 1928. For catalog and other information, address S. L. Beougher, president.

AN ACKNOWLEDGMENT.

On Friday evening, June 8th, at 7:30 o'clock, we were made happy in our new home in Roanoke, Ala., by members of the First Christian Church, who surprised us with a shower of good things to eat and also a purse. Cars began stopping in front of the door and people began filing into the house and every one brought something, and every thing they brought was just exactly what we needed, and there was an immense supply of them. Upon examination of things, we found fresh vegetables, canned vegetables, meat, lard, sugar, coffee, etc.

After a few remarks by our good friend, Bro. V. E. Kitchens, we tried to express our appreciation for the way and manner in which we were entertained, but we could not command words to express our feelings. We only hope to express our appreciation by humble service. We pray God's richest blessings upon every one who had a part in making this happy surprise for us. We feel that no pastor ever had a warmer reception anywhere than we have here. We feel perfectly at home and happy.

Roanoke, Ala. G. H. Veazey.

NOTICE.

Members of the board of trustees of Piedmont Junior College will please take notice.

This is to notify you that the board of trustees will meet in adjourned session at the college, Wadley, Ala., July 1, 1928, at 1:30 P. M. This is the week of our School of Christian Education, and the Fourth will be rally day for the newly organized institution. We will have good speaking, singing and free basket dinner.

Your attendance at the meeting is earnestly solicited. Dr. Frank E. Jenkins, president of Piedmont College, Demorest, Ga., is president of the board and will preside at the meeting. May we have a full attendance of the board.

Sincerely yours,
S. L. Beougher, *President.*

BETHLEHEM SUMMER CONFERENCE.

Will the Alabama and the Georgia and Alabama women put forth a special effort to attend the summer school at Bethlehem? It is an opportunity that we should accept and appreciate. The Woman's Missionary Society of Wadley has planned free entertainment to our ministers and two delegates from each Church from the Alabama and the Georgia and Alabama Conferences. We would be glad to have each Church notify us as to their plans, so we can plan accordingly.

Wadley, Ala. Mrs. W. M. Melton.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

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Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson II—July 8, 1928.

Saul and Stephen.

Golden Text: "Be thou faithful unto death, and I will give thee the crown of life."—Rev. 2:10.

Lesson: Acts 7:54, 8:3, 22:3, 4, 19, 20; 26:4, 5, 9-11; Gal. 1:13, 14.

Devotional Reading: Psa. 116:12-19.

Christianity was soon to have its baptism of blood, and Stephen became immortal in fame and memory because he was the first martyr. The word martyr is significant. It comes from a Greek word which means "a witness." In those days if one became a witness for Christ it often meant that he became a martyr. It often cost a man his life to bear witness for Christ. When one thinks of the way in which so many of those early Christians bore witness to their faith at the expense of their lives, and then thinks of the easy way in which so many people today deny their Master, one wonders if we have not lost something of the early radiance and of the triumphant spirit of Christianity. Let us not forget that Jesus said we are to be His "witnesses" and we are to witness for Him at any cost.

Stephen was a remarkable man. We know nothing of his conversion, but there is a legend that he was one of the original seventy whom Jesus sent out. We do know that he was selected as one of the seven who were to have the oversight of the distribution of charity in the early Church. He was a man of "honest report," a man of undoubted integrity among his fellow-men; a man full of the Holy Spirit—that is, a man who was deeply spiritual; a man of "wisdom"—that is, a man of sound sense and good judgment. These qualities fitted him admirably for his difficult task. But Stephen was more than a man of practical affairs. He was a man of deep piety, of enthusiastic faith, of striking personality, of religious convictions, and a man with superior gifts. He took to preaching and he preached so powerfully and so appealingly that those who took the opposite side were not able to resist him or to refute him. They, therefore, took the course which so many people take, the recourse to force. They impressed false witnesses to bring charges against Stephen, and then they brought him before the elders and the scribes and the people, where they accused him of blasphemy—a very serious thing.

Now, as a matter of fact, it was simply the old, old story of ultra-conservatism venting its wrath against a man who dared to face the truth and to be liberal in his thinking. For Stephen was one of the first to see that Christianity or Jesus' way of life was something more than Judaism, a great deal more than legalism and petty observance of law. With Jesus he saw that worship was primarily a matter of spirit and not of place, and that religion was primarily a matter of great principles, and not of detailed regulations. Stephen was the great forerunner of Paul in the great issue of Christian liberty.

Stephen's speech, or apology, as it should be called, is a masterpiece. An apology, in the sense in which we use the term apology here, does not mean, of course, what it means when we usually use the term. It comes from two Greek words, which mean "to speak in behalf of." In other words, Stephen was "defending" or speaking in behalf of Christianity. So cogently did he reason, and so plainly did he speak that his hearers became enraged, and defying all law they resorted to what corresponds to lynch law. They dragged him out of the city and stoned him to death.

Stephen's death was worthy of the great man that he was, and may well be the type of many that were to follow him in that price for faith. He commended in a quiet and assuring way his spirit unto the Lord Jesus. And, like his Master, he prayed for those who did him to death. One feels a sense of awe as he reads the story as it is recounted in today's lesson. Somehow or other, one feels that he wants to be just a little better and more faithful witness for Christ when he reads it.

"And the witnesses laid down their clothes at a young man's feet, whose name was Saul." This is the first time we meet Saul, and it is in the role of a persecutor of the Church. It is quite likely that Paul had a very responsible part in Stephen's death. And it seems that there was something of the strange providence of God in it all. For Paul never got away from that scene. Here was a young man, slowly dying a thousand deaths, and yet with an expression of peace on his face, a prayer for forgiveness on his lips, a note of victory manifested in his spirit. It was surpassingly strange to Saul, who in spite of his meticulous observance of the law, and his warm zeal in persecuting the Church, did not have that peace, that spirit, that note of victory. Years later, when Paul himself was on trial for his life he was still thinking about it, for he said, "And when the blood of Stephen thy witness was shed, I also was standing by and consenting and keeping the garments of them that slew him." God works in mysterious ways His wonders to perform, and even though we cannot establish the absolute proof, we may feel sure that one of the most potent factors in Paul's conversion was the testimony and the death of Stephen.

As one thinks of Stephen, several characteristics stand out which make him a splendid character-study for young people. His fine spirit, his broad-mindedness, his native ability, his abiding faith, his undoubted integrity, his zeal for service, his deep spirituality, his sacrificial devotion to Christ are qualities of mind and heart that all young people might well covet.

CHRISTIAN ENDEAVOR.

Sunday, July 8, 1928.

Topics "What Can We Do to Help Improve Our Community?"—Neh. 2:12-20.

Some Bible Hints.

Nehemiah made a survey of the situation, the first thing we should do (v. 13).

Two things will we discover, the power that destroys and the apparent hopelessness of ruins. We need to see how hard our task is first of all (v. 14).

Leaders are often content with things as they are. It needs the eye and faith of a Nehemiah to see the lack and stir up things (v. 16).

Sometimes our proposals will be met with scorn. But the man who seeks to build up has the right idea. God is with him (vs. 17-20).

Suggestive Thoughts.

Take the question of recreation. What do our young people do with their leisure time? How can we help them to use it well?

We can find the new families that have come to the district, invite them to Church, and fetch the children to Sunday School. To make better people is to improve the community.

Take the lead in proposing and putting across a clean-up day in the community. Get the mayor interested. Use posters. Offer prizes for the best work done.

Christian Endeavor evangelistic teams, with four or five members each, have done much good by holding meetings in neglected places. To make people Church-goers helps the community.

A Few Illustrations.

In a large city in New York State a group of Endeavorers opened a house with the idea of teaching foreigners English and establishing a Sunday School. This developed into an important community center.

Take an interest in public health. The State board of health will co-operate if you can arrange a public lecture. People should be shown how to prevent disease.

One society bought a wheel-chair for the use of invalids. The chair was loaned free to any that needed it.

A lawn campaign changed the face of one community. Small prizes were offered to the persons that had the best-kept lawns. The Church lawn benefited very much.

To Think About.

What strikes you as being wrong with your community?

How can helpful community campaigns be financed?

SUNDAY SCHOOL CONVENTION.

The Alabama Sunday School and Christian Endeavor Convention was called to order at 9 A. M., June 10th, by Rev. G. D. Hunt, and the following officers were elected: Rev. Joe French, president; Staley Hunt, secretary-treasurer.

After the election of officers, the following program was rendered: Address, "The Model Sunday School," by Rev. Joe French; "The Young People's Work in the Church," by Miss Nellie Rea Sledge and John T. Birdsong; "The Young People's Attitude to the Missionary Program of the Church," by Mrs. E. C. Wilkins and C. Carl Dollar; "Our Young People and the Summer School of Christian Education, Why Attend?" by G. S. Hunt; convention sermon, by Rev. G. H. Veazey; lunch; music; "How can we get our Sunday schools and C. E. Societies represented in our summer school at Bethlehem?" by some member of each school and society; "Our young people and the Sabbath Day, how should it be observed," by Vines Cox and Miss Orene Carpenter; reports from the schools and societies.

The convention was a great success. It proved that the young people of the Alabama Conference are awake to their responsibility, and, judging from the many people who came to the Convention, it proved that the Church is interested in what they are trying to do.

The committee in charge of the program is to be commended for giving us such a delightful program, and the young people who took part in the program are to be commended for the wonderful way in which they carried out their part. It was truly a great day for the young people of our Church in Alabama and a day that will be remembered for years to come by young and old.

Following is a list of the Sunday Schools and C. E. Societies represented, with the names of the delegates from each:

Antioch—M. L. Hamlin, Mrs. A. L. Landers, Mattie L. Royston.

Beulah—Roy Walker, Emory Wilkins, Erma Birchfield, Mary Gunn, Mrs. E. C. Wilkins, Shirley Vaughan.

Pleasant Grove—Mary Faye Hill, Mary Ethel Cox, Lora Foster, Thelma Harmon, Clyde Edge, Ocie B. Hill, Owen Brooks, W. G. Harmon, Agnes Blanks, Dot Foster, Bobbie Lee Walker, Cenus Foster, Zora Smith.

Forest Home—L. H. Houze.

Noon Day—Miss Annie Huey, Miss Ethel Pool.

First Church, Roanoke—Ernest Tomlin, Rosa Walker, Millard Stevens, Verna Crisler, Margaret Hood, Irene Tomlin.

Rock Stand—Lankford Harmon, Edd Kirby, Vennie Lee Kirby, Mattie Lou Taylor, Jessie Treadwell, Erma Brewer.

Wadley—Eunice Stephens, Eva Mae Smith, Monroe Dollar.

Mt. Zion—J. B. Still, J. B. Swann, J. L. Liles.

New Hope—Mrs. L. H. Liles, Eilean Liles, Lelia Mae Hill.

Total amount of money in treasury, $16.09.

JOE FRENCH, *President.*
STALEY HUNT, *Sec'y-Treas.*

SUNDAY SCHOOL CONVENTION.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Christian Conference was held at the Pleasant Ridge Church, near Ramseur, N. C., June 12th. All of the Sunday Schools were not represented and several have not sent in reports, but these handicaps did not keep us from having a good convention. Those taking part in the program were Dr. G. O. Lankford, Rev. T. E. White, Rev. J. M. Allred, Misses Pattie Coghill, Essie Mae Cotten, Julia Woodson, Lillie Horne, Mrs. Teague, E. H. Thompson, M. C. Stafford, and a few others.

This convention urges the pastors, superintendents, secretaries, teachers, and other workers to do their best for the convention. We especially ask the superintendents to send in reports and to have their schools well represented at our next convention, which will be held at Shiloh Christian Church on Tuesday after the second Sunday in June, 1929. The convention voted to pay to the Board of Christian Education $25.00.

The following officers were chosen for the coming year: president, C. A. Walker, Burlington, N. C.; vice-president, Dr. G. O. Lankford, Burlington, N. C.; secretary-treasurer, Geo. T. Gunter, Asheboro, N. C.; assistant secretary-treasurer, Miss Pauline Brown, Ramseur, N. C., Route 1.

Departmental secretaries were chosen as follows: elementary, Mrs. I. H. Foust; young people's division, Mrs. John Whitesell; adult, Junius H. Harden; teacher-training, Dr. E. L. Moffitt; Christian Endeavor, Miss Julia Woodson; missions, Mrs. W. R. Sellars.

GEO. T. GUNTER, *Sec'y.*

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Suffolk's daily vacation Bible school comes the last week in June and the first week in July this year. Wakefield, Va., will hold a school for a week this year, July 1-8. This is their first school.

Write for information, textbooks, suggestions, etc. PATTIE L. COGHILL.

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We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

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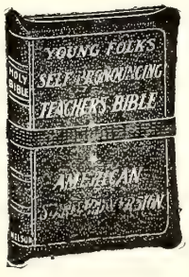

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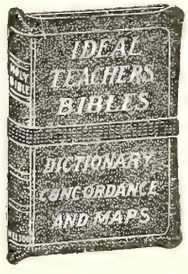

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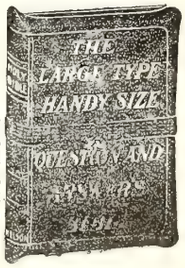

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE OTHER SIDE.

"He passed by on the other side."—Luke 10: 31, 32.

All roads have two sides, and many things may be passed over unnoticed on the other side. Life itself is the sum total of our choices.

The other side is the longest side. The priest and Levite would have been bothered to have taken time to help the beggar on the other side. It would cost them some money to help that fellow. To avoid trouble, save time and escape responsibilities, they would attend to their own business. They did, and they have never been heard from since. What they gained has never been recorded.

To conceive life to be a span for getting money and squeezing everybody possible to fill one's own pockets, or to spend it in social and political standing, and never turning aside to help the needy ones one may pass by. They fancy that they make life a delight for themselves. But the getting of delights carry with them the loss of them. The greatest joy that can come to any one is the good we may do some one. That is something that lives after us, and is eternal.

What a joy Paul had and what a joy he has given the world! He might have had a good time, avoided persecutions, imprisonment and execution, but he loved folks and right and dared to go to the depths to help some one, and in so doing wrote his name in the Lamb's Book of life, and today the world reads it in characters of gold.

Prayer.—Our Father, help us to live in feelings and deeds and not in time pleasures. May we count our time by heart-throbs. *Amen.*

TUESDAY.

DELIGHTS OF THE UNPLEASANT.

"The other side."—Luke 10:31, 32.

In this case "the other side" is the side opposite the priest where the man lay dying and where he refused to go. How often the other side—the side of life's miseries and unpleasant things—furnish us the greatest delights! Is this a paradox?

The fellow who leaves his side and goes across to where his unfortunate brother suffers and lives closes his eyes to the sins and faults of other folks, and in so doing, in a small way, becomes the bearer of their sins upon his own shoulders. He enters into their sufferings without passing judgment upon how they came to be so; he helps them, he magnifies life's mission, makes folks more comfortable, and makes the world a better place to live in. Such a one is one who is looking for something good to do, some service to render, some suffering to relieve, some disease to curse. The sweetest delights of life come out of such things as this. It is the most costly and sacrificial side, but it points folks heavenward and it is a chariot of glory. It is only through this way that folks learn what Jesus meant when He said, "Inasmuch as ye did it unto one of the least of these ye did it unto me."

"We live in deeds, not years:
In thoughts, not breath;
In feelings, not figures on the dial.

"We shall count time by heart-throbs;
He most lives who feels the noblest,
Acts the best, and he whose heart
Beats quickest, lives longest.

" 'Tis not enough with tears of woe
To weep for all the world's distress,
The drops that from inaction flow
Not us nor other lives will bless.

" 'Tis not enough the love we take
That others' hearts on us outpour;
The soul is only kept awake
By giving something from its store."

WEDNESDAY.

THE EASE OF HARD THINGS.

"Take my yoke upon you and learn of me, for I am gentle and humble in heart, and you will find your soul refreshed; for my yoke is easy and my burden is light."—Matt. 11:29, 30.

That "other side" is the easiest. To dress the wounds of the wounded, to bodily lead a man on a horse, to walk miles out of the way, to be delayed a whole day's journey on his own way was hard work for the good Samaritan. The priest no doubt contemplated this and avoided it. But this labor which the Samaritan rendered gladly became a concrete illustration of the teachings of Jesus in what is true living. In honest work, in helping the fellow who needs, makes the good things and the richer experiences. These are they that made the world great. These are they that bring peace. These are they that make folks noble and worthy. These things bring harmony everywhere, and it is peace and worthiness and harmony that makes the world great and fit to live in.

THURSDAY.

THE DOOM OF THE SCORNFUL WAY.

"Then shall we say to them on the left hand (the other side), depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. I was thirsty, and ye gave me no drink; I was a stranger and ye took me not in: sick and ye visited me not . . . Inasmuch as ye did it unto the least of these ye did it unto me."—Matt. 25: 40.

Said the poet:

"When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair—
When I have time!

"Now is the time! As friend, no longer wait
To scatter loving smiles and words of cheer
To those whose lives are now so dear:
They may not need you in the coming year—
Now is the time!"

FRIDAY.

LOVE NOT THE WORLD.

Is this possible? Are there not many things in the world worthy of our love? Did not God give us the world? Did He not put us in it to live and make it fruitful? What is meant here?

Christ is our example. How closely He was in touch with all sorts and conditions of men! He understood folks and rejoiced in their confidence. He took part in all their joy and sorrows. He entered into all their trials and conflicts. He was a part of human nature everywhere. He read all their thoughts, fashioned every wish and ministered to every need. And then He told them to "love not the world." By this He meant: love not the sensuous, destructive and perishing things; love not the things that separate you from God; love not the things that dim your purity or clouds your vision.—but love folks. They are struggling souls; they are enslaved by evil; they are deceived by follies; they are laden with burdens; they need God's love, and His disciples were the medium of receiving that love.

Prayer.—Our Father, Thou art the door by which our souls may go out in wisdom and love and tenderness and care and counsel, and pity and sympathy and friendship. Thy way is open. Help us to walk in it and our steps shall not be deterred, and make us a blessing of Thy ministry to folks. *Amen.*

SATURDAY.

JESUS' DEFINITION OF RELIGION.

"I have called you friends."—Jno. 15:15.

David said to Jonathan, "I am distressed for thee, my brother." That expresses it.

Human friendship is the highest human relation. Friendship with God is the highest achievement of man. That is religion. To make this known was Christ's mission and greatest task. And when He wanted a name for it He did not consult the dictionary, but He went to a home, and in fatherhood He found His name for God. You who are fathers should feel congratulated that Jesus named God after you, and thus reminding you of the heavenly dignity of your position.

In this, Christ overwhelms us. Between friends and in fatherhood and brotherhood there is equality, there is a common spirit, a common aim; there is the joy of two boys running and playing together. There is the genuine delight of two companions feeling the three satisfactions of life—happiness, pleasure and joy; and the greatest of these is joy—and they all come from our friendship with God.

What a defense is friendship! We all have enemies. We need defenders in friends. Friends bear witness of our virtues and our thought, and encourage us in our ambitions. Many a one could have never accomplished anything and would have been miserable had it not been for our friends. It touches life at its finest. It breaks our undiscovered resources. It makes of us what we are. It is the greatest human power.

Prayer.—Our Father, let us cultivate a capacity for friendship. Let us accept gladly the obligations that friendship brings. Make us to ask, what with our Friend the Christ have we to do? *Amen.*

SUNDAY.

DON'T BOTHER ME.

Text: 2 Peter 1:5-10.

To an honest, inquiring child, dad says, "Don't bother me." The neighbor says, "I can't be bothered." In business, from the stockholder down, every officer will say, "I can't be bothered." The kid will say, "Let John do it."

Did you ever hear this? What does it mean? It means this: that we refuse to give knowledge or help at a particular moment when it would be most eagerly received and probably do the most good. If you say to your boy, "Don't bother me now," it may bother your child many years to come. "Don't bother me now" is costing the country millions of dollars.

We all have something to do and some responsibilities for the other fellow's efficiency and success, and we should discharge that responsibility faithfully unto the end.

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

We had hoped to reach the ten thousand mark by July 1st. We find as we make the final addition for our last report for June that we still lack $46.84 being to our goal for the first six months of the year. That is not far from the goal. We wish we could have reached it. We are certainly grateful to our many friends and Sunday Schools for their loyal support, and the only regret we have is that we still have some Sunday Schools that do not make a monthly offering. I wish I had the persuasive power to persuade every Sunday School to make one offering each month to help us in this work of love. We are called upon every week to take some fatherless child and we now have one hundred and eighteen to care for. We need your help, prayers and sympathy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 29, 1928.

Brought forward		$9,359.48
Sunday School Monthly Offerings.		
N. C. & Va Conference:		
Pleasant Ridge	$ 1.75	
Greensboro, Palm Street	6.90	
New Lebanon S. S.	2.00	
New Lebanon Baracca Class	2.00	
Happy Home S. S.	2.53	
Happy Home Church	1.86	
Reidsville	5.91	
		22.95
Western N. C. Conference:		
Pleasant Grove	$ 1.81	
Zion	1.20	
Burlington	56.72	
		59.73
Eastern N. C. Conference:		
United, Raleigh	$ 2.00	
Oak Level	2.64	
Auburn	4.50	
Shallow Well	2.80	
Christian Light	2.38	
Pleasant Union	1.38	
Wake Chapel	7.00	
		22.70
Eastern Virginia Conference:		
Berea, Nansemond	$10.00	
Holland	10.00	
		20.00
Valley Virginia Conference:		
Mt. Olivet (G)		3.82
Georgia and Alabama Conference:		
North Highlands		1.61
Special Offerings.		
Mrs. J. B. Montgomery	$ 8.75	
E. M. Davenport, support of children	25.00	
Earl B. Horner	25.00	
R. W. Malone, Renigar guardian	360.00	
C. M. Howard	9.12	
Mr. Horner, Burlington, N. C.	25.00	
		452.87
New Building Fund.		
First Bible Class, Holland S. S.		10.00
Grand total		$9,953.16

OUR STEWARDSHIP.

The drive is sometimes necessary; the tithe is always effective. "The first expenditure of that which comes to us should be that which sanctifies the rest—that which is not for self or flesh or earth or time, but for the Lord, for gratitude, for the training of the soul, for store in heaven."—*Dr. McConaughy.*

This is what Dr. G. O. Lankford, our pastor at Burlington, N. C., says about the every-member canvass: "The every-member canvass is a business-like approach to the ever-present problem of Church finance, and has proven itself worthy of a place in the Church program wherever given a fair trial. It enlists workers, develops initiative and leadership, establishes helpful contacts, discovers needed information, lends opportunity for stewardship teaching, opens the way to larger giving and service, and gives tone and confidence to the entire program of the Church as a prophecy of progress and a sure sign of success."

And here is the message of another of our most successful pastors, Rev. Rue Burnell, Orient, Iowa: "I consider the every-member canvass the ideal at which a Church should aim, because it very definitely helps each member to feel himself a part of the Church and to increase his interest in it. It cultivates the sense of responsibility for underwriting the Church's material needs. It leads children into the giving habit, which is vital. It decidedly helps to more adequately finance the kingdom enterprises. It helps to establish the kingdom within Church members."

PROGRAM OF BETHLEHEM SUMMER SCHOOL OF CHRISTIAN EDUCATION, WADLEY, ALA., JULY 1-7, 1928.

Sunday Morning.

Faculty in nearby Churches.

Sunday Evening.

First meeting of the Summer School. Union Services—Dr. C. H. Rowland, Speaker.

Monday through Friday.

CLASSES.

8:45. Morning Watch (Conducted Individually).
9:00. 1. Ministers—Dr. C. H. Rowland or Rev. F. C. Lester.
2. Others—"Teaching and Teachers," Pattie Coghill.
9:50. "Missions and the Bible," Dr. W. P. Minton.
10:40. "Stewardship," Rev. Edwin E. White.
11:30. "Missionary Principles and Methods," Dr. W. P. Minton.
12:30. Dinner.
2:00. Discussion Hour.
3:00. Recreation—Rev. J. H. Dollar in Charge.
6:00. Supper.
7:00. Vesper Services—Young People in Charge.

Evening Programs.

Sunday—Dr. C. H. Rowland.
Monday—Rev. Edwin E. White.
Tuesday—Dr. W. P. Minton.
Wednesday—Rev. Edwin E. White.
Thursday—Pageant, "Two Masters."

A daily vacation Bible School for the children will be conducted each day from 10 to 11:30.

PATTIE L. COGHILL, *Sec'y.*

(Continued from Page 12.)

Each one of us is the head, the superintendent and the superviser of an organization. That organization is self. Organize your life so as to get the most out of it—the most protection for the future. To combine all of life is the business of the brain. Here are the habits that you form. They make or break you. Are you going to bother?

Know yourself and direct it; know your work and do it. The thing that you will not let bother you now will come back some day and bother you in later life.

Prayer.—O Lord Jesus, King of glory, full of grace and truth, who holds dominion over earth and sea, dominion over our lives, give us sincere, honest and true souls; give us holiness and characters of which it is said, "of such is the kingdom of God." *Amen.*

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Individual Service

Made in best Silver Plate or Aluminum. **Prices** low; first-class workmanship and finish.

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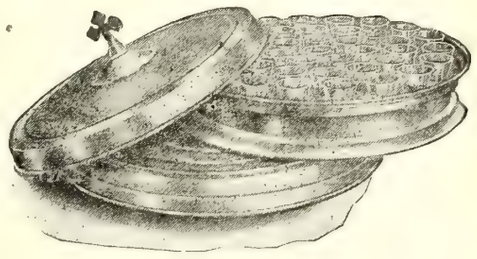
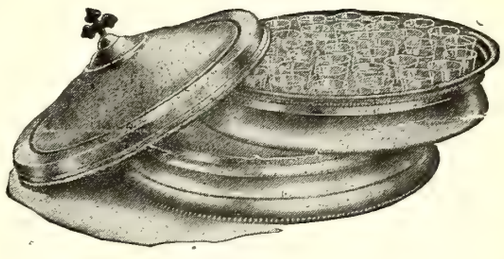
Aluminum is light in weight, durable, and **does not** tarnish.



Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses **$7.00**
Tray No. 6—Interlocking, with 35 plain glasses **6.75**
Tray No. 10—Interlocking, with 30 plain glasses **6.50**
Base No. 50-A—Fits Trays 2, 6, or 10 **2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10 **2.25**
Bread Plate No. 1—Narrow rim **1.60**
No. 2—Broad rim **1.60**



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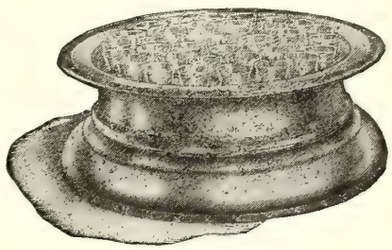
Tray No. 85—Interlocking only, with 36 glasses.**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85 **11.00**
Cover No. 5—Silver-plated; fits Tray No. 85... **16.00**
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) .$22.00
Base No. 2—Silver-plate; fits Silver Tray 90... 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00

Breda Plate No. 3—Narrow rim .....$ 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

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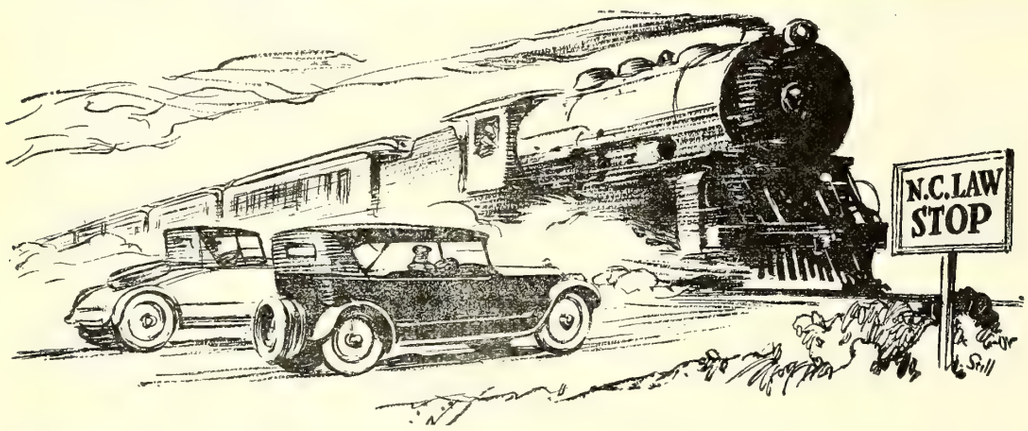
BETHLEHEM SUMMER SCHOOL.

July 1-7 is the date for our summer school at Bethlehem College. This affords the young people, officers and teachers of our Sunday Schools, and all interested persons a rare opportunity to study and receive inspiration. Only once each year does such an opportunity come. Special effort should be made on the part of each Church and Sunday School in Georgia and Alabama to have a number of leading members in the school, with all expenses paid.

The faculties for all our summer schools have been strong, but the faculty is certainly no less strong this year, and the opportunity for such splendid study period cannot be overlooked without a distinct loss to every Church and Sunday School in Georgia and Alabama. Begin now to make your preparation and attend every session.

J. H. DOLLAR.

SOUTHERN RAILWAY SYSTEM



For your *own* protection—

The peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 584 grade crossings, and is eliminating more every year, but 7,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed. In North Carolina, where the law now requires such a stop, the number of road crossing accidents on our lines has been reduced one-half.

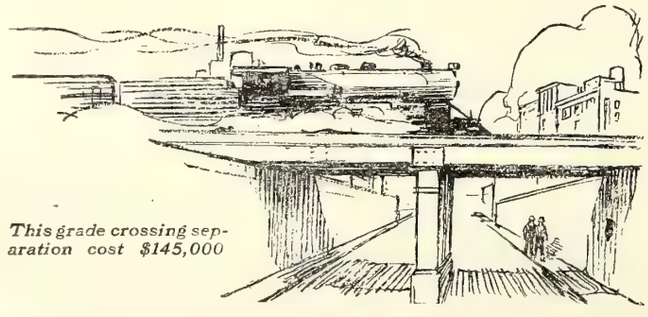
Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution *For Your Own Protection.*

It is better business to save a life than to save a minute.

Personal Responsibility

(Reprinted from the Saturday Evening Post)

Final dependence for a reduction in the number of railroad grade-crossing disasters must be placed upon the individual's sense of responsibility. If when approaching and crossing a railroad at grade the traveler will think of that crossing as a zone of danger to him, and regard himself and those with him as in imminent danger until the crossing is completed, the chances of accidents will be automatically reduced to the minimum.



This grade crossing separation cost $145,000

The SOUTHERN SERVES THE SOUTH

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Children:

It seems that I am again on a slow schedule and am expecting to "get fired" any day. Mrs. Whitesell will finish her D. V. B. school next week and the "Korner" will welcome her back, I'm sure. Am sending a story. This shows real merit and is fine. I will begin putting the names for the Pollyanna game in the Korner next week, so come on with quite a number of them.

With good wishes for you all, I am,

Sincerely yours,

MRS. T. A. MOFFITT.

A STORY OF A BEAUTIFUL GARDEN.

By Rebekah Ellington.

Long, long ago the world was very bare. There were no mountains, valleys, rivers, seas, and no birds, flowers, trees and animals. But a time came when God said, "Let there be light," and the world began to lighten. But God said half of the time must be dark. So it was; and the light He called day, and the dark He called night.

Next, God said, "Let there be water, sun, moon, stars, fish, animals, trees, flowers and birds," and all of these things came into the world, which made it very beautiful indeed.

But there were no people, no cities, no houses, and no children to play under the beautiful trees. But God said, "I will make man to be different from all animals. God took some dust from the ground and made a man, and God breathed into him the breath of life. The man stood upon the earth.

There was a beautiful garden which God gave to this man, whom He named Adam. This garden was called "The Garden of Eden." Adam was very lonesome in this garden. So God took a rib from Adam's side and made a woman called Eve. Adam and Eve loved one another and were very happy together in the Garden of Eden.

There were many fruit trees in this beautiful garden, and God said to Adam and Eve, "You may eat the fruit of all the trees in the garden except one, which is in the middle of this garden. You must not eat this fruit or touch it; if you do you must die."

Among the animals in the garden was a snake, and he told Eve that they would not die if they ate the fruit of the tree in the middle of the garden, but they would become greater than God Himself. Eve listened to the snake and she ate some of the fruit and gave Adam some.

Adam and Eve knew they had done wrong, and they were afraid. God said to them, "Why are you afraid of me," and Eve told Him all that had happened. God said to the snake, "You shall always crawl upon the dirt and shall always hate man and man will always hate you."

God said to Eve: "Because you have listened to the snake, you shall suffer in pain and trouble always." And then God said to Adam: "Because you listened to your wife, you, too, must suffer. You will have to toil hard among the thorns and thistles. You must plant and you must reap." And He said: "You came from the ground, for you were made of dust, and back again into the dust your body must go when you die."

Adam and Eve were driven out of the beautiful Garden of Eden, and no man has ever been into it from that day.

Ridgeway, N. C.

WHAT SHE BROKE.

(For the Boys and Girls.)

Sue came home from school tired and cross. She had a headache. Everything seemed to be going wrong. She sat down in the big chair in the parlor, and leaned her head back to rest.

"Sue, come and give me a hand with this cleaning," called her mother. Sue got up, frowning. She fussed and scolded as she helped her mother do the cupboard, lifting down the china and glass, washing them and putting them back. When Jack came in from school, she snapped at him for touching the old teapot with his grimy hands trying to find the cooky-jar.

Jack went out in a hurry. Sue went on cleaning and snapping. "What is the use of cleaning the china unless you paint the cupboard?" she asked, sourly. "It isn't fit to keep nice things in. The whole house is run down. I hate to bring my friends in here. Why can't we have things like other people? We haven't even a Ford, and every one else on the street has a nice car."

Her mother said nothing, but her face was sad. She went on. "There's Jack with that Rollins boy again. If he brings him into this house, I'm going to walk out." She wiped the tumbler in her hand, and then looked at the boys outside.

"I'd like to throw this tumbler at him through the window!" she cried, her irritation reaching a climax.

"Well, why don't you?" said her mother quietly.

Sue's mouth fell open with amazement. "Why—why—this is one of the best tumblers. I'd break it, and smash the window, too, if I did that."

"You've broken a great deal more than that in the last half-hour," said her mother gravely.

Sue was more and more bewildered. "I haven't broken anything, mother," he remonstrated.

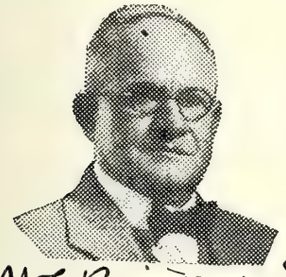
"Yes, you have. You've broken the peace every minute. You've broken every rule of good manners and right speaking. A tumbler is only a tumbler, and a pane of glass is only a pane of glass. But you are breaking things that count far more than that."

"I don't see—"

"Well, I'll tell you. Your father is trying to pay off his brother's debts, and keep the family name honorable. You know that. You ought to honor him for it. Instead of that, you complain that the house is shabby and you have no car. You're breaking something there that you ought not to touch—far worse than poor Jack with the teapot. You're saying all the mean, cross things you can think of —aren't you? You're just trying to smash away at my feelings. Can you see now?" Sue saw. She did not say another word. She went on washing and wiping and putting away. There were tears in her eyes, and her mother saw them. But neither of them said any more.

Sue has not broken anything since.—Mildred Elliott, in Girls' World.

The very fact that a Christian is here, and not in heaven, proves that some work awaits him.



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The man who has for many years successfully treated Pellagra by mail.

No genuine Rountree Pellagra Treatment without label bears picture and signature—Caution your friends.

Have You Found Complete Relief?

Have you any of the following symptoms? Nervousness, Stomach Trouble, Brown, Rough or Irritated Skin, Loss of Weight, Weakness, Peculiar Swimming of the Head, Burning Sensations, Constipation, Diarrhoea, Mucous in the Throat, Crazy Feelings or Aching Bones.

Don't waste your money and risk delay by trying substitutes. Put your case in the care of a Physician who has been a proven success for many years as a Pellagra Specialist.

READ WHAT OTHERS SAY:

Mrs. Edna Murphy, Route No. 5, DeKalb, Texas, Writes: "STILL WELL AFTER 3 YEARS. I was a complete physical wreck with my stomach and nerves and I took Doctor Rountree's PELLAGRA treatment. Have been well 3 years."

Mr. A. J. Burns, Route No. 4, Clarksville, Texas, Writes: "I was in bed 7 weeks. I had Pellagra until my hands were sore all over. I would have been a dead man if I had not taken Doctor Rountree's medicine. I'll tell anyone this medicine sure can relieve PELLAGRA. I have been well and working ever since."

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

COFFEY.

Mrs. Mary Cole Dalton Coffey was born April 15, 1858, and died March 30, 1928, age 69 years, 11 months and 15 days. She joined Salem Chapel Christian Church when a young woman and remained a loyal member till her death. She was married to John F. Coffey about January, 1877. To this union was born the following children: James F., Isaac D., Monroe, Robert, and Frank Coffey and Mrs. M. W. Morris; also one sister, Mrs. Susan Coffey, with many kindred and friends. She was a good woman, of the quiet and gentle kind, motherly to those about her. It had not been the writer's privilege to have visited her but once during his pastoral service, but he is informed that she loved the Church.

The burial was from the Church on Sunday, April 1st, at 2:30 P. M., in the presence of a large congregation. A beautiful display of flowers silently told of the high esteem in which she was held.

JAS. L. FOSTER.

SPENCE.

Mr. C. F. Spence, of Holly Springs, N. C., died in hte Rex Hospital on April 12, 1928, at the age of 64 years. He had been in somewhat declining health for several years, but kept up his work as postmaster of Holly Springs. Brother Spence was a member of Wake Chapel Church from boyhood, and for a number of years was a deacon, which office he held at the time of his death. He loved the Christian Church and it seemed a great joy to him t obe in a good Church meeting.

He leaves a wife to mourn his going, no children having been born to them. He has, however, a number of near-kin and many friends who will miss him, as well as his Church. The burial services were held in Wake Chapel Church and cemetery. There was a large congregation of friends to pay him this last respect. May our Lord bless and comfort the wife and all who mourn.

J. LEE JOHNSON.

HUFFMAN.

Floyd Davis Huffman, Jr., infant son of Mr. and Mrs. Floyd Huffman, died at the home of the parents in Timberville, Va., March 27, 1928, at the age of fourteen days. Funeral service at Linville Christian Church, March 28, 1928. The sorrowing parents have the sympathy of their many friends.

A. W. ANDES.

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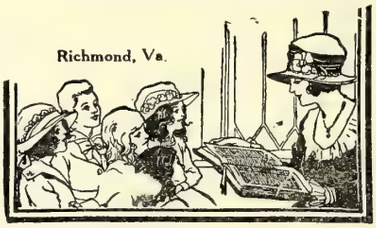

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VOLUME LXXX. RICHMOND, VA., THURSDAY, JULY 5, 1928. NUMBER 27.

THE SUN'S OBSERVATORY

EDUCATION MUST HAVE A MORAL CORE.

By Gov. Angus W. McLean.

(Address of Governor Angus W. McLean, May 29, 1928, at Elon College commencement.)

Members of the Graduating Class:

It is always with a deep sense of responsibility that I address a class of young college graduates. You have completed the prescribed courses and earned your diplomas, and now you stand on the threshold of active service in the battles of life. Heretofore you have depended largely upon your parents and your teachers to give you knowledge and to develop in you a spirit of self-reliance, but now you must face the real issues of life on your own account. You are destined to meet new problems as you go forth from this institution into fields of activity that may seem strange to you. Readjustments will be necessary and you will require more than ordinary education. Culture and academic education alone will not suffice. These great forces, important though they are, will prove futile unless your intellectual attainments have a moral core; they will be ineffectual unless you give them a spiritual interpretation and application.

I come to you, my young friends, not to "speak as one having authority," but, as best I can, to point you to the way of truth as I see it, in the light of my own experience and observation.

If I have any message to leave with you, it is to say that the only panacea for the ills which afflict mankind in his individual, national or international relations is the philosophy of true religion. We have tried utilitarianism and found nothing but failure and vexation of spirit.

Now, what is the moral law, which I say, should be the core of all education? The answer is simple. It consists of those concrete precepts of morality which may be gleaned from the Holy Bible. We find them running through the Ten Commandments in fundamental form; again we find them interpreted and applied to the every-day life of mankind in the Sermon on the Mount.

Moreover, education should have a moral core for reasons that are purely practical. There is nothing inconsistent about this viewpoint, and it cannot be successfully attacked even by those who hold no definite religious views themselves.

The man who does not consider himself bound by the moral law is not even recognized in our governmental scheme. In our own State of North Carolina, no one who does not profess a belief in Almighty God can hold public office. This is safe and logical. The atheist is governed by no moral law; hence, the people are afraid to trust to his administration the affairs of State. The reasonable assumption is that if he does not believe in a God he cannot properly fulfill his duties and obligations to society.

While it is true that Church and State are and ought always to be separate, yet it is equally true that this nation in which we live could not function without the sanctions of the moral law; it would soon fall into a state of decay should the idea of God be left out. The history of civilization proves this.

Students of our history will recall now our colonies, in the beginning of their epoch-making development, preferred to ignore the man-made laws of the mother country and set up in their stead the great moral precepts contained in the Bible. The convention called for the purpose of drafting a Constitution for our government was opened for business by offering a prayer of thanksgiving to Almighty God for His leadership. The first Continental Congress was opened with prayer, upon motion of Samuel Adams.

A distinguished jurist, Eli Ritter, said: "I am not driven to the necessity of basing my claim upon the legal proposition that Christianity is a part of the law of our land, but I do assert that the civilization which obtains in the United States has been, from the beginning of this government, the Christian civilization; and the standards of morality that has obtained in this government from the beginning has ever been, and is now the Christian standard of morality, which is the same as the Mosaic and the Bible standard." That we are a Christian people has been declared by the highest court in the land. In the case of "Holy Trinity Church against the United States" (143 U. S. 457), our own Supreme Court, at Washington, has declared that "No action against religion can be implied to any legislature, State or national, because this is a religious people. This is historically true. From the discovery of this continent until the present hour there is a single voice making the affirmation.

The court then goes on to quote, by way of illustration, the recognition of religion in the commission of Christopher Columbus; in the first grant of land to Sir Walter Raleigh; in the charter of William Penn to the province of Pennsylvania; and in the Declaration of Independence. Continuing, the court says: "There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation. They are not individual sayings; they speak the voice of the entire nation.

Our courts, from the highest to the lowest, are opened in the name of God. The name of Deity runs through our public documents, legislative, executive and judicial, and cannot be divorced therefrom without endangering their legality. Even time is reckoned on the basis of belief in God; all official documents bear this phrase: "In the Year of our Lord," and money is coined bearing the motto: "In God we Trust." In our own State of North Carolina, we recognize our dependence upon God, in no uncertain terms, in the preamble to our Constitution.

Before the advent of Christ, the Holy Bible, in which you will find the moral law unfolded in all its beauty and significance, was the law. Men lived by it and were judged by it in courts of justice. And even now all laws that affect the well-being of mankind are generally based upon the same moral law. Some of you, no doubt, will take up the practice of law as a chosen profession. In Corpus Juris, the great legal work, which means, literally, "the body of the law," we find this: "The Bible is the inspired Word of God, the Creator of the universe is its Author." Can anything be more sublime, and is it any wonder, then, that men and women in all ages have followed its precepts?

Following the general definition of the Bible thus given, Corpus Juris continues with this remarkable statement: "There is, perhaps, no book so widely used and so highly respected as the Bible; no other that has been translated into as many tongues; no other that has had such marked influence upon the habits and life of the world."

It is to this, the greatest of all textbooks, that we must look if we would make our lives count for most. We must supplement all earthly knowledge with the great truths we find therein, and must incorporate into our lives the teachings it sets forth if we expect to achieve success in the truest form.

This college is devoted not only to education, but to Christian education, which goes beyond the bounds of mere book-learning and takes into account not only our relations to God but our relationship to our fellow-men.

The world has never been more in need of the benign influence of Christian eductaion than it is today. Confronted by complex problems that come to light almost daily, we often grope around for solutions that can be found only in the moral law. We must employ more than mere intellectuality to master these problems. We must view them through the eyes of an undying faith in religion and all that it stands for, and we must apply the principles of the moral law in our daily tasks. Christian education, therefore, is most important in the development of all the enduring qualities of life.

We live in a time when many who regard themselves as super-intellectuals decry the very Word of God itself, and it appears that an organized effort is being made to tear down religion and trample in the dust some of the sacred principles for which it stands and without which this world would be a hopeless place. I say without hesita-

(Continued on page 5.)

NOTES-PERSONALS

Rev. L. L. Lassiter changes his address from Virgilina, Va., to 15 North Fourteenth Street, Norfolk, Va.

Rev. W. D. Harward, D. D., Windsor, Va., writes: "Our mission quota has been raised at Mt. Carmel. Wish we might have raised more." Let all other Churches do likewise.

Rev. Fred D. Ballard is working among our people and Churches in Eastern Virginia and assisting in increasing the offering to missions. Such a work is very necessary, and we appreciate every assistance rendered to Bro. Ballard.

Rev. C. E. Newman, writing under date of June 25th, says that all of his Churches have taken the special missionary offering. I trust that all our pastors will be able to report the same at the conclusion of the mission period or soon thereafter.

Of all the offerings thus far received from our rural Churches, Antioch, in the Valley of Virginia Conference, takes the lead thus far, with $131.17. Many of our rural Churches are as able financially as this Church is, and if they had the spirit of liberality and missions that Antioch has, our missionary obligations would be met more promptly. We are grateful, indeed, to Antioch for its liberal offering.

Several of the Churches were delayed in taking their missionary offering because they did not take the college offering till late in the spring. Here is hoping that no Church will neglect the matter longer and that all will take the offering, as it is so very much needed. All the Churches that have taken the offering should have the same sent in as soon as possible now, as the money is so much needed. The columns of THE SUN carry the name and the amount of all Churches that have taken and reported the offering thus far.

Mr. J. Frank Nichols, Sims, N. C., writes as follows: "Prof. A. R. Flowers has been asked to speak in the interest of the young people's work in the First Christian (Disciples) Church, Rocky Mount, N. C. Bro. Flowers has many staunch friends in this city, among whom are a number of his old pupils, but the chief reason for the number of friends he has in this section of North Carolina is found in the interest that he has manifested in the people at large. He is a firm believer in the fellowship of all Christians."

Among the ministers we observed and met with at the Elon Chautauqua last week were H. S. Hardcastle, Suffolk, Va.; John G. Truitt, Norfolk, Va.; O. D. Poythress, South Norfolk, Va.; H. E. Crutchfield, Henderson, N. C.; Dr. C. H. Rowland, Greensboro, N. C.; Jesse H. Dollar, Roanoke, Ala.; W. P. Minton and Hermon Eldredge, Dayton, Ohio, and possibly others. It was a pleasure to see these brethren at Elon mingling with young people, teaching them and being taught by them, forming their acquaintances and helping to make the Chautauqua the success it was.

Rev. G. D. Hunt, writing under date June 23d, says: "Mrs. F. E. Bullock, of Dayton, Ohio, was heard with pleasure at the Roanoke, Ala., Christian Church last night. Rev. G. H. Veazey was installed as pastor, a very fine service, indeed. I am praying that the Lord may open the way for Bro. and Sister Barrett to go back to their work in Porto Rico, and he will. We must have men and money, and both belong to God. All we need to do is to yield ourselves and what we have to Him, and all other necessities will be added. I shall take the special mission offering in all of my Churches just as soon as I possibly can do so, though I cannot say how much they will pay, but they shall have the facts in the case as I am able to give them."

Beginning July 1st, Bro. C. D. Johnston, superintendent of the Christian Orphanage, took over THE CHRISTIAN SUN mailing and subscription list. All remittances for the paper and correspondence about subscriptions should be addressed to C. D. Johnston, circulation manager, Elon College, N. C. Bro. Johnston, with all his other work, will undertake to increase the circulation of THE SUN and collect enough money from subscribers to go a long way, if not all the way, in paying the expense of the paper. Like the editor and the associate editors of THE SUN, he does this work gladly and gratis without any expense whatever to the paper. On this account, if on no other, there should be a liberal and ready response to all appeals he may send out in behalf of the paper.

Bro. Sam Davis and Mrs. Davis have evidently had a great meeting at our new Church in Hopewell, Va. The following is taken from the Hopewell correspondence to the Petersburg *Progress-Index* of June 25th: "The revival meeting at the Christian Church, National Road, began in its second week last night. The Church was packed and Mrs. Pauline Allen Davis, "the South's own woman evangelist," spoke on "Noah and His Ark," delivering the strongest message it has ever been this writer's privilege to hear. For thirty minutes Mrs. Davis spoke, holding her great audience spellbound and holding them as if by some great unseen power. Mrs. Davis is one of the best-known evangelists of this State and she has had a most remarkable career as an evangelist. She is a fearless preacher and powerful when it comes to knowing the word of God. Sam Leonard Davis, this country's greatest gospel pianist, is masterly in playing the gospel hymns in such a way as no man in Hopewell ever heard before. This great player can play as one who knows the music of heaven. Tonight Mr. Davis has promised to play "Brighten the Corner," the piece that made him famous as a great gospel player. Wednesday night there will be a prize given away to the largest family present. That night is one of great importance and it is expected that the Church will be packed. The services begin each evening this week at 7:45."

A STATEMENT.

The Southern Christian Convention, which met in Richmond, in May, elected the writer as circulation manager of THE CHRISTIAN SUN, to take charge July 1st. It is a position we accept with a realization of the work and responsibilities that the work carries with it. No easy job; but a job which will take lots of time and work. It is a known fact that THE CHRISTIAN SUN is not a paying proposition, so far as money is concerned; however, we cannot afford to stop publishing THE SUN because it is not a paying proposition financially. Our Church cannot afford to do without it. It is our Church organ for the entire Southern Convention. Through its columns we keep in touch with our colleges, missions, the Christian Orphanage, and all departments of the Church. In what other way can we keep in weekly touch with these, our institutions, if not through THE CHRISTIAN SUN?

Now, what must we do? We must put it on a better financial basis. What does it cost to publish THE CHRISTIAN SUN? It costs $138.50 per week for 3,000 copies; $2.20 per hundred extra. This is for publishing THE SUN alone. Dr. Atkinson gets no salary for being its editor; Dr. Harper, Rev. Stanley Harrell, Dr. Staley, and Rev. S. M. Lynam, who are associate editors with Dr. Atkinson, get no salary. Your circulation manager, who has charge of keeping up the subscription list and getting new subscribers, collecting the subscriptions to pay the expenses of publishing THE SUN, gets no salary for his work. It is a work of love on the part of us all for the benefit of our denomination. I give THE SUN readers this information so they will know and understand that no one is getting a salary out of the income from the subscriptions paid in; but it all goes to the publisher to pay that weekly expense of $138.50 for printing THE SUN. We always like to take the folks in our confidence, so they will understand where the money goes. Can THE SUN be put on a paying basis? It can. How? By every member of the Christian Church doing his or her duty. See to it that every home in your Church takes THE SUN. Four thousand five hundred subscribers will put THE SUN on a paying basis and pay all the expenses of printing, postage, stationery, etc.

We are accepting this work and will handle it in connection with the Christian Orphanage work for the next two years. We will do our best to see if we can make THE SUN a self-supporting institution for our Church. To help do this work we want to ask the support of all our pastors, all our Sunday School superintendents, teachers and officers, and every individual Church member. If we can have the hearty support of the above-named persons we feel we will succeed. If one fails us we will lose that much and the work will be the harder. We will keep you informed from week to week as to how we succeed.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

NOTICE.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will hold its session July 10th and 11th with the Catawba Springs Sunday School. It is the desire of the Convention to have a report from every Sunday School in the Conference, also a report from all Christian Endeavor Societies.

Mr. Harold W. Johnson, Fuquay Springs, N. C., is corresponding secretary and will mail you report blanks. If for any reason you do not receive one by the 25th of June, please write him and ask that one be sent you.

We hope to establish an honor roll, and for a Sunday School to get on the honor roll they must mail in to the corresponding secretary the report from their Sunday School not later than the 8th of July.

Elect your delegates to the Convention and urge your secretary to send in report, so that we may have the best Convention ever.

L. L. VAUGHAN, *Pres.*

ATTENTION.

All money on subscriptions, new or renewals, to THE CHRISTIAN SUN from this date should be sent to C. D. Johnston, circulation manager, Elon College, N. C.; also all items about change of address, dates or labels. All matters for publication in THE SUN should be sent, as heretofore, to THE CHRISTIAN SUN, Elon College, N. C. Bro. Johnston became circulation manager July 1st.

J. O. ATKINSON, *Editor.*

THE CHRISTIAN CHURCH.

By Alva Martin Kerr.

The Christian Church is unique in that it came into existence neither from the work of some one great leader, as did so many of the other denominations, nor from a single movement. Rather, was it the result of three spontaneous beginnings in widely separated parts of the country—New England, the South, and the Central West. These movements grew out of the spirit of freedom which accompanied the Revolutionary War and carried over into the realm of religion the same doctrine of individual rights and liberty which had had so much to do with the establishment of our political government.

The movement in the South began about 1792 in a controversy in the Methodist Episcopal Church between Bishop Asbury and a small group of ministers, led by a brilliant young man by the name of James O'Kelly, over the right of a Church or minister to appeal from the decision of the bishop. The bishop won out, and the group seceded to form what was at first known as Republican Methodists. The New England movement grew out of a revolt on the part of a couple of Baptist ministers, Abner Jones and Elias Smith, against sectarian creeds and names. They held that every individual Christian should be allowed the right to follow the dictates of his own conscience, and that Christian character, rather than any creedal statement or baptismal mode, should be the only test of fellowship. The movement of the Central West came about because of the great Cane Ridge revivals, which had made thousands of converts from the descendants of all denominations in the frontier districts of Ohio, Kentucky, and Tennessee. The question arose as to what Churches should claim these converts, so conflictingly different in their theological inheritances and training. Facing such necessity, a group of Presbyterian ministers, under the leadership of Barton W. Stone, withdrew from their presbytery and, with Rice Haggard, David Purviance and others, began to organize Churches which should be known simply by the name Christian and which should receive into their membership any sincere follower of Jesus Christ without reference to intellectual belief or ceremonial practice.

Later on, these three movements, which had begun within a few years of each other and which had arrived at almost identical basic principles without knowledge of each other, learned through the press of each other's existence and came together to form the Christian Church. It was the connecting of these movements which led to the designation "Christian Connection," which for long years figured in its history. The spirit and objective of the united movement was crystalized into what has been known as its cardinal Principles:

Jesus Christ the Head of the Church;

Christian, our only name;

The Bible the only rule of faith and practice;

Individual interpretation of the Scriptures the right and duty of all;

Christian character, the test of fellowship;

The union of all of the followers of Christ, to the end that the world may believe.

It will be seen that the two great dominating thoughts which have motivated the Christian Church from the beginning were: First, the liberty of the individual believer, with the right and the duty of each to find God and to express his own religion in the way which would be the most helpful to him himself; and its concomitant, that each must grant to every other believer this same right which he claims for himself. Second, the union of all of the followers of Jesus Christ and an effort to find a basis broad enough and inclusive enough for such union. These convictions and these purposes the Christian Church will carry as its contribution into any union into which it goes. Our people have not always clearly understood the fullest implicates of these Principles; but wherein they have failed, it has been of understanding and not of ideal or purpose. As the years have gone on, they have apprehended more perfectly, until today I believe that I am correct in saying that in every Church in our entire brotherhood the individual Christian will find perfect liberty to follow his own conscience in both belief and practice.

It is highly important just here to sound a word of caution lest the Christian Church of which we are speaking be confused with the Disciples of Christ. This body, whose organization in America came a few years later, but is a much larger group, frequently takes the name "Christian" where we have no Churches—a fact which has led to much confusion and misunderstanding. The two movements have had much in common, but are vastly different in spirit and in basic approach to the question of union, for which both of them plead. The Disciples are legalistic, and hence strictly immersionists; while the Christian Church grants the same liberty in matters of baptism that it does in all other points of belief or practice, and will gladly use immersion, trine immersion, pouring, or sprinkling, or just as gladly receive members of the Friends faith who believe only in spiritual baptism and use no water ceremony whatever. There are ministers among us who are not so broad in their own individual practice of baptism, but in that measure they are not enjoying the true genius of our Church and their number is rapidly decreasing.

The Christian Church has always been of pioneer spirit. It was perhaps the first in Christendom to take the position on baptism spoken of above. It was the first to ordain women to the ministry. It was the first to establish a weekly religious newspaper, its *Herald of Gospel Liberty* now being in its one hundred and twentieth year. Antioch College, founded at Yellow Springs, Ohio, by the Christian Church, under the eminent Horace Mann as its first president, was the first coeducational institution to graduate men and women as absolute equals—Oberlin College up to that time still making a difference between the sexes at time of graduation. It was the first of the denominations to reunite its divided forces after the Civil War. And this spirit of adventure into the new and untried still exists among us and makes us ready to venture upon any path which looks to the consummation of that union of the Churches for which we long have contended and towards which the whole of Christendom is so manifestly and surely moving. The members of the Christian Church could not think of the proposed union with the Congregationalists as a complete objective, but only as a step towards that larger union which the Congregationalists advocate as much as we.

The Christian Church is permeated with a very deep faith in the reality of the spiritual and in the personality of God. The independence of their thinking has never led its membership far from the great certitudes of faith, as the dogmatists seem to feel is bound to occur where there are no creedal restrictions or "standards." There is a great latitude in belief, as between the most liberal and most conservative in its membership; but it is a belief without vagueness, and the Church will carry into any fellowship into which it goes that warmth of spirit which is born only from deep faith in the communion with a personal Saviour. In former times, the Christian Church was vibrantly evangelistic, and in these later years it has been working back again towards that spirit of evangelism which so marked its beginning. It is predominantly, though not altogether, a Church of the rural sections; and its democratic genius leads it to have a deep understanding of the common people of whom the Lord has made so many, and its greatest strength lies in those country and small-town communities upon which so much emphasis is being placed in present-day Christian effort. This will be one of its largest contributions, both in substance and spirit, to any union of forces which it may enter.

Though the Christian Church, because of earlier weaknesses of organization and lack of dominating leadership, is small in numbers, it believes itself to be large in basic principles. Over a century ago it took the position towards which all Churches are now tending and upon which the Federal Council of Churches, the Christian Endeavor, the Y. M. and Y. W. C. A., and practically all other interdenominational bodies are founded, viz: that of recognizing each individual as Christian on his own profession of faith, attested by Christian character. It is this position which now forms the basis for the proposed union between Congregational and Christian Churches and which seems destined to become the one only foundation upon which the Christian forces of the world can ever unite—Christianity as a way of life, and the right of the individual believer to walk with liberty therein.

The Christian Church is not great in size, but it tries to be as great in spirit and as fine in fellowship as any, and as keen in the understanding of our own times and the movements of God that quicken our own day. Its one predominant purpose has been to help bring about the union of the followers of Christ; and it believes that the time is now ripe for the actual beginning of such a movement among the Churches. And this conviction it must carry with it wherever it goes as its most urgent mission, a mission which will not be fulfilled until the prayer of our Lord and Christ has been answered by the unity of the Church and the belief of the world.—*Herald of Gospel Liberty.*

AMERICA'S OPPORTUNITY.

"America has a supreme opportunity to show the world that two races radically different can live side by side in peace and friendship and work out their destiny together in mutual helpfulness," said Dr. Robert Moton, principal of Tuskegee Institute, before an interracial commencement audience of fifteen hundred that packed and overran the sisters' chapel of Spelman College. "We have not yet learned fully how to do it," continued Dr. Moton, "but thousands of sincere people of both races are working at it honestly and encouraging progress is being made."

Taking as his text the parable of the good samaritan as illustrating the second of Jesus' great laws, "Thou shalt love thy neighbor as thyself," Dr. Moton showed how the parable applies perfectly to the interracial situation in America today, and made a powerful plea for an unselfish, Christ-like love of humanity that will make each race kindly, just and helpful in its attitude toward the other. Such an attitude, he insisted, offers the only hope for the solution of the interracial problem. It will work and nothing else will, he said, basing his confidence on many striking incidents from his own observation and experiece.

"If I could keep only one of Jesus' two great laws," said Dr. Moton, "I would choose to keep the second; for I very much doubt if there is any way by which a man may really love and serve God except by loving and serving his fellow-men. Whether you can measure up to that standard, even though your neighbor be your enemy, is the test of both your education and your religion, for the primary purpose of each is to prepare people to get along together in friendly helpfulness." Dr. Moton spoke in high terms of the interracial movement of the hundreds of Southern women who have gone on record in condemnation of lynching and in behalf of a fair deal in race relations.

E-D-I-T-O-R-I-A-L

EDITOR

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Contributing Editors

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THEY PRESENT GOVERNOR AL. SMITH.

In their convention, at Houston, Texas, last week, the Democrats have offered to the country Governor Al. Smith, of New York, and request the people to vote for him as President. Under such conditions, it is well enough for the people to know something of what Governor Smith advocates and represents. Let it be said that, in all of his public career, he has been a consistent friend and patron of liquor and the saloon, and has always fought and voted against any encroachment upon the saloon. To this end, he has always voted for the saloon, against Churches, schools, and even against local option where protection had been voted by the people against the saloon. We submit herewith a few dates when such votes were cast, and would like for CHRISTIAN SUN readers to ponder over these things to see whether they wish a man like this to be the chief executive of this nation:

"On April 3, 1907, he voted to keep a local option bill strangled in committee. On April 26, 1910, he voted against local option for cities of New York. On May 24, 1911, he again voted against local option for cities. On July 19th of the same year he voted against the Gray local option bill. In 1912 he opposed local option for third-class cities. In 1913 he packed the excise committee with Tammany men to strangle *all temperance legislation.* On March 19, 1914, he voted against local option for cities, city sub-divisions and counties. On March 31, 1915, he voted against a referendum on State-wide prohibition. In April of the same year he opposed the granting of local option to the university city of Ithaca.

"In 1904 he voted against saloon restrictions. In 1905 he voted against a bill to close assignation houses and houses of ill fame conducted as Raines law hotels, or saloons. In 1908 he opposed regulation and enforcement features of the liquor-tax law. In 1913 he was responsible for defeat of a bill against knowingly delivering liquor in dry territory except to a bona fide consignee. On April 4, 1904, he voted to force hotel bars into 300 dry towns, contrary to popular vote. In 1912 he voted for a bill to make it harder to convict New York saloon-keepers for violation of law. In 1913 he voted to increase the number of saloons in his State. In the same year, he secured passage of a bill to save convicted liquor-law violators from revocation of their licenses. In 1907 he voted to open up prohibited areas for the sale of liquors. In 1911 he voted to increase the hours during which liquor could be sold. In 1913 he did his utmost to help the passage of a bill legalizing the opening of saloons on Sunday in New York City.

"In 1908 he voted to remove zone provisions protecting Churches and schools from saloons. In 1909 he introduced and pushed a bill to permit hotel bars within Church and school zones. In 1911, once again he voted to open up prohibited zones about Churches and schools to the liquor traffic. In 1913 he secured the passage of a bill permitting saloons within 200 feet of private schools.

"Governor Smith has been the consistent friend of the gamblers of the State. He voted against Governor Hughes' anti-race-track gambling bill and on various occasions opposed measures intended to curb gamblers."

If CHRISTIAN SUN readers wish a man as chief executive who is himself a patron of the saloons and indulges to excess, besides openly advocating the saloon even against the rights of schools, Churches and communities, then let them vote for this man. He is the offering of Tammany Hall, the most corrupt political institution this country has ever known. He was brought up in the atmosphere of the saloon and has been its consistent friend and advocate. For our part, it seems a shameful and a sorry spectacle to ask the decent people of this country to vote for a man like that for its chief executive.

The thought of running this man for President on a platform that declares prohibition is too absurd to deceive any one. What would a man, whose sole reputation to date rests on the fact of his advocacy of liquor and the saloon, accomplish on a platform which is contrary to his own nature and his whole public career? Up to this hour, this man has not told the country what he stands for, so far as the great national issues are concerned. A vote for Governor Al. Smith can mean nothing else than a vote to nullify the constitutional amendment and repeal the Volstead act, for in the State over which he has presided as the chief executive he has used his influence to the limit to do this very thing and has made it one of the wettest States in the Union. The politicians, especially the wets, have forced upon us a moral question, and as such it must be dealt with.

ELON YOUNG PEOPLE'S SCHOOL.

The Chautauqua and School of Methods closed its annual session at Elon College Friday P. M., June 29th. It was the consensus of opinion that this was the best of all the sessions of the Chautauqua held thus far. In the first place, the attendance was made up almost solely of young people from the various parts of the Church. There were also quite a few who came from Congregational Churches. There were registered for the classes 113, which did not include the attendance at the evening services and other public programs. It was the writer's privilege to be present daily at some of the classes, and he was surprised to find the seriousness and the determination with which the young people were working and the real effective work that the teachers were doing. He was especially interested in the assignment by the teachers to the classes of work to be done each day, and then by the reports next day on what had been done. One of the outstanding features of the school was the willingness with which the pupils entered into any program or assignment made by the teachers. One of the teachers in the mission department, for instance, called for volunteers to put on a pageant. The volunteers not only offered their services, but took the pageant in hand with almost no assistance further from the teacher, and within forty-eight hours from the time the request was made, one of the most striking and beautiful pageants we have ever witnessed was presented in a most efficient and attractive manner. It shows what can be done when there are those who are willing to try. Possibly, the most enjoyable of all the public services was the vesper worship held by Rev. H. S. Hardcastle and his class on worship at 7:30 P. M. each day on the wide veranda and long steps and spreading lawn in front of the Alamance Hall. Bro. Hardcastle taught a class of young people in worship and the elements that should enter into worship, and each evening at the vesper service the teaching of the day was put into practice. The services were beautiful and impressive. One evening, with the assistance of two other ministers, a Communion service was held during the vespers, the wine and the bread being distributed by six girls dressed in white. The prayers, the songs, the Scripture reading, all in the open at twilight hour, made an impression on the group of a hundred or two gathered there that they cannot soon forget.

The second feature that especially impressed the writer was the character of the teaching and the spirit thereof that the teachers carried into their work. Bro. Hermon Eldredge had a class in "The Story of the Bible," which, after the second day, outgrew the large recitation room and had to be carried to the chapel for accommodation for the succeeding periods of the study. Bro. Eldredge believes that the Bible is the inspired Word of God and that much of the modern teaching about this Word containing contradictions, unbelievable miracles, and impossible characters, is all derived from shallow thinking and from superficial study of the Book. Those who believe that the Bible is a book like other books containing the weaknesses, contradictions and follies of other books, either have not read the Book itself or have arrived at their conclusions by illogical reasoning or by shallow and superficial thinking. The class of young people taking the course got some real information and inspiration that they will not forget. Other courses were equally inspiring, and it is safe to say that the teachers who led the work were men and women who believed in the inspiration of the sacred Scriptures, in the Deity of Christ, and in the real need of salvation through repentance and forgiveness of sins. And yet we have not sat under teachers who were more constructive and progressive. They are progressive as their teachings show, but they progress on the lines laid down in the Book of God and with the thought that God is first and is to be put first, and that in Him is the fullness of life and the power of all progress.

We cannot speak in detail of the various teachers and their great work, but the highest tribute paid to their work, as it impressed the writer, was the enthusiasm of their pupils and the general verdict from their pupils that the school had been worth while, and all regretted when it came to a close and many of them look forward to coming back next year. To gather more than 100 of our young people in such a school and inspire them with high visions and noble purposes is no mean contribution to Church life. Verily, our Chautauqua and School of Methods at Elon has found its place and day, has justified its being, and is an institution whose influence is a real asset to the Church and to the kingdom.

THE CRADLE AND THE KINGDOM.

I.

It has been said that "the mother who rocks the cradle rules the world," and Jesus, in answering the question, "Who is the greatest in the kingdom of heaven?" said: "Whosoever, therefore, shall humble himself as this ltitle child, the same is greatest in the kingdom of heaven." Moreover, He said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Entrance into the kingdom of heaven is through the gate of child-life, and distinction in the kingdom is through child-characteristics. It may be a question whether entering into the kingdom means initiation or comprehension. One may enter into a society without entering into the real spirit and genius of the organization. Only child conditions can enter fully into the true spirit of the kingdom of heaven and enjoy the full benefits of faith and love. The question is, therefore, the child and the kingdom.

What is the kingdom of heaven and what are its marks? It is a kingdom controlled by heavenly laws and may have location anywhere, even in the world we now inhabit. "The kingdom of God is within you," or among you. One may be in the Church and outside the kingdom. One may reside in the United States and not be a citizen. The kingdom is not the visible institution, for it does not come with observation. The kingdom of heaven is a spiritual government, and citizenship in it is, also, spiritual. Here are a few of the elements of this kingdom:

1. Faith—not force nor legal covenants. We are not under law, but under grace—the favor of God. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom, also, we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." We do not enter into agreement with God, but trust in God as a little child. It is simple faith in Jesus Christ that constitutes the greatness of the kingdom; that is its supreme glory. Faith is the substance of things, and child-life only can possess this to the fullest degree. We lose faith as we gain knowledge, unless the little child spirit is maintained. No man has as much faith in men as he had when a child.

2. Love—to God and to neighbor. Self is a diminishing quantity in the exercise of this divine affection. The innocence of the child consists in its ignorance of itself and others. It is the obtrusion of self upon the field of affection that prevents love to God and neighbor as the requirement of the kingdom. So far as love rules, the kingdom of heaven prevails even now.

3. Power—not armies and navies, but influences mightier than the sweet influences of Pleiades and brighter than the bands of Orion. The beams of the far-off sun that melt the frozen Niagara in spring-time are not more potent than this unseen power that rules in the kingdom of heaven. The parables that set forth this kingdom show its small beginnings, its steady increase, its great value, and its wide empire. It is a grain of mustard seed that grows into a tree, or a little leaven that leavens the whole lump; it is a pearl of great price or a rich treasure; it fills the whole earth. It does not interfere with any good institution, and it is open to all. Its domain is as wide as the world, and its King is the Prince of Peace.

PREPARED PEOPLE.

Did you ever wonder at the overwhelming response that was made to the preaching of John the Baptist? The Baptist himself seems to have been surprised at the great crowds that came to hear his message and at the way they received his message when they had come. One phrase is responsible for the successful reception of his message. That phrase is "the kingdom of heaven." It was the magic key that unlocked their hearts for the message to enter.

The message, "The kingdom of heaven is at hand," was so potent, because for centuries God had been centering the thoughts, the aspirations and the expectations of the people around that one theme. The prophets had made it the burden of their message. The leaders of the people had used that idea to stimulate the people to seek greater heights in time of prosperity and to arouse the fainting spirits in time of adversity. It was an objective that had challenged the biggest, the noblest and the best in the Jewish nation for centuries. John needed only to say that the kingdom was at hand, and the people were ready to respond.

The challenge of the kingdom had a universal appeal, because it concerned elemental things. In it were involved the most vital problems of the human heart. To arouse and enlist an entire people, there must be an issue that vitally concerns every one; something big enough for every one to live for, and if need be to die for. The weakness of the Protestant world today lies in the fact that it does not clearly recognize such a supreme objective. We do not recognize any one objective, that above all other things in heaven and earth, we desire to accomplish. Nor can one well imagine any issue big enough to draw us all together save the one that John the Baptist announced, that of the kingdom of heaven.

Some one may say that we have just that objective before us now. As an intellectual concept, there are a great many people who do have just that objective. There are comparatively a few who have it as the one supreme desire of their lives. But the rank and file of Protestant Christendom is spending its thought, time and energy on other and lesser things. It is not enough that something has a place in our intellectual life. If it is going to be a factor in molding our destiny it must be bound up with all our associations and emotions. It must be vitally related to every act and thought of our lives. We must measure everything by whether or not it advances or hinders that one supreme purpose.

We are tremendously busy these days, both individually and collectively. We are busy getting ready for a great many things. And many of them are very fine and worthy things. But are we getting ready for a kingdom? We may have millions of things and still not have a kingdom. We may have a score or a hundred states or a thousand states and cities, and still not have a kingdom. We may have a strong federation, and still be a long way short of a kingdom. A kingdom is a realm that is directed by a single personality to the end that it may accomplish a definite purpose. The kingdom of heaven is a realm directed by Jesus Christ to the end that righteousness may reign.

It still remains the most insistent duty of our day to prepare a people for a kingdom.

THE KIND OF POWER NEEDED.

It is power that moves the world. What we need, however, is the right kind of power. President Coolidge is quoted as saying: "We do not need more intellectual power, we need more spiritual power. We do not need more of the things that are seen, we need more of the things that are unseen."

This is a very timely utterance, for all of us well know "there has grown up in recent years an increasing sense of altruism, a desire to help others; and much time, energy and money is spent in education and cultivation of man's physical and intellectual abilities. But a greater emphasis is needed upon spiritual life, without which people perish."

This is true and good enough to come from a great man, whether President Coolidge said it or not. Education and intellectual power and pursuits never have yet saved a people nor carried them forward in the best things of real life. The civilizations of the past were most immoral and most corrupt when enlightenment, learning and education were at their highest and best. What our civilization needs at present is not education only, but the right sort of education—the education that puts God first in the thinking and keeps Him there in the living and in the activities and attitudes of individuals. We have intellectual power enough to move the world to very high heights if it were capable of doing so without itself. But the saving power of civilization, and the needed element in our present civilization, and certainly even in our education, is spiritual power. That power that comes as a gift of God and fellowship with God, a deep and an abiding and unshakable faith in God and in His power to save and save to the uttermost—that is the power the world now needs most.

EDUCATION MUST HAVE A MORAL CORE.

(Continued from page 1.)

tion that there is no effective substitute for religious training.

Throughout my life, and especially since becoming Governor, I have been impressed with the futility of human laws to control the ugly passions of mankind. Even though our laws are based upon the Ten Commandments—the great Magna Charta of humanity—and tempered with the precepts of the Sermon on the Mount, they are impotent without a knowledge of and faith in the Supreme Lawgiver.

To be a good citizen, one must obey the laws, because he does not wish to bring reproach upon his own good name and that of his community and not simply to avoid punishment. If this attitude were universal there would be no need for our jails or other penal institutions which are maintained at great expense to the law-abiding element.

No one need hesitate about making the moral law and the Bible the core of his education. There is nothing about it of which to be ashamed. The person who needs to hang his head in shame is the one who thinks he owes no obligation to the moral law. Some of the most brilliant minds in this and other countries are found in the ranks of religious adherents, among men and women who have never yielded an inch of ground in their religious convictions. From Christian institutions have gone forth men and women whose devout lives have influenced the destinies of nations, who have promoted the cause of scientific research and who have proved blessings to humanity. True religion has never conflicted with truth and never will, because it is founded on truth. Christian education has never been a drawback to progress, but without it there could be no progress in the truest sense of that word.

Religion, which is based on the great precepts contained in the Bible, has always played a leading role in world affairs. Men and women who have given the world the greatest service have been godly men and women—not necessarily rulers in temporal things— who have been willing to sacrifice for the sake of service to others. I bring you a striking example of this from a pamphlet entitled "Lives that Live."

One day Stanly found Livingston in the interior of Africa. "Come with me; cities like Edenburgh and London want you. The people of America want to see you and hear you lecture. Money will come in like a golden river. You have earned your honors and now rest." "No," answered Livingston; "I'm not ambitious for honors. I am only ambitious to do the will of God."

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Church paper is essential to the perpetuity and growth of the denomination. There is no denomination that has greater reason for subscribing for and reading the Church paper than the Christian Church. The Christian Church issued the first religious paper in the world in the year 1808. It was issued first from Portsmouth, N. H., in September, 1808, and is now issued from Dayton, Ohio, as the official organ of the General Convention of the Christian Church. It is in its 120th year and has gone out on its mission weekly to help people in their personal religion and their religious work. Every family in the Christian Church should take the *Herald of Gospel Liberty,* at $2.00 a year, for that is its name. Since that paper was first issued, hundreds of religious papers have sprung up to prove the movement worthy, not only of our support, but worthy of adoption by all other denominations. Its editor, Rev. Alva M. Kerr, D. D., is one of the leading editors of Church papers in the United States. His writings are more frequently quoted by great papers, as the *Literary Digest,* than other Church editors.

THE CHRISTIAN SUN, the organ of the Southern Christian Convention, was first issued in 1844 by Rev. Daniel W. Kerr, and is now in its 84th year. It is edited by Rev. J. O. Atkinson, D. D., and three assistants, and is published weekly by the Central Publishing Company, Richmond, Va., with Dr. P. J. Kernodle as managing editor. Every family in the Southern Christian Convention ought to take THE CHRISTIAN SUN for three reasons: First, members of the Church ought to keep in touch with the Convention plans and purposes; second, with the institutions of the Conventions, their plans, work and needs; third, the local Churches, in no other way, can keep in cooperative working touch with one another, and this is essential to the life and growth of the local Church, as well as the Conference to which it belongs. Dr. Atkinson and his co-editors all do their work without pay, and the paper costs only $2.00 a year, and that is only 4 cents a week.

No family need claim poverty as a reason for not taking the paper, for if there is any family in the Church unable to subscribe for it, other members would gladly pay for it. There is no other method of solving local Church finances equal to the Church paper in every home. Nothing would do more to restore Dr. Atkinson's health than THE CHRISTIAN SUN in every home of the Southern Convention. His good editorials would shine with new lustre and ring with new hope for all the enterprises of the Church. Pastors could find no greater help in their work than THE SUN in every home of their congregations. THE SUN in the home is like sunshine in the garden and the field. It is small cost, but big return. The Church paper is next to the Bible in the home, and the home is not complete without both.

W. W. STALEY.

ELON LETTER.

There is a strong feeling today that certain persons ought not to go to college, that only certain types and particularly those of alert mind should be accepted by colleges. A glance at the types of men whom Jesus selected as disciples will be illuminating on this point. Given in pairs and in Matthew's order, they are: Peter—quick, impulsive, impetuous, with Andrew—slow, practical, observant; James the elder—advanced in years, sophisticated, calculating, with John—youthful, buoyant, passionate lover; Philip—mentally stupid, perhaps of Gentile origin, with Nathaniel—mentally brilliant, an Israelite without guile; Thomas—doubted, of scientific mind, demanding proof, rationalistic, a modernist, with Matthew—a man of fearless faith, changing his allegiances readily, credulous; James the less—a just man, committed to a program of practical righteousness, with Jude—theologian, a doctrinaire, a fundamentalist; Simon, a zealot, forgetting himself in his cause, a radical, a red, a bolshevist, with Judas—phlegmatic, materialistic, selfish, looking at every cause from the standpoint of its bearing upon his personal interests. Certain conclusions force themselves upon us as we read this immortal roster of the students in the original Christian college: (1) No type should properly be excluded; (2) each type is helped (even Judas was helped; helped to the point where he did not care to live when he had seen himself as he really was) by association with the others; (3) in co-operative effort we can serve best by associating with our opposite as the pairing of these men by Jesus suggests; and (4) there can be no doubt that the various types included in the twelve look toward the practical necessity for the united efforts on the part of all Christians in Christian union, and as a direct consequence of the transforming influence of Christian education.

W. A. HARPER.

GRACE.

Grace is the kindness and love that God our Saviour hath towards men, not by reason of their works of righteousness, but according to His mercy. He saves men by the washing of regeneration. Grace is, therefore, constantly set in contrast to the law. Under the law, God demands righteousness from men; under grace He gives righteousness to all, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. The believer in Christ is now shrouded under grace as complete and blessed righteousness and the law can find neither fault nor diminution therein. This is called the righteousness of God by faith. Christ is the end of the law for righteousness to every one that believeth on Him. Grace is a free gift and begins with the death and resurrection of Christ, the righteousness which is of God by faith. But follow the righteousness, faith, charity and peace, with them that call on God out of a pure heart. Shall we sin because we are not under the law but under grace? No. Grace is not only dispensationally a method of divine dealing in salvation, but it is a method of God in the believer's life and services. For sin shall not have dominion over us, for we are not under the law but under grace. A righteous life is the result of salvation through Christ. As we are saved, we are not under the law, but under grace. According to the grace that is given to us, we have righteousness, and peace, and joy in the Holy Spirit. Be strong, therefore, in the grace which is in Jesus Christ that you may obtain mercy to help in time of need, whereby you may serve God acceptably with reverence and godly fear. But God giveth grace unto the humble. We have access unto this grace wherein we stand and rejoice in the hope of the glory of God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace.

Burlington, N. C. MRS. ELLA BRADY.

PIEDMONT JUNIOR COLLEGE.

Piedmont Junior College is an accredited co-educational junior college of Piedmont College, Demorest, Ga., and its courses are co-ordinated with those of Piedmont College.

Piedmont College is a charter member of the Association of Georgia Colleges, a member of the Association of American Colleges, and is an accredited college of the Southern Association of Colleges.

The junior college is an integral part of the senior college at Demorest, Ga. Its faculty and courses offered are under the supervision of Piedmont's committee on educational policy. The members of the instructional force are associate members of the faculty of Piedmont College and the departmental instruction is under the supervision of the head of the department of Piedmont College, Demorest, Ga.

Since Piedmont Junior College is under the educational supervision of Piedmont College, Demorest, Ga., and will be compelled to conform to Piedmont's scholastic standing as to faculty, library, laboratory and building equipment, Piedmont College has cordially entered into a full educational merger with it, as its own junior college, and its credits will be received at Piedmont College at full, face value and accredited by Piedmont College to other educational institutions as its own. Fall semester will open September 12, 1928.

Wadley, Ala. S. L. BEOUGHER.

THE CHRISTIAN SUN.

A Sunday School teacher in a Christian Church located in the South should certainly read THE CHRISTIAN SUN. But why so, some one will ask? The preachers have been telling us we ought to read it for years past, and we think of doing so as a duty. Now, performance of duty does not always appeal to us; we would prefer to do something that pleases. Will you permit me, therefore, to present the idea of reading THE SUN as a pleasure rather than as a duty.

As I write this in my office, I do not have a copy of THE SUN before me, but in my mind's eye I see it. I know just where to find the last copy when I get home tonight. I can see it now. There it is with the caption on the first page. And just underneath it will usually be found Rev. Lynam's crisp, interesting items of news and comments. That man must read a lot of newspapers. I try to keep up with general news, but he brings out many an item I never read or heard. I get real information from that front page, which makes THE SUN worth while if there were no other pages to it. But when I begin to turn the pages I find on every one interesting news from the Churches and inspiring articles. Our good Christian friend, Dr. Harper, will likely have written a column or two. I like to read them because they have been thought out. There's never any vague, negative statements coming from him. Every statement is positive; no wasted words. Dr. Harper is a thinker. What he writes is the result of much reading and much thought. By following his articles, one may save a world of study. Then, too, we are sure to know more about our college.

Perhaps there will be something from Dr. Atkinson's pen, as there is, I believe, in the current issue. How we have been missing him while he has been regaining his health! There is truly a man of God. How virile, how inspirational, how overflowing with the spirit of God is his every article! One would have difficulty to remain an unbeliever and follow dear Bro. Atkinson. And a believer would necessarily become a doer of the Word.

But let us turn a page. We're sure to appreciate Dr. Staley's lively articles; we'll surely appreciate John W. Truitt's practical sermons; we

can't help getting good from Chaplain Rountree's daily talks; the field notes will give us a better idea of the work at large; the special articles will inform us and inspire us. Then, last, but not least, we find Bro. Johnson's report and news of our Orphanage.

All in all, we have to agree that any one in the Southern Convention who fails to read THE SUN and attempts to teach a Sunday School class will be left behind. We can't confine ourselves to a small community and expect to help the kingdom of God very far. We must have vision. There is no better way to get vision than by reading. We can't claim very much interest in that denomination we call our own unless we know what others are doing.

Ever since I have been writing this little article my enthusiasm for THE SUN has grown. I've just been wondering whether I'd care so much about others if I didn't read our Church paper. I'm afraid I'd be very narrow if I didn't know what others are doing and thinking.

Yours for better Sunday Schools,
W. B. TRUITT.

ETERNAL VALUES IN SCRIPTURES.

President Coolidge is quoted as saying, "We do not need more intellectual power; we need more spiritual power. We do not need more of the things that are seen; we need more of the things that are unseen." There has grown up in recent years an increasing sense of altruism, a desire to be helpful to others; and much time, energy and money is spent in education and cultivation of man's physical and intellectual abilities; but a greater emphasis is needed upon spiritual life, without which people perish.

For the purpose of giving the widest possible circulation of the gospel of Christ, this vital, permanent and nourishing written Word of God, the American Scripture Gift Mission has for many years been sending out gospels and Testaments to Christian workers all over the United States, to the West India Islands, and to parts of South and Central America. Teachers in day schools, or Sunday Schools, visitors to hospitals or prisons, workers in lumber or mining camps have sent to Philadelphia for attractive little illustrated gospels and pocket Testaments. Samples are sent on request. (The Book of Acts is also printed uniform with the gospels at only 2 cents each, and is especially useful now with the International Sunday School Lessons.)

A few recorded instances of blessing received through such gift Scriptures should deepen one's appreciation of the value of the Bible and perhaps be suggestive as to how others might become sowers of the seed, "which is the Word of God."

A visitor to a hospital in a Southern city talked to a sick man about his soul's welfare and offered him a gospel of John. After two days he returned and found the man had read it and wanted other passages from the Bible, saying he had been praying. The visitor reported, "The next time I returned to the hospital he was a transformed man, saying that Christ had saved him and that he was reading his Bible and praying continually. The doctors did not think the man was seriously ill, but in just a few days after this testimony the man stood before the great judgment bar. I believe in this case the Word was the power of God unto salvation."

A layman of Pennsylvania writes quite regularly to the Scripture Gift Mission and obtains gospels and Testaments. He reports getting others interested in personal evangelism by using these little illustrated gift Scriptures. They go two by two into the homes of "the folks that never attend Church, read the Word, have prayer and invite them to Christ. One of the workers was at my home today getting tracts and gospels to give out. He works in a garage and led one of the roughest men in G—— to Christ last week."

A volunteer worker in the mountains of Pennsylvania having started a Sunday School, writes, "Some of these young people, twenty years old, had never heard a religious service or a public prayer. Found eleven homes that did not have or ever had a Bible." This in Pennsylvania!

A distributor in North Carolina writes: "I have a great many who have gone through the little books (gospels) and learned verses by heart. They can't do without them. Untold good is being done."

The zeal to do personal work, the ability to win others to Christ and the definite working of the Holy Spirit to bring about a change in another's heart, seem always to go with the knowledge of and actual use of the Scriptures. D. L. Moody said that every case of conversion of which he knew had been brought about through a portion of the Bible that the Holy Spirit used.

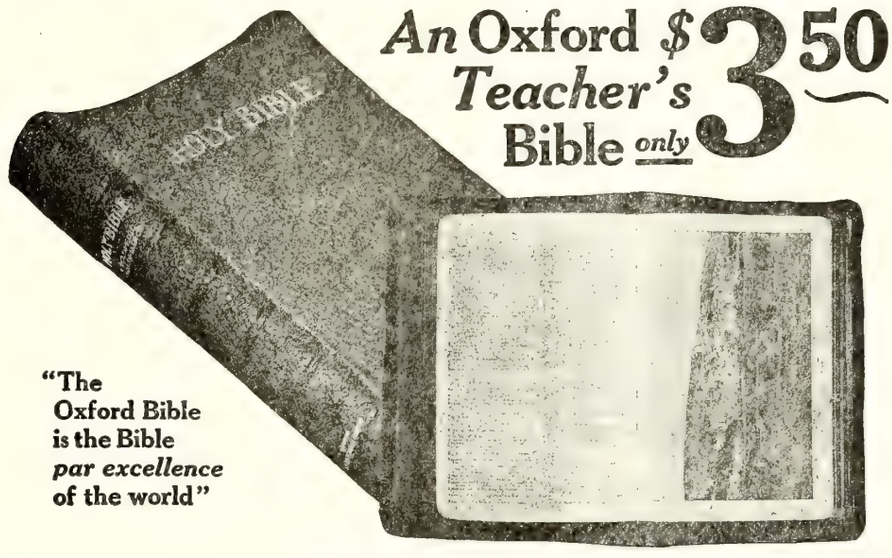
Hundreds of school teachers, especially in the rural districts, have found their children eager to read the gospels, memorize verses and thus "earn" Testaments of their own. One teacher from the foothills of the Blue Ridge Mountains sent in a request for thirty-two Testaments thus earned and wrote: "They were pleased with their little gospels and are anxious for a Testament. I certainly do appreciate it. It is doing good in my school. It helps me to teach children to do right. I have never had so much love among children.

Thousands of Scripture portions are sent out each week, especially to the rural sections of our country not reached by other agencies. The work is dependent upon voluntary contributions.

Only eternity can reveal the spiritual results of this sort of ministry; the sowing of this good seed in the soil that is so ready for it. Much fruit is being born to the account of those who make it possible. We appeal to Christians to pray and give as they can, that God's grace may continue upon this blessed work.

Philadelphia, Pa. WM. H. RICHIE.

OXFORD BIBLES



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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

STUDY OF CITY CHURCH.

In the last half-dozen years the Institute of Social and Religious Research has made a number of scientific surveys of city Churches and their communities, in the course of which it has devised and applied precise and accurate methods of study.

This pioneer work has, of course, been done by experts in research. But now that methods have been developed and tested, the institute has published a 235-page volume, "How to Study the City Church," of which Dr. H. Paul Douglass is the author, which opens wide the door of scientific study to city ministers, Church officials and others untrained in survey procedure.

"Two classes of men," Dr. Douglass says in his introduction, "are primarily concerned in locally undertaking first-hand studies of the Church, namely: parish ministers (with their associated lay officials), and denominational executives in charge of minor territorial districts, with whom may be grouped secretaries of city extension societies and of Church federations.

"The parish minister may want to make an all-round study of his Church; or to intensify the investigation of some one or more limited aspects of its life and work; or he may feel the need to investigate the religious antecedents and affiliations of the population of a city or particular area to determine his Church's responsibility.

"The first three chapters of the book give directions for making studies growing out of these three typical situations. It is assumed in all three cases that the proposed research is to be carried out by the Church's own leaders with very little expert assistance, if any; that it will be conducted in connection with regular duties and without the setting up of elaborate special machinery. In brief, self-surveys are contemplated.

"The city or district executive, or the federation secretary who may be interested in studying the city Church, naturally wants to investigate the collective institutional life of some group of Churches with which he is concerned. If his object is primarily ecclesiastical, he may be satisfied to deal with strictly institutional phenomena, omitting the larger setting in which the Church group finds itself; or he may wish to explore the relations of Churches to the particular neighborhoods or communities to which they belong.

"The second division of the book tells how to make these studies. Chapter V tells how to make two types of studies of groups of Churches, one historical, the other contemporaneous; while chapter VI shows how to fill in the study of the community background.

"The processes involved in these studies are not too difficult technically to be carried out by such Church executives as are in mind, provided the Church group under investigation is fairly small, the survey schedule simple, and the community not too extensive or complicated.

"When, however, the data are extensive and the Church group has an entire city or metropolitan area for its social background, it is assumed that even the limited survey will be under expert professional direction. Chapter VII outlines the practical conduct of complete community surveys of organized religion definitely requiring extensive organization, large budgets, and a corps of professional research and survey workers."

SUNDAY SCHOOL MISSIONARY OFFERINGS

FOR WEEK ENDING JUNE 30, 1928.

Previously acknowledged since March 1...	$1,259.82
Damascus, Chapel Hill, N. C.....	1.05
Union (Southampton), Courtland, Va.....	1.37
Randleman, N. C.....	3.75
Mt. Zion, Mebane, N. C.....	1.00
Mt. Olivet (G), March, Va.....	4.52
Parks Cross Roads, Ramseur, N. C.....	2.58
Berea (Nans.), Driver, Va.....	6.50
Elm Avenue, Portsmouth, Va.....	5.87
Dry Run, Seven Fountains, Va.....	1.34
Wakefield, Va.	2.50
First Christian, Berkley, Norfolk, Va.....	4.46
Happy Home, Ruffin, N. C.....	.50
Timber Ridge, High View, W. Va.....	4.45
Palm Street, Greensboro, N. C.....	6.00
Hobson, Va.	2.82
Total	$1,308.53

SPECIALS.

Previously acknowledged since March 1...	$1,280.15
Sallie A. Hattman, Seagrove, N. C.....	5.00
Mt. Olivet (G), March, Va.....	4.66
Woman's Missionary Society, Reidsville...	10.00
A Friend, Norfolk, Va.....	25.00
Elon Young People's School.....	15.00
Total	$1,339.81

CHURCH COLLECTIONS.

Previously acknowledged since March 1...	$3,720.31
Shallow Well Church, Jonesboro, N. C.....	9.00
Mr. & Mrs. Ben Holden, Louisburg, N. C..	10.00
Mrs. John W. Lane, Roanoke, Ala.....	10.00
Pope's Chapel, Eastern N. C. Con.....	19.46
Youngsville, N. C.....	8.00
Liberty (Vance), Henderson, N. C.....	118.35
Ebenezer, Eastern N. C. Con.....	7.07
Six Forks, Eastern N. C. Con.....	12.60
Cary, Eastern N. C. Con.....	2.78
Mebane, N. C.	2.00
Mt. Carmel, Zuni, Va.....	84.85
Hebron, N. C., & Va. Con.....	8.05
New Lebanon, Wentworth, N. C. (add)...	4.75
Howard's Chapel, Wentworth, N. C.....	4.10
Grace's Chapel, Stokesdale, N. C. (add)..	5.75
Rev. F. D. Ballard, collector Mission Bd..	27.00
J. W. Felton, Portsmouth, Va.....	20.00
Miss Susie D. Allen, Raleigh, N. C.....	24.00
Mrs. J. T. Landing, Zuni, Va.....	1.00
Total	$4,099.07

MISSIONARY OFFERING.

Total previously acknowledged	$14,420.42
Sunday School regular, June 30.....	48.71
Specials, June 30	59.66
Church collections, June 30.....	378.76
Total	$14,907.55

J. O. ATKINSON, Sec'y.

A REAL FRIEND IS—

One whose grip is a little tighter,
One whose smile is a little brighter,
One whose deeds are a little whiter—
That's what I call a friend.

One who'll lend as quick as he'll borrow,
One who's the same today as tomorrow,
One who will share your joy and sorrow—
That's what I call a friend.

One who's thoughts are a little cleaner,
One who's mind is a little keener,
One who avoids those things that are meaner—
That's what I call a friend.

One when you're gone will miss you sadly,
One who'll welcome you back again gladly,
One who, though angered, will not speak madly—
That's what I call a friend.

One who is always willing to aid you,
One whose advice has always paid you,
One who's defended when others flayed you—
That's what I call a friend.

One who's been fine when life seemed rotten,
One whose ideals you have not forgotten,
One who has given you more than he's gotten—
That's what I call a friend.

—*Burroughs.*

RUBY ELSIE ROWLAND.

This splendid young woman fell quietly and peacefully on sleep at Rex Hospital, Raleigh, N. C., June 23, 1928. She was born, the daughter of S. M. and Mrs. Fannie Rowland, Wake County, N. C., October 20, 1903. During more than the twenty-four years of her bright, beautiful life she won her way into the devotion and lvoing esteem not only of her immediate family, but of hundreds who knew her and whom she influenced for good. Ruby Rowland was a genius. She did not make some mechanical invention or device whereby the forces and factors of nature were broken up and presented in new form; her genius was of a different type. Hers was the genius of uniting and recreating the vital factors of life and of presenting them in the form of spotless and beautiful character. She was one of nature's favored, and a favorite daughter, not only beautiful of feature and form but more beautiful even in attitude and activity. Cut down in the bloom of beautiful womanhood, no one who knew her feels that her work is done or her life is finished. She has simply been translated to carry on more perfectly the kind of a life she was living in an imperfect world. Her pastor, Rev. J. Lee Johnson, in conducting her funeral, paid a most beautiful tribute to her marvelous life when he declared that in all of his ministry he had never been called upon to speak a word in behalf of any one who was more worthy of the best that could be said than Ruby Rowland. She won the affections of her teachers and associates in high school at Campbell Junior College; later going to Elon College, where she spent four years and graduated. She not only won here the esteem and admiration of faculty and pupils, but by her faithful and efficient labors in the religious activities of the institution, made a distinct contribution to the life and character of the college of her day. She had been teaching for three years, and as a teacher she manifested her genius and her character in winning those whom she taught not only to herself but to a better life. She was held in highest esteem by all for whom she worked and by all with whom she worked.

The funeral was held from Wentworth Christian Church, McCullers, N. C., Sunday P. M., June 24th. The Church was not half large enough to admit the great concourse of friends and loved ones who came to pay tribute to this beautiful young lady. The flowers were fragrant and lovely. Seldom have we witnessed such an expression of admiration and respect for any one as this beautiful Christian life had won for itself in so brief a period. Dutiful as a child from early years, devoted and beloved beyond words by her parents, her brothers and sisters, she was faithful to the Church which she joined in early years, and above all was true and devoted to her God whom she served with singleness of purpose and devoutness of heart. She has gone but her works abide, and all who knew her know full well where to find her. A noble, gifted, beautiful soul has gone up higher to shine with the brighter and better ones.

J. O. A.

EDUCATION MUST HAVE A MORAL CORE.

(Continued from page 5.)

Back to the jungles, the fever swamp, the savages, the poisoned arrows—back to certain death went David Livingston. The world wondered when the black savages carried his body out of Africa, 1,500 miles to the seacoast, and placed their precious burden at the feet of the English consul. Nothing strange about that. With solemn music they brought David Lviingston in, and buried him among the kings. No wreaths for the statue of George who bothered us with the stamp act and other injustices; but the tomb of David Livingston is never without its laurel wreath of immortal remembrance. For he is a king by divine right.

David Livingston did not depend upon his own strength, nor upon man-made laws and institutions. His power came from a higher source. He was, of course, a man of intellectual qualities and obeyed the civil laws; he was self-reliant, but not self-Sufficient. The moral law was his guide, the final arbiter in his personal conduct. The scoffer may say that he went against what should have been his better judgment and was, consequently, a failure. But I assert that he was no failure. He was "more than conqueror," and his name will live in the earth when others whose lives were far more spectacular, from a worldly standpoint, have been long forgotten.

Most of you are North Carolinians. You come from homes located in a State that has made a greater ratio of progress during the past few years than any other Commonwealth in the republic. We all rejoice at North Carolina's achievements. We take pride in its schools, its good roads, its institutions for the care of the unfortunate and in its industrial development. But we must not lose sight of the fact that our moral and religious foundation must be made sure. If we do not, our material advancement will prove a curse instead of a blessing. When we become a self-sufficient people we will have lost our real power, for self-sufficiency breeds arrogance, and arrogance is an undermining rather than a constructive force.

North Carolina's wealth and natural resources, important thought they are, do not constitute our real greatness. That lies in the fact that we have been God-fearing people and have laid a spiritual foundation upon which our material achievements have been built as a superstructure. Our progress has been slow at times. Discouragements have been numerous. We have pased through crises that all but crushed us; yet, withal, we have kept our vision celar and have looked beyond man-made institutions for the real source of power.

I hope that each of you will bear in mind the fact that there can be no permanent satisfaction in any form of education or other advancement that does not rest upon a moral foundation. It may please and tickle the fancy for a while, but ultimately the futility of it all will show itself, perhaps when it is too late. All human institutions are but experiments. In the past, they have gone down one by one, and given place to something better. Permanency can be found only in the motivation of character found only in true religion, because, as I have endeavored to point out to you, this is a basic force, set into operation by God Himself. It teaches the individual to think not only for himself, but of others. Somewhere at the bottom of all true progress lies truth. It is for us to tear away all that obscures it and bring it to light again. "Thou shalt love thy neighbor as thyself." In these words, man's whole duty is stated. We this philosophy followed throughout the universe, there would be no need for legislatures and parliaments; lawyers and politicians, courts and judges, statesmen or soldiery; and war and despair would quickly vanish from the earth. Those words were not written for one race, but for all races; not for one country, but for all countries throughout the world; not for one man, but for men every where—for every man! The moral law teaches all to strive toward ushering in this kingdom of love and understanding—an inspiration not found in any man-made law or institution. Perish the thought that self-sufficiency can bring this about, or that it can be accomplished by placing our trust in ourselves or the things we may be able to accomplish by ourselves alone! In every life there is hidden a source of inspiration which controls outward actions. The life without its inspiration is void and empty and soon forgotten.

It is my earnest hope that you will bear these things in mind and remember that if religion and soul-culture are to remain vital forces you must do your part toward perpetuating them. Upon leaving this institution, you will find that many bids will be made for your services. The scoffer will endeavor to divert your minds from the great lessons of morality and religion you have learned in this institution and use you to promote his cause. Irreligious men everywhere have their eyes on the colleges of this country. They take a special delight in trying to break down your faith; and when they have won for their ranks a recruit from a Christian institution, they feel they have gained a signal victory. You must be on your guard. Even the atheist may seek to interest you. Indifference will certainly extend you an invitation to throw aside your convictions and drift with a pleasure-seeking world toward that haven which never appears in sight.

On the other hand, you will be called upon to stand by the true teaching of Christian education and there will be many to aid and comfort you. Do not think for a moment that you will stand alone if you stand for the right and make the moral law the guide of your lives. On the other hand, you will enjoy abiding companionship with those who will stand ready to help you to the end; and these companions will not desert you, for they will be moved by the same motives that spur you on. You have only to study the lives of the truly great to verify this statement. Greatness that is not linked with consecration is vain. Therefore, make no apologies to any man for standing for the right thing and for asserting your dependence upon God and His word.

Before concluding my remarks today, it is in my heart, therefore, to stress the necessity for a more general study of the Bible, within the pages of which may be found a solace for every human sorrow, a solution for every human problem, if we will but seek them out. It is not only the Book of books, revealing the way of life to men and women; it is an indispensable piece of literature that none of us can afford to be without. While written by men of learning, it was not given as a literary masterpiece, but as the soul's guide-book, pointing the way to spiritual truths. It will never become old or obsolete; its lessons are vital to every human being on the face of the earth. It contains a message to every class, to every individual. None becomes so exalted that he does not need it in his daily life; none sinks so low in sin and despair that it cannot lift him up and place his feet on the sure foundation of eternal earth. It was not written to furnish entertainment, but to edify the soul and inspire faith in the hearts of all people; it is not a text-book on science or geography, but a divine revelation of spiritual things. It has been the mainstay of true civilization since first given to man; and when other writings have been forgotten, its truths will stand out in bold relief against the background of all time. Thus, we have the real foundation of the moral law.

Let us not, therefore, depart from the Bible and its teachings. It is the all-important Book. For its preservation, men have suffered and died. Opponents of the spiritual realm have sought to destroy it, but without success. It has been handed down pure and spotless, and triumphant. Let us réverence it more, study it more, apply its precepts to a greater extent, for by so doing we may not only become better men and women ourselves, but lift the world to higher levels of usefulness and help to usher in the era of peace and universal brotherhood based on principles of truth, mercy and justice.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson III—July 15, 1928.

The Conversion of Saul.

Golden Text: "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. 1:15.

Lesson: Acts 9:1-19a, 22:6-16; 1 Cor. 15:8.

Devotional Reading: Psa. 119:41-48.

Jesus said, "Ye must be born again," and He meant what we mean when we say, "to be converted, to be regenerated, to receive grace, to experience religion, to gain assurance." As Prof. James says, "Conversion is the process by which a self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified and consciously right, superior, and happy in consequence of its firmer hold upon religious realities." Or as Mr. Begbie says in that stirring book, "Twice-Born Men," "Conversion is the only means by which a radically bad person can be changed into a radically good person." Conversion produces more than a mere change. It produces a revolution in character. It does not alter, it creates a new personality. The phrase, "a new birth," is not a rhetorical hyperbole, but a fact of the physical kingdom. Conversion transformed Saul of Tarsus into Paul the apostle.

Today's lesson tells us the story of Saul's conversion. One account is by the writer of Acts; the other is by Paul himself. The two accounts agree in the main points and in the details with few exceptions. They tell us how Saul was on his way to Damascus to persecute the Christians there; how he was struck down on the road to Damascus by an exceedingly great light; how he heard a voice and saw a vision; how he was blind for a season, and how he received his sight at the hands of Ananias. It is a story a little out of the ordinary, but there is no doubt that it is genuine. And in spite of the fact that it is not the standard form of conversion through which every person who becomes a Christian must go; that is, in all its details it has tremendous significance, in that there are abiding elements in it.

What, after all, is the supreme fact, the central fact, in this story of Saul's conversion? Is it not the fact that Saul of Tarsus came into a personal, vital contact with Jesus Christ? The heavenly light, the voice which spoke to him, the blindness which overtook him—these are the visible and audible manifestations of an inner experience. As Paul later said, Christ had appeared unto him. Furthermore, Paul responded to the touch of Christ. And because of that fact, Saul of Tarsus became Paul the apostle. Something so radical, something so far-reaching in consequences had taken place in Saul that old things had passed away, all things had become new. That was the heart of the matter for Paul, and that is the heart of the matter for us. A man is truly converted when, in response to the touch or the appeal of Christ, he lets the spirit of Christ come into his heart. This may be done in a public or a private way, under stress of great emotion or in the light of calm deliberation, or it may have various effects and manifestations, but the one supreme fact is that the spirit of the man has come into contact with the spirit of the Living Christ. When that takes place, a man is converted. Until it takes place, he never can be converted.

If there is the divine factor in conversion there is also quite often, if not always, the human factor. God spoke to Ananias and Ananias spoke to Saul. Like so many of us, Ananias tried to argue with God and to suggest that he knew a few things which perhaps God had overlooked, but God gave him a specific commission. It is too much to say that Christianity would never have had Paul if Ananias had not done his part, but the fact is Christianity has had Paul because Ananias did his part. There are men and women, boys and girls everywhere who are waiting the personal touch from those on whom perchance has definitely committed the responsibility of the word in due season.

The voice said, "It shall be told thee of all things which are appointed for thee to do." Ah, the romance of the thing! Conversion itself is glorious—the sense of forgiveness, the inexpressable peace, the unbounded hope, but conversion is only the beginning of the thing. When one sincerely and fully commits himself to Christ there is opened up undreamed-of possibilities and ever-new and thrilling experiences. And many times—in fact, quite usually—life's greatest experiences come in the most unexpected ways and in the common-place activities of life. How little Paul dreamed of what was in store for him that day when he started for Damascus! As we go through life we need eyes that see, ears that hear, and hearts that feel to the end that we shall be ever alert and responsive to the great issues and crises of life.

CHRISTIAN ENDEAVOR.

Sunday, July 15, 1928.

Topic: "Getting a Thrill out of Christian Living."—Phil. 3:1-16.

Some Bible Hints.

Few of us try really to "rejoice in the Lord." We rejoice in almost everything else (v. 1).

There is a thrill in realizing the worthlessness of material things and achievements, and realizing the spiritual verities (v. 7).

There is a thrill in intimate acquaintance with Christ. Not mere historical knowledge, but heart-to-heart dealings (v. 8).

There is a thrill in having and using the power of the living Christ in our lives in imitation of His beautiful life of service (v. 10).

Suggestive Thoughts.

Real Christian living is very different from the ordinary person's way of life. It is Christ-living—living like Christ, with Christ in us.

Let us begin by trying to attain Christian thinking, which would mean cleaning out our own minds. Measure your thoughts by this: "Would Jesus harbor this thought?"

There is always a thrill in service, however simple. We may do good to others, but in doing it we do yet more good to our own souls.

There is a distinct thrill in applying the Golden Rule in all circumstances of life. Dare to do it consciously, persistently, in spite of criticism and sneers.

A Few Illustrations.

A rich man asked his pastor, "Where is heaven?" The pastor replied, "Buy a basket of provisions and take it to Widow Jones and then we shall talk about heaven." The rich man returned and said, "I know where heaven is now. It is doing good." Getting a thrill!

The martyrs suffered tortures. Yes, but they also got a thrill out of their steadfast faith and vision. Think of Stephen (Acts 7:58).

Many rich Christians have found that there is more fun in giving money or help than in making money. There is the thrill of love and satisfaction in it.

There is the thrill of victory over temptation. In the wilderness angels ministered to Jesus. Peace filled His soul. We may experience something like this, too.

To Think About.

What is the greatest joy you have found in Christian living?

How may we determine whether or not our living is Christian?

Which is better, the thrill of battle's destruction or helping folks?

SUNDAY SCHOOL CONVENTION.

The Eastern Virginia Sunday School and Christian Endeavor Convention is fast approaching, meeting at Cypress Chapel on July 17-18. In large measure, the success of the convention depends upon your promptness in completing your report well in advance. Our convention secretary, Rev. F. C. Lester, Waverly, Va., has mailed you the necessary blanks, with his request that you complete and return same to him before July 10. It is very important that you grant the request. As president of the convention, I ask for your full co-operation. Attend to this matter at once.

J. F. West, Jr.

A NOTED DIVINE.

The Rev. William I. Haven, D. D., LL.D., for more than twenty-nine years general secretary of the American Bible Society and one of the founders of the Epworth League of the Methodist Episcopal Church, died at his home in Summit, N. J., on June 5th.

Dr. Haven was born in Westfield, Mass., January 30, 1856, the son of Bishop Gilbert Haven, of the Methodist Episcopal Church, and Mary Ingraham Haven. He was a member of the New England Conference of the Methodist Episcopal Church and has been pastor in his early ministry of several Churches in and near Boston, notably St. Marks Church, in Brookline. Since 1899, he has been general secretary of the American Bible Society.

During Dr. Haven's general secretaryship, the annual Scripture distribution has grown from one to more than ten million volumes in more than 250 languages and dialects and eighteen languages and systems for the blind. In this same period ten agencies of the society have been established throughout this country for the purpose of organizing and expanding the society's program of Bible distribution. A number of the twelve foreign agencies of the society were also organized and the work greatly expanded in those already established. Dr. Haven was particularly interested in promoting new translations of the Scriptures, and on May 1st, at his request, was appointed general secretary in charge of versions, thus enabling the society to place increased emphasis on this important part of its work.

Dr. Haven graduated from Wesleyan University and received later the degree of D. D. and LL.D. from this university. He prepared for the ministry at Drew Theological Seminary and Boston University. He became, first, a professor of Latin and Greek at Claflin University, Orangeburg, S. C., and was later ordained to the Methodist ministry in 1881. He was trustee of Boston University, of Wesleyan University and of Drew Theological Seminary, a member of the board of foreign missions of the Methodist Episcopal Church

since 1899, and a member of the administrative and other committees of the Federal Council of the Churches of Christ in America. Dr. Haven is survived by his wife, Mrs. Minna Spears Haven, and his daughter, Mrs. Gladys Haven North.

RIGHT WHERE WE ARE.

By Rev. J. W. Holland, D. D.

I heard Edwin Markham say, "I am glad to be here tonight because I am always glad to be anywhere."

While the great gray poet read some of his favorite verses, I found my mind busy with his opening sentiment.

Many people are glad when they are going somewhere, many expect to be glad when they arrive somewhere else, but mighty few of us are glad enough to be right where we are.

Looking at the faces of a large American crowd, an Englishman said, "Where are all the happy Americans?"

God never intended that we should grow unhappy as we get away from the care-free days of childhood.

Mr. Riley wrote, "Right here at home is where glory is." He was right. It does not make much difference where we are, the question is what we are. A brother of mine went to the mission field where he lost his life. Before going away, he said to our mother, "Don't worry about me. It is as close to heaven from South as from North America."

Somewhere in America this very minute there are ten homes that have each a wonderful little boy. I do not know where those homes are, but forty years from now those ten boys will be President and Vice-President of the United States, and members of the President's Cabinet. If I could sneak into those homes, I'll warrant that in most of them I would hear parents complain that they did not have any chances to do great things. Just think of it! Perhaps this very minute some mother is spanking a future President of the country, and wishing for some place where she could make her life count!

Right where we are God needs witnesses to His love and grace. Young people need understanding and guidance, sick people need visiting and hopeful words, sinners need repentance, despairing souls crave sympathy. Look around and you will see them.

Paul had a pretty rough and tough time of it, yet he mastered the unrest devil in him, and said, "I have learned in whatsoever state, I am therewith to be content."

Right where we are, this very instant, God, country and loved ones need us.—*Progressive Farmer.*

INSTALLATION SERVICE.

A very inspiring service was held at the First Christian Church, Roanoke, Ala., Sunday evening, June 10th, when Rev. G. H. Veazey was installed as pastor for the coming year. Rev. G. D. Hunt made a very interesting and inspiring talk, in which he emphasized the duties of a pastor and the relation of the pastor to the Church, and vice versa.

After this talk, Rev. G. H. Veazey made a very interesting response, stating that he accepted the work, realizing the responsibility, but trusted in the love and power of God to strengthen him. May God's love and blessing be upon both pastor and Church.

Another interesting part of the service was the talk by Mrs. F. E. Bullock, which was made to the children but which contained a great lesson for all. May God bless her in the great work she is doing. H.

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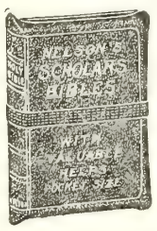

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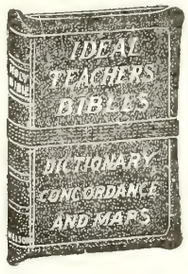

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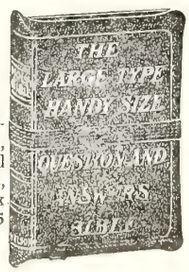

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One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

WATCH YOUR STEP.

"Look carefully how you walk."—Eph. 5:15.

There are many ways of walking. There is the firm, springy, masculine step of a soldier; there is the ungainly, alluring walk of a sailor; there is the stately walk of a prince. In fact, there is a peculiar walk of every one, and every one may be known by his walk, and that walk is so indicative of character that one may be judged by that walk.

A perpetually righteous man has a manner that betrays him. It is that of friendliness, sunny spirit, vigorous exactness, caution against error.

We often interpret love as an idle dream and doubt God's love for us. It is no small matter to realize that "God loves me." It means a realization of heaven's disposition toward us. It means an incoming and an outgoing friendly, affectionate form. It means living ourselves to make others happy. It means personal contact and sympathy with folks. He who gets in a glass house can never get the force of electric power. We can even shut the sunshine out of our own home. We can shut the light of the world out of our souls. Our lives are made of steps, one by one. Watch your step!

Prayer.—Our Father, we pray for a closer walk with Thee. We shall not stumble over the big things, but we pray that we shall not slip on the small ones. Keep our thoughts, our hearts and our lives from this day on. *Amen.*

TUESDAY.

WHAT IS HAPPENING TO YOU?

Text: Psa. 121, 128.

Our well-being and our consciousness of God depends upon how we meet and dispose of the common events of life. Can you say, "I saw God this morning?" In decisions, do you say, "I'll refer this to God and give you His answer?" In all we are about to do we should be able to feel that God approves and is solid behind me.

A preacher that has a sermon is a failure. But if he is his sermon he is eloquent. We say, "Our Father above." About what? He is in no sense distant from us, but He is in the field, the streets, at our desks, in our homes, in us, in our every-day life. The things that are above are wisdom, righteousness, goodness, love, education, harmony, purity, holy thoughts, kind deeds, blessed affections. These are the things that are above us and lift the world, and Christ is at our right hand to lift us up to Him. So when He tells us to "seek those things that are above," that is what He means. When laws are good and judgment impartial, when honor is without stain and truth is spoken without consequences, then God may be said to be present with His people and leading them.

Prayer.—Our Father, as the face of Moses shone with the radiance of glory, fill us with the light of spiritual sweetness and the glory of righteousness. Make keen our ears, so that we may hear the voice of righteousness. May we love justice, mercy and truth and know God every day. *Amen.*

WEDNESDAY.

PERFECTION.

"Walk before me and be thou perfect."—Gen. 17:1.

What is perfection? Hezekiah claimed to have walked before God with a "perfect heart." Stephen, stoned to death for his righteousness, saw the glory of God. John lived so close to God that he saw what heaven is to be. Mordecai was so nearly perfect that even his enemies said of him, "If he be of the seed of the Jews, none can prevail against him."

The eyes of the Lord overlook the faults of those who are wrapped up in His righteousness and walk humbly before Him. Of Nathaniel He said, "Behold a Nazarite in whom is no guile." So perfection is an inward condition of the soul that is in harmony with God's great spirit and the good of man.

Prayer.—Our Father, we ask Thee to forgive us of all our sins and unworthiness and fill our souls with harmony and love. Make duty to our fellow-men and God paramount and Thy will to be done, and make our pleasures to conform to that. *Amen.*

THURSDAY.

THERE ARE FOUR.

"Man Looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16:7.

The outer man is the one that others know. This is the man who is in our clothes, changes with the fashion, keeps up with the world. It is the man who stakes bonds with others, but back behind this outer man there is but little they can know. It is the like that is one thing in the home and another in the streets, and still another at business. It is the life that God seeks to so influence that by His dwelling in the inner life the outward may speak the truth always.

The life that we know is the real self. This is the self that feels shame when we have obtruded our outer self into improper society. It is the self in which conscience dwells, judging the right and the wrong. It is the self we face at home and accuses us when we are unkind. It is the self in which regrets appear and forgiveness takes place. It is where desire lives. It is where God seeks to dwell, that all the other selves may be right.

The self which God knows is that self which is the object of the Father's gaze. It is not different from the self that we are, but it is that higher, nobler, truer, better self that holds before us the life that we ought to be. It is the invisible something about us that seems to understand the things of God. It is the holy of holies of our being which we cannot enter without preparation. The quiet thoughtfulness of the soul; but when entered, the soul enjoys the juice of life's vintage. The soul finds repose, grief finds comfort, temptation finds a way of escape, the wail of woe is heard and God comes. There is nothing one can do to be right until God touches this self.

Prayer.—Our Father, we repent of all our sins. Baptize our inner man with Thy Spirit. We pray that the life we show others may be the one we are, and may the one which we are be the one Thou dost live in. Come, Jesus, and make us what we ought to be. *Amen.*

FRIDAY.

CHRISTIAN PATRIOTISM.

"What doth the Lord require of thee but to do justly, love mercy, and walk humbly before the Lord."—Micah 6:8.

"Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 14:34.

Patriotism is not an ill feeling for a neighbor country; it is not a respect for one's own country; it is not the lack of respect for self; it is not a superior feeling—but it is unflinching belief in our country having a mission all its own. It is a belief that our country has something to do that no one else can do which is ennobling to the others. And it is a dedication of self to do one's best that that mission shall be accomplished. It is to make good citizens. It is cultivating righteousness deep in our innermost natures. It is the rule of right. This is the rule of Christ.

Prayer.—Our Father, we pray that we may never forget what we should live for. Teach us how to use our strength for the establishment of peace and righteousness. *Amen.*

SATURDAY.

CRYING AND TRYING.

"But the men said . . . We be not able to go up against the people, for they are stronger than we."—Num. 13:30, 31.

About four-fifths of any group are ready to look at obstacles and say, "it can't be done." The other fifth are willing to trust and take a chance. These are they who amount to most. Even they who would do things are often too conservative. It is absurd to appoint a committee to report on the advisability of a thing which is entirely known to be the thing to do. Yet much of this is done. It is a waste of time and energy and possibly a hindrance to God's will. When we sit on the advisability of things we know we should do, we smother it. The objector gets in his influence.

We are, therefore, for that vigorous minority who can do as the three making a good report, go up and possess it. It is fine that there are times when three can put ten thousand to flight. To which class do you belong?

Prayer.—Dear Father, awaken us to what good we may do. In Jesus the glory of heaven dawns upon us. Jesus is with us in the manger, on the cross, in eternal mercy, justice and life. The days, the hours and the years are flying fast and soon we shall be at an end. O Father, how shall we stand? Make us alert, vigilant, cast off the works of darkness, and put on the armor of His glory. Banish lukewarmness, sloth, cowardliness; give us self-denial, vigilance and faithfulness to the end. Give us alertness, zeal, courage and hopefulness, and Thine be the glory. *Amen.*

SUNDAY.

OUR BUSINESS.

"Philip findeth Nathaniel."—Jno. 145.

There is one particular thing every Christian should do, God expects him to do, viz: reveal Christianity. The world lives under tremendous prejudices, visions, obscured, understanding beclouded. They can see no beauty in religious organization to be desired.

"Ole Bull," the great violinist, was attacked once by enemies who would criticise him and take away his popularity. The New York *Herald* offered him its columns for defense. "Ole Bull" replied, "No, Mr. Bennett, I tink better dey talk against me and I play against dem." His music was his best defense. A Christian's Christian living is the greatest advertiser.

Nathaniel did not believe anything good could come of Nazareth, but Philip said, "Come and see." Suppose we all could lay bare our hearts to the world and say, "See all that is there," and defy the world to convict us of wrong.

Prayer.—Our Father, so enable us to live day by day that they may find no guile in us and give us the power and the courage to say, "Thou art the Son of God." *Amen.*

Christian Orphanage

Dear Friends:

It has been a busy time at the Orphanage for the last ten days, and will be for the next ten days. We have been in the harvest field trying to save our wheat crop. We now have it all cut and will thrash it the first of the week. We will have a real old-time wheat-thrashing, with chicken pie for dinner. Thrashing wheat now is not such a hard job as it was when we were a boy. We take the machine in the field now and haul the wheat to it and throw it in, and the machine now will cut the bands, feed itself, thrash and clean the wheat, weigh it in bushels, sack it and haul it to you. Quite an improvement over the old way, isn't it?

We hope to make enough wheat this year to bread us next year. That will be fine, won't it? We try to produce all we can to help make our support and thereby keep our per capita cost as low as possible. When we get our wheat thrashed then we will dig our Irish potato crop. The little boys will have a happy time picking them up. Our crop is fine this year.

You will notice we reached our ten-thousand-dollar mark in this report. We are happy to have reached it. We want to urge all Sunday Schools to make a monthly offering to help us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 5, 1928.

Brought forward		$ 9,928.16
Sunday School Monthly Offerings.		
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Smithwood	1.37	
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Eastern N. C. Conference:		
Morrisville	$ 2.00	
Henderson	4.24	
Moore's Union	1.21	
Ether	2.70	
		10.15
Eastern Virginia Conference:		
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Mt. Zion, April, May, June	3.55	
First, Portsmouth	5.00	
Bethlehem	3.88	
Union, Southampton	1.21	
Holy Neck	10.00	
First, Richmond	17.70	
Hobson	1.01	
		53.07
Valley Virginia Conference:		
Winchester	$ 3.29	
Mayland	2.35	
Newport	2.50	
		8.14
Alabama Conference:		
Wadley	$ 1.31	
Noon Day	.41	
New Hope	2.63	
		4.35
Special Offerings.		
W. T. Dowd, clothes for children	$32.52	
Mt. Zion, Eclipse, Va., children's day	3.61	
		36.13
Grand total		$10,068.65

SUNDAY SCHOOL CONVENTION.

The Sunday School and Christian Endeavor Convention of the Eastern North Carolina Conference, will be held at Catawba Springs, July 10 and 11, 1928. Following is the program:

Tuesday Morning Session.

10:00. Call to Order.
10:10. Song Service.
10:25. Devotional—Rev. J. Lee Johnson.
10:35. Roll Call and Enrolling of Delegates.
11:00. Address of Welcome—The Superintendent.
11:10. Response—Chas. N. Johnson.
11:20. Music.
11:30. Business Session:
Report of Executive Committee.
Appointment of Special Committees.
11:45. Music.
11:55. Address—L. L. Vaughan.
12:30. Benediction.

Tuesday Afternoon Session.

2:30. Call to Order.
2:35. Song Service.
2:45. Devotional—Rev. J. A. Denton.
2:55. Enrolling of Delegates.
3:10. Convention Divided into Sections:
Division 1—For Children's Work; Leader, Miss Priscilla Chase.
Division 2—For Young People's Work; Leader, Miss Pattie Coghill.
Division 3—For Adults' Work; Leader, L. L. Vaughan.
4:40. Convention Reassemble.
4:45. Music.
4:50. Report of Entertainment Committee.
5:00. Announcements.
Benediction.

Tuesday Evening Session.

8:00. Call to Order.
8:05. Song Service.
8:15. Devotional—Rev. B. J. Howard.
8:25. Address—"Missions," V. M. Mulholland.
8:55. Special Music.
9:00. Address—"Caring for the Church's Children," Rev. Stanley C. Harrell.
9:30. Announcements.
Benediction.

Wednesday Morning Session.

9:30. Call to Order.
9:35. Song Service.
9:45. Devotional—Rev. R. L. Williamson.
9:55. Address—"Christian Education," Miss Priscilla Chase.
10:20. Music.
10:30. Cradle Roll—Mrs. Chas. N. Johnson.
10:40. Beginners and Primary—Mrs. L. L. Vaughan.
10:50. Junior—Miss Fleda Summers.
11:00. Intermediate—Miss Ruth Gunter.
11:10. Adult—R. C. Ausborn.
11:20. Literature—Rev. B. J. Howard.
11:30. Missions—Mrs. W. C. Whitaker.
11:40. Organization and Expansion—Rev. M. T. Sorrell.
11:50. Teacher Training—L. E. Cook.
12:00. Music—Geo. McCullers.
12:10. Discussion of Reports.
12:20. Reports of committees.
12:30. Announcements.
Benediction.

Wednesday Afternoon Session.

2:30. Call to Order.
2:35. Song Service.
2:45. Devotional.
2:55. Reports from Senior, Intermediate and Junior Departmental Secretaries.
3:25. Report from Christian Endeavor Convention in Sanford.
3:40. Address (on some C. E. Topic).
4:20. Question and Answer Period.
4:50. Announcements.
Benediction.

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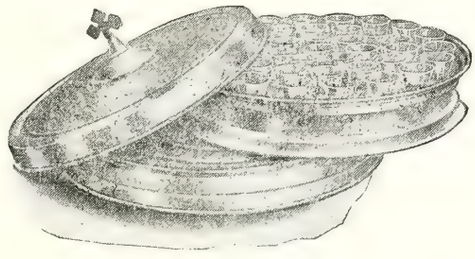

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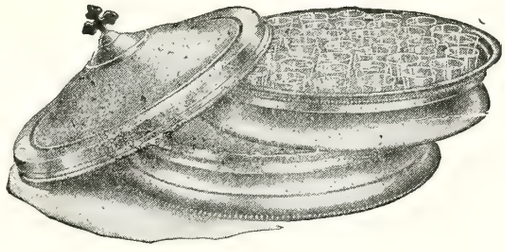

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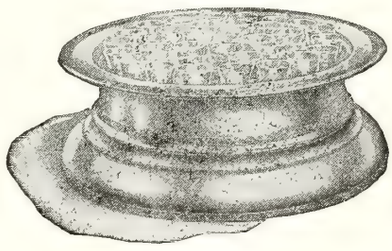

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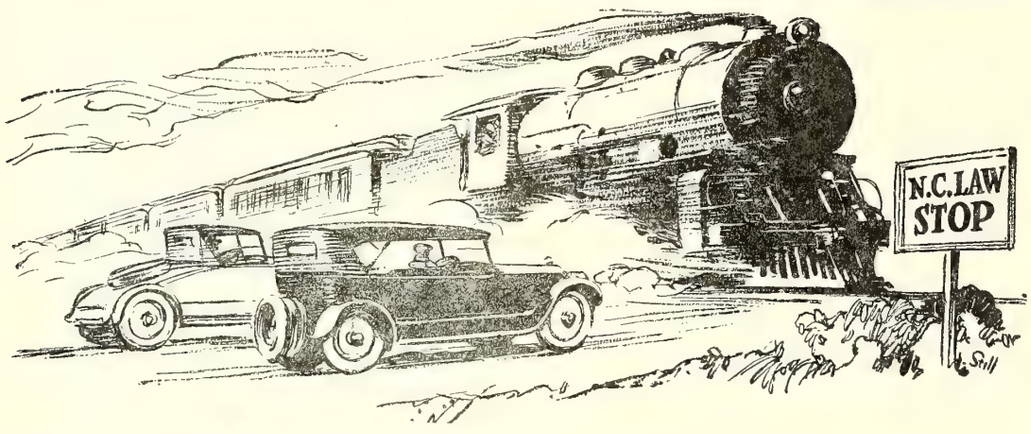
Our Saviour found lost souls wherever He went—by the wayside well, on the seashore, among the tombs, up a tree, and even on the cross. Nineteen times it is recorded that He stopped to talk with a single person, and if we will adopt the habit of watching for opportunities we shall be surprised to see how often they will come. Matthew was converted in a custom-house, Moody in a shoe-shop, and Peter and John while mending their nets.—*Dr. Howard W. Pope.*

Since science research has shown that alcoholic beverages slow down the human machine, and since the human machine is the most important machine in industry, we should expect the use of alcohol to slow down industry, and prohibition to speed up industry. This is exactly what has happened.—*Irving Fisher.*

God loves to look at those who carry Jesus in their faces. Of such is the kingdom of heaven.

SOUTHERN RAILWAY SYSTEM



For your *own* protection—

The peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 584 grade crossings, and is eliminating more every year, but 7,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed. In North Carolina, where the law now requires such a stop, the number of road crossing accidents on our lines has been reduced one-half.

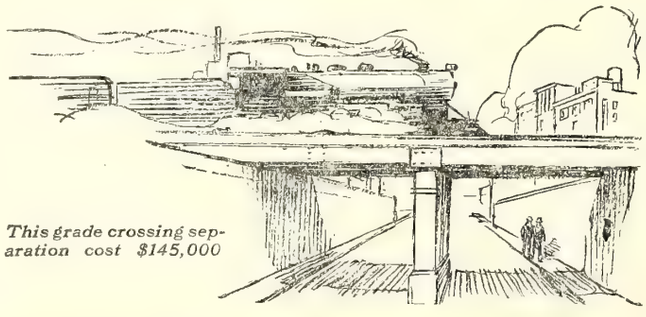
Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution *For Your Own Protection.*

It is better business to save a life than to save a minute.

Personal Responsibility

(Reprinted from the Saturday Evening Post)

Final dependence for a reduction in the number of railroad grade-crossing disasters must be placed upon the individual's sense of responsibility. If when approaching and crossing a railroad at grade the traveler will think of that crossing as a zone of danger to him, and regard himself and those with him as in imminent danger until the crossing is completed, the chances of accidents will be automatically reduced to the minimum.



This grade crossing separation cost $145,000

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

THE HOMELESS SINGER.

On a cold, dark night, when the wind was blowing hard, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside:

"Foxes to their holes have gone,
Every bird into his nest;
But I wander here alone,
And for me there is no rest."

Tears filled the good man's eyes as he said, "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather."

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was open to take pity on the little wanderer.

Conrad opened the door and saw a ragged child, who said, "Charity, good sir, for Christ's sake."

"Come in, my little one," said he; "you shall rest with me for the night."

The boy said, "Thank God," and entered. The heat of the room made him faint, but Ursula's kind care soon revived him. They gave him some supper, and then he told them he was the son of a poor miner, and that he wandered about, sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep they looked upon him and were pleased with his pleasant countenance. In the morning they determined to keep him, if he was willing, and they found that he was only too glad to remain.

They sent him to school, and afterwards he entered a monistery. There he found the Bible, which he read, and from which he learned the way of life. The sweet voice of the little singer learned to preach the good news, "Justified through faith, we have peace with God through our Lord Jesus Christ."

Conrad and Ursula, when they took that little street singer into their house, little thought that they were nourishing the great champion of the Reformation. The poor child was Martin Luther. —*Selected.*

FIDDLERS THREE.

Three fiddlers once went out of town
To fiddle 'neath a hawthorne tree,
And each one hoped the birds would think
The fiddler who excelled was he.

Now one was dressed in blue and white,
And one was dressed in hunter's green,
And one wore crimson slashed with gold,
No gayer coat was ever seen.

The list'ning birds sat on the tree
The sun shone bright, for it was noon,
And one by one the fiddlers three
Each played his very sweetest tune.

They played and played, but which played best
The list'ning birds could not agree,
And so they made three crowns of leaves,
And crowned the heads of all the three.
—*Meta O'Connor, in Boys and Girls.*

NOTICE.

On account of loss of health, we are operating a magazine subscription agency. Youth's Companion, eight months, $1.00; American, with the Woman's Home Companion, $3.00 a year. We handle them all. Write for catalogue.

Prospect, Va. J. EDWIN HARRIS.

WHITE.

Because we are feeling our loss so keenly and because we feel that with the passing of time we will more and more realize how much we miss him, and because we feel we have been benefitted by his having been an honorary member of our Ladies' Aid Society of Spring Hill Church, we pause to drop a tear over the loss of our friend and co-worker, Mr. J. T. White.

Mr. White's life has been a model of self-sacrifice and kindly deeds. He was always loyal and true to our society as he was to Church and Sunday School. He was always interested in our work, ever ready to help us whenever he could, and never so happy as when doing something for his Master. His many loving deeds are written on our memory.

He leaves to his family and many friends that greatest of all treasures, an honored name, the memory of earnest deeds well done. He lived that the world might be a better place for his having passed through.

We offer these expressions as our humble tribute to one whose memory we fondly cherish. "In our work shall he live on."

MISS ADELLE MATTHEWS.
MRS. C. H. SEELY.
MRS. J. J. FAISON.

BUCHANAN.

On June 18, 1928, Mrs. C. H. Buchanan of Manson, Warren County, N. C., fell asleep in her 67th year. Her maiden name was Nannie P. Fleming. In early life she confessed Christ and joined Mt. Auburn Christian Church, where she remained a member till she passed from labor to reward. She trusted Christ and died in the hope of a blissful immortality. She was twice married. Her first husband, C. H. Gregory, died some years ago. To that union two children are living. Her second husband, C. H. Buchanan, survives her.

The funeral services were conducted from Mt. Auburn Christian Church by the writer, assisted by Rev. J. W. Patton, of Elon College. Her body was carefully and tenderly laid to rest in the Church cemetery to await the resurrection.

P. H. FLEMING.

HARGRAVE.

Diana A. Hargrave was born October 16, 1854, and fell asleep April 29, 1928, age 73 years, 6 months, and 13 days. In 1885 she was married to R. A. Hargrave, and to this union were born five children. She was preceded in death by her husband several years. She is survived by one brother and two sisters, two daughters and three sons.

The funeral services were conducted by the writer and the body laid to rest in the White cemetery beside that of her husband, on April 30th.

God bless those who mourn for a loved one.

C. E. GERRINGER.

WHITAKER.

Mary Elizabeth Whitaker was born on December 12, 1927, and died April 14, 1928, at the young and tender age of four months and two days. Surviving and deeply mourning their loss are the parents, Mr. and Mrs. Caudy Whitaker. Funeral services at Timber Ridge, April 17, 1928.

A. W. ANDES.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

TRUITT—BANKS.

Miss Winifred Rebecca Banks, daughter of Mrs. George T. Banks and the late Mr. Banks, and William Jennings Bryan Truitt, son of Mr. and Mrs. H. Lee Truitt, of Summerfield, N. C., were married in the home of the bride on East Forty-second Street. The Rev. L. E. Smith, pastor of the Christian Temple, performed the ceremony. The house was decorated with palms, ferns, Southern smilax, lilies and cathedral candles. The wedding music was played by Miss Florence Watkins and Just before the ceremony Mr. Howren sang "I Love You Truly" and "O Promise Me." The bride was given in marriage by her brother, Charles T. Banks. She wore a gown of white crepe satin and Georgette trimmed with seed pearls, made bouffant style. Her veil of tulle was arranged from a cap of lace, pearls and rhinestones, and she carried a shower bouquet of bride roses and lilies of the valley.

Miss Mary Nash Banks, sister of the bride, was maid of honor and only attendant. She wore a gown of pink and white tulle, made bouffant style, and trimmed with water lilies. Her flowers were a shower bouquet of Madam Butterfly roses and snapdragons. The bridegroom had as his best man his brother, the Rev. J. G. Truitt, and the master of ceremonies was George T. Banks, Jr., brother of the bride. Later in the evening Mr. and Mrs. Truitt left for Chicago, where Mr. Truitt will attend the University of Chicago. They will be at home after September 1st at B East Manor Apartments, Brandon Avenue, Norfolk, Va.

BURTON—STEPHENS.

On June 9, 1928, at 8 P. M., Miss Annie Irene Stephens became the bride of Arthur Goodwin Burton at the home of W. W. Stephens. Miss Stephens is the accomplished daughter of Mr. and Mrs. W. W. Stephens. Mr. Burton is the son of Mr. J. M. Burton, all natives of Rockingham County.

The room was beautifully decorated with bride roses and ferns. In front of the altar was an arch of candles which furnished the light while the marriage vows were taken. Miss Cornelia Neal rendered the music for the occasion, and only a few intimate friends witnessed the ceremony. Immediately following the ceremony they left for Asheville and other points in western North Carolina on a bridal trip. After about ten days they will be at home, 606 Asheboro Street, Greensboro, N. C. May a long, happy and peaceful life be theirs.

L. L. WYRICK.

LIVE COALS.

It is said that upon the tableland of Asia Minor the women may be seen at dawn of day going out of doors and looking up at their neighbors' chimneys. They look out for a chimney from which smoke is coming. Thither they go to borrow live coals with which to kindle fire in their own homes.

Do men watch thus our lives? If in our hearts the Holy Spirit has lit a sacred fire, shall they not come to us for warmth and inspiration?—War Cry.

TRY.

You can't fell trees without some chips;
You can't achieve without some slips.
Unless you try, you wonder why
Good Fortune seems to pass you by.
Success is not for those who quail;
She gives her best to those who fail,
And then, with courage twice as great,
Take issue once again with fate.
'Tis better far to risk a fall
Than not to make attempt at all.

—Selected.

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Piedmont Junior College is training some of the best stock of America for Christian leadership, to be used by the nation and the world. Here is a great challenge and asset for students who wish to prepare themselves to serve in a worth-while way. The new Administration Building will be completed by time school opens this fall.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, JULY 12, 1928. NUMBER 28.

THE SUN'S OBSERVATORY

WHY GO TO CHURCH?

By Rev. Felix H. Coleman.

Jesus went to Church. It was His habit to attend the service of the synagogue. We are told that after His return to Galilee following His baptism and temptation, "As His custom was, He entered into the synagogue on the Sabbath Day." This does not mean that our Lord was a slave to custom. It does not mean that He did things merely because it was His custom to do them. It means that He formed the habit of doing things because it was right for Him to do them. He might have offered several excuses which are given today for not attending. There was very little to be gained from the dull discourses of the rabbis. Jesus could have preached a thousand times better sermon than any of them could. He might have gone into the fields, where He could have perfect communion with His Father. He knew the powerlessness of those preachers to whom He had to listen; but in spite of all this the world's greatest Preacher formed the habit of attending the services of the synagogue.

Now, if Jesus is our example in other things, why should He not be in the matter of Church attendance? Those who say that they could read a better sermon at home than they can hear at Church or that they could hear a better sermon over the radio should remember that Jesus could, with better reason, have offered the same sort of excuse, but He did not. If we had no other reason for going to Church, this would be sufficient. Jesus went to Church on the Sabbath Day.

An important reason why we should go to Church is that by doing so we maintain Christian fellowship. There are some professed Christians who say they can live the Christian life alone, but we find very few who do. No fraternal order or organization can live which ignores the coming together in fellowship. Members of an order may meet in a business way, but unless they meet often as its representatives they will soon lose their interest in it and their love for the principles for which the order stands.

Now, if this be true in the case of members of various orders, why is it not equally true of members of the Church? If we love Jesus Christ and the principles for which He stands, we enjoy meeting with others who do. If we do not enjoy it, there is something wrong. Either we are out of sympathy with our Lord and His Cause or there is something wrong with the Church to which we belong. If we maintain our Christian life, Christian fellowship is absolutely necessary.

Another reason why we should go to Church is that we may worship God. We hear people everywhere saying that they can worship God as well in their homes or better than they can at Church. The truth is, very few such people worship God anywhere. It is true that people can worship God in the home, in God's out-of-doors, or in any place where they may be alone with Him, and the true Christian often worships God in the secret place. The psalmist stated a great truth when he said: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Jesus often communed with His Father alone, but He placed special emphasis upon united worship. How often we quote the promise, "Where two or three are gathered together in my name, there am I in the midst of them!"

The real purpose of attending Church is to meet with God. Many churchgoers have in view only the sermon. They go to Church in order to hear preaching. The sermon is, of course, an important and necessary part of the service; but that sermon, however good it may be, ought to contribute to the worship of the hour. There are many who care for nothing but the sermon, and for that reason they prefer to wait until the preliminaries, as they call them, are over. I it is an intellectual treat they are looking for, they may get it if their preacher is the sort of man who spreads an intellectual feast before his hearers; but no late-comer need expect spiritual good from a sermon, however good it may be, if he misses the preliminary service, which is absolutely necessary to put him in tune with the sermon.

If you will read the Bible with reference to public services, you will see what prominence its writers give to the worship of God. In our day we need to give it equal prominence. We can magnify the sermon until we crowd out everything else from our thoughts. I do not mean to underrate the sermon, but what we need to bear in mind is that the main purpose of every Church service is worship. Any sermon which does not draw its hearers nearer to God is not a real sermon, although it may be a good mental discourse. Let the sermon have the best preparation a preacher can make, and it ought to have better preparation; let the main purpose of it be to draw the congregation nearer to God and to lift it to a higher plane of Christian service.

These reasons are sufficient answers to the question, "Why go to Church?" No sermon should have an end in itself. It should be the means to an end. It should never be merely a literary display, but should always have in view the spiritual development of the congregation to which it is delivered. There should be nothing in the service which does not contribute to the spirit of worship. Let us all bear this in mind, and we shall experience the joy that is in it for every whole-hearted worshiper.—*Nashville Christian Advocate.*

SMITH THE REAL PLATFORM.

The Democratic platform contains a law-enforcement plank very similar to that adopted by the Republicans, but the setting is vastly different. The question of prohibition gave the Democrats the most trouble, even as the matter of farm relief bothered the Republicans. The Democrats, knowing they would nominate a wet for President, could hardly adopt a bone-dry prohibition plank. On the other hand, they dare not adopt a thoroughly wet one. So they declared for law enforcement and pledged strict enforcement of the egihteenth amendment and all supporting laws. But they were careful to explain, in presenting this plank to the convention, that "this plank permits the party's presidential candidate, whoever he may be, to state fully and frankly his own personal views toward prohibition, whether they are wet or dry sentiments." Governor Smith was quick to take advantage of this opening, and in a telegram to the convention, accepting the nomination, emphasized his opposition to the present prohibition laws, and frankly announced his purpose, if elected President, to use the force of his leadership and the power of his office to change them. "It is well known," he said, "that I believe there should be fundamental changes in the present provisions for national prohibition, based . . . on the fearless application to the problem of these principles of Jeffersonian Democracy. While I fully appreciate that these changes can only be made by the people themselves through their elected executive representatives, I feel it to be the duty of the chosen leader of the people to point the way which in his opinion leads to a sane, sensible solution of a condition which I am convinced is entirely unsatisfactory to the great mass of our people." So that's that! The Democratic party has allowed itself to be maneuvered into the position of being the "wet" party in this campaign. For Smith is the real platform.—*Methodist Protestant.*

Inasmuch as the National Council of Congregational Churches has placed itself on record "as being willing for the sake of promoting the larger unities to surrender its historic name or accept the designation 'Churches of Christ,'" your commission believes that the General Convention of the Christian Church should take a similar action by which it would express its willingness for an adjusted name that will adequately represent the united followers of Jesus Christ, and your commission requests that the members of this general board who are willing personally to favor and promote such a step to stand and that their attitude be made a matter of record by the commission.

NOTES-PERSONALS

Rev. E. B. White, of Dendron, Va., called to see us the past week and reports work in fine condition.

The proceedings of the Southern Christian Convention, held in Richmond, Va., May 1-4, 1928, are off the press and are being mailed out. If you do not receive a copy you can get one for the asking; postage, 2 cents.

Bro. L. J. Riddle writes that work is to be resumed on Hank's Chapel building and pushed to completion. This is to be a very handsome and quite adequate Church house, and we rejoice with the people of this good old Church that they are to have a new and beautiful house of worship.

The following will be of interest to many SUN readers, and we congratulate the contracting parties: "Mr. and Mrs. William Houston Carroll announce the marriage of their daughter, Edith Elizabeth, to the Rev. Cecil Mathews Brown, on Tuesday, the 3rd of July, 1928, at Burlington, N. C."

Rev. D. P. Barrett and family, who have had a year's stay in the homeland, passed through Richmond last Saturday and made a farewell call at THE SUN office. They were on their way to Washington, D. C., where they expected to visit relatives, and from there go to New York, to sail on July 12th to Ponce, Porto Rico.

We have word from Rev. W. C. Martin that the work is to be resumed on our Christian Church at Biscoe, and the building is to be pushed to completion. This is good news, indeed. Bro. Martin and his co-workers have been very zealous for a good Church house at Biscoe, and we rejoice with them in the progress they are making.

Rev. G. O. Lankford, D. D., writing July 2nd, says: "We had a good day in the Burlington Church yesterday with four additions. We have had seventeen additions since the first Sunday in June." Bro. Lankford is one of our pastors who believes in keeping the revival spirit alive in the Church the year round.

Rev. and Mrs. D. P. Barrett left Elon College, where they have been spending a year on furlough, last Monday A. M., for Norfolk, where Mrs. Barrett is visiting friends and relatives. They are to leave Norfolk Monday, the 9th, for New York, and expect to sail on Wednesday for Porto Rico. They have not been idle during their furlough period and have carried the message of Porto Rico's prospect and needs to many of our people.

Bro. Sam Davis and wife have been engaged by Rev. J. M. Allred, Asheboro, N. C., to assist in a meeting at Pleasant Ridge, Randolph County, the fourth Sunday and the week following in August. They are to be at Wake Chapel the second Sunday in September and the two weeks following. If there are other Churches that need these very efficient and capable evangelists, dates should be arranged. Our Churches should keep them busy in their great and good work.

Mrs. M. L. Bryant, of our First Church, Norfolk, Va., attended the Blue Ridge Conference the past ten days. She writes: "For ten days I have been feasting at Blue Ridge. I am wishing that you and a great number of my friends could have enjoyed the same privilege. All in all, the inspiration has been wonderful." With Mrs. Bryant at Blue Ridge and Mrs. Stagg at Chambersburg, the women of the Eastern Virginia Conference are certainly in for some thrilling information and inspiration in their meetings the coming year.

This comes from a good woman in Washington, D. C., who receives and reads THE CHRISTIAN SUN: "I have been reading THE SUN, and learn with regret the present situation in our mission work. Enclosed you will find $50.00 to be used as you see fit in this work. I trust that the Churches have responded as expected and that the work can be carried on as planned." How we wish others who read THE SUN and have the same impulse that this good woman had would follow her example, if not with as large a gift then with a smaller, for every dollar counts and helps now.

That was a most graceful and gracious act on the part of our good women of the Eastern Virginia Woman's Missionary Conference in giving to Rev. and Mrs. D. P. Barrett a nice Chevrolet sedan to take with them back to Porto Rico for their work there. That is a missionary car that will do good, indeed, and will carry our missionaries on many a needy and happy journey in their service for God among the Porto Ricans. This timely gift made it possible for the Barretts to do more work than they could have done without it, and greatly encouraged them. It was certainly considerate of the women, who are always thinking of the nice, helpful things to do for others.

Rev. G. H. Veazey, who graduated from Elon College at the recent commencement, is now happily located at Roanoke, Ala., as pastor of the First Christian Church of that city. Bro. Veazey writes: "We are well pleased with our new home and good neighbors. And the Church here is doing the best work of any Church I have ever served. I find a goodly number of people here who belong to the Christian Church that have been waiting for an invitation to unite with this Church. We are expecting quite a few to unite with us next Sunday night. The meeting at Lowell begins the second Sunday in July. Rev. Joe French is to do the preaching and I am to lead the singing."

Rev. P. T. Klapp, who has been helping so faithfully in our mission period, was at Pleasant Hill in the absence of the pastor, on Sunday, July 1st. Bro. Klapp reports a most interesting service. Pleasant Hill is noted as having the first temperance society, so far as the records show, in the United States, and celebrated its eighty-third anniversary of continuous service July 4th. There were present in the Sunday School last Sunday 205, and the enrollment is even beyond this. They have rooms for the various classes, and one of the most active Sunday Schools of any of our rural Churches. Pleasant Hill is very much alive, is interested in its Sunday School, in missions, the Christian Orphanage, and other enterprises of the Church. Bro. Klapp found it a great joy to be with them.

ATTENTION.

All money on subscriptions, new or renewals, to THE CHRISTIAN SUN from this date should be sent to C. D. Johnston, circulation manager, Elon College, N. C.; also all items about change of address, dates or labels. All matters for publication in THE SUN should be sent, as heretofore, to THE CHRISTIAN SUN, Elon College, N. C. Bro. Johnston became circulation manager July 1st.

J. O. ATKINSON, *Editor.*

A STATEMENT.

The Southern Christian Convention, which met in Richmond, in May, elected the writer as circulation manager of THE CHRISTIAN SUN, to take charge July 1st. It is a position we accept with a realization of the work and responsibilities that the work carries with it. No easy job; but a job which will take lots of time and work. It is a known fact that THE CHRISTIAN SUN is not a paying proposition, so far as money is concerned; however, we cannot afford to stop publishing THE SUN because it is not a paying proposition financially. Our Church cannot afford to do without it. It is our Church organ for the entire Southern Convention. Through its columns we keep in touch with our colleges, missions, the Christian Orphanage, and all departments of the Church. In what other way can we keep in weekly touch with these, our institutions, if not through THE CHRISTIAN SUN?

Now, what must we do? We must put it on a better financial basis. What does it cost to publish THE CHRISTIAN SUN? It costs $138.50 per week for 3,000 copies; $2.20 per hundred extra. This is for publishing THE SUN alone. Dr. Atkinson gets no salary for being its editor; Dr. Harper, Rev. Stanley Harrell, Dr. Staley, and Rev. S. M. Lynam, who are associate editors with Dr. Atkinson, get no salary. Your circulation manager, who has charge of keeping up the subscription list and getting new subscribers, collecting the subscriptions to pay the expenses of publishing THE SUN, gets no salary for his work. It is a work of love on the part of us all for the benefit of our denomination. I give THE SUN readers this information so they will know and understand that no one is getting a salary out of the income from the subscriptions paid in; but it all goes to the publisher to pay that weekly expense of $138.50 for printing THE SUN. We always like to take the folks in our confidence, so they will understand where the money goes. Can THE SUN be put on a paying basis? It can. How? By every member of the Christian Church doing his or her duty. See to it that every home in your Church takes THE SUN. Four thousand five hundred subscribers will put THE SUN on a paying basis and pay all the expenses of printing, postage, stationery, etc.

We are accepting this work and will handle it in connection with the Christian Orphanage work for the next two years. We will do our best to see if we can make THE SUN a self-supporting institution for our Church. To help do this work we want to ask the support of all our pastors, all our Sunday School superintendents, teachers and officers, and every individual Church member. If we can have the hearty support of the above-named persons we feel we will succeed. If one fails us we will lose that much and the work will be the harder. We will keep you informed from week to week as to how we succeed.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

NOTICE.

On account of loss of health, we are operating a magazine subscription agency. Youth's Companion, eight months, $1.00; American, with the Woman's Home Companion, $3.00 a year. We handle them all. Write for catalogue.

Prospect, Va. J. EDWIN HARRIS.

The Sunday Schools in conventions are now reporting their work for the year. For a better year, we are suggesting some literature for schools in the way of maps, advertised in another column.

THE CHRISTIAN SUN'S PULPIT

HIGHWAYS OF HAPPINESS.

Rev. John G. Truitt, *Preacher.*

"I am the Way."—John 14:6.

Some of the sayings of Jesus must be uttered in the inner and upper room to be understood. Their meaning must be sought in the light of the occasion upon which they were spoken, and the persons to whom they were addressed. To the humble-hearted disciples who had followed Jesus and found Him precious, the words of our text were a marvelous revelation. To many they meant nothing, or blasphemy, for there were then, as there are now, those who having eyes saw not, and having ears did not hear. The great "I ams" of Jesus are just such sayings. On His lips in some company they would seem but vain boasts, and on any other lips in any company they would be vain boasts.

Here were gathered around Him a group of men who meant to take the highway of eternal, inner happiness. Always, so far as we have any record, they were honest, worthy men, living on the plane of material things in a manner well in keeping with the best of their day. Stirred there in their breasts upon occasion a desire to be holy and righteous. Jesus came into their daily lives, calling them after Him and teaching them day by day, both by precept and example, a conception of God as Father, and men as brothers, far above anything they had hitherto been taught. And both His precepts and example were authoritative, for "He taught as one having authority, and not as the scribes and Pharisees."

Little by little it dawned upon these men that Jesus was greatly in earnest about life; that He meant life itself to be far more worth living; that He Himself meant to make it so; and that He meant to do it by causing an understanding of Himself and the Father—often called reconciliation. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." These men were staggered with the breadth of His love and the reach of His faith; but staggered as they were, it was taking hold on them, and they, too, wanted men to know God through Jesus Christ. If they could not follow Jesus always on a journey like that they would be unhappy; if they could not set themselves to that task with Him they would belie the urge of their souls; and if they could not assure others of a faith and a joy within their own personal lives far above anything they found on the Sea of Galilee theirs would be indeed a miserable lot. They hoped in Jesus. They literally followed Him. Shall I not say they loved Him, and loved Him devoutly? To Him they had said, "Thou art the Christ, the Son of the living God."

Alongside the growth of Jesus' plan and purpose in their hearts grew a hatred for Jesus in the hearts of the scribes and Pharisees. Just as they were becoming more and more willing to understand Jesus fully and to follow Him as a Saviour and Lord, the enemies were planning successfully to put Him to death. In their dilemma they were alone with Him. Their suggestions were few and futile. They turned upon His words. What could He say? What would He do? Was He frightened? Was He losing ground, or grip on God? The doors were shut for the last time, and outside already was being prepared the awful cross. The words fell from His lips. Never were they more needed. Never were they more majestically and triumphantly uttered. Which is the way out of this dilemma? Which is the way out of the meshes of mean men? Which is the way out of our own doubt and sinfulness? Standing in the very glory of a beautiful, humble peace, Jesus said: "I am the way."

"The hope of your happiness and joy lies in me." "I am the way." We have the completed history of the whole matter before us, and looking down upon that long-ago scene from this vantage point of experience we say: "Amen, Thou art the way, indeed." The way of His happiness was a Gethsemane-way; it was a Calvary-way; it was a crimson-way; it was a forgiving-way; it was a self-forgetful-way. It was the way of God and glory—the way of the cross that leads home.

It was in the course of this speech that these men said, "Lo, now, Thou speakest plainly, and speakest no proverb." It was at the close of this speech He prayed to the Father, and in the prayer said: "And now I come to Thee; and these things I speak in the world that they might have my joy fulfilled in themselves." That they might find the highway of happiness both for themselves and others, just as Jesus had done.

Looking, then, upon the completed records of what "Jesus began to do and to teach," let us recall some of the things He spake concerning this highway of happiness. And by way of parenthesis, let us notice that we do not hear Jesus saying, "I have so much trouble," "I am discouraged," "I am losing the way," "It was never meant that I should be anything," "I am going to quit," "There is no need for me to try," "I am beset by hard times," "I have the worst luck of anybody in the world." You need not be told again that these are not quotations from Jesus. And I think they are not frequently found upon the lips of His apostles when the task had been turned over to them. They are not the language of the Lord, nor of real life, nor of great love. Such talk cheapens life and wastes love, and is not becoming to those who mean to travel well the highway of happiness.

How shall we find this way? Jesus says: "I am the door." It is the way the disciples began. They began with Jesus. Every time I see a little child kneel at her mother's knee I think of the beginning in Jesus; I hear Him say, "I am Alpha." The right road to happiness begins in Jesus. Many have sought to find it elsewhere. Judas thought it began in the purse, and he tried to pile up enough money to buy happiness rather than feed the poor. It is mighty hard in this day when money has come so completely into its own not to think that without it in goodly measure one cannot be happy. If a road which begins in Jesus leads to money, then to have it is a blessing; but to turn from Jesus to it is the first great curse. Solomon eventually thought the road to happiness lay along the line of worldly power and fame, but at the end of the road he traveled he cried: "All is vanity." Words very different from the last ones of Paul.

Jesus is more than the door. He is the guide along the way. Sometimes for those who really wish to arrive there will be pitfalls and poisonous food along the road, but if they enter by Jesus they will find a true meaning to the words: "I am the Good Shepherd." Over the wilderness and through the desert He will bear them, and they shall lack nothing needful for their journey. "The Lord is my Shepherd; I shall not want." How often have we come suddenly to a place we knew not and could not be sure of the way out? If we just wait a bit upon the Good Shepherd we shall see Him leading out, and a new meaning will come upon His words when He said: "I am the Way." The apostles whom He sent forth found that word everlastingly sure. It mattered not whether they were battered by murderer's stones or barred by prison bars, He was there; it matter not whether they were tossed by tempests or tied to stakes, He was there—yea, from the altars of Jerusalem to the Isle of Patmos He was there.

But Jesus is more than Door and Shepherd—He is Truth and Bread. "I am the Truth . . . I am the Bread." How often on the road of happiness have our hearts yearned for the truth? If we enter a search for truth through Christ and Christian means and methods we shall not search in vain. That is why I stand for Christian colleges; that is why I stand for Christian teachers; that is why I stand for Christian parents; that is why I stand for teaching which is done by those who have entered at the Door and travel the road made plain by the crimson-red path of the Good Shepherd. There is no conflict between Christ and truth; there is no conflict between science and the Christian religion. The man who can discover a new truth or prove a new theory and does not do so violates a duty and fails to answer the call of Jesus. Truth is the bread of life. In Christ Jesus both are found.

But He is more than Door, Shepherd, Truth, and Bread. He is Light and Life. There is a light that fails, but Jesus is not it. "I am the Light of the world," He says, and individuals, nations and centuries have proved His asertion to be true. Whoever has undertaken to find the way to happiness and not come upon dark places, and dark days? There is a darknes more real than the midnights of Egypt, and a death deeper than the grave. Christ has radiated the dungeons of the earth and lightened the darkness of soul within. He struck a torch in Bedford jail, England, which has lightened in turn the whole world, so that we can see the meaning of his two sentences, "I am the Light of the world," "Ye are the light of the world." Whoever finds the way of which I speak will reflect the light of the Lord and become himself a light unto others. And it will be a light which gives life. The world is searching in such light as it has for life, but it will never find life in its fullest and best until it finds it in God.

More than all of these, He is the Resurrection. "I am the Resurrection and the Life." Every one here faces death, but if we walk by the side of the Good Shepherd, with His rod and staff in our hands, we shall fear no evil, for He is the conqueror of death, hell and the grave. "Lo, I am with you alway, even unto the end of the ages." "I am Alpha and Omega." Some day I wish to preach a sermon from the text, "I am Beta, Gamma, and Delta," and all the remainder of the letters of the Greek alphabet! We, too, often think of Jesus as Alpha, and then think we can forget Him until we come to the end, Omega; or sometimes we may think He forgets us until we need Him in death. Not so; Jesus is all the way of the highway of happiness. "As ye have received Christ Jesus, so walk in Him."

Mrs. Lilly N. Stagg, Christian Temple, Norfolk, is attending the Mission Conference at Chambersburg, Pa. She writes: "I am enjoying the conference of missions here. The program this year is very strong, made up from delegates from the Jerusalem Conference, returned missionaries and women who head up the interdenominational mission work. It is, indeed, a great privilege to be here." The Chambersburg Conference is one of six such conferences under the auspices of the Missionary Education Movement, and affords a fine opportunity for those who are interested in the subject of missions.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MORE MORAL THAN POLITICAL.

The so-called Democratic Convention at Houston, Texas, forced upon the Democratic party and our country a moral issue, and every man and woman who cares more for morality and righteousness than for immorality and politics ought to take up the gauntlet and do battle for sobriety and decency. The following is from a recent editorial of the Richmond *Times-Dispatch*:

"The New York *World*, which is and has been the principal advocate of Smith, says the premier issue in the campaign this year will be the issue of prohibition. It is of the opinion that the Governor has won smashing primary victories because of the fact that he is wet."

Commenting on this, the esteemed *Times-Dispatch* declares that "To please him (Al. Smith) on a prohibition platform would be to place him in an incongruous, indefensible position. The Democratic party cannot afford to run with the hounds and lie with the hare. Smith as a militant prohibitionist, or as near a militant prohibitionist as a platform could make him, would be a patent insincerity."

We agree with the *Times-Dispatch* that it would be and is incongruous, indeed, for Al. Smith to run on a prohibition platfrom. In his telegram of acceptance, Smith made it perfectly plain that so far as any plank in a dry platform was concerned, he would not be bound by it and would have nothing to do with it, and that he was as thoroughly pledged to the wet cause and to the saloon as he had ever been. Anything else than this would have made him ridiculous in the light of his past record, for from the beginning of his public career to this good hour he has always fought every encroachment upon the sale and consumption, legally or illegally, of liquor. He has consistently lined up with the liquor element from the beginning till now. This whole country knows him simply because he has done this and is an avowed enemy of prohibition in any form, and is now and always has been for the wets. On this account, we maintain that Tammany Hall, which brought him to the front and has always sponsored him, has forced upon the American people a moral issue.

The talk of bolting the party to vote against Smith is also incongruous. Tammany has always bolted when there was an honest, sincere man up in behalf of the Democrats for President. It knifed and it bolted Tilden, Grover Cleveland and Woodrow Wilson, all three of whom it fought with desperation and did all it could to prevent their election. Tammany Hall has lived from its inception till this good hour on corruption in politics, and is known as the most notorious and corrupt political machine ever organized in this country. They tell us that we should not fight Al. Smith because of his religious views. Be it so; but there is a fact that may be borne in mind. Tammany Hall, which si responsible for Smith and has made him Governor of New York four times, is presided over by Mr. Olvaney, who is a Catholic, and by thirty-six district presidents, or lieutenants. Not all of the thirty-six district managers are Catholics. Only thirty-two of them are, and the other four are Jews—not a Protestant on the board of managers. Still, they are telling us that to raise the Church-membership cry is bigotry, and yet if facts and figures show anything it shows what Church is responsible for and is back of Tammany Hall. Tammany Hall, presided over and run by thirty-three Catholics and four Jews; not a Protestant name in the roster!

And they are asking our people of the Churches and of the religious press to keep out of politics now and attend to our own business! Well, we are trying to attend to our business, and that is to lay before the public the facts that confront us which pertain more to morality and righteousness than to politics and statecraft. We repeat the so-called Democratic convention at Houston forced the issue upon us and made it a moral rather than a political issue.

SUNDAY SCHOOL SECRETARIES.

Many secretaries of Sunday Schools feel that they have a very unimportant, insignificant and dreary task in making up and reading to the school their report. We have learned, however, that any official position in Sunday School, or in any other religious organization, can be made interesting and helpful to the organization. The writer had the privilege of attending a Sabbath School recently, and one of the outstanding features of that Sabbath School was the secretary's report. She was a fine young woman who loved her job and believed that it could be made to contribute something to the school. One morning after she had read the usual report, we asked her for a copy and next day she handed us the following:

"Report of Sabbath-School held April 21, 1928. Membership, 197; attendance, 139; offerings, $58.54; visitors, 98; number having daily lesson study, 111.

Our chapel was almost filled at 9:30 A. M. when we opened our Sabbath School by singing 'My Saviour First of All.' Whatever shall draw away the heart from God must be given up. Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. We cannot be half the Lord's and half the world's. We are not God's children unless we are such entirely, so let us have our Saviour first in all things.

"Brother A sent up an earnest petition to God to be with each one of us through the day, and put God first in all our thoughts. The report was next given, followed by a talk from Mrs. S, explaining our device to the Church officers present from the other Churches. Bro. H gave the mission reading. Work, O work, keeping eternity in view! Bear in mind that every power must be sanctified. A great work is to be done. We were next favored by a mixed quartet.

"Elder K reviewed the school on 'David and Goliath.' David came to the camp, sent by his father to see his brethren. David came to encourage and inspire. Can you not imagine how disappointed he was to see their weakness. David was only a shepherd boy, but God was preparing him for greater service. God cannot use men unless they are first willing to humble themselves before Him. David had faith to believe that God would fight that battle for him. Faith is something money cannot buy, intellect cannot procure it, wisdom cannot attain it; you can never hope, by your own effort, to secure it. But God offers it to you as a gift, and David took it.

On account of the large number present, we had a general study of the day's lesson, 'David Becomes a Fugitive,' given by Dr. A. It was envy that made Saul miserable and put the humble subject of his throne in jeopardy. What untold mischief has this evil trait of character worked in our world! The same enmity existed in the heart of Saul that stirred the heart of Cain against his brother Abel. Envy is the offspring of pride, and if it is entertained in the heart it will lead to hatred, and eventually to revenge and murder. Satan displayed his own character in exciting the fury of Saul against him who had never done him harm. We sang to close 'Dare to Do Right' and were dismissed by silent prayer."

That secretary thinks she has a job worthy of the best she can put into it. His report is a great feature of the school.

ORPHANAGE BUILDING DEDICATION.

THE CHRISTIAN SUN is in receipt of the following: "The trustees and superintendent of the Christian Orphanage invite you and your friends to be present at the dedication of the Johnston Hall, Sunday, July 28th, at 2:30 P. M., Christian Orphanage, Elon College, N. C."

The program for the occasion is as follows: W. K. Holt, chairman board of trustees, presiding; musical program, Mr. and Mrs. Sam Davis, Norfolk, Va.; called to order and greetings, the chairman; prayer, led by Rev. C. H. Rowland, D. D., Greensboro, N. C.; music; building and tablet, presented by J. O. Atkinson, Mission Secretary, Southern Convention; building and tablet accepted by C. D. Johnston, superintendent Christian Orphanage; song, by class from the Orphanage; historical sketch, by Trustee J. M. Darden, Suffolk, Va.; address, by Prof. R. L. Flowers, Duke University, Durham, N. C.; dedicatory formula and prayer, by Dr. W. W. Staley; song, "Blest Be the Tie that Binds"; benediction; inspection of building and plant.

The invitation and program are being sent to all our Sunday Schools and to many individual friends of the Orphanage. A great gathering is expected. The Jonston Hall, named for the present beloved superintendent, is a most beautiful and complete building of the Orphanage group. It is modern and up-to-date in every particular and is a real home for the larger boys and girls who, by merit and good behaviour, have won their way into this building. The trustees did a most gracious thing in honoring the superintendent by naming for him this magnificent building. Bro. Johnston richly deserves every honor that a devoted people can confer, for he has already built a most durable memorial and monument in the hearts, not only of the 112 children of the home but of the entire Church here in the South, where he is so well known and so much beloved.

THE CRADLE AND THE KINGDOM.

II.

The child may be considered in some of its elements: (1) Docility—The teachable spirit is what Jesus demands: "learn of me." In this respect, the child has the advantage of the man. The child at twenty knows more than the man at fifty did thirty years ago. Regeneration turns back the tide of years and converts spiritual conditions into child susceptibilities and the heart learns again trust and submission. (2) Growth—The little child is all the time increasing in size, strength, knowledge and usefulness. "Grow in grace and the knowledge of the truth as it is in Jesus." The future nation is in the present playground, and the future Church is in the present infant class. Armies are now in cradles; the scholars of the future do not now know the alphabet of their mother tongue. The possibilities locked up in babyhood are the immeasurable quantities in human society. That cradle in your home may contain an angel o ra fiend, a President or jail-bird; and the little child there may raise your name to honor or disgrace your name and break your heart. (3) Prevention—"An ounce of prevention is worth a pound of cure." Levees prevent the spread of the river, but no force can drive the head-waters back when they have broken over the embankment. The city of New Orleans is below the Mississippi River, and its destruction is prevented by levees from five to thirty-five feet high, running up the river for one hundred miles. Prevention saves the Crescent City, but even that did not prevent damage and loss last year. Society loses its opporutnity when it neglects the children. Here is the field for greatest service and greatest success. This requires the co-operation of the home and the Church. Neither can succeed without the other. Here is the bulwark of the nation, the tabernacle of the world, the field of glory. All saving forces work best in the field of prevention. Two hundred Eastern Virginia hams were piled up in a yard, cut into two parts, women washing and picking them; but it was too late to fully save them. Prevention would have saved them. A lovely building was saved by the fire department, but it was so marred by the flames as to look worse than less pretentious houses near by that had not felt the fire. A wreck may be saved, but it is a wreck still. Salvation for the child is the only real salvation that saves; after that it is only rescue work. Salvation of the child saves the man, the whole life.

There is a spiritual rescue that eases life of its burden of sin, begets a hope that is sweeter than pleasure, so changes purpose and feelings as to fill the soul with peace, turning all the springs of life into fountains of joy; but it is not comparable to the life that has run its whole course in the paths of righteousness, and has never known the pangs of guilt nor the raptures of rescue. It is the child in the kingdom from the cradle, the twig bent to incline the tree, the training of a soul as the vine-dresser trains the tendrils of the vine, the opening of the flower toward sun and shower, the growth of a soul toward God.

W. W. Staley.

"HE HATH MARKED MY WORD."

The intensity of this age stands out as a conspicuous monument in all the history of our world. Men are intense in their labors, they are intense in their ambitions for achievement, and in it all they are itense in their wickedness. And because of this, we find many anxious people inquiring as to what will be the outcome.

Never was there a moment in the world's history when men should be studying the pages of the old prophets with even a deeper intensity than the world is driving on in its mad whirl. God has given us a book laden with messages, and the great adversary knows that these messages are so applicable and so fitting in this time that he has done everything in his power to belittle and to cover up the words of the living God. Amid all this din of progress saturated with infidelity that is so characteristic of our age, we may hear the voices of these prophets ringing out clear and strong, and carrying into our hearts with convicting power their sublime and awe-inspiring messages. Please read the following from the prophet Jeremiah:

"Who hath stood in the council of Jehovah, that he should perceive and hear His word? Who hath marked my word and heard it? Behold, the tempest of Jehovah, even His wrath, is gone forth, yea, a whirling tempest: it shall burst upon the head of the wicked. The anger of Jehovah shall not return, until He have executed and till He have performed the intents of His heart: in the latter days ye shall understand it perfectly" (Jeremiah 23:18-20).

The prophet calls upon us to stand in "the council of Jehovah." He invites us to "perceive His word," to "mark" and "hear" it. Then he calls our attention to the tempest expressed in the wrath of Jehovah, that has gone forth, "yea, a whirling tempest," and the significant utterance, "it shall burst upon the head of the wicked." And please note that the prophet announced that "the anger of Jehovah shall not return until He have executed, and till He have performed the intents of His heart."

Jeremiah uttered these words primarily for the Israel with which he lived and acted. But to borrow the language of the apostle Paul, these things have been written for our admonition, upon whom the ends of the ages are come. And God's dealings with the wickedness of that time are typical of His dealings with wickedness today.

Through the prophets Isaiah, Jeremiah, Micah, etc., God plainly declared that He would utterly destroy the Jewish nation because of their sins. His expressed determination is just as clear concerning the sins of this age. And why will not men seriously reflect upon the awful scourge of war that swept over the world from 1914 to 1918? And why will they not reflect on the wars that are brewing today in greater proportions than ever before? Why will they not hearken to the words of the living God, heed His admonitions, and turn to the shelter that He provides?

Every day we read of earthquake, of famine, of pestilence, of tornado; and all these various disasters are clearly set forth in God's word as the agencies that He will use in dealing with sin. We should listen to the still small voice that speaks in each one of our souls through the words of the living God in this auspicious hour. God, through His omnipotent power and infinite love, has provided a shelter that is ample for us all. And at the same time He has issued a decree of destruction for all wickedness. It is for the individual himself to decide which he will accept.—*Sign of the Times.*

TEMPERANCE DECLARATION.

A positive declaration of the fight of the temperance forces of the United States against Governor Smith for President is announced in the statement made at Westerville, Ohio, by Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism, who has just returned from Houston where he attended the Democratic national convention as a special representative of the united temperance organizations (34 in number) of the United States. Dr. Cherrington's statement is as follows:

"Those who have been anxious for a national referendum on prohibition are to be accommodated. The telegram of Governor Smith to the Democratic convention at Houston after his nomination has made such a referendum inevitable. Moreover, the issues are clear. Governor Smith has not only restated his well-known position, but he has served notice in no uncertain terms to the effect that if elected he will unquestionably use the office of President to secure the modification of prohibition. He declares that he would consider it his duty as the chosen leader of the people to point the way to a solution of the problem in harmony with his own opinion, which, as repeatedly expressed, is to let each State be its own judge as to alcoholic content, and for each State to interpret the eighteenth amendment to the national Constitution to suit itself.

"If this does not mean nullification of the Constitution, then Calhoun did not know the meaning of that word and the Supreme Court of the United States will need to revise its own definitions covering that ground.

"Hence, the national referendum in November is to be a referendum not only on prohibition, but also upon the right of a President to use his office to secure practical nullification of the Constitution and the right of a State to interpret a provision of the Constitution to suit itself.

"In other words, the voters of the nation, at a single stroke, are to decide not simply the one but the three questions. Governor Smith in his telegram, moreover, declares that if he takes the oath as President he will execute that oath to the limit of his ability without reservation or evasion. Whatever else may be said of Governor Smith, he is consistent, and by virtue of his consistency and sincerity and in the light of his past record and known views, everybody should know what his interpretation of his oath of office will mean to him in case he should be elected to the presidency.

"When he was elected Governor of New York he took an oath to uphold the Constitution, which was similar to the oath he would take as President. Under his interpretation of the meaning of that oath, he performed the act which repealed the State prohibition enforcement code which had previously been enacted to secure the proper enforcement of the eighteenth amendment in New York, thus leaving that State since that time practically helpless in the matter of adequate prohibition enforcement. Certainly, therefore, if he should take the oath as President he would be entirely consistent in interpreting that oath as permitting him to use his office to secure either the repeal or the practical nullification of national prohibition.

"Assuming, as we do, that Governor Smith is absolutely honest and sincere in his convictions on the liquor question and his conception of his obligations as a chief executive of a State or nation, there can be no doubt as to what his attitude will be and as to what he will do so far as national prohibition is concerned, if he should be elected President.

"It is, therefore, certain that the referendum in November will be the most solemn, the most far-reaching, and the most vitally significant and important to the people of any such referendum for the last sixty-eight years."

"The word of God, which liveth and abideth forever" (1 Peter 1:23). The Bible is the indisputable Book. Therefore, as we value the culture and character of our people, as we value their civil liberty and their material prosperity, as we value their deliverance from the guilt and power and pollution of sin, as we value their consecration to God in righteousness, as we value their peace in death and their blessedness in eternity, let us labor in season and out of season to saturate the minds and hearts of our people with the uplifting and refining and saving Word of God.—*W. W. Moore.*

CONTRIBUTIONS

SUFFOLK LETTER.

Hens and eggs are common things, but they suggest, when understood, the big values in small things. Naaman's servant raised the question with his master: "If the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, Wash and be clean?" (2 K. 5:13.) The world is full of men and women who would gladly fill some high position, do some great thing, and yet shirk little duties in the Church and the State. Hens are good examples for men. The only pay a hen gets for laying eggs is her daily food and a pole on which to rest for sleep; and her house is usually a rough shed. She scratches for food, and then cackles for joy when she has laid one egg. That looks like a small matter when one egg is laid in one day.

Here is the result of investigation and estimates by comparison that shows the importance of eggs. The money value of eggs in the United States is greater than the money value of any one farm crop. The cotton crop might be estimated at fifteen million bales and twelve cents a pound, or sixty dollars a bale, would be conservative, and that would be nine billion dollars. A similar estimate could be made for corn, wheat, potatoes, hay, fruits, tobacco, truck, and none of them would exceed in money value the value of eggs. It looks small on one farm, in one back-yard, and even in one poultry farm; but hens do not work in belts as these farm crops, they lay eggs all over the country and all the year round. The hen does a lot of sitting as well as laying, and that is the hardest work the hen does is to sit for three weeks before the eggs hatch and the little chicks come forth to gladden her heart. The hen looks her worst when she comes off of that long rest. Rest is the hradest work of a hen's life, and doing nothing is the hardest thing man has to do, as a man or as a Christian. Activity is the easiest thing known to life of beast, bird, or man. But motherhood on the part of the hen keeps up the egg business of the world. Parenthood, in the right way, is a great contribution to the world.

Church members should learn from the hen that real contributions is what counts most in Christian life. If the hen does not lay eggs she will soon go to the knife and the pan. That is no time for cackle, but for croak. Church members who do not contribute presence, money, service, or all of them, if able, soon lose out as members. "It is more blessed to give than to receive," and that is what makes the hen cackle when she lays an egg as a voluntary free-will offering to man. "Little drops of water, little grains of sand make the mighty ocean and the lovely land." It is the little things that count most in this great world and in the Church of Jesus Christ. The army wins the battle and not the general; no, both win by working together. The big members and the little members make up the Church and move on toward the salvation of the world. The hen's reward is in the contribution she makes to the tables, the appetites and the markets of the world. A good hen is worth more than a sorry member.

W. W. STALEY.

IF HE SHOULD COME TODAY.

Our Lord's coming to reign in peace and righteousness, coming to reign with mighty power, coming into His own, coming for His own is the great, grand theme of the Bible yet to be fulfilled. The two men in white apparel assured the disciples as they gazed up into heaven, whence He had gone, that He would come again, "in like manner as ye have seen Him go into heaven." Jesus said repeatedly that He would come again. His last word to us is "Surely I come quickly."

But we are not to stand idly, gazing while we wait for His coming. He gave the people of all nations to us to tell them how He died upon Calvary's cross to free them from the bondage of sin. He has placed upon us the responsibility of spreading the old, old story of His love while He is away. But we have been very slow. Almost two thousand years have passed away and millions are passing into eternity each year without ever having heard the name of Jesus. Not all who hear will accept Him. There never has been a time when all have been converted who have heard the gospel story. But the responsibility is upon us to tell them. If after we have told them, they reject Him, they and not we are responsible.

The saddest thing we see in the world today is the lightness, the lack of responsibility which many Christians seem to feel. A returned missionary of one of the large denominations said the greatest shock he ever received was when he returned to this country and saw the frivolity and the great irreverence existing among the professed followers of our Lord. We have been faithfully warned to watch lest we depart from God, from His word and His ways and enter into sin. Are we watching for danger and diligently doing the work He has given us to do, or are we indifferent to His last command?

Judging from our lives, do we really believe Jesus is coming again? Are we like unto men that wait for their Lord? Are our loins girded about and our lights burning? Are we sure of His "blessed" which awaits those servants whom the Lord when He cometh shall find watching? We are admonished to "watch," for ye know not what hour your Lord doth come. We are warned to be ready, for "in such an hour as ye think not, the Son of man cometh."

We have received fair warning that He will come unannounced and suddenly; that He will come as a thief in the night. Will He find us ready? Do we love His appearing, or would we rather He would tarry? Are we sure of the crown which the righteous Judge shall give at that day to all who love His appearing? Are we abiding in Him, "that when He shall appear we may have confidence, and not be ashamed before Him at His coming?" If He should come today would He find us sober, vigilant, watching unto prayer?

Mt. Vernon, Ohio. MINNIE LOHR.

Dr. John R. Mott, famous in all Christendom as leader of the Y. M. C. A. forces and president of the national organization, submitted his resignation June 20th and now becomes president of the International Missionary Council. This is the fourth time Dr. Mott has been elected to this position, but he had been so committed to the Y. M. C. A. that he found it impossible to accept the presidency of the council until now. The International Missionary Council gives Dr. Mott a wider field for his great ability and Christian activities, comprising as it does the missionary forces of the Churches of fifty-one countries. Besides being president of the National Council of the American Associations, he was president also of the World's Student Christian Federation. In accepting the new position, Dr. Mott says: "The mandates which came to the International Missionary Council during the wonderful passion-tide on Olivet are of such momentous, exacting and urgent character as to require from its chairman the exercise of all its powers." As for leaving the presidency of the Y. M. C. A., Dr. Mott says: "The brotherhood well knows my oft-expressed conviction that the Young Men's Christian Association, raised up to serve primarily as a youth movement, and happily in North America reverting increasingly to this type, should more and more be led by men of a younger generation than the one I represent. I cannot with a free conscience longer defer acting on this conviction."

Rev. D. D. Nash, pastor of our Hopewell Church, writes the following about the recent meeting held at Hopewell immediately following the corner-stone laying of the Church. He is writing under date of July 2nd: "Just a few lines of appreciation for the great work done in the two weeks' services just closed yesterday by Bro. Sam Leonard Davis and his good wife, of Norfolk, Va., which was held in the Hopewell Christian Church. I wish to say that my labor with them was indeed one of the happiest I have ever experienced. I cannot find words to express the great love they have won into the hearts of our people, not only of our own Church but throughout the city. And the gospel in music, as well as the messages, brought by Sister Davis far exceeds anything I have ever had the pleasure of witnessing, and wherever my field of labor may be next year I want them, for they are a great success for the Master. Our Church has been revived with about fifty reconsecrations and fifteen additions to the Church. May God bless them in the great work they are doing, and I can recommend them to any Church who wants a real revival."

The following, taken from the Sanford *Express*, will be of interest to many of our readers: "Rev. B. J. Howard, pastor of the Jonesboro group of Christian Churches, has been extended a call from the Chapel Hill Christian Church to return to them September 1st. Rev. Mr. Howard came to Jonesboro last fall after having completed nine years of service with the Chapel Hill Church. If he returns to Chapel Hill it will mark the beginning of his third term there, with less than one year intervening between the terms, which speaks well for Mr. Howard. Since accepting the work here, Mr. and Mrs. Howard have endeared themselves to our people and it is earnestly hoped that they will not consider the call to return to Chapel Hill."

QUIETNESS AND CONFIDENCE.

We live in a world of strife and commotion. Agitation and excitement abound on every side; the very air is charged with intensity; it is an age of violence, an age of change; we do not know what a single day or hour will reveal. Every waking hour we wonder what the morning paper will bring to us, what record of vital changes in the affairs of the world, of great disasters which have come upon the human family. We wonder what the day will unfold in our own personal experience of change and adventure.

All this is inimical to the development of Christian experience. Unless we are on our guard, we shall unconsciously be carried away with this spirit that surrounds us, and be led to forget God, holy things, and the real, solid, substantial questions that pertain to eternity.

We need to cultivate the spirit of quietness and of confidence. "Thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Frequently, several times every day and in the waking hours of the night, the soul needs to shut itself in with God. This

quiet, restful attitude on the part of the Christian will be conducive to peace of heart, to confidence in God and in the promises of His word.

The Still Small Voice.

It was in this quiet way that Elijah heard the voice of God speaking to him. The record declares that as Elijah stood upon the mount before the Lord, a great and strong wind rent the mountains and broke in pieces the rocks, but the Lord was not in the wind. Following the wind there came a mighty earthquake; all nature seemed convulsed, the ground trembled and quivered under Elijah's feet, but the Lord was not in the earthquake. In the wake of the earthquake came a fire, fiercely burning with devouring flame, but the Lord was not in the fire. But after these great exhibitions of power, the listening ear of Elijah heard the Lord speaking to him in "a still small voice." It was only as the prophet experienced and cultivated the spirit of rest and quietness and confidence that he heard God thus speaking to his soul. Had his mind been engrossed with the stir and excitement in nature about him, he would not have heard the still small voice.

There is a great lesson in this for us. To the extent that our minds are engrossed with the things around us today, with the stirring things that are taking place in the political and social worlds, shall we fail to hear God speaking to us in the seclusion and quietness of our own soul sanctuary. This quiet, listening attitude on our part will save us from distraction.

The Unsettled State of the World.

Reasoning from the standpoint of the human, we could well-nigh believe that God has forsaken the earth today. Great earthquakes have moved many things out of their place in the world around us. Stable government is giving place to radicalism. Cardinal doctrines long held by the Church are being denied, even by professed ministers of the gospel. The sober standards governing society in the past have been broken down, and a spirit of looseness is taking possession of the minds of the great multitude. The very air is filled with the spirit of jazz.

Gilt and tinsel and show appear in the place where we would expect to find pure gold, and even among the people of God we see much that is wrong. We see the spirit of worldliness in the lives of those of whom we would naturally expect better things. Were we to permit our minds to dwell upon these conditions, how easily could we nourish doubt and believe that God had forsaken the world. It is in such a time as this that the Lord speaks to us through His prophet: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Psa. 46:1-3).

But the great climax of this beautiful song by the sweet singer of Israel is found in verse 10, "Be still, and know that I am God." God is over all; His hand is still upon the helm. His great purpose is being worked out in the history of this world in all of His dealings with the human family.

God's Infinite Patience.

What an inspiring example is afforded by the infinite patience of the Master as He calmly sits upon His throne and keeps watch over His own. The inspired penman does not use such expressions as "the patience of Christ," "the faith of Jesus," in a restricted or meaningless sense. They include, of course, the faith which the saints are to exercise in the saving power of the Lord, but they include as well the exercise of that infinite faith on the part of God in the final triumph of His own purposes.

Patiently has He sat upon His throne for the last 6,000 years. Evil men have done despite to His grace, blasphemed His holy name, scoffed at His proffered love. Satan and all his host have waged relentless warfare against all that is pure and holy as exemplified in the Master of life. In love and patience has He borne it all, not willing, in His great long-suffering, that any should perish but desirous that all should come to a saving knowledge of His grace. In the place of His rejected messengers, He has sent others to take their place. He has given line upon line, precept upon precept.

As He has done all this in patient love, in the conscious faith of the integrity of His own uprightness, and of the ultimate achievement of His righteous objectives, what an object lesson to the universe of patience, of long-suffering, of endurance, of abiding faith! As we contemplate these attributes, how we long to possess them, and our very souls cry out to be made Godlike, to be transformed into the image of the Blessed One.

Awaiting God's Time.

And so as we see things going wrong in the world, as we see evils in the Church, let us patiently wait until the day of restitution. We should resist the evil consistently and wisely; we should stand for the right as God gives us to know the right; but having done this, let us not become impatient. Let us not be of the spirit of James and John, to call down fire from heaven upon those who do not meet our standard, but let us wait patiently for the revelations of the last day, the adjudication of every case, the adjustment of every wrong, by the great Judge.

This spirit on our part will make us more earnest in seeking the right way for ourselves; it will make us more considerate in labor for our fellow-men; it will make us more patient with their weaknesses. "Thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." "Be still, and know that I am God."—*Review and Herald.*

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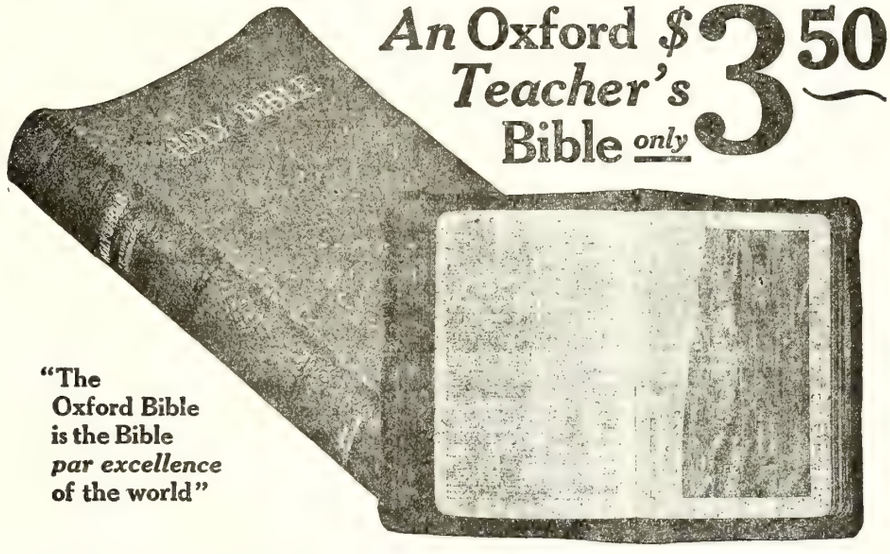

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

RETRENCHMENT.

All this retrenchment in our mission fields at home and abroad, all this suffering in our college needs, all this heartache, all these debts on local Churches would be remedied by us all bringing in the tithe of our net income, the first fruits of all our increase. Many of us ought to give more than the tithe, but all, the least and the greatest, the poorest and richest, are under every Christian obligation to pay into the Lord's treasury at least the tithe. It is not Jewish, nor legalistic, nor anything of the kind, but the Lord's way to finance His Church and bring a spiritual blessing to each such giver. There is no need for retrenchment when our people will do this; and more, there will come to those persons, those families, those homes, those Churches such blessings as will utterly surprise them. There needs be a united effort to make this matter, so important, fully impressed upon our people until they do it.

Taking a Christian Look.

Have you, brother pastor, and your Church faced seriously, as Christians, the ratio of your expenditures as a Church on yourselves as compared with that which you spend for the kingdom outside yourselves? That question is being faced more seriously than ever before. It is very easy to increase local expenses in our own Church, where we can see needs, and where we, our children and our neighbors may be served better, and neglect to make a corresponding increase in our benevolences where the increasing needs are just as great. Churches and pastors are stewards of the whole work and they need to ever keep before them the principle of increasing our benevolences in the same ratio as we increase the things that serve us and ours. Some Churches forget this, so that just as soon as they begin larger expenditures in their local Church for themselves, they even decrease their giving for outside benevolences no matter what suffering it means. There must needs be a facing of this matter on the part of numerous Churches. In your Church does your total benevolent giving keep a proportionate pace upward with your local expenditures?

Impartial, Personal, Practical.

That is what Rev. J. G. Truitt, pastor of our First Church, Norfolk, Va., says about the annual every-member canvass. "The every-member canvass is used in my Church because we are exceedingly anxious to practice Christianity in our own Church and to teach it to others. In our small and poor Church we raise ten thousand dollars every year. We need must have some very efficient way of getting this sum. This method is impartial, personal and practical, reaching all and meeting our needs."

Dayton, Ohio. W. H. DENISON, *Sec'y.*

MISSION GROWTH.

Writing in the *Missionary Review of the World,* Dr. Robert E. Speer makes a striking comparison between the foreign missionary work of fifty years ago and that of today. He writes:

"In 1877 there were twenty-one mission organizations in the United States (for foreign work). Now there are 122. Then there were 1,228 foreign missionaries, but many of these were missionaries to the American Indians. There are now 13,000 American foreign missionaries. Then the total contributed to foreign missions by Churches in the United States was $1,800,000; now it is $40,000,000."

We should never cease to be mightily impressed with such figures as these. It is true that not all of this preaching that is being done in foreign lands is in harmony with the pure gospel, but we remember the apostle Paul's declaration that he was not concerned whether Christ be preached of contentions, so long as Christ is preached. The simple fact that Christians of all persuasions are spreading out into every corner of the world and proclaiming the name of Christ is in itself a fulfillment of prophecy, which prophecy we believe is one of the most definite ones on which Christians may pin their faith.

Is it not remarkable that when our world finally came down to that time in its history when the great prophetic periods ended and when, according to prophecy, the last days were about to begin, there should be such a mighty awakening of missionary activity by all Christian people, and that this missionary activity has seen no abatement, but a steady growth from that time on to the present? By our prayers, by our offerings, and by the gift of ourselves, let us give added momentum to this movement, for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—*Review and Herald.*

EXPLODING SOME FACTS.

What are the facts about prohibition? Has it justified itself? Is it doing more harm than good? How can the claims of the wets be answered? Are we on the verge of a reversal of our nation-wide policy?

These and similar questions are flung at the prohibition advocate wherever and whenever he makes a public appearance.

What are the facts about prohibition? One gets that question more often than any other. It betrays a queer twist in the mental make-up of people. The briefest survey, such as might be made by one with the most limited opportunities, and a few moments of careful thinking, would yield convincing proof that the facts about prohibition are as numerous as the sands of the sea and as difficult to enumerate.

Has prohibition increased the aggregate savings of the people deposited in banks? The drys say "yes." Opponents of prohibition answer "no." The fact that savings have increased since prohibition came into effect, is not disputed. The liquorites deny that it is due to the change in policy toward the liquor traffic. Prohibitionists assert that in the main it is thus properly to be attributed.

Is there more drunkenness now than before the eighteenth amendment took effect? Our opponents so affirm; we deny. They seek out certain centers for figures to prove an increase in arrests for drunkenness; to which we reply that such arrests depend as much upon the activity of the police as upon the number of drunks.

I am not interested in statistics. I never have been. In all the years of my connection with the prohibition reform I have never rested an argument upon statements of facts which depended upon unknown witnesses or upon masses of figures. I think that method is most valuable, but I have no taste for it. I leave it to those who delight in that line of attack. In my judgment, ninety-nine out of every one hundred will form their conclusions as to the effect of prohibition and as to whether it should be maintained or repealed by the facts which come under their own observation. They form their opinions from what they themselves know.

Let me put it this way: If any reader of this article has more friends who are now drunkards than he had before the eighteenth amendment was adopted; if the children of more of his friends are going hungry and poorly clad because of drink; if more of his acquaintances are out of work and dependent upon others for help; if more of them are turning criminals; if he meets more of them drunk every day than before nation-wide prohibition came, all the favorable statistics I could gather from every section of the country proving the advantage of prohibition would leave him cold and unconvinced.

On the other hand, a wet may talk until he is black in the face about the harm which prohibition is doing; he may bring forward all the statistics he is able to compile which seem to prove his case, and get nowhere with people who are aware of the improved conditions among their own friends and in their own neighborhoods.

In other words, we are dealing with an issue and a condition with reference to which the average man or woman may form his or her own conclusions from facts personally observed.

But what about the claims of the wets? How are they to be answered? That depends upon the one who makes the answer. Somebody once asked Josh Billings if he believed in the final perseverance of the saints? He answered that he did if he could pick his men. What to do about the claims of the wets depends largely upon the wet who is making the claim or upon the source from which it emanates.

Recently, at the request of the Rotary Club in Haverhill, Mass., it was my privilege to debate the question with a lawyer in that city. He proceeded to prove the failure of prohibition by alleged facts and figures relating to San Francisco. That was about as far as he could get from Haverhill, the scene of the debate, without leaving the country. He was forced to admit in the presence of the Haverhill people that conditions in his own city were vastly improved under prohibition.

Without impugning the motives of those who differ from us and without raising any question as to their honesty, it is fair to suggest that if more intoxicating liquor is being made and consumed under prohibition than during the days of the old-time saloon, our wet opponents should be satisfied. In that event, they are getting exactly what they want. But on the contrary, prohibition is denounced on the ground that it interferes with their personal liberty—with their right to drink what they please, and more to the same effect. It is not easy to reconcile that with their boast that under prohibition liquor is easier to get than it was before and that they are drinking more of it.

A man may not eat his cake and have it. We cannot consent to allow our opponents to have it both ways. What fair-minded man doubts that, as a matter of fact, much less liquor is consumed than in the days of the saloon? It taxes credulity to the limit to believe that the liquor industry is greater today than before, when the sky was filled with the smoke of breweries, when distilleries abounded and shipped their products by trainloads, when the open saloon was found on every hand. By what rule of development can a business grow greater as it disappears from sight? If all meat markets were closed and slaughterhouses padlocked, would anybody believe that more meat products were being consumed when practically all signs of the traffic had disappeared? Could such business increase under those conditions except in such obvious fashion that the dumbest people would know it?

In the old days, the drunkard was ever present.

His poverty-stricken family was known to the community. The place where he hung out was an established center. These are gone from sight, yet the wets ask us to believe that something worse has taken their places. Their request is fantastic. We venture the assertion that only the opponent of prohibition, who has determined that he will not be convinced professes to believe such absurdity.

It should be kept in mind that the unquestioned results achieved have been brought about, notwithstanding the disposition on the part of prohibitionists to assume that the fight was over the moment the eighteenth amendment was ratified. That was natural, however regrettable. It had been a long struggle. It culminated in the ratification of the eighteenth amendment. Our people supposed the liquorites would respect that action, that they would have due reverence for the Constitution. Therefore, friends of prohibition assumed the fight was over; that what remained was a mere detail of administration in the form of enforcement of the law .

How badly mistaken they were becomes daily more apparent. It should be cheerfully granted that millions, who did not look with favor upon prohibition, have refused to be parties to its violation, but the organized wets, determined on ultimate defeat of the policy, have shown their utter disrespect for the Constitution and disregard for law.

The fight is with them. The country finally must determine whether a minority, unreconciled to an act for the moral benefit of all, is to be permitted to override the will of the majority and bring this great policy to naught.

The duty of friends of prohibition lies plainly before them. They should not cease reminding the public as to the conditions which marked the days of the saloon. Evidently the wets have outlined a course based largely upon the theory that the people have short memories. For example, we hear it said constantly that under prohibition boys carry flasks. The announcement is made in that triumphant manner which indicates that boys never before carried flasks and drank from them. It is sufficient to remind any one old enough to have a memory extending back into the reign of the saloon that flasks of liquor were kept on sale in all such resorts and were sold day and night and were carried everywhere by boys and men. In the best of neighborhoods there would always be some one to show up at any party, spelling match, or any other gathering with his flask of liquor. The whiskey flask is not a new thing. It is as old as the traffic itself. But the wets use the argument that centers around it as though it had made its advent only yesterday.

We are asked to believe that crime waves are due to prohibition. Just what they are due to in the countries which have the legalized liquor traffic our wet friends do not tell us. Thinkers long since have concluded that increase in certain crimes or offenses is due to the World War, its demoralizing effects upon standards of life, and to the tremendous changes which have come about within a decade.

Does any sane mind believe that we would be a more orderly and law-abiding people had the prohibition amendment been rejected and had the legalized liquor traffic remained?

I am not one who thinks we have an easy struggle ahead of us, but I do not doubt the outcome. I expect us to win on the high moral ground that for a nation to refuse to compromise with evil is to put itself in a position to receive the blessings of God. I am not much worried about the wild assertions of the wets. They run counter to the facts observed by the average individual.

We shall succeed more quickly if we force reluctant government officials to go forward in discharge of their sworn duties; if we compel political parties and leaders to get in line with the Constitution of the United States.

We may lose some battles. We will win this war.—*World Call.*

EASTERN VIRGINIA S. S. & C. E. CONVENTION TO MEET AT CYPRESS CHAPEL, JULY 17-18.

First Day.

10:30. Called to Order—Jesse F. West, Jr., President.
10:30. Song Service—W. H. Baker.
10:45. Invocation—Rev. J. M. Roberts.
10:50. Roll Call and Circulation of Guide Book—Rev. F. C. Lester.
11:00. Report of Executive Committee—Rev. John G. Truitt.
11:10. Appointment of Committees—President West.
11:15. Report of Cradle Roll Department—Mrs. W. H. Baker, Secretary.
11:30. Report of Beginners' Department—Miss Hontas Rawls.
11:45. Report of Primary Department—Miss Beatrice George.
12:05. Report of Junior Department—Mrs. C. C. Rawls.
12:25. Devotions—Rev. H. S. Hardcastle.
12:55. Adjournment.

Afternoon Session.

2:00. Song Service—W. H. Baker.
2:15. Prayer— Rev. R. I. Brittle.
2:20. Report of Intermediate Department—Mrs. A. L. Barrett.
2:30. Report of Senior Department—F. A. Osborne.
Address—"The High School Student and Religion," Miss Ruth Knoeller.
3:00. Report of Young People's Department—Miss Lillye Holland.
Address—"Eastern Virginia Young People," Clyde Johnson.
3:45. Miscellaneous Business.
4:15. Adjournment.

Evening Session.

7:15. Vesper Service—Rev. H. S. Hardcastle.
7:45. Song Service—W. H. Baker.
8:00. Report of Leadership Training Department—Rev. W. C. Hook.
8:30. Address—"An All-Year-Round Program," Rev. John G. Truitt.
8:55. Announcements.
9:00. Adjournment.

Second Day.

10:00. Called to Order—President West.
10:00. Song Service—W. H. Baker.
10:10. Prayer—Rev. T. N. Lowe.
10:20. Report of Recording Secretary—Rev. F. C. Lester.
11:00. Address—"Christian Education in Eastern Virginia," Miss Pattie Coghill.
11:25. Recognition Service:
(a) Churches.
(b) Ministers.
(c) S. S. & C. E. Superintendents.
(d) Teachers.
(e) Adults (30 years and over).
(f) Young People (teens and twenties).
(g) Convention Officials.
11:55. Report of Christian Endeavor Department—Rev. M. F. Allen.
Address—"Purpose, Place and Program of C. E.," W. H. Baker.
12:30. Report of Home Department—Mrs. Annie S. Calhoun.
12:50. Report of Treasurer—J. W. Folk.
12:55. Adjournment.

Afternoon Session.

2:00. Song Service—W. H. Baker.
2:15. Prayer—Rev. O. D. Poythress.
2:20. Report of Mission Department—Mrs. M. L. Bryant.
Address—"Young People and Missions."
2:50. Report of Literature Department—Rev. J. F. Morgan.
3:10. Report of Adult Department—Mrs. E. T. Holland.
3:25. Business Session:
(a) Reports of Committees.
(b) Miscellaneous Business.
3:55. Closing Service—Rev. H. S. Hardcastle.
4:15. Adjournment.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IV—July 22, 1928.

Saul's Early Ministry.

Golden Text: "Straightway in the synagogue he proclaimed Jesus, that He is the Son of God."—Acts 9:20.

Lesson: Acts 9:19b-30, 11:19-30.

Devotional Reading: Rom. 12:1-8.

Paul was, of course, unique in many ways. It would be a mistake for every one to try to imitate in every respect his religious experience. If one studies his life, one becomes more and more convinced that he was a special chosen person for a unique mission. At the same time, however, it is a mistake to feel that there is nothing in Paul's experience which we cannot make our own. We will do well to study the life and letters of Paul with the end in view of trying to find out the secret of his victorious and fruitful life, so that we may be able to make our lives richer and more fruitful in kingdom service.

First of all, we can learn something from today's lesson from the incident of Paul's sojourn in Arabia. Here Paul had a wonderfully transforming experience in his life. He had, as he had repeatedly asserted, met the Christ. He had felt the call of Christ. He had given himself unreservedly to service. The first thing which he did was to get alone to think over the matter. He wanted to know what it all meant. He wanted to come to a better understanding of what it all involved. Like his Master, therefore, he withdrew to a quiet place, and there thought things over. Paul's actions might well be followed with profit by all those who become Christians. There is so much involved in this thing of becoming a Christian, there are so many big possibilities, there are so many new privileges, there are so many new responsibilities that young Christians should take time carefully and frankly to think over things. This same principle applies also to those who are already Christians. Every Christian should "Take time to be holy." We should plan for some time even if only a brief time for meditation and for devotion. The psalmist said, "Be still and know that I am God." The soul grows in just such times.

Another thing which Paul did which is worthy of imitation was his immediate witnessing for Christ. "And straightway in the synagogues he proclaimed Jesus, that He is the Son of God."

Paul had had a vital experience with Christ, and because of that fact he did not hesitate to bear witness. Here is a sound principle of all Christians.

If we find any riches in Christ we should not be ashamed nor slow to tell others. This does not mean, of course, that one must always be talking in stock phrases or bearing witness in cut-and-dried forms, but it does mean that as we have opportunity, both by the words of our mouths and the manner of our lives, we shall bear faithful witness that we know Christ. Jesus said, "Ye shall be my witnesses." When we bear witness we fulfill one of His commandments.

Another striking thing was that Paul began to work for Christ right where he was. It was in Damascus that he received his sight, and it was in Damascus that he began to preach. Here again is a sound principle. One of the most vital things which a young Christian can do is to do something. It may not be much, but every young Christian can find or be given something to do that will go a long way toward helping them up the rough places of their early Christian lives. One of the problems which confronts a pastor, Sunday School teacher or leader of young people is to find something for beginners in the Christian life to do.

One might mention several other factors in Paul's Christian life, such as his courage in the face of opposition and his zeal in the Master's cause. But one thing more needs to be said: Paul began to live his Christian life and to do his Christian work in his home town. He went down to Tarsus. Tarsus was his old home town. That was perhaps Paul's hardest test. It is usually ours. To live a Christian life in the home, to be a Christian in business, to be a Christian in our relations with the members of our crowd—this is usually the most difficult, as it is also one of the ultimate tests of a person's Christianity. May Paul's life teach us that it ought to be done and it can be done.

"But Barnabas took him." What a difference it might have made if Barnabas had not helped Paul when "the going was rough."

How many Christians of promise and of usefulness have been lost to the cause of Christ because they did not have some one who, like Barnabas, stuck by them in a time of temptation, of misunderstanding and discouragement. One of the finest things which a mature Christian can do is personally "to adopt a new Christian and by sympathy, friendliness and wise counsel help them to grow into a full-grown man in Christ." The personal touch still counts.

CHRISTIAN ENDEAVOR.

Sunday, July 22, 1928.

Topic: "Keeping Fit—Physically, Mentally and Spiritually."—1 Tim. 4:8; 2 Tim. 1:7; 3 John 2.

Some Bible Hints.

The body is a sacred trust which we are bound to keep in the best condition (v. 8).

Godliness does not call for neglect of the body. Health is a part of godliness, and godliness means obedience to all God's laws (v. 8).

Fear is a sickness of the mind. God's love drives it out. A healthy mind is life's greatest prize (v. 7).

The soul prospers, grows strong and healthy as we feed it with the divine word and exercise it in prayer and meditation (v. 2).

Suggestive Thoughts.

The mind is a delicate instrument, and anything that unbalances it—strong drink, for instance—is harmful. Why take off the keen edge?

Man is like a pyramid—the body lowest, the soul next above it, and the spirit above all. Ill health in the body means weakness right to the top.

A weakling may accomplish much, but not so much as he would have accomplished if he had been well. Sickness means inefficiency.

The smoker does not realize that he dulls the edge of his mind by the poison he takes into his system. This is especially marked in the case of boys under twenty.

A Few Illustrations.

To keep fit we must watch nutrition. We do not throw clay and mud into our furnaces, but only what will burn well. But we stoke the body without intelligence.

Feed the mind on dime-novel reading and it will become unfit for higher tasks. The mind needs exercise just as well as the muscles.

To keep fit we must avoid breathing poison. That means that we should ventilate our rooms thoroughly, especially bedrooms.

Education is more than learning facts. It means to establish habits of right living, to ensure normal growth by proper nutrition, to eliminate physical defects, to increase physical and mental ability, and to create all-around efficiency.

To Think About.

How may we develop our spiritual life?

How does a bad liver affect the mind?

How can we "exercise ourselves unto godliness?"

GOD'S WORD IN ACTION.

The promise of God that "My Word shall not return unto me void" is being marvelously fulfilled in the work of the Pocket Testament League.

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Wherever the Pocket Testament League has been introduced and its simple conditions kept, wonderful results have followed—revivals have broken out, Christians have been strengthened and led into definite Christian service. Carrying a Testament in one's pocket is found to be not only an excellent way of taking advantage of the many opportunities to read it during the day, but also provides a splendid medium for personal work. The league opens at once a direct avenue of service whereby one may do their part in making known to others God's plan of salvation through the Word.

"Let us hold fast the faithful Word" for ourselves and let us "hold forth the Word of life" to others. Information and membership cards may be had by writing to the Pocket Testament League, 156 Fifth Avenue, New York City.

NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention will meet July 17th and 18th at Cypress Chapel. Called to order by Jesse F. West, Jr., at 10:30, and all the following members are urged to be present for the opening services: (1) All ministers belonging to or working in the Conference; (2) all superintendents of Sunday Schools; (3) all presidents or superintendents of Christian Endeavor Societies; (4) two delegates from each S. S. or C. E. having one hundred members or less, and (5) one delegate additional from each C. E. or S. S. for every hundred above two hundred until four delegates are seated from each such organization. According to our constitution, more than three hundred members could be seated at this Convention. Let us have at least two hundred present. Visitors are welcomed.

John G. Truitt,
Executive Secretary.

THE CHURCHES AND PROHIBITION.

Evidently the Protestant denominations are taking seriously the present prohibition situation and the enforcement issues of the oncoming presidential campaign. The secular press is beginning to notice the opinions of the great Church gatherings. The Kansas City *Star* has stated the matter finely in saying editorially:

"The outspoken position of various Church bodies on the subject of prohibition suggests some interesting questions with reference to the forthcoming campaign. Whether prohibition is or should be a political or campaign issue, it is unquestionably a great moral issue with these Church organizations and, if the organizations are fully representative, with many million Church adherents.

"The action taken by the Methodist Episcopal General Conference here early last month has been followed by similar procedure in several other instances. The conference approved a resolution calling for the choice of presidential candidates committed, both in their records and present declarations, to defense of the eighteenth amendment and for unequivocal party platform pledges for dry law enforcement. Occasion was found to assert the possibility of a general breakdown in enforcement should there be elected a President unfriendly to prohibition.

"The conference presumably was speaking for several million Church members in this country. The Presbyterian General Assembly, which closed its meetings at Tulsa last week, adopted a resolution of the same nature. Action previously had been taken on the question at sessions of the Southern Baptist Convention at Chattanooga. In the last month also the United Presbyterian Church and the Methodist Protestant Church went on record for prohibition enforcement and the selection of dry candidates. Spokesmen of other bodies, notably the Methodist Episcopal Church, South, have expressed unqualified sympathy with that position.

"What will come of it? Will the influence of these organizations be strong enough to affect materially the party declarations, the convention nominations, or the outcome of the election next November? These are questions for the convention delegates to consider."—*Nashville Advocate.*

The Mission Secretary is today in receipt of a letter from a dear good woman enclosing her check for $15.00, with words which we wish many others would take to heart: "The condition of great need of funds for our foreign mission work is a sad and deplorable fact, and has given me deep concern as to whether I have given as much as I could to stifle the great Macedonian call and help to continue the work so much needed. So I am enclosing you a check for $15.00 to be used where most needed in this beloved work. It seems really small, but I want to know that I am not disobedient to the call and that I am being used of my dear Lord in spreading His tidings of great joy. May many others add a little more to that already given is my prayer for relief in this perilous hour." We know others are feeling as this good woman does, and we only wish that others would do as she has done in enclosing a check to help in the work. THE CHRISTIAN SUN readers are alarmed over the prospect of keeping the Barretts at home. This was because we personally knew them, but the work in Japan suffers more even from the cut than the work in Porto Rico. The retrenchment there is deplorable, indeed, and every dollar that can be given now helps a situation which we Christians should feel concerned about.

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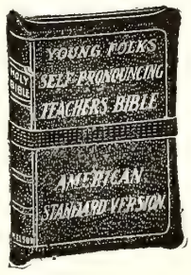

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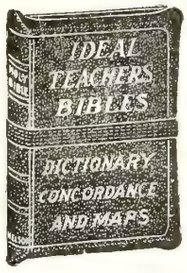

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FAMILY ALTAR

Conducted by Rev. H. E. Rountree,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

Inconsistencies of a Good Man.

"Jothan did that which was right in the sight the temple of the Lord. And the people did corruptly."—2 Chron. 27:2.

Jotham was good but he did not go to Church, and because he didn't others did corruptly. What a responsibility! What a tremendous influence! I wonder why Jotham did not go to Church? We are told that his father was stricken with leprosy there, and that was too much for him. This sounds like some modern excuses. They are good and fine folks, but indifferent to attending Church and other religious exercises.

Jotham may have felt justified in this, but he did not consider the weaker ones who are subject to grosser temptations, and who have less temperamental control. His silent influence brought them ruin.

The same principle applies today. A man may be a good husband, a kind father and a helpful neighbor, but if the world detects in him a single inconsistency, you may be sure that, by an unerring instinct of humanity, it will judge him not by what he is but by what he is not. They will not rise by his good life, but they will take license by his fault.

Prayer.—Our Father, teach us by every call of life the worth of loyalty and truth and of creating such influences among our comrades as shall make them better men. Forbid that it shall be said of us that any one has done wrong because we failed to do something we might have done. Forgive us of our sins, Lord, and save us. *Amen.*

TUESDAY.

Fit for Service.

"Wait in the city till you are endued with power from on high."—Luke 24:49.

Although they knew the work they were to do, and had an experience, the disciples were helpless to enter upon that work until the power was turned on. This is not strange. We accomplish nothing without power. Jesus Himself could not enter upon His ministry until He had received the power. Merely to believe does not fit us for service. Once becoming endued with the power, filled with the light, consumed with desire for truth and to establish it, we may do even what He did—"preach to the poor, comfort the broken-hearted, bring deliverance to the captive, recover sight to the blind, set at liberty them that are bruised," and "greater works than these shall ye do," said Christ.

Prayer.—Dear Lord God, our Father, we thank Thee that none of us is too small for Thy spirit, and none too big but that he may be filled. We pray for heaven's infilling. Forbid that we shall neglect anything, even so small, in a whole consecration. Forgive us of our sins and make us Thy children. When drunkards and harlots and all manner of the ungodly are being cast out, forbid that we shall be among them, but among Thy blessed ones to enter into His rest. *Amen.*

WEDNESDAY.

Saving Saved Folks.

"If any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness."—Gal. 6:1.

The revised version says, ". . . you must set the offender right in a spirit of gentleness."

This morning I am thinking of good folks—saved folks—who get on the wrong track. This assumes the fact which we all know, that there are those who are weaker than others and that there are those who, out of the close living with God have power to save the weaker brother. This duty you and I should never forget. There are those who, though saved, never respond to a single call of the Church. "Every man must prove his own work," said the apostle, and as they must account for theirs, so we must account for ours in the duty of saving the saved as well as the unsaved.

This is all the more important in these modern days. Men know electricity, but they do not know a spirit-filled soul. Many know Greek, but do not know the Bible. Many know the rocks of the earth, but they do not know the "Rock of ages." Men may read and know the stars, but they don't know the name of Jesus. Men know business, but they don't know Christianity.

We who are spiritual are custodians of the oracles of God, and God has promised us success in this saving work to an extent that whosoever shall call upon the name of the Lord shall be saved.

Prayer.—Our Father, we thank Thee for reminding us that we are builded together for the indwelling of Thyself. We pray Thee to create us daily unto good works. May we sow seed for God's coming harvest. In all life's maze, problems and perplexities show us our duty and strengthen us for the duty. *Amen.*

THURSDAY.

Ladies Forever.

"Thou saiest, I shall be a lady forever."—Isa. 47:7.

This is a reference to a pledge of a woman in the darker ages. The man of the dark ages was a hewer of wood, a tiller of the soil and the driver of beasts of burden. The Oriental woman was a drawer of water; the medieval woman was a sovereign, and the modern woman is economic. It is the latter we know. Chivalry of man toward the woman of the past is passing away. But one thing about woman which was and ever shall be is she retains femininity. Her noblest calling is "a lady forever," and this means honesty, virtue, sweetness and religion. She is the superior workmanship of God. She is the significance of fineness and love and nicer adjustments of life. She is the symbol of mercy and refinement. That so many fall short of this and are creatures of fashion, looseness and vulgar outrages God's designs for her and makes the better world sad; but it in no sense changes the design nor the possibility of being all she might be. She who endures and sacrifices a lot to be all God intended her to be is more beautiful than the one of giddy laughter, of unburdened and abandoned girlhood and the golden flirting flashes of a thoughtless head—"a lady forever."

Prayer.—Our Father, we give our thoughts in consecration to Thee today in prayer for our womanhood and for the womanhood of the world. May her part in the world fulfill Thy designs and make the world happy—to cheer the dispirited, inspire the weak and refine the vulgar and to give charm and angelic victory to the Church. Now, Lord, forgive us of all our sins and help us to do our part. *Amen.*

FRIDAY.

Looking Out for No. 1.

"Forgive each other as God also in Christ forgave you."—Eph. 4:32.

Looking out for self is the first law of our natures. We must do that very thing. Yet we often sacrifice ourselves and damage our souls in a mistaken effort to save ourselves.

When we see God forgiving those who have sinned against Him, sparing them in His mercy and sharing His bounty alike upon the evil and the good, let us take the gracious lessons of forgiveness to our hearts. Why should we hate like the devil when we may forgive like God? Why should one cherish malice, envy and uncharitableness because others do wrong? To be sure, some people use us wrong and act spitefully; but why should we fill our hearts with their bitterness and inflame our souls with their poison and be like them when we could forbear and be like God?

The world is too sweet and fair to darken it with clouds of anger; and life is too short to waste it in bearing the heaviest of burdens—grudges. Forgive, and forget if you can; but forgive anyway and be kind, for thus only shall we be the children of our Father. Thus only shall we give ourselves the surest protection.

Prayer.—Remind us daily of the beauty and the liveliness Thou art bestowing upon us every day, even the most sinful. Though we have disobeyed and rebelled, Thou art still feeding us. Though our hearts are vile, Thou art looking upon us in tenderness. Though we wander and forget Thee and steep ourselves in wickedness, Thy sun still shines upon us and Thy rain still refreshes us. However far from Thee, or however prodigal, we are never lost to Thee. Thou art the rose of our dawning. We thank Thee, Lord, and pray for a deep consecration today. *Amen.*

SATURDAY.

Everlasting Living.

"Watch and pray (without ceasing), that ye may be accounted worthy to escape all these things."—Luke 21:36.

Life consists of manhood, broken sinew, clinging soul and final rest. Manhood is: man at his best with power of resistence to that which is not good for him. Broken sinew is: the consequent struggle of broken man to retain his manhood or to lay claim to almighty strength. Final rest is: the God-given blessing bestowed upon man when all the scaffolding of his structure is torn down and the revealed heart reposes in the great heart of the Great "I am."

Can we by thought, or prayer, or meditation, or speech, or by purpose and determination, or by clean living, avoid the broken sinews and a bad past and be ready in our latter days to feel wlthin us the firmness and surety of having done our best and are prepared to enter into the great beyond with a clear conscience.

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

In His Image.

"God created man in His own image."—Gen. 1:27.

Who said we came from the animal kingdom below? Christ said that man has no comparison with a sheep, but declared us to be "sons of God." All the discouraging things in our experiences cannot annul the fact that fundamentally we are man and that we have a great many holy hours when we feel the truth that there is soul life about us that is like God. We cannot solve a mathematical problem except by the stamp of God's mathematical thought upon us to avert His own handiwork. How can we say the sunset is beautiful

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Our children had a real thrill on July 6th. Several months ago the Freeman Drug Company, Burlington, N. C., was greatly damaged by fire. It has been rebuilt and restocked. Dr. J. P. Bradley, the efficient manager, has been having special days and inviting the older people to visit his beautiful new store. On July 6th he held a special day for the children. He very cordially invited the whole Orphanage family to spend the afternoon as his guests at his expense. He made arrangements with the Southern Railway Company to have a special car on their train to take the Orphanage children to Burlington and bring them back, and he paid all expenses. He met them at the station in Burlington and led them to his store, where the joy began. Dixie cups, ice-cream cones, and cold drinks were in store for them. Mrs. Herbert Cable, Mrs. Dr. Opie and others assisted in entertaining the children with music and solos, which they enjoyed very much indeed. Our good friend Mr. Geo. Stevenson, manager of the Carolina Theater, had selected a special picture for the occasion and gave all the children a free ticket to the show. As the children came out from the show to return home, Dr. J. P. Bradley presented each child with a bag of fresh popcorn. Mr. Bradley and his assistants did everything that could be done to make the afternoon happy for them. We certainly appreciate this courtesy on the part of Dr. Bradley and his assistants for making it possible for the children to have this happy afternoon. It was the first time some of the little fellows had ever been on a train. They all reached home happy, without a single instance to mar the pleasure of the occasion. They give Dr. Bradley and his assistants and Mr. Geo. Stevenson, manager of the Carolina Theater, a vote of thanks for giving them such a happy afternoon.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 12, 1928.

Brought forward		$10,068.65
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Lebanon	$ 2.34	
Bethlehem, Apr., May, June	7.70	
Mt. Bethel	4.15	
Durham	22.07	
Elon	6.25	
		42.51
Eastern N. C. Conference:		
Liberty Vance	$ 6.45	
Catawba Springs, June	9.19	
Catawba Springs, July	5.15	
Plymouth	4.48	
Antioch	4.48	
		29.75
Western N. C. Conference:		
Randleman	$ 4.71	
Pleasant Hill	4.80	
Liberty	1.68	
High Point	3.98	
		15.17
Eastern Virginia Conference:		
Rosemont	$16.14	
Oakland	5.00	
Eure	6.60	
Mt. Carmel	5.13	
Newport News	17.46	
		50.33
Valley Virginia Conference:		
Dry Run	$ 2.78	
Leaksville	2.38	
Linville	4.45	
Concord	2.50	
		12.11
Georgia and Alabama Conference:		
North Highlands		1.30
Alabama Conference:		
Pisgah		1.15
Special Offerings.		
Elon Church,, on budget	$50.00	
M. Y. Wilson, for children	20.00	
		70.00
Grand total		$10,290.97

SUNDAY SCHOOL TEACHERS.

Every Sunday School teacher needs at least one first-class stewardship book as his own. Stewardship is becoming one of the foremost themes of the Church now. The Sunday School stewardship lessons will be frequent and vital. Any teacher will need to get a very recent book and one that will help him prepare for his particular class. Any service of counsel or suggestion as to the most helpful stewardship books for the particular need of each teacher will be gladly given. We do ask that our Sunday School teachers get helps for this vital spiritual theme.

It is our aim also to get a good stewardship book in every home possible. We shall be glad to suggest valuable ones to our people generally. Miss Nancy Crismon, Meta, Mo., recently purchased Cushman's "The Message of Stewardship." Now she writes, "I like it very much. It has been a great help to me. It gives me a better idea of the great truth of Christian stewardship, and it has helped me much in my daily devotion. It is a book suitable for the entire family."

Training the Canvassers.

No method will work itself. No farm or shop will succeed without painstaking effort. One of the greatest spiritual agencies in the Church is the annual every-member canvass. It has in it possibilities of untold spiritual and financial service if it is thoroughly prepared for. Some expect too great results without the preparation. The crux is in the training of the canvassers. It takes time and effort, but usually its success is in proportion to the preparation given the canvassers. Is giving a blessing and privilege or a hardship? Rev. J. E. Frye, Mellott, Ind., gives two good reasons for the E. M. C., as follows: "First, it gives every one the opportunity of having some part in the building of God's kingdom, and where a person invests his money he is sure to take more interest there. Second, as a leader in my Church I have no right to ask only a few to support the Church, and thus deprive others of their privilege and blessing." W. H. DENISON.

(Continued from Page 12.)

except by the likeness of God in us that enables us to pass upon His work. We cannot say a snowflake is a perfect geometric concept except by the likeness of God to pass upon what He has made. Kepler said, "Oh, God! I think Thy thoughts after Thee."

Prayer.—Dear Father, every day we will follow Thee and listen to Thy wondrous truths. We pray for minds and hearts that grasp Thee like the apostles of old who followed Thee and lived daily to change the face of life to the glad message of the gospel. Bring Thou forth from us the true and the divine. Fill our hearts as Jesus did the upper room and awaken in us Thy image that we may be transformed to what we ought to be. *Amen.*

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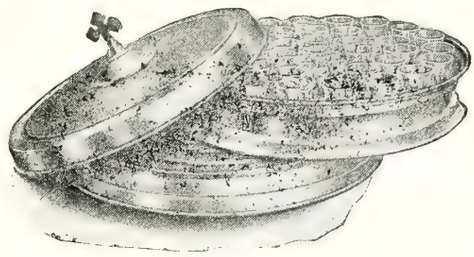

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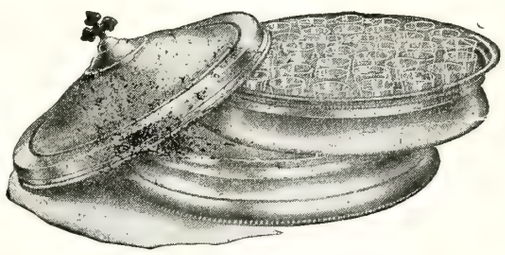
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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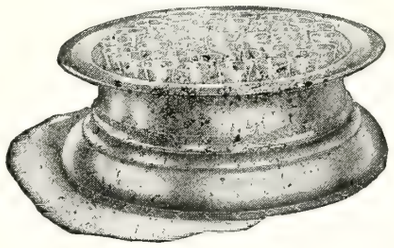

Style No. 90

Tray No. 90—Interlocking, with 30 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

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MADGE MOFFITT WHITESELL, *Editor.*

SAT'DAY'S BATH NIGHT.

Sat'day's bath night! This I know,
For my toes they tell me so.
When I'm washed I'm pink and white,
But just now I'm an awful sight.
Some folks they wash every day—
Gracious! How'd they get that way!
I wash every week or three,
'N' I get results, believe you me!

We have it on good authority that Rev. R. L. Williamson, now serving as pastor, as he has been for several years, at Sanford, N. C., will make a change at the close of this Conference year. Bro. Williamson is rounding out his twenty-third year in the ministry and has been and is one of our most faithful, consecrated and beloved pastors. Any Church desiring his services should correspond with him at once. He is a man who carries the work of the ministry on his heart and is capable and conscientious and wins the hearts of the people whom he serves.

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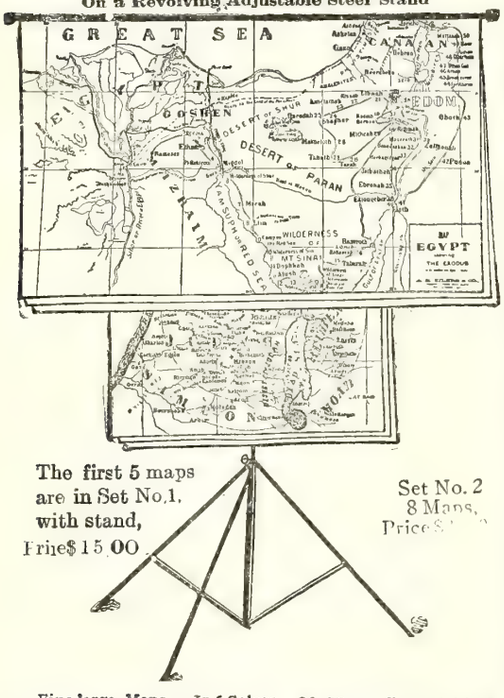

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THIRD AVENUE CHURCH.

We began our revival meeting at Third Avenue Church the third Sunday in June and continued through the following Wednesday night after the fourth Sunday. Bro. J. F. Morgan, of Norfolk, assisted our pastor in the meeting. The services were all well attended and the night services were especially crowded. Never in the history of the Church have we had such splendid congregations. Bro. Morgan brought each mesage in a way that it revealed the truth in the Word of God. During his stay, there were more than one hundred who made profession of faith in Christ, and seventy-one were added to the Church.

Bro. Morgan will be long remembered in the hearts of the folks at Third Avenue, and we wish him well in his work for the kingdom. We were having such a wonderful time in the work here that we could not help but regret the closing of the revival. We are expecting to continue the good work and add to the Church from time to time such as may be saved.

Our pastor has just moved here on the field and his presence and ready co-operation has proved a great blessing to us all. We have decided for a full-time pastor for the coming year, and I feel sure the Lord has great things in store for us yet here at Danville.

EUNICE GOURLEY.

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OBITUARIES

ROLLINGS.

William G., son of the late Patrick Henry and Mary Ann Drewry Rollings, was born October 12, 1858, and fell asleep May 19, 1928, age 69 years, 7 months, and 7 days. In 1885 he was married to Miss Adalena Morris, and to this union were born nine children—five sons and four daughters. Early in life he professed faith in Christ and united with Barretts Christian Church and remained a faithful member until the end, being a deacon for about forty years.

He was preceded in death by his wife, three sons and three sisters. He is survived by two sisters, four daughters and two sons. The funeral service was conducted by the writer from his home Sunday afternoon, May 20th, in the presence of a large gathering of relatives and friends, and the body placed in the family cemetery. May God bless those who mourn the passing of their loved one.

C. E. GERRINGER.

VAUGHN.

Mrs. Ida Rawls Vaughn, one of the oldest and most prominent residents of Franklin, died suddenly on the morning of June 27th, at 5 o'clock, at her home. She was seventy-two years of age. Her death was very unexpected and came as a great shock to her family and friends throughout Southampton and Nansemond Counties.

Mrs. Vaughn was the daughter of the late James Andrew Rawls. She is survived by her husband, J. B. Vaughn; two sons, Prof. L. L. Vaughn, who is affiliated with North Carolina State College and is also a very prominent worker in our Raleigh Church; also James Andrew Vaughn, of New York City, and four sisters—Miss Huntas Rawls, of Franklin; Mrs. J. W. Folk, of Nansemond; Mrs. Annie Byrd, of Liberty Springs, and Mrs. J. B. Everett, of Holland. The funeral services were held at her home by her pastor, Rev. J. W. Fix, assisted by two former pastors fo the Christian Church, to which Mrs. Vaughn belonged—Dr. C. H. Rowland and Rev. F. C. Lester.

J. W. FIX.

HINES.

Whereas, God in His wisdom has seen fit to call from our midst a faithful and loved member and deacon of Hines Chapel Christian Church, Bro. A. R. Hines; therefore, let it be resolved:

1. That it has pleased our Heavenly Father to call our brother from an earthly home to heavenly home above.

2. That while we mourn the loss of our beloved friend, we bow in humble submission to the will of Him that doeth all things well.

3. That we extend to his family our sympathy, and may our Heavenly Father's blessings comfort them in their loss.

4. That a copy of these resolutions be sent to The Christian Sun for publication and a copy be sent to his family and a copy be spread on the records of Hines Chapel Christian Church.

We thank God for this beautiful life for he was a faithful Christian father and husband. In the death of our brother we have lost a dear friend. It shall be our purpose to meet him in the end.

E. F. SMITH,
R. R. SMITH,
H. T. LAW,
A. D. GERINER,
J. J. BUSICK,
P. W. ISELEY,
Deacons.

MORRIS.

James Lawrence Morris, son of the late Alfred and Anna Jones Morris, was born November 7, 1853, and fell asleep May 1, 1928, age 74 years, 5 months and 25 days. On February 8, 1877, he was married to Miss Rosa B. Scarborough, and to this union were born five children. Early in his life he professed faith and united with Barretts Christian Church, and later transferred his membership to Burton's Grove, of which he remained a faithful and consistent member until his death. His wife preceded him in death by thirteen months. He is survived by one son and four daughters and seven grandchildren. Funeral by the writer from the home, and the body was laid beside that of his wife in the family cemetery. Surely a good man from among us has gone to meet his God. God bless those who sorrow.

C. E. GERRINGER.

MUNCH.

James William Munch was born February 23, 1862, and died May 23, 1928, aged 66 years and 3 months. He had been a consistent member of Dry Run Christian Church for more than thirty years. He was a good citizen, a kind neighbor, and was held in high esteem by a large circle of acquaintances.

Funeral services were conducted by Rev. A. W. Andes and the writer from the Dry Run Church. He is survived by his widow, who was Miss Lucy Rettenaur before marriage; one daughter and seven grandchildren. May God bless and comfort the bereaved.

W. T. WALTERS.

MURRAY.

Bro. Isaac Murray, son of the late Jim Murray and wife, died on the 20th day of June, 1928. Bro. Murray was a beloved member of Catawba Springs Christian Church and will be greatly missed by many. Four brothers and three sisters are left behind to await the call of God to join this brother on the other side. In his own family he leaves a wife who, more than all others, shall feel the loss. Three sons and three daughters also will feel the greatness of their loss. Three of the children—Jimmie, Shep and Zula (now Mrs. Smith)—were students at Elon College. Ruth is the wife of Rev. M. T. Sorrell, of Danville, Va.

The interment was in Catawba Springs Cemetery, near the Murray home. A large congregation met to pay him a last tribute of respect. Services were conducted by the writer, assisted by Rev. Mr. Morris, of Bouies Creek. May the blessing of our Heavenly Father rest upon each of these who mourn his going and bring them together again when they will never part.

J. LEE JOHNSON.

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13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jĕ'sus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

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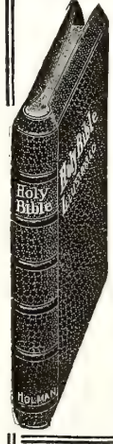

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233 CHAPTER 1.

1 Elimelech, driven by famine into Moab, dieth there. 6 Naomi returning home, Ruth accompanieth her.

NOW it came to pass in the days when the judges ruled, that

try of Mō'ab, he, and his wife, and his two sons.

2 And the name of the man *was* Ĕ-lĭm'ĕ-lech, and the name of his wife Nā-ō'mĭ, and the name of his two sons Măh'lon and Chĭl'ĭ-on,

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TATE.

Mr. Jerome Tinnen Tate was born on January 4, 1845, and died April 13, 1928, age 83 years, 3 months and 9 days. He leaves to mourn their loss two sons and daughters, thirteen grandchildren, one great-grandchild, a number of relatives and friends. Bro. Tate professed Christ as his Saviour in young manhood and joined Concord Christian Church forty or fifty years ago. He loved his Church and its services and was a regular attendant as long as health permitted. He had been in declining health for several months. He will be greatly missed in the community and Church.

Funeral service was conducted at Bush Arbor Primitive Church and interment made of his body in the local Cemetery. A large crowd was present as evidence of the high esteem in which he was held. May the Lord comfort and bless the bereaved.

L. L. WYRICK.

TUCK.

Sarah Elizabeth Tuck, daughter of Sarah and Major Nelson, was born in Granville County, N. C., May 4, 1859; age 69 years, 11 months and 26 days. December 9, 1877, she was married to Solomon Edwin Tuck, who died in 1910. Eight daughters and one son survive—Miss Mura Tuck, Mrs. Fanny Long, Mrs. Carrie Whitt, Mrs. Belle Murray, Mrs. Annie Wilkins, Mrs. Hallie Satterfield, Mr. Edward Pressley Tuck, Mrs. Gracie Atkins and Mrs. Davie Slaughter. There are forty-two living grandchildren and seven dead.

Sister Tuck professed faith in Christ and was received into Union Christian Church, Virgilina, Va., about forty years ago under the pastorate of Uncle Wellons. Religion to her was a life of rich inward joy, manifesting itself in the Church and in daily life.

In my absence, Rev. C. L. Morgan, of the M. E. Church, conducted the funeral in the new Christian Church, where the deceased had worshiped only once. The burial was in the family lot at the old Union Cemetery, witnessed by a large crowd of sorrowing loved ones and friends. Mother is missed from the home, but none doubt that she is translated to that better home.

C. E. NEWMAN.

STEVENS.

Many of the older members of New Hope Church and community remember with pleasure Sister Martha Stevens, who was buried in the cemetery at the above-named Church Monday, June 25th. Her body rests beside that of her husband, who preceded her to the spirit world many years since.

She was the wife of "Little Joe" Stevens, as he was familiarly known, and a dear good woman has gone out from us. Earth and the Church militant are poorer for her going. She had been a member of New Hope Church for more than fifty years. She leaves to mourn two manly sons, Wilkins, who resides in the State of Virginia, and Barrett, who lives in Alabama; two noble daughters, Mrs. Sebron Deloach and Mrs. Leslie Brooks; a number of grandchildren and other relatives and friends. In the midst of a large congregation of mourning friends we laid her to rest. Peace to her soul and blessings upon the bereaved.

G. D. HUNT.

Christianity is the religion of a special providence. It presents a Heavenly Father who watches over and cares for His children—who hears their heart-cries when they pray, and who, if it is wise to do so, interposes to answer them.

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THE SUN'S OBSERVATORY

THE PROBLEM OF THE DENOMINATIONAL COLLEGE.

By Thomas C. Amick, Ph. D.

(An Address delivered before the School-Masters' Club of Asheville, N. C.)

The topic assigned this speaker was put in the form of a question, "What is the Problem of the Denominational College?" Every institution established for the good of humanity has its problems, and the denominational colleges are no exception.

In the first place, we should understand just what we mean by the denominational college. In this paper we will assume that colleges are divided into two classes, namely, the State owned and controlled colleges and the privately endowed or denominational colleges. This line of distinction is not rigid, for there are a number of privately endowed colleges that are neither State colleges, nor are they denominational colleges. However, for the purpose of this discussion, these will be left under the head of denominational colleges.

The problem of the denominational college is, in a sense, the problem of every college in the land. It is the problem of equipping the young man and the young woman who attends college with the soundest, sanest educational equipment possible; to give to them that preparation that will enable them to render the greatest possible service in the world, both to God and to humanity. The problem of all colleges is to inspire in each student the highest and noblest ideals possible, and to enable the student to make life as resourceful as possible to the end that the material and spiritual forces of the race may be conserved and that the race may make progress and advancement to higher goals than those yet attained. The object of all colleges is to develop in the man or woman all the manhood or womanhood of which the person is capable, and then to inspire the student to go out and use this for the betterment of society and for the uplift of the world, and also to cultivate in the young person the capacity for enjoying everything that is noble and fine in nature, literature, science, or art, to the end that life for this person may be as full as possible of the noblest and best that this world has to give.

Now the problem of the denominational college is to do this work just a little better than the other institution can do the same work. The speaker maintains that unless the denominational college can do this work better than the State college can, then there is no excuse whatever for the existence of the denominational or privately endowed college, unless it is for the reason that the Church wishes to help the State to bear the burden of educating the citizenship of the State. The Church has the command, "Bear ye one anothers' burdens and so fulfil the law of Christ," and, unless the Church makes an additional contribution in education that the State cannot make in educating the young people of this generation, then the Church is simply helping to bear the burden of the State, and by so doing, the Church is simply performing a Christian service, which is her wont.

The writer, however, maintains that the denominational college can do the work of education better than the State can do it, and he is prepared to defend the following theses:

First, the State, as our government is organized, cannot teach religion. Neither can a State college, without usurping its authority, teach any thing along this line except the history of the different religions and religious organizations that have existed from time immemorial. The State college may teach the history of Judaism or Hinduism, but it may not teach Judaism or Hinduism as a religion; otherwise the Protestant, the Catholic, or the Christian, who pay their taxes just as the Jews and the Hindus pay theirs to support the government of the State, would have a right to protest, and to bring injunction to restrain the State institution from teaching religion.

The State has a perfect right to teach the principles of citizenship, to indoctrinate her future citizens in the fundamentals of character; but when it comes to teaching religion, the State must keep hands off. From the time when Jefferson and the fathers of this country who established the Constitution, laid down the principles of action for the United States, and separated forever Church and State to this good day, this principle has been held inviolable in this country.

Again, the faculty of State institutions are selected, not because of their strong personality and their ability as teachers and inspirers of young men and women; but they are selected because of their scholarly attainments, their reputation in the field of research, their ability in authorship in their respective lines and in the general fields of learning. It is seldom we find great teachers like Horace Mann, Mark Hopkins, and others of their kind in State institutions. In calling the roll of the great teachers of the ages from Jesus of Nazareth down to the present, we find the teachers who have inspired men and women to do and to dare and to die, to give their lives to unselfish service to the race, in the denominational colleges. These colleges and their teachers have given to men that inspiration that has led to sacrifice and progress along all lines that have moved the world upwards towards God. True we have found scholars in State institutions, they have written books and their names have become famous and renowned; but where have they inspired men and women to the noblest and most heroic lives? The teacher in the denominational college is generally too busy and has too much to do to do a great deal of this research and literary work that otherwise might make for his reputation and renown.

The State colleges generally have so large a number of students that their faculties do not have the opportunity to come into personal contact, personal relationship and personal touch with the individual student, that they might leave on the student the personal impress and stamp of their lives, as the personal impress and stamp of King Arthur was left on the Knights of the Round Table. This leaves the student to get his inspiration from the mass of other fellows like himself, or from the immature instructor, or from the common rabble with whom the student associates on the streets or in the fraternity house. As a rule these influences are neither uplifting nor are they such as tend to the development of the noblest that is in the young man. Your speaker has, in his experience as a student, attended State colleges only; and his experience warrants him in saying that, unless the religious character and convictions of the young man are thoroughly fixed before he attends a State college, unless he is firmly grounded on the Rock of Ages and his faith has been fixed by thorough training in the home and in the Church before he goes to college to the State institution, he is pretty sure to go on the rocks within the four years of his college career. And when he goes on the rocks and shoals during the age of college preparation for life, he is pretty apt to be a religious derelict upon the sea of life as long as he is here among men. On the other hand, your speaker, as a member of the faculty of denominational colleges, has seen the derelict and the skeptic and the unbeliever come to the denominational college and, after four years of association with a faculty of Christian men and women, and association with a Christian student body, go out of college with his faith firmly established, his eye fixed on a goal, a star not seen on land or sea, and his life become a blessing and a benediction as well as a guide and light and inspiration to all who come in contact with him.

The next thesis that the speaker maintains is that the denominational college can offer broader and fuller courses of study and instruction than the State college can possibly offer. The denominational college can certainly teach every course in language and literature, in science and mathematics, in engineering and mining, in law and in medicine, in art and appreciation, as well

(Continued on page 7.)

NOTES-PERSONALS

Some of the churches have not yet taken the mission offering, but we feel that all will do so, and make it unanimous throughout the Convention.

Rev. and Mrs. D. P. Barrett sailed last week for Porto Rico. Bro. Barrett visited many of our churches this spring and spoke to large congregations with great acceptance about our mission work, especially in Porto Rico.

Dr. S. L. Beougher, Wadley, Ala., writes: "You will find enclosed a check for the missionary offering from the Wadley Church, and I will take an offering at the Cragford Church on my next preaching day there, the first Sunday in August."

Dr. L. E. Smith, Norfolk, Rev. and Mrs J. W. Fix, Franklin, Va., Rev. R. C. Helfenstein, Dover, Del., and J. O. Atkinson, Elon College, are our Southern contingent of ministers attending the Summer Bible Conference, Union Theological Seminary, New York.

Rev. B. J. Earp, pastor of the Winchester Church stopped a while at THE SUN office on his way to the Eastern Virginia Sunday School and Christian Endeavor Convention. He was accompanied by his daughter. The convention met with the Church at Cypress Chapel in Nansemond County.

"The four great names of the Democratic party since the Civil War are Tilden, Cleveland, Wilson and Bryan. What was the attitude of Tammany toward these? Tammany was against every one of the four. Now Tammany calls upon the Democracy of Tilden, Cleveland, Wilson and Bryan to put a sachem of the "Hall" into the White House!"—*Christian Herald.*

Reports are that the Bethlehem College Summer School of Methods, Wadley, Ala., was the best in attendance and in interest of any yet held. Rev. W. B. Minton, D. D., our Foreign Mission Secretary, was taken ill and had to leave for his home in Dayton, Ohio, one day before the session was over. Dr Minton, we are glad to learn, is rapidly recovering.

"What folly it is to imagine that I may not expect God to be with me every moment! Look at the sunshine! Have you ever said, "Oh, how can I keep that sunlight, and be sure I shall have it while working"? Is not God, who made the sun to shine, also willing and able to let His light and presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Praise God, He can do it. Why then does He do it so seldom, and in such feeble measure? There is but one answer: you do not permit it."—*Andrew Murray.*

Dr. J. F. Burnett, Dayton, Ohio, in a personal letter to the Editor call attention to a matter that is of general concern to SUN readers, or should be. No man in our Church is more beloved and honored than Dr. Burnett, who writes: "We are going to be forced in this campaign to deal with Catholicism. I have been very reliably informed that the seven thousand Catholic women in Dayton, Ohio, are to be lined up for Smith, and that the work of organizing them has already begun. If it is solid Catholicism that we are to meet, we must have a solid Protestantism with which to meet it. The questions and results involved in the campaign are more than political, they are moral and involve the life of our civilization. Mr. Smith is the servant of Tammany, the enemy of prohibition, and the slave of an ism that would close our Protestant Churches and shut the doors of every public school in the land."

ROANOKE, ALA.

I have been here a month and am fairly straightened out in my new field, and am well pleased with my work. No pastor has a more congenial people to work with than I have. Our band here in Roanoke is small, but full of enthusiasm. We have far more regular Sunday School pupils than we have on our church roll. The Sunday School and Christian Endeavor are doing fine work. We have preaching services on the first and third Sundays, both morning and evening. We have received six members since we have been here and expect many more soon. Our revival will begin the third Sunday in August. Rev G. D. Hunt will do the preaching. We are expecting great things to come to pass.

I am serving Forest Home Church also. I filled my first appointment there July 8th, and was glad to note the wonderful progress they have made since I was pastor there three years ago. They have built more to the house and have painted it inside and out. The Sunday School has grown both in size and enthusiasm. Our revival will begin there on July 29th. We are praying for an ingathering of souls at this time.

The Summer School of Methods at Wadley was the best in our history, and more enthusiasm was manifested on the part of the young people than I have ever seen anywhere. Indications are that the brightest day the Christian Church has ever seen in this section, is in the near future.

May God richly bless His cause.

G. H. VEAZEY.

LANETT, ALA.

It was my joy and delight to be with Pastor Rev. J. D. Dollar and his fine people of Lanett, Alabama, for a two weeks revival, the second and third weeks in June. We enjoyed many kindnesses shown us by the pastor and his people. It was a great meeting. A number of decisions for Christ were made, and over a score united with the church. It was a real treat to mingle with old friends of former days. The Christian Church at Lanett faces a wonderful opportunity. We are so thankful for the fine spirit of cooperation on the part of the sister denominations. To Him who said, "Ask, and it shall be given you," we attribute all the praise. B. J. EARP.

ATTENTION.

All money on subscriptions, new or renewals, to THE CHRISTIAN SUN from this date should be sent to C. D. Johnston, circulation manager, Elon College, N. C.; also all items about change of address, dates or labels. All matters for publication in THE SUN should be sent, as heretofore, to THE CHRISTIAN SUN, Elon College, N. C. Bro. Johnston became circulation manager July 1st.

J. O. ATKINSON, *Editor.*

NOTICE.

On account of loss of health, we are operating a magazine subscription agency. Youth's Companion, eight months, $1.00; American, with the Woman's Home Companion, $3.00 a year. We handle them all. Write for catalogue.

Prospect, Va. J. EDWIN HARRIS.

A STATEMENT.

The Southern Christian Convention, which met in Richmond, in May, elected the writer as circulation manager of THE CHRISTIAN SUN, to take charge July 1st. It is a position we accept with a realization of the work and responsibilities that the work carries with it. No easy job; but a job which will take lots of time and work. It is a known fact that THE CHRISTIAN SUN is not a paying proposition, so far as money is concerned; however, we cannot afford to stop publishing THE SUN because it is not a paying proposition financially. Our Church cannot afford to do without it. It is our Church organ for the entire Southern Convention. Through its columns we keep in touch with our colleges, missions, the Christian Orphanage, and all departments of the Church. In what other way can we keep in weekly touch with these, our institutions, if not through THE CHRISTIAN SUN?

Now, what must we do? We must put it on a better financial basis. What does it cost to publish THE CHRISTIAN SUN? It costs $138.50 per week for 3,000 copies; $2.20 per hundred extra. This is for publishing THE SUN alone. Dr. Atkinson gets no salary for being its editor; Dr. Harper, Rev. Stanley Harrell, Dr. Staley, and Rev. S. M. Lynam, who are associate editors with Dr. Atkinson, get no salary. Your circulation manager, who has charge of keeping up the subscription list and getting new subscribers, collecting the subscriptions to pay the expenses of publishing THE SUN, gets no salary for his work. It is a work of love on the part of us all for the benefit of our denomination. I give THE SUN readers this information so they will know and understand that no one is getting a salary out of the income from the subscriptions paid in; but it all goes to the publisher to pay that weekly expense of $138.50 for printing THE SUN. We always like to take the folks in our confidence, so they will understand where the money goes. Can THE SUN be put on a paying basis? It can. How? By every member of the Christian Church doing his or her duty. See to it that every home in your Church takes THE SUN. Four thousand five hundred subscribers will put THE SUN on a paying basis and pay all the expenses of printing, postage, stationery, etc.

We are accepting this work and will handle it in connection with the Christian Orphanage work for the next two years. We will do our best to see if we can make THE SUN a self-supporting institution for our Church. To help do this work we want to ask the support of all our pastors, all our Sunday School superintendents, teachers and officers, and every individual Church member. If we can have the hearty support of the above-named persons we feel we will succeed. If one fails us we will lose that much and the work will be the harder. We will keep you informed from week to week as to how we succeed.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

NOTICE.

The Virginia Valley Central Christian Conference will meet with the Mt. Olivet (R) Christian Church, Rockingham County, Va., on Wednesday, August 15, 1928, at 10:00 A. M. Those having suggestions as to program will please write the secretary, Rev. A. W. Andes, Harrisonburg, Va., or the undersigned.

If you come by rail and want to be met at Harrisonburg or Elkton, write the pastor, Rev. W. B. Fuller, Linville, Va.

"Mercy unto you, and peace and love be multiplied."—Jude 1: 2. B. J. EARP,
President.

THE CHRISTIAN SUN'S PULPIT

OUR UNLIMITED TOMORROWS.

By Rev. W. Knighton Bloom, D. D.,
Washington, D. C.

(Sermon delivered at Elon Chautauqua, Sunday, June 24, 1928.)

Psalm 90: 4.—"*For a thousand years in Thy sight are but as yesterday.*"

Phillipians 3: 13.—"*Reaching forth unto those things which are before.*"

Most of the things we put off until tomorrow should have been done yesterday. The present calls for a response to every great and commanding task that is set before us. We may ride on a raft if we so choose, or we may travel on a world ship. It is our privilege to use a buckboard and a mule, or a swiftly running automobile. We may drift along if we are so minded, or take directions and strength from the Eternal each day, and pray each night for more and bigger tasks.

Ours should be an experience of enlargement and deepening. There must be a daring to face the deepest and the highest. With thinking cleared up, minds opened and souls enlarged, religion will mean for us far horizons.

The yesterdays of life have their meaning, but we should learn their life lessons in the spirit of the one who wrote: "Finish every day and be done with it; you have done what you could; some successes; some blunders; some absurdities have crept in. Forget them as soon as you can. Tomorrow is a new day."

Our unlimited tomorrows call for the facing of trying and difficult things with determination. Then defeats will become instalments of victory. New days to live and enjoy will be ours. For we live in what we do. Said Bramwell Booth to Cecil Rhodes: "Are you a happy man?" "He gripped the arm of my seat," says Bramwell Booth, "and gave me a look not easily forgotten, and said, 'Happy, I happy? Good God ,no! You and your father are right; you have the best of me after all. I am trying to make new countries; you are making new men.'"

Our unlimited tomorrows will mean new knowledge to gain; new lights on the way; new deeds to be dared; new ways of doing old tasks; new friendships to make; new folks to help; new ends to live for. Ours will be the yearning within which cries out, "My work, this is my work in the world." There will be the facing of evil in word, thought and deed; reconstruction of life on the basis of an honest facing of the facts. Religion will become the fine art of living, and we shall be found working toward the great end for which the human being is created.

Our unlimited tomorrows challenge youth. The youthful president of a growing university in a frontier State thinks of his own young people and then writes, "They are not of the sunset and the recorded yesterdays; they are of the sunrise and the unlimited tomorrows." Then Mary Carolyn Davies faces youth and says:

"You who are young, it is you, it is you
Who must make the dreams of the world come true.
You who are young have a world to build,
The future shall be what you have willed.
Heed what you build with hand and tongue,
You who are young, you who are young."

Consider some forward-looking questions. On the part of youth is there a zealous search, a hunger and thirst after truth? Can youth contribute something constructive to the problems which perplex the world today? Is youth knocking at doors? Is youth putting life's questions into the question box? Is youth seeking in order to find? Can youth meet the challenge of Edward Shilleto: "Internationally we are not yet civilized, much less Christianized. If one may judge by the youth one meets, Yes! Is there the other kind of youth? Yes! But the finer type is in the lead. For the threefold field of intellectual achievement, spiritual power and human helpfulness is challenging the youth of today."

Moreover, enquiring, not pagan, youth is asking such questions as these: Shall religion be abolished? Yes, what is often called by the name of religion. What definitely fundamental thing can we believe? What will be the religion of the future? Is Professor Coe right when he says, "All true education is religious education?" Is it true that whatever is essentially religious is reasonable? Is God an expert bookkeeper or a Father? Is Jesus just a part in a theological system or is He the representative of the Eternal Goodness? Does Jesus show what God is like?

Such questions indicate what our young people are facing today. And when they think they have reached the end of their questioning, something else bumps over the horizon. As we face with the youth of today our unlimited tomorrows, shall we not ask ourselves the question, "Shall our young people be given the privilege of expressing themselves in thinking and doing, free from any superimposed ideas and methods of their elders? In other words shall we supervise them or trust them? How beautiful if we can live and learn and serve together Arthur B. Rhinow, writing about "The Bridge," says:

"Youth—Let me go. I live but once.
Age—Then *live*
Youth—Just so! This is the life!
Age—It is death!
Youth—Ha! The life! Here's to the life!
Age—Can't you understand?
Youth—I cannot understand *you*.
Age—Learn by the experience of others. Read history.
Youth—Every generation did what I do.
Age—And suffered. Can't you understand.
Youth—There is different blood in our reasoning.
Age—Shall I use force?
Youth—You don't know how strong I am.
Age—The gulf *is* wide.
Youth—And no bridge.—What makes your eyes look so hungry, and why do your hands press upon your heart?
Age—I love you.
Youth—You what?
Age—I am happy in making you happy; I suffer when you sin.
Youth—You sacrifice for me?
Age—I give my life to give you life.
Youth—But why?
Age—I love you; you are mine.
Youth—I see—the bridge. Give me your hand. God help me to understand."

"And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame.
But each for the joy of the working,
And each in his separate star,
Shall draw the thing as he sees it,
For the God of the things as they are."

THE TIGER KNOCKS.

Governor Smith's statement to the Houston convention confirms Tammany's tribute, "He is his own platform." He is neither compromised by the enforcement declaration of his party nor does he compromise it. These are two and they are opposites. It is the irrepressible conflict.

The New York *Herald-Tribune* remarks editorially: "His representative sat upon the platform committee at Houston. He approved its terms. Neither drys nor wets will find it easy to forget that when the party might have been committed to a definite policy of either Prohibition or reform, the Governor not only held his peace, but acquiesced in evasive compromise, the happy warrior fights under damning handicaps."

But nevertheless Governor Smith represents himself here as elsewhere. The Houston plank speaks for the real Democracy, though it stops short of the complete declaration of Dan Moody of Texas—Dan Moody, who bids fair to inherit Bryan's mantle of prophetic leadership. (Watch Dan Moody.)

Governor Smith's statement contains one particularly significant sentence. He says: "Common honesty compels us to admit that corruption of law-enforcement officials, bootlegging, and lawlessness are now prevalent throughout the country." Governor Smith ought to know! But more to the point let Governor Smith answer as to how his personal practice and public acts have encouraged the observance of the Eighteenth Amendment and promoted its enforcement. In November, 1927, in a widely published article, not yet denied by Governor Smith—a generally complimentary article—Oswald Garrison Villard says: "I am reliably informed that he drinks every day and the number of his highballs and cocktails is variously estimated at from four to eight. . . . He is wet and he lives up to it."

Officially Governor Smith has never been a "pussyfooter." As a member of the legislature he fought every measure to restrict the saloon, though he now refers to "the old evils that grew from the saloon," and affirms that it ought "always to be a defunct institution." He fought the ratification of the Eighteenth Amendment. He fought for the Mullan-Gage repealer, and when a legislature passed it, he signed it. Alfred E. Smith, more than all other influences combined, is responsible for the withdrawing of the State of New York from the support of the Constitution of the United States. It is indeed the irrepressible conflict—the conflict between the happy Sachem of Tammany Hall and the Democracy of Jackson and Calhoun. It is the "Tiger" that knocks at the door of the White House!

But let us return to Governor Smith's statement. In view of all circumstances, his declaration that he stands upon the Houston law-enforcement plank reminds us of the old Field and Weber dialogue in which one of the famous slap-stick partnership jammed his thumb into the eye of the other and roared, "Oh, how I luf you!" Any hope of the Houston candidate for dry support in November would be as presumptuous as the prayer of the man who killed his parents and then invoked the mercy of the court because he was an orphan!

The labored effort of United Staes Senator Glass to prove that the election of Governor Smith could not affect Prohibition; that a wet President would not make any difference, causes one to query, "Do men gather figs of thistles?" To get what we want do we vote for what we don't want? Do the wets think it makes a difference? Will they support Mr. Smith to promote a dry America or even a *status quo?* Senator Glass, splendid gentleman that he is, has nevertheless cast himself

(Continued on page 11.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NOSING AROUND IN NEW YORK.

(Editorial Correspondence.)

THE SUN'S editor came up to New York on Monday, July 9th, to attend the Pastor's Bible Conference at Union Theological Seminary. Just going to school again for a season. Well, he needs it. It was a wise philosopher who said that when one quits studying and learning, one quits teaching and preaching. We teach and preach only as, and when, we learn. By this theory, the reason why some teachers can't teach us anything, and some preachers can't preach to us anything, is because they have themselves quit learning, quit studying. Hence the Bible schools for preachers—especially the summer Bible school.

There are about 350 preachers here from all communions and from all parts of the country from Maine to Mexico. The program is excellent and the lectures on the Bible, and topics growing out of the Bible, are great.

New York is great. Besides taking courses in Bible study, the SUN'S editor has been nosing around the city some. There are too many people here. He can't understand why some of them don't move. Go elsewhere to live. But they don't. They keep coming in troups of thousands. Why they have to travel here three deep—on rail roads in three "layers." There were so many always going somewhere that rail roads along the streets couldn't begin to move them. Then they built the elevated—rail roads along over the tops of the houses. Then that not sufficing, they dug down under the houses, streets and rivers, and made railroad stations and hundreds of miles of railways away down under the ground. And so they travel three deep—on the earth, above the earth, and beneath its surface. And then there is not room enough for travel, and half the time every train is packed and seats are at a premium. But this is a city of six million now, and still growing. They are here from and of every nationality beneath the sun. I was in an "International Dormitory" this morning. People from over fifty nationalities sleep and eat there.

When one thinks of New York, one must think in terms of big numbers. For instance, New York has more Negroes than any other city in the world. It has more Jews (more than two million) than any other city in the world. Someone has said it has more Italians than Rome, more Greeks than Athens, more Germans than Berlin, and more Russians than Moscow. Well they are all here.

Columbia University is just across the street from where I write, and it now has over 14,000 pupils in its summer school. When folks come to New York they seem to come in thousands. I was down town tonight, and incidentally I dropped into a restaurant for dinner. It seemed small enough when I entered, but I discovered that everybody else had also come there for dinner, or were trying to do so. While the waiter was bringing me soup and eggs, I glanced at the back of the menu card. This is what I found printed there. "We feed 42,000 patrons and 300 employees each week, and this is what we buy to feed them on: 3,400 lbs. of poultry; 8,600 lbs. of beef; 9,500 lbs. of potatoes; 1,700 lbs. of butter; 4,000 lbs. of mushrooms; 8,900 lbs. of flour; 5,000 bags of tea; 4,500 lbs of sugar; 7,000 lbs. of pork; 28,000 lbs. of oysters; 13,500 lbs. of clams, 28,800 eggs; 222,000 rolls," etc., etc. Just one of thousands of restaurants here taxed to capacity to feed the people who come, and absorbing produce from every State in the Union, not to say from every country on the globe.

Passing around two days ago, I noticed a large, but unfinished, church building. Workmen and machinery were about the place, doors were open and I walked in. Once inside I enquired of the little lady at a desk the name of the church. "St. John the Divine." Some church! Chartered by the State of New York in 1873. The corner stone was laid in 1892. It has been more than forty years in building, and it will possibly be twenty-five or thirty years yet before it is completed. The estimated cost is something over twelve million dollars, about half of that sum having been spent on the completed portions. When completed it will be the third largest and most expensive house of worship in the world. In fact it is a church containing many churches, chapels, audience rooms, all under one roof. There are the "Seven Chapels of Tongues" grouped about but separate from the main auditorium, into which can be gathered 10,000 people, with standing space for many thousands more.

New York is talking Al Smith and rejoicing over the prospect of bringing in more and more liquor. As a morning paper said editorially today, "Our Governor says the saloon is defunct, but we all know he did all he could to keep it from becoming defunct, and will do all he can to revive it and make us wet again." He chose as the manager of his campaign a Catholic of course, and a militant wet, a member and director of "The Association Against the Enforcement of Prohibition." John J. Raskob is his name, and in his speech of acceptance last night, he said this campaign must be anti-prohibition, a militant wet campaign. He is a Tammany Man of course, and four years ago was a Republican and voted for Coolidge; but had now come to the Democratic party because it was wet and would wage a campaign for the wets. He is the man—a Republican most of his life, who has been chosen by Governor Smith and Tammany Hall to whip us Democrats of the South into line and make us vote "straight" for a man who is politically and personally very wet. One New York paper says editorially today that of course the "Solid South" will go for Smith, even if he is whiskey soaked himself and a militant wet, because it has not voted otherwise since the War.

Well, may be so. The Ides of November will tell. But my! how the dry forces and the honest, sane sober citizens of New York are fighting Al Smith and will do all they can to keep him out of the White House, for they hate to see our nation made as wet and as corrupt as Smith has made New York. J. O. A.

NOT A POLITICAL, BUT A MORAL ISSUE.

Tammany Hall of New York, the most notorious and corrupt political organization in American history, by forcing Governor Al Smith upon the country as a presidential candidate has forced a moral issue upon the voters in the next presidential election. Tammany Hall has always been the militant friend and advocate of liquor and the saloon. And Governor Smith is at present Tammany's favorite son, as he has been from boyhood its ready and willing advocate. Four times has Tammany, through political trickery and corruption that stinks to heaven, made him governor of his State, though in no election has he been able to carry more than four counties out of the sixty-two counties of his State.

As he has been a bane and a menace to his State, so now he is a menace to the nation. As a member of the New York Legislature, he voted ten times against allowing the people to even vote on any sort of a restriction on the sale of liquor; four times against stopping gambling and prostitution in connection with saloons; three times against repealing the law keeping the saloons open on Sunday; four times in favor of removing restrictions which would keep open saloons from churches and schools, and three times in favor of laws sponsored by organized gambling.

Here then is the issue: Shall we vote for a man who besides being addicted to excessive himself, stands for all that the temperance and dry forces of our country have opposed and fought against for the past twenty years?

And then, that the country may understand thoroughly his position, he disregards all party lines, chooses a Republican to manage his campaign, and too, a Republican with this record: He is a member of the Republican Union League of Philadelphia; a member of The Association Against Prohibition; gave $1,000,000 last year to promote Catholicism in the United States, went to Rome and was rewarded personally by the Pope for his generosity, was knighted by the Pope and is a member of the Knights of Columbus and other secret orders of the Catholic Church.

It is a pity and a shame to bring Church into this sorry affair, for we desire tolerance and despise bigotry. But the moral issue has been forced upon us by soulless propaganda, and the corrupt practices of Tammany Hall, and people who desire decency, sobriety and order in government seem to have no other alternative than to cast their ballots against Tammany's son and candidate.

CONGREGATIONAL SINGING.

This article was suggested by the singing at the Sunday School and Christian Endeavor Convention of the Eastern North Carolina Christian Conference. Brother George McCullers lead the singing. There was an enthusiasm, a fervor, and a spiritual power in the music that this writer has not heard the like of since he last attended that convention. This scribe is not a singer nor a musician; but he believes that he knows good singing when he hears it. Why is it that some church music gets hold of the soul with an uplifting effect and other music does not?

Some suggestions are going to be advanced even in the face of the ignorance which has already been confessed; hoping that these suggestions will

provoke someone who does know to tell us. One thing that was noticeable in the meeting referred to, almost everyone present was singing. But the fact that everyone is singing does not always generate spiritual enthusiasm. One wonders if the spirit of singing is profoundly influenced by the attitude and demeanor of the leader. In recent years many of the leaders of congregational singing, especially in evangelistic meetings, seem to have adopted the methods of those who lead the "community sings" and the "soldier sings" during the war. There was a special purpose to be served by war-time singing. It was intended to drive away gloomy thoughts, cure the blues, and lighten and cheer drooping spirits. To do this is worth while anytime and anywhere. But it by no means of necessity follows, that if you drive away gloomy thoughts that their places will be taken by religious thoughts. When you have cured the blues, you have not always generated spiritual enthusiasms. Persiflage, banter, real wit, and near wit may help to cheer drooping spirits; but it has never been our observation that they were especially conducive to spiritual aspirations. It seems to us, that those who would lead the congregation in singing have not done all that might be expected of them when they have beguiled the majority of those present to sing. It is their task to help create the atmosphere of worship through song.

And furthermore, to one who admits he does not know what he is talking about, it seems that congregational singing has suffered tremendously because so many leaders either do not know how to observe the time in which hymns are written; or they think it permissable to change the time to suit their own fancy. Not long ago a radio entertainer told of a musician who knew only one tune. He was asked to play for a funeral. He did something to the time of his tune, and it sounded like a funeral march. When asked to play at a dance, he again changed the time of his tune, and to one who does not know much about dance music, it sounded as if it might do very well to dance by. Again when asked to play for church, he did something else to the time, and honestly it sounded more churchy than half the hymns one hears in church. But sometimes one hears queer things done to the time of hymns, and the result is not conducive to worship or suited to dance by. In fact one would hate to be carried to the grave accompanied by such music. Somebody who knows what is the matter with some of our congregational singing ought to tell us. And somebody who can, ought to do something about it.

THE CRADLE AND THE KINGDOM.

III.

The home and the Sunday School ought to pray at the same altar, sing with the same voice, set an example in the same light, trust each other, and set all the social forces to the same standard. Old trees may be improved by pruning, fertilization, and cultivation; but only young scions can make a good orchard; so regeneration, reformation, cultivation, may start and direct new life-forces in men, but only the whole life of the child-man in the Kingdom produces the best results. Part of the incarnation lesson is the divine life operating in man from the manger in Bethlehem to the ascension from Olivet. That is the complete life. Moses, Samuel, and Timothy are examples of less perfect types.

The duty of the Kingdom to the cradle is, therefore, the highest of all duty of all. The Church wastes its force in preaching to unbelieving men instead of training believing children in the way of the Lord. Church members often go to church and neglect Sunday School. The State limits the school age to twenty-one, closing the opportunity at that age. This proves that the State believes that childhood is the time for education to begin, and then work or higher education afterwards. The armies of the world are made up of young men. Parental obligation is the most responsible obligation in the world, and parents often lead their children astray by example. Children are by nature *religious* and *skepticism* is learned later in life. Hannah's thought of her child and her devotion to her vows respecting him set before us the finest view of what motherhood can do for the child. Samuel was an answer to prayer. Hannah promised him to God, and her life was loyal to that sacred vow. She sacrificed her own pleasure of his presence in the home to religious opportunity and loyalty to God and His cause. Noble manhood rewarded her faith, her promise and her devotion. His name filled the land, and his life filled the world. None of his words fell to the ground. He had audience with God. He anointed the first king of Israel. He filled his mother's heart with joy and her name with honor. The world might be full of Samuels if mothers surrendered themselves to God, surrounded the cradles with prayers, and made and kept religious vows.

Mrs. Savage and her only little son went to Lynchburg, Virginia, to spend two weeks with her parents. It was July 17th. Fifteen minutes after their arrival, the child's grandfather went to the well to draw a bucket of water and the child went with him. An hour later the child's lifeless body was found in the well. The child tried to push back the cover of the well, as he had seen grandfather do it, and had fallen to his death. Children try to do what they see their parents do, and no one can compute the force of parental example. If the homes were all they might be, it would mean a new generation, a new Church, and a new State.

A QUESTION AND A SUGGESTION.

Did you ever note the deep spiritual tone and the passionate evangelical zeal of those who believe in and expect the immediate Second Coming of Christ? I have heard it said that the Christians who expect Christ to come again soon to this earth are about the only Christians who are putting forth determined and enthusiastic efforts to save the lost. This writer does not agree with that statement, but it has been my observation that where the Second Coming is preached and believed in, there is a deepening of the spiritual life of the believer and a manifestation of a finer spirit of evangelistic interest.

It is not our purpose in writing this article to start a theological discussion. If it be true, as it seems to appear, that the belief in the immediate Second Coming has a most wholesome and energizing effect upon the believer, it should put us to thinking. And thinking should stir us to action. In a recent conversation with a good Christian woman, the question we are here discussing was brought sharply into focus. This good woman stated her conviction that we are nearing the time of the fulfillment of the prophecy, and that Christ is to come again soon. She went on to say that she had entertained hopes that she would live to see His coming. But advancing years and failing strength caused her to think that perhaps she would fall to sleep before He comes. But, said she, that will not make any special difference, if I do all the good I can while I am living, and am ready when the end comes, I will be with the Master.

I recalled how exactly her belief coincided with the thinking of Paul, as the course of his belief is clearly revealed in his letters. As her convictions were unfolded in her conversation, it seemed to me that they were identical with the beliefs of the great rank and file of Christians, save in just the one particular as to the time of Christ's coming being very near at hand. And she herself stated that in her own case it made no difference whether she lived to see the Great Day that she had so eagerly looked forward to or not. In the statement of her beliefs, she had stated my own, with the single exception that she was convinced that the time is near at hand, while I am not so sure that we are nearing the end of the age.

It was not her beliefs that interested me, but the fact that her beliefs had produced in her a vital faith, a piety that is unquestioned, and because of her beliefs she is daily enjoying a blessed Christian experience. She is, to use the old Scotch expression, "Far been with Christ." She has a much richer Christian experience than the average Christian. It is my firm conviction that she has had a richer life because of her belief, which I do not share.

Has her Christian experience been more vital because of her belief and thought about the Second Coming, or has it been more vital because her belief in the Second Coming has caused her to think more about the Christ? If she had thought as deeply and as constantly about what Jesus did and taught while engaged in his earthly ministry, would the results in her spiritual life have been as great? If she had dwelt as constantly upon the blessings which the gospel of Jesus is daily bringing into the lives of believers, and labored as diligently to bring others to share in those blessings, would she have accomplished as much for the Master, as she has by urging others to prepare for the Second Coming which she believes to be at hand? The question we are endeavoring to raise is, Should the emphasis be upon the Second Coming or upon the Christ. Whence come the results that are achieved?

Is any doctrine vital and potent to save as it is related to the Christ? Does the preaching of any doctrine ever accomplish definite spiritual results save as it exalts the Christ? It may be that there is a principle involved here that applies to every phase of Christian service. It is our conviction that the belief and the preaching of any doctrine brings spiritual development and power only as it presents the Christ directly to the human mind and heart.

THE MISSION OFFERING.

Quite a few of the Churches, we are persuaded, have taken the mission offering, but have not yet sent it in. It is to be hoped that the treasurers will forward the money, as it is so much needed. Then there are quite a few Churches that were delayed in taking the offering. These should take the offering as early as possible, so that we may make it unanimous and our report will show every Church in the Convention co-operating.

The Barretts are returning to Porto Rico, sailing from New York this week. This does not mean that we have on hand sufficient funds to pay their salary for the coming months, but it does mean that there are loyal souls, true and faithful pastors, who have rallied to the cause and are trying to interest the people in missions and thus make the return of the Barretts a reality. We are going very much on faith, believing that our people will respond and will not go back on a work which is vital to our Church life and growth. The most unselfish gift we ever make in this life, and the most Christ-like, is what we give to missions. We do this for Jesus' sake, who commanded it, and we expect no praise or reward for every other gift that we make in this life, except the gift to missions. In this act we are helping a people that we will never know and never meet this side the gates of glory, but we are doing the divine thing as commanded by our Lord. No Church is ever poorer, but always richer, both in the things that pertain to this world and the world to come, that gives to missions.

CONTRIBUTIONS

SUFFOLK LETTER.

To-morrow has lost many opportunities, defeated many good intentions, broken the chain of human confidence, and left many debts unpaid. Solomon's statement, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth," is one of his wisest sayings. Luke's account of the rich man may emphasize the same truth. His ground "brought forth plentifully"; then he said to his soul "thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God said unto him, "Thou fool, this night thy soul shall be required of thee." James covers the same ground when he says, "Ye know not what shall be on the morrow." "Now is the accepted time." "Today is the day of salvation."

There is a future for rewards or punishments, but today is the time for decision and action. Individual life is spent in a narrow sphere, works in a brief time, lives in a little world, and can not see beyond the present hour. Any extension of the individual into a larger space is through faith and others. All that we can plan for tomorrow is by faith; all that we can mean to the world is through others. No man lives to himself, and no man dies to himself, but in the esteem and life of others. The President is great because the nation is great, and he is known and respected by millions. Jesus grows greater every passing year, because the millions that trust and worship Him are increasing in numbers anr service every year and every century.

The kind word spoken today, the little deed of kindness you plan to do should be done today; the little bill you owe should be paid while it is on your mind. Go to see that sick friend before he dies. Make that apology, for the sharp word spoken, now. "Procrastination is the thief of time." Putting off too often means leaving off. That is especially true of moral and spiritual decisions. The Holy Spirit moves upon the heart of the individual, and the individual has convictions that mean leaving off evils or taking up new service, and such convictions win when they are promptly obeyed. If a Christian is moved to speak to a sinner in the interest of his soul, and obeys that feeling promptly, he will win that sinner to Christ; if he neglects it, it may never return. Experience admits the truth of this statement and then puts off doing the deed or speaking the word until it is too late. This is not only true in spiritual life, but in social relations, and in business as well. When such conviction enters the mind, it is an opportunity to save a soul or make a fortune. Today is the most important day of your life. The past is gone, the future is to come; you cannot go back and you may not go into the tomorrow. I'll see you tomorrow; I'll attend to it tomorrow; I will not decide tonight; I'll think about it. These are common expressions used to defer action when conviction demands decision and action now!

W. W. Staley.

ELON LETTER.

I have been thinking considerably of late of two Elon men.

Those who were present at the Alumni Banquet at the recent commencement will recall the dramatic appearance in the banquet hall of "Hardrock" Simpson, who had just completed the Trans-Continental Race conducted by Pyle and "Red" Grange.

Very naturally "Hardrock," as he is familiarly known in the college world as well as in the athletic world, was called upon for a few remarks. He had, as I have said, finished the race, but he was thirty-second in the group. He was, however, proud of the fact that in the face of great difficulty he had been able to come through to a successful conclusion. He declared that the philosophy which had sustained him in the race had been the sentiment of a poster in my office which, as a freshman, he had seen as he came in to register. This motto reads: "For when the one great Scorer comes to write against your name, He writes not that you won or lost, but how you played the game." I have no doubt that a great many Elon students have this same attitude toward life and its problems which "Hardrock" has. The quality of our effort is the value to which ultimately the highest satisfaction attaches.

I have recently met again after a lapse of years, another Elon man who shall be nameless in this connection, but his achievement is a masterpiece and an inspiration. He is not a brilliant student intellectually, but a hard worker. He had the fortune to be born in straitened circumstances and to be left an orphan. It was necessary, therefore, for him to work his way through high school and then through college. He then went to a university where he took his Master of Arts degree and later the B. D. degree. He is now about to take his LL. B. in one of the great graduate law schools of America.

I had the pleasure to visit in his room in the university in which he is now studying and where he takes only about a half course each year in order to have time to support himself. I did not ask him for the philosophy of life that had sustained him, but I used my eyes while I was in his room, and just in front of his desk upon which for the past six years he has wrought out the requirements of his legal degree, I discovered the following motto, entitled "Trudge Along":

"When trials are greatest
And all goes wrong,
Just buckle your armor
And trudge along.
The way that is very
Dark and cold
May lead to shelter
Within the fold.
These trials were meant
To make you strong;
So buckle your armor
And trudge along."

These two splendid Elon men, the one centering his attention on the quality of his effort and the other with dogged determination pressing on toward the accomplishment of his purpose, are to me an inspiration and a delight.

W. A. Harper.

SUPPLY AND DEMAND.

How many times can a worker buy a basketful of provisions with his weekly wages? This is the real wage.

Can you, behind all the elaborate tables of statistics comparing wages in various European capitals and the U. S. A. see the weary housewife with a shawl over her head, trudging home from market, basket on arm? According to these statistics, the Austrian housewife could buy five basketfuls, the Dutch eight, the English ten, and the American eighteen.

It is one of the hopes of the Young Women's Christian Association to help the industrial girl to a position in which she will earn more under more sanitary conditions, and to educate the housewife (in those countries where her ignorance makes her a prey of shopkeepers) so that she may increase the number of basketfuls. In China, if a sign gives the price of rice, the housewife's inability to read makes it possible for the shopkeeper to give her only half as much for her money. And in no country in the world does she have so little on which to buy for her family. Nor in few countries so large a family.

The Chefoo Y. W. C. A. (to give an illustration of what is being done in that vast country) is making an experiment in the matter of self-governing clubs for industrial girls. Over a hundred girls have been interested in industrial clubs, the leadership for which has been obtained from the working women themselves. Knowing their jobs, their advantages and disadvantages, and where and how they could be more efficient and earn more, they are pioneers on the road to a promised land for the workers who will come after them. Many of these leaders gained their first impetus through the night education classes conducted by the Y. W. C. A.

In Germany, 3,500 domestic workers are members of the Y. W. C. A. Here are two examples of what has been done: A contract which must be signed by employer and employee before work is taken up by the latter, and in some cities a fund for old age has been started.

In Germany, the association organizes classes in sewing, in serving meals and similar matters. The organization of special courses in domestic science at metropolitan schools has proved particularly useful. Once a week classes are held in washing, ironing, baking, cooking, mending, sewing and patching. The keeping of accounts is also taught, and professional information is given in such matters as insurance against ill health and accidents, employment agencies, suitable clothing, etc.

In addition to taking measures to fit the girls of India for wage-earning positions and to make conditions better for them, the association, in cooperation with missionary societies, is training girls for social service. The students do various kinds of practical work among the poor in Bombay, and in particular to help to run a play-center and work-class in a large mill area.

Did you, who are an American, know that the Student Council of the Y. W. C. A. has supported a group of students in industry in one or more cities over the country each summer, in one or more cities, for the past seven years? Each girl who joins the group, having met definite requirements, finds her own job and her own living-place and lives on her wages for six weeks. A leader is in charge of the group. The workers meet several times a week for discussion of experiences and problems and to listen to speakers from different phases of industry.

Every one in the world is interested in the number of times the housewife can buy a basketful of provisions with the week's wages. Every woman who becomes better trained for her work and allies herself with some other woman to make working conditions better, helps to increase the number of times the basket may be filled.

Frances L. Garside.

HOPEWELL, VA.

"It is a good thing to give thanks unto the Lord, and to sing praise unto Thy name, O Most High."—Psalm 92: 1-4

These words of the Psalmist are the anthems of praise which spring from our hearts for His loving kindness to us is very great. Our new church building is a monument to His great goodness toward us and the increased opportunities

THE PROBLEM OF THE DENOMINATIONAL COLLEGE.

(Continued from page 1.)

as any and every subject that you may name that the State college can teach; and then the denominational college can enter the fields of theology and explore its broad vistas and labyrinths; it can enter the domain of the soul as the soul sits in contemplation of and with its God; it can enter the fields of the life eternal, and there, from some Mount Pisgah of the Universe, it can explore the workings of God in sun and moon and star, and it can cause the student to walk with the everlasting spirits who forever do the Master's will and make the eternal and everlasting city their home. In the denominational college the problem of everlasting life and of eternity may be studied with none to molest or to make afraid; and here the student may become acquainted with that "city which hath foundations whose builder and maker is God." Here he becomes acquainted with a love that is eternal and that passeth within the veil; he gathers beatific visions that inspire and lead him to live the life of the spirit and to live above the things of time and chance and change. And so we maintain the thesis that the denominational college has the whole field of truth and of revelation for its own, its courses may cover time and eternity, they may treat of man and of his progress, of God and of His doings among men and in the earth; these courses are not bounded by time or chance or change, for they are universal in their nature. The other college has a field by no means as broad as this.

Then the denominational college must, in choosing its faculty, select men who are scholars, it is true, but it must also lay great stress on a faculty of men and women of great personal magnetism, men and women of faith and hope; men and women whose hearts and spirits throb in unison with the heart and spirit of God. The faculty of the denominational college must consist of men and women who are connected up with the great dynamo of everlasting and eternal truth, who drink from fountains of living water, who are teachers as well as scholars, and who will wield an influence that will attract and affect the lives of young men and young women for time and also for eternity. The State college may get such men and women in its faculty; the denominational college *must* have them. It is a problem in mathematical probability as to whether or not the State college gets such men and women. The denominational college can have no other kind. The faculties of the denominational colleges must be men and women of strong religious convictions, men and women who, like Luther, will take their stand for the right and for religion, the universal principle in man, and having taken this stand, they must stand there eternally.

Again, the denominational college must limit its student body to such numbers as can reasonably be taught by the direct members of the faculty. The standardizing agencies, and these have generally been initiated and organized by the denominational colleges, have said what endowment a denominational college must have for every fifty to one hundred students beyond a certain number. This provision has been made in order to prevent the college from taking more students than can come into direct contact with the heads of departments, and, as a result, the denominational college accepts only that number of students that can reasonably be taught directly by the faculty. Hence, the instruction is more personal, more direct, more individualistic, more appealing, and carries greater weight with it than instruction given to the masses can possibly be. And so it tells more for life, for character, and for true manhood and true womanhood.

The denominational college must encourage the spiritual development of its students. Spiritual development, being based on religion, the denominational colleges must lay emphasis on religion. It must stress not only character; but it must strive to make that character decidedly Christian. Unless this is done, the denominational college loses one of its chief rights to exist.

The problem of the denominational college, then, is to maintain an institution of learning that does what the State college does, but does this work in a decidedly better way than the State college can do it; and must do this work in a decidedly more religious way than it can possibly be done by the State college. The denominational college must have no limitations; the State college necessarily works under limitations. The denominational college must have a wider and broader curriculum, its course of study must be enriched by relating it to and bringing it in touch with God, its faculty must be men and women devoted to God and to truth, and its student body must be led and guided as well as directed along different lines and towards different standards and nobler ideals than the State college can guide and lead into. To do this work effectively, to provide the equipment, the faculty, and the endowment to successfully prosecute this great work, this is the problem of the denominational college.

"Some of the finest moral heroism of the generation was manifested by men and women at Houston who refused to retreat an inch from an unequivocating dry platform and equally dry candidates. History will not forget United States Senator Simmons of North Carolina, Bishop James Cannon, Jr., Dr. Barton of Georgia, and those who stood with them."—*Christian Herald.*

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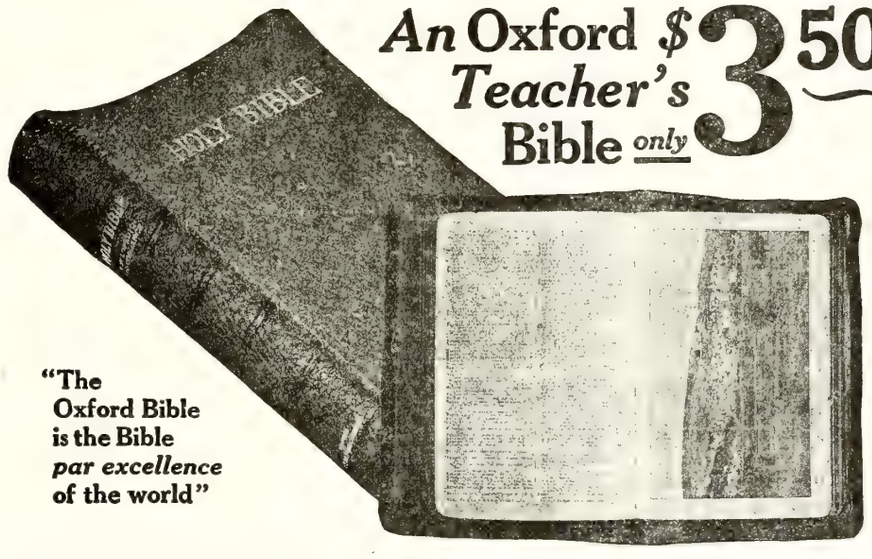

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6 And Á-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

BUILDING A STRONG HOME BASE.

By Rev. J. O. Atkinson, D. D.

(Address delivered by the Mission Secretary before the Eastern Virginia Conference.)

We Christians have been a long time building a strong home base. One could easily be pessimistic and say we will be a long time yet in building a strong home base. But one does not wish to be pessimistic or to have a grouch. In Christian work we want to be hopeful, optimistic and prophets of great things to be. It is easy enough for your speaker to say how he thinks a strong home base may be built, but he is not sure that he would convince others or carry conviction to other minds and hearts. However, he will undertake to express his own views in the matter, whether those views are shared by others or whether they shall serve only as a point of departure for others. To build a strong home base, then, there will be required at least three things:

1. Evangelism and something more than evangelism—that is, than mass-evangelism. Evangelism, as we know, is one of the sweet and palatable words that we love to repeat. It somehow seems to satisfy and to be a favorite concept. As a recent writer has pointed out, "It is a word we play with today." We use it as a declaration; we fondle it as something smooth and bright. But bear in mind, brethren, that evangelism is only a word, and a word which seems almost emptied of its content. We talk about it and play with it, but we are not making it go. It is a fact. According to the religious census of the Churches, it now takes forty members of a Protestant Church working a year to win one convert, to evangelize one individual, if you please. It takes ten Protestant ministers working together or separately a whole day to win one convert. Let us take the statistics of our own Conference and see if these figures, which apply to all Protestant Churches of America, will vary much from those here in our own Conference. This Conference has 11,268 individual members in its Churches. On that basis, with forty members working a year to win one convert, we should have 281 converts gathered into our Church the past year. If the Church letters show many more than this, it will be to our credit, and we are above the average in evangelism. Again, say that you have twenty ministers in the Conference giving all their time to pastoral labors. On a basis of ten ministers working for a day to win one convert, we would have won 730 to the Churches of the Conference the past year. We doubt if the Church letters will show many more than these. And yet we believe we are right in the heart and center of a people who are evangelistic through and through. Admit, then, that we are in the business of building a strong home base and admit further that in order to build this home base we employ as our agency evangelism. One can readily see that with ten ministers working a whole day to win one convert, and twenty laymen working a whole year to win one convert, we will be a long time in building a strong home base. Evidently, the driving power we send out to help men find God is no longer with us; or if with us, we are using that power to very poor and feeble ends and results. The fact is that group evangelism is not enough. There must come amongst us somehow and from some source a passion for unsaved souls and a passionate fondness for the Church of the living God. There must come into our hearts and lives a yearning to reach the unreached and to save the unsaved. This passion for souls would impel us to go out and build Churches where we haven't them. We have developed a passion for benevolence and seem to have substituted that for a passion for souls and Church building. We, as a Conference and a Convention, will give more this year by a long sight to support one Orphanage than we will give to build Churches in the homeland or in the foreign land. It is useless to say that we have this passion to any large or marked degree as long as it takes forty Church members, working all the year and ten preachers working all day, to win one convert to Christ. Verily, evangelism as we now have it is not enough.

The second thing to be said is that any form of approach to an unsaved world comes to be a method only. Any method of approach to an unsaved world comes to be a method only. Any system of attack on the enemy employed incessantly comes to be system only. And so we have reduced our approach to the unsaved world to a mere formalism, to methods long tried and to systems that are worn out. The strength of evangelism has always been the power of a new attack and the force of an untried effort.

The power of Wesley's attack upon the unsaved world of his day was the power of a heretofore untried effort and was a new experience in the world. We will find this to be true in the life and experience of every outstanding winner of souls to Christ from the beginning till now. Paul made a mighty attack on the forces of evil in his day, but he did not employ the legal methods of Moses or the destructive methods of Elijah. His was the power of a new and, on that account, an untried and a deeper experience than any form or method that had been tried. Martin Luther made an attack upon a world of sin, and the force of that attack is still felt in the world and the sound of its impact still reverberates among the children of men. Its force was the force of a rich and deep experience with God, an experience which he did not want to learn nor acquire from the forms, the customs and the systems of his day.

I have read with wonder and amazement the method of attack upon an unsaved world by John Wesley. There was not anything in history like it prior to his day. He followed neither Luther nor Paul, nor Elijah nor Moses. What these had done had grown into a cold, indifferent, heartless ritual and formalism. John Wesley's heart was touched with a deeper experience and a coal from off the altar of heaven. A live and burning coal so touched his lips that those lips gave utterance to messages, to thoughts and to convictions that the world had not known and heard of till his day. You will find this true in the life and experience of every man of God who has made an assault on the battlements of sin in such a way as to batter down those battlements and conquer the enemy in untold numbers for God. I have read as you have, with warmth of feeling and deep emotion, accounts of Dwight L. Moody's revivals, of his voice that thundered against sin, of the impact of his soul on the strongholds of Satan, of the sound of his clarion voice in behalf of righteousness calling sinners to repentance. There was not anything like it before Moody, and his efforts meant so much, and his life counted for so much that we reduced or have tried to reduce his form of procedure until we have made it formalism, and his method of attack until we have made it method only, of his system of approach until we have made it a system only. I say again that the evangelism of our day is not enough. I do not know what line of attack or method of procedure we are to follow, but one thing I know is that sin is yet rampant in the world and the forces of God are equal and superior to the forces of evil, and ours is the task to discover a method whereby those forces can be reached. Out of Wesley's preaching and out of Moody meetings, Churches by the hundreds sprang up. Out of the soul winning and the flaming evangelism of James O'Kelly and Barton W. Stone Churches sprang up and congregations gathered themselves together in Church buildings.

My own conviction is that we have somehow got to shift our approach. A world around about us, hardened and indifferent to sin, will not come any more to hear the good news. There are hundreds and thousands of other attractions. One is ready to believe that the next great evangelistic note struck will be the evangelism of youth, the reaching of our children for Christ and setting their souls on fire for God. We are living in an age of youth. We have yielded the sceptre to youth. We have enthroned youth in the home, in the school, in the community. We are told that youth is in earnest and is seeking truth. We are told that youth is full of energy and activity and zeal. Then it is up to the Church to set this youth afire for God, and, through youth, win this world to Christ. I am inclined to think that one of the great methods of strengthening the home base is by winning our youth to Christ and then challenging that youth with the heroic task of taking this world for Christ. If we adults have spent our strength in Church building, in building a home base, let's get our youth on fire for God and see what happens.

3. All of which means a larger and a brighter vision of God. Where there is no vision, the people perish. My own conviction is once more that one reason why we have lost the force and power of evangelism and one reason why we are not inflaming our youth for Christ and the Church is because we have limited our program and narrowed our vision. When the Lord Christ said, "Ye shall be witnesses of me to the uttermost parts," He gave the most daring and the most tremendous and the most hazardous command that God ever gave to man. It is the biggest task in this world, and it is the only task that is worth while in this world. Somehow, the Church has got to get a larger vision and has got to show this materialistic age that all our money, and all our preaching, and all our teaching, and all our energy are to be turned in the direction of making this world a God's world, of making every nation and tongue and tribe on this planet a God-ruled and a God-governed nation, tribe and people. Here, then, is our task. We will build a strong home base when we catch a right vision of that task, and in the light of that vision our souls are set on fire for God and we shall count not the price nor the cost in money or men in the one great effort and task of making the kingdoms of this world the kingdoms of our Lord and His Christ.

THE MISSION OFFERING.

TWO WEEKS, ENDING JULY 14, 1928.

Sunday School.

Previously acknowledged, since March 1st.	$ 1,382.13
Elon College, N. C.	6.25
Liberty, N. C.	1.54
Haw River, N. C.	12.74
Amelia, Clayton, N. C.	2.72
Mt. Auburn, Manson, N. C.	2.65
Mt. Zion, Roanoke, Ala.	1.35
Dendron, Va.	9.85
Wood's Chapel, New Market, Va.	1.25
Piney Plains, Cary, N. C.	1.00
Mt. Lebanon, Shenandoah, Va.	1.30
Third Avenue, Danville, Va.	5.48
Holy Neck, Holland, Va.	8.00
Mt. Olivet (R), Elkton, Va.	3.20
Shiloh, Bennett, N. C.	1.00

Wake Chapel, Fuquay Springs, N. C.	11.37
Sanford, N. C.	3.90
Lebanon, Semora, N. C.	1.36
Winchester, Va.	4.68
Bethlehem, Timberville, Va.	3.37
Vanceville, Brookville, Ga.	1.11
Suffolk, Va.	12.50
Waverly, Va.	10.00
New Elam, New Hill, N. C.	2.56
Antioch, Harrisonburg, Va.	6.63
Webster, Havre de Grace, Md.	12.00
Roanoke, Ala.	5.00
Morrisville, N. C.	4.18
South Norfolk, Va.	9.01
Leaksville, Luray, Va.	2.43
First Christian, Greensboro, N. C.	11.22
Ether, N. C.	2.00
Total	$ 1,382.13

Specials.

Previously acknowledged, since March 1st.	$ 1,339.81
Mrs. J. W. Roberts, Windsor, Va.	15.00
Durham, N. C.	310.00
Miss Naomi Boyce, Washington, D. C.	50.00
C. E. Society, Rosemont Church, Norfolk	10.00
Eastern N. C. S. S. and C. E. Convention held at Catawba Springs	6.89
Total	$ 1,731.70

Church Collections.

Previously acknowledged, since March 1st.	$ 4,099.07
Antioch, Valley Virginia Conference	131.17
Apple's Chapel, N. C. & Va. Conference	17.85
Holly Neck, Holland, Va.	72.40
Bethel, N. C. & Va. Conference	6.65
Haw River, N. C.	4.00
Barrett's, Eastern Virginia Conference	5.05
Berea (Norfolk), Eastern Va. Conference	50.00
Big Oak, Western N. C. Conference	14.56
Mt. Olivet (R), Linville, Va.	9.00
Pleasant Hill, Liberty, N. C.	17.57
Mrs Earl Green (Antioch, Val. Va.) add.	1.00
Eure, N. C.	22.15
Mt. Pleasant, Overhills, N. C.	4.15
Ocean View, Va.	1.00
Wakefield, Va.	33.87
Spring Hill, Eastern Va., Conference	18.98
Ivor, Va.	17.00
Old Zion, Eastern Virginia Conference	13.00
Mt. Bethel, N. C. & Va. Conference	6.00
Liberty Spring, Eastern N. C. Conference	84.00
Timber Ridge, Valley Va. Conference	2.10
Richland, Ga.	50.00
New Hope, Valley Va. Conference	17.00
Good Hope, Eastern N. C. Conference	6.68
Mt. Carmel, Eastern N. C. Conference	3.94
Wadley, Ala.	12.25
Mt. Zion, Mebane, N. C.	12.00
First Church, Columbus, Ga.	5.30
United Christian, Lynchburg, Va.	50.00
Rocky Ford, N. C. & Va. Conference	10.56
Elk Spur, N. C. & Va. Conference	4.00
Bethlehem, Eastern Va. Conference	29.00
Rev. F. D. Ballard, col. for Mission Bd.	8.73
Total	$ 4,840.03

Summary.

Previously acknowledged, since March 1st.	$ 14,907.55
Sunday School, regular offerings	161.65
Specials	391.89
Church Collections	740.96
Grand total	$ 16,202.05

J. O. Atkinson,
Mission Secretary.

Our lives are held true to God by the memory of golden moments when He revealed Himself in a peculiar manner. We need the glory of the mount to keep us hopeful and brave in the valley below.

RECOVERING SPIRITUAL PASSION.

The Church in America in our day is suffering from an attitude of complacency and moderation. The *status quo* delights its soul. There is good in every religion, in every person, in every situation, in everything. The universe is friendly. Life is altruistic. Not much is wrong with the world. Why should we worry?

How can the Church in America recover its spiritual passion? How can it bring itself to the point where it will really care for the program of the Christian religion? How will it ever be willing and ready and anxious again to enter into the fellowship of the sufferings of its Master?

There is but one answer. It must become seriously missionary. If the history of the Christian Church teaches anything without question, it is that the passion for the salvation of others underlies the spiritual passion and inner-heart life of the individual Christian and of the organized Church.

By concern for others, however, in the missionary sense we do not simply mean what we ordinarily describe as missions, particularly foreign missions, but the whole program of social service and Christian uplift for the life of the individuals and the world, and of the institutions that minister to their character growth and development. It includes every enterprise of the Kingdom, but particularly home and foreign missions, ministerial relief, the human welfare agencies, such as orphanages and homes for the aged, and Christian Education. So shall we recover our spiritual passion as individuals and the organized Church of Christ.

EASTERN NORTH CAROLINA S. S. AND C. E. CONVENTION.

This Convention met in its Thirty-Fourth Annual Session at Catawba Springs Church, Wake County, July 10 and 11th. Prof. L. L. Vaughan, Raleigh, N. C., presided, and Rev. J. Fuller Johnson, Fuquay Springs was secretary. The convention was well attended, the spacious church building being well filled at every service. There were enrolled 85 delegates representing 22 Sunday Schools and Endeavor Societies.

Mr. M. C. Sorrell, superintendent of the local Sunday School, gave the address of welcome, and Mr. Harold Johnson made the response. The annual address was given by Prof. Vaughan, the efficient president.

The evening session was featured and made interesting by two addresses, one on "Missions," by Mr. V. M. Mulholland, Durham, and another by Rev. Stanley C. Harrell, on "Caring for the Church's Children."

Wednesday morning Rev. J. A. Denton led very impressively the devotional services. Mr. C. H. Stephenson, Raleigh, N. C., treasurer of the convention, gave a talk on Religious Education, and Miss Priscilla Chase on "Christian Education." The department secretaries all gave interesting reports, which with committee reports consumed the entire morning of the last day.

The afternoon was given to Christian Endeavor and was much enjoyed. Catawba Springs entertained the convention royally. The devotional periods conducted by Revs. J. F. Morgan, J. E. Franks and J. A. Denton were helpful and inspiring. One half the convention funds were given to missions and half to the Board of Religious Education.

The next session is to be held at Pleasant Hill Church.

J. O. A., Jr.
Reporter.

NOTICE.

J. Oscar Atkinson, Jr., will represent the Christian Sun through the summer months. He will solicit new subscriptions and collect renewals. Any courtesy shown him will be appreciated.

Chas. D. Johnston,
Circulation Manager.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson V.—July 29, 1928.

"The First Foreign Missionaries."

Golden Text: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I command you; and lo, I am with you always, even unto the end of the world."—Matthew 28: 19-20.

Lesson: Acts 13: 1-52.

Devotional Reading: Psalm 67.

Jesus was right. "The kingdom if heaven is as a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest of herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Two men, nineteen hundred years ago started a movement that has already become the greatest and grandest enterprise on earth, and the end is not yet. Indeed, in a way, only a beginning has been made. But it is worth-while to know that there are in the world some 4,400 Protestant foreign mission stations, with about 28,000 foreign missionaries ministering in these stations, and at least 150,000 native workers assisting them in their work. Furthermore, it must be kept in mind that most of this work has been done within the past century and a quarter, that is modern missions has been confined for the most part to that period of time. Missions is the modern miracle.

In treating this lesson, the writer has preferred to note briefly some of the characteristics or qualities of the first missionaries, Paul and Barnabas, rather than to deal in the details of their first missionary journey. Several qualities stand out which are worthy of emulation.

1.—*Men with a Compelling Experience.*

Paul and Barnabas had found Christ. In them the Jesus of history had become the Christ of experience. He really meant something to them. They had found in Him that which satisfied their deepest longings and met their deepest needs. He was not a vague, unreal, legendary figure; He was a real, vital, living Person. Their lives had been immeasureably enriched. And because of this fact they felt that they must tell others about Christ. Surely if He had done so much for them, and if He meant so much to them, He could do for others and mean as much for others. Their experience of Christ was so dynamic that it compelled them to share it with others. This was the center of the thing for them, as it must be the center of the thing for us. One reason why so many people do not have the evangelistic or missionary spirit—and they are really one—is because Christ does not mean anything real or vital to them. When we really possess Christ and Christ possesses us, we will feel some impulse to share the riches of Christ with others. The man who says he does not believe in foreign missions, or who says he is not interested in foreign missions, thereby reveals the poverty of his own religious life and the narrowness of his own spiritual life.

2.—*Men with a Burning Conviction.*

Paul and Barnabas not only felt something; they believed something. They believed that Jesus Christ was the Son of the Living God. He was more than simply a good man or a great teacher. He was the Son of God, who had died for the sin of the world and who had risen from the dead. They believed this and they proclaimed it. It was the center and circumference of their missionary message. It is, and always must be the center and the circumference of our message. Christ is the gospel. There is a place for liberality of thought in many things in religion, but when ministers and Sunday School teachers make Jesus Christ anything else than the Christ, the Son of the Living God, they do not have anything left that is going to influence very deeply life, and nothing that will regenerate character. We need in this day of liberal thinking and half-baked theories, convictions about Christ, convictions based not on blind dogmatism, but convictions rooted where their convictions were rooted, in an experience of Christ Himself.

3.—*Men with a Warm Compassion.*

Paul and Barnabas were interested in their work. They were interested in the gospel which they preached. But they were interested in these things becalse primarily, *they were interested in people.* They were not so much concerned with covering so much territory, or in defending pet theories, as in bringing to their fellowmen—they recognized all men as their fellowmen—a knowledge of Christ. They believed it did make a difference whether men and women, boys and girls, knew Christ, and the passion of their lives was, somehow or other, to bring this knowledge of the Christ to others. One of th emost pressing needs of ministers, Sunday School workers, and Christians in general, is a sincere interest in people and an earnest desire to share with others the riches of Christ. There is no substitute for this.

4.—*Men with Indomitable Courage.*

"Then Paul and Barnabas waxed bold." They were not afraid. They had the courage of their convictions and the courage which came from a consciousness that because they were doing the will of Christ, they had the presence and the power of Christ. We need Christians today who have courage, men and women, and boys and girls, who will stand by their convictions, and who will dare to live out at any cost their convictions.

5.—*Men with Conquering Perseverance.*

If Paul and Barnabas did not teach us anything else, they could teach us the power of perseverance or persistence. Here as elsewhere the missionary enterprise is the story of patience and persistence against odds and obstacles—a spirit of persistence which many, many Christians need today and every day.

CHRISTIAN ENDEAVOR.

Sunday, July 29, 1928.

Topic: "Appreciating Our Immigrant Neighbors."—Ruth 2: 4-17.

Some Bible Hints.

There is enough difference in foreigners to attract attention. Often that creates unreasoning prejudice (v. 5).

A kind heart will recognize good in all and be kind to all, as Boaz was kind to Ruth (v. 8).

We must judge people by the good they have done and not by their native customs that may differ from ours (v. 11).

Everything must eat and live. Boaz recognized this and helped Ruth. We have some such duty to foreigners (v. 14).

Suggestive Thoughts.

We cannot appreciate foreigners without some knowledge of their historical background. Yet how little we know, for instance, about Lithuanians, except the name!

If we follow Christ's rule and love our neighbor as ourself, we shall have *an enthusiasm for humanity.* We shall realize that every man is of value to God. What should that mean to us?

It is said that many criminals belong to the *second generation* of immigrants. That is largely because we neglected the *first generation.* What are we doing to understand them and draw them into our life?

Not to appreciate and understand immigrants is a shame *to us.* It is an eloquent comment on our ignorance. These people we call "wops" come from races that have a heritage of literature and music that we might well envy.

A Few Illustrations.

A big tunnel was put through a mountain. When finished, the press agent made a point of saying that not a single man had been killed. Questioned, he admitted that many "wops" or foreigners had been killed, *but they did not count!*

"Where are your slums?" Dr. Clark once asked in Budapest. "We have none," he was told. We must get rid of the idea that Europe is inferior.

Immigrants, even the most ignorant, represent not America's peril, but America's opportunity. Michael Pupin, a Serbian immigrant is now one of America's greatest scientists.

Some still think of the Italian as a man who holds a string with a monkey at the end of it. This is just as intelligent as the opinion held in some parts of Europe that America is a land of painted savages.

"Italian immigrants are exceptionally industrious, good workmen, faithful, prompt, and steady. They can put money in the bank under circumstances in which an American would starve."—*H. B. Grose.*

To Think About.

How does the foreign population of our community live?

How may we show friendship for foreigners in our community?

What have foreigners contributed to American life?

THE RELIGION OF TAMMANY HALL

Tammany Hall is reputed to have religion. No one should laugh at the statement. Tammany Hall has religion and takes it seriously. Count on that without subtraction. The Scottish Rite News Bureau, quoting from *Plain Talk,* says that Tammany Hall is not quite 100 per cent Catholic. Out of its 36 district leaders, 32 are Catholics and the other four, Jews.

It was stated further that William A. Olvany, a Protestant and Mason, was singled out for leadership; six months later he became a member of the Roman Catholic Church. One of his predecessors in the position, Croker, though of Protestant stock, also became a Catholic.

Now of course this raises the question whether Tammany Hall is out for politics, or religion, or both, and what might we expect from a President who "belonged." It is particular folly to say that the religion of a man from such an organization "does not matter" in the question of choosing a President for the United States.—*Christian Evangelist.*

which it brings stir us up to a greater service for Him.

Our Sunday School has increased steadily since getting into our new building, and the separate class rooms make for greater efficiency. Mr. and Mrs. Sam Davis conducted a two weeks revival campaign as soon as the building was in shape, and God blessed them and us in their work. Mr. Davis delighted the people with his beautiful rendition of the gospel songs on the piano. His is indeed a talent used for God. Mrs. Davis preached with great earnestness and power, and the messages went home to hearts. Many re-consecrated their lives to the Master's service and others accepted Christ for the first time. Mrs. Davis organized a booster choir, that came every night and sang the choruses she taught them with much spirit. Mr. and Mrs. Davis are doing a wonderful work for God, and we bid them God speed. A generous free-will offering was given them by people of all denominations who attend the services. Such a good spirit of co-operation was felt with all the denominations.

Since the first of June, under the preaching of our pastor and the work of Mr. and Mrs. Davis, twelve have been added to the church roll by letter and by profession of faith. God is blessing the work of our pastor in the saving of souls and the building up of His kingdom.

Our pastor, Rev. D. D. Nash, who has worked so faithfully to get our new building ready for occupancy, besides his pastoral duties and his daily work in a local plant, has been granted a vacation by the church, and he and his family are now in North Carolina. We pray that God may bless and use them there and bring them back to us with rested bodies to minister to our souls with his spirit filled message.

We want to do greater things for God, who has done so much for us. Pray for us that we may keep low at the foot of the Cross where He can use us. R. H. W

THE TIGER KNOCKS.

(Continued from page 3.)

for the role of a "happy warrior" standing in the midst of a tropical deluge and whistling "It Ain't Goin' to Rain No More."

Dr. Barton of Atlanta and Bishop Cannon of Richmond are right. "The pro-liquor wing of the party led by Tammany Hall has disregarded all warning and has challenged, indeed defied, the dry Democracy of the South by the nomination for President of Gov. Alfred E. Smith."

Would the election of Tammany's candidate be the election of the Democratic party? Which Democratic party? Who fought Tilden? Who vilified Cleveland? Who opposed Wilson? Who betrayed Bryan? Have the donkey and the tiger anything in common? Yes! A finish fight a gainst each other. It is indeed the "irrepressible conflict."

In a signed editorial, the President of the *Christian Herald* has said, "I have been a life-long consistent Democrat. I have practically always voted the Democratic ticket, but I feel so strongly upon the preservation of the Eighteenth Amendment and the Volstead Act that I am frank to say that if the Democratic party nominates a wet candidate I shall neither uphold him nor vote for him for President. I shall vote for the candidate who stands for Prohibition and for Prohibition enforcement."

With moral and patriotic considerations lifting this general election out of party politics we shall oppose the candidacy of Gov. Alfred E. Smith for the Presidency of the United States. There are two reasons—Tammany—Prohibition. There is one way out—Hoover.—DANIEL A. POLING in *The Christian Herald.*

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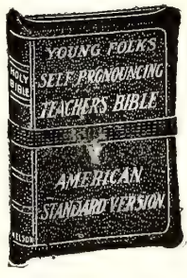

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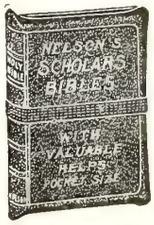

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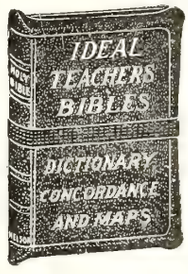

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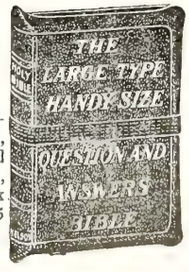

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One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE MEANEST THING.

Lesson: James 5:1-6; Matt. 25:14-30; Prov. 22:2.

Equality in life is nowhere written in the Christian program. On the contrary, the parable of the talents implies a continuing state of inequality. The real curse of humanity is not poverty, though, selfishly speaking, we often feel that it is terrifically so. It is selfishness and the meanness of humanity that curses it.

For instance, an officer reports aboard a ship and is assigned to a room for two. There are two beds, two wardrobes, two lavatories, toilet fixtures and mirrors, but his partner uses them all and the one lives in his suit-case. This is not an isolated example. This is a spirit of prosperous youth of this age. He is worse than a slacker and a shirker. He is a striker, a lookout man, a snob, a fob, a parasite. He is the kind that God needs to hit square in the face, and, in his own way he will. He says, "Go to now . . . weep and howl for your miseries that shall come upon you. Your big self is corrupted, you shall be eaten as with fire.

Prayer.—Our father, Thy gospel is before us. Let Thy word enter into and quicken our hearts. May Thy grace reign through righteousness in our hearts unto eternal life. Cover our sins with Thy blood. Cleanse us so that nothing evil can be imparted to us. So we rely on Thae. *Amen.*

TUESDAY.

KNOWING THAT GOD LOVES ME.

"God commendeth His love toward us, in that . . . Christ died for us."—Rom. 5:8.

Do I know that God loves me? If so, how do I know? "When I consider Thy heavens, Thy work of Thy fingers, the moon and the stars, which Thou hast ordained: What is man that thou art mindful of him? Thou hast made him but a little lower than God, and crownest him with glory and honor," etc. (Psa. 48).

The mighty forces of the universe which encircle us, the chambers of the deep. The chariot of the sun, the blast of the countries' storm, the glorious callings of the summer's beauty and fruitage, that day unto day uttereth speech, that we are fearfully and wonderfully made, that he has gvien us senses to comprehend and link us to the incomprehensible around us; and man, careless, capricious, lustful, selfish, mysterious, cruel, in such unworthiness, enjoys it all at the hands of the merciful God. Were there no personal experiences to convince one, we would be compelled to believe in a loving God.

Then, when something so changes the order of things, which one is compelled to follow, and makes it possible for him to be present in the sickness of a loved one, who (as it is known later) could not have survived had he not been there, and when one of the finest babies in the world is born prematurely and both mother and baby live normally, when physician said that there was little hope of either, all, it seems, just to provide a father's care who otherwise would have been on the high seas; and when such providences may be repeated over and over again in the lives of the thousands, what are we to believe but in an all-wise and an all-loving God?

Prayer.—Let Thy Spirit, O God, the Spirit of the Lord, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and love, keep us close to Him and vigilant in duty and life. The Spirit that will not murmur nor complain, but which leads on Thee. *Amen.*

WEDNESDAY.

HARD TO BELIEVE.

"Some doubted."—Matt. 28:17.

After they saw Him with their own eyes, some doubted and believed not.

There are things which make it hard for some to believe. Nature does not always prove Him. Life is a struggle for existence. There is suffering, sorrow, misfortunes, poverty, floods, fires, wars, men fighting and killing one another and innocent bystanders the victims; beasts and creatures of the earth fighting for survival of the fittiest, the calmest spring day, venamous reptiles struggling to eat one another up.

How can God love and deal with this world like that? There is but one answer: Christ Himself lived poor, suffered misfortunes, was a Man of sorrows, and died a framed-up fellon. It was the price to pay for goodness, that we might be good, and he who "doeth all things well," and has never failed, will make all things right. Therefore, we say:

"Still will we trust, though earth seem dark and dreary,
And the heart faint beneath the chastening rod,
Though rough and steep our pathway worn and weary,
Still will we trust God."

Prayer.—Lord, let Thy word rouse us and keep us awake, for every day brings us nearer the judgment. Save us the shame of doubt. If we must bear crosses, make them the sign of His love toward us. Make us manly and strong. Clarify our vision. Impel us to watch and pray. Preserve our souls and man us with firm resolve to abide in Thee until Jesus comes. *Amen.*

THURSDAY.

HARD TO DO.

"Love never faileth."—1 Con. 13:8.

If you would like to have a strong example of the love of Jesus and how that love never faileth, read again the story of Judas.

In the first place, Judas pushed himself into the circle of the apostles and into the office of the treasurer. But he did not receive his appointment without much deliberation and prayer by Jesus. In fact, Jesus knew that Judas was a bad man, and He prayed all night about it. This was His prayer: "Father, shall I accept him? If I accept him, shall I treat him as a friend? Shall I let him have a position of power to harm me? Shall I, though I have no charge against him, expose him or let him know that I know he is bad and that I am watching him? If I expose him it will only produce discussion in which Judas will win, and the other disciples will think I am jealous. Must I just pretend to treat him as I do the others?" All these and many more must have been His deliberations that night when He prayed all night long prior to the appointment.

We all know the answer. He put into practice what He taught when He said, "Let the tares grow up among the wheat."

And so He endured the truth. He never published the evil. He complained not a word when Judas stole the taxes, and He didn't even reprimand when Judas betrayed Him with a kiss.

Talk about the "bitter cup!" Judas was Christ's bitterest cup. In comparison, the cross must have been easy. Love never faileth.

Prayer.—Our Father, protect and defend us against emptiness and meanness. Give us real grace of soul. We wish to live in Thee. We earnestly beseech Thee that we may be among the faithful and love for Thee burn in our hearts and be the light of life. *Amen.*

FRIDAY.

PRAYER A DIALOGUE.

"He shall call upon me, and I will answer him."—Psa. 91:7-16.

"Prayer," said Andrew Murray, "is not monologue, but dialogue; God's voice in response to mine is its most essential part. Listening to God's voice is the secret of the assurance that He will listen to mine."

But of the two parts of prayer of which Dr. Murray speaks, most of us choose the part that is of the least importance, our calling upon God.

"But how," some one may ask, "can we put the answer first? Must there not be a call before there can be an answer?"

No; until we have listened to God, we do not know what to ask for. We ask and we receive not, because we have asked amiss. We have begun the dialogue, we select its subject, we choose its manner, we appoint its outcome. It is not a dialogue, but a monologue. It is all calling on God, all a petition.

On the contrary, the prayer that wins its way to the heart of God begins by a quiet waiting upon God. "What hast Thou to say to me, my Father?" it asks. "Here am I before Thee. Speak, Lord, for Thy servant heareth. Tell me my needs. Make Thyself known. Disclose Thy will. Acquaint me with Thyself."

After such a period of listening, our petitions will usually have disappeared. They will be swallowed up in Christ's prayer, "Thy will, not mine, be done." They will all be transformed to praise.

Prayer.—Dear Lord, Thou hast told us that before we call Thou wilt answer. We would hear Thee speaking to our souls. We would be silent before Thee. Thou dost know our desires; only mold them to Thine own. *Amen.*

SATURDAY.

GOD'S EXAMINATIONS.

"Be ye also ready."—Luke 12:35-40.

Our Lord said that He will come to His servants in an hour when they are not looking for Him. He often takes us by surprise. He sends no herald ahead to warn of His coming. He wants us to be ready for Him at all times.

"God never fore-announces his examinations," says Dr. G. Campbell Morgan; and he adds, "What you are flashes out when you do not know any one is likely to be watching you critically." God's examinations, as we very soon discover, come in the ordinary course of events. A simple cold will show how strong is our constitution, whether it is able to throw off infection, or has been weakened by ill treatment. A swift temptation to stretch the truth will reveal to us our essential honesty or dishonesty.

Character is not what we do or say when we are on parade, when we are primed for the occasion; character is what we are when no one but God is looking. If we are not ready for tests of our knowledge which come in the course of casual conversation, if we do not know until we

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Our farmer and the farmer boys are very happy over their wheat and potato crop this year. We threshed our wheat last week and made 765 bushels of wheat and 28 bushels of rye—793 bushels in all. We had 20 acres planted in oats, but the zero weather the first of the year killed them, so we lost our entire oat crop. But this is quite a contrast to the first year we had charge eleven years ago. That year we made seventy-five bushels of wheat. But by constantly improving our land from year to year and the addition of fifteen acres of fine wheat land given us last year by our good friend, Mr. P. J. Carlton of Richmond, it was made possible for us to have such a fine wheat crop this year.

We planted nine bags of Irish potatoes in the early spring and made one hundred and seventeen barrels. This is the finest success we have ever had producing Irish potatoes. We are trying to do our part in helping to keep down our cost of living. If all our Sunday Schools would lend us a helping hand, the work would be much easier.

In looking over our record book the first of the month we find the following:

23 Churches in Valley Virginia Central Conference; 10 not giving. 43 Churches in Eastern Virginia Conference; 10 not giving. 37 Churches in North Carolina and Virginia Conference; 7 not giving. 49 Churches in Eastern North Carolina Conference; 17 not giving. 39 Churches in Western North Carolina Conference; 16 not givnig. 16 Churches in Georgia and Alabama Conference; 11 not giving. 28 Churches in Alabama Conference; 20 not giving.

Now suppose all Sunday Schools would join hands with us and lend us assistance in taking care of 118 children. How much easier it would be for us. The Christian Orphanage is the institution of all the churches and Sunday Schools of the Southern Christian Convention, and all churches and Sunday Schools are responsible for its success or failure. Can a Sunday School or church have a clear conscience when it does not send even a garment or a piece of bread to the children in its Orphanage during the entire year? Make an investment in these little children and be happy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 19, 1928.

Brought forward	$10,290.97

Sunday School Monthly Offerings.

N. C. & Va. Conference:

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Hebron	2.20	
Berea	9.00	
Elon College Church	6.25	
New Lebanon Sunday School	2.00	
New Lebanon Baracca Class	2.00	
Mt. Zion	1.00	
		33.67

Eastern N. C. Conference:

Pope's Chapel	$ 1.50	
Piney Plains	13.00	
New Elam	1.96	
Shallow Well	2.72	
		19.18

Western N. C. Conference:

Ramseur	$10.00	
Burlington	49.29	
Hank's Chapel	3.15	
		62.44

Eastern Virginia Conference:

South Norfolk	$ 9.02	
Berea, Nansemond	10.00	
Waverly	10.00	
Suffolk	25.00	
Wakefield	3.77	
First Portsmouth	11.36	
		69.15

Valley Virginia Conference:

Antioch	$ 7.34	
Bethlehem	3.48	
		10.82

Alabama Conference:

Noon Day	$ .50	
First Church, Roanoke	5.00	
Wadley	1.27	
Forest Home	1.00	
		7.77

Georgia and Alabama Conference:

Vanceville		1.16

Special Offerings.

R. B. Wicker, support of Edna	$15.00	
Chas. D. Johnston, guardian	40.00	
W. T. Dowd, support of children	40.00	
Birthday Offering, Junior and Primary Classes, Vanceville, Ga.	.84	
Boone Bible Class	15.00	
Offering S. S. and C. E. Convention, held at Catawba Springs	6.88	
		137.72
Total for the week	$	341.91
Grand total		$10,632.88

This is the best news item we read last week: "Satisfactory proof of the existence of a non-bootlegging bellboy was the feature of a model bestowing ceremony at the Hotel Prince George today. The young dry hero was Russell Woods. He stood at attention while A. M. Gutterson, manager of the hotel, pinned a gold medal on his breast. The onlookers burst into applause.

"Documentary evidence that Woods earned his medal exists in the form of a letter from a thirsty guest who wrote that he admired the boy's principle, though angry with him because he would not find him a 'pint.' The letter quoted the boy as saying, 'Sorry, sir, but I can't help you out in no way, shape or form.'"

Boys and young men with such consciences are the hope of the world.—*Selected.*

(Continued from Page 12.)

have locked the point up in the dictionary or encyclopedia, we have very little real knowledge.

Prayer.—Dear Saviour, we often ask Thee to come with blessing; now we ask Thee to come with searching. Hold Thy lantern up to our souls, and show us what Thou dost see. *Amen.*

SUNDAY.

APPROACHING GOD.

"If any man will hear....and open....I will come in."—Rev. 3:20.

How often do we feel that God is far away from is? Jesus says, "Open the door and I will come in." With a fertile imagination, we put God far away from us. We do the same with those whom we think are too great to be in our class.

Dawin said of Gladstone, "Why he sat in the chair and talked away just like he knew me." The same mistake we make with our Lord, we expect him to be approached only by special preparation and qualifications; and He right at our door and waiting to come in.

Prayer.—Our Father, we desire to know Thee. Come into our lives every day, all the day, and give us Thyself. *Amen.*

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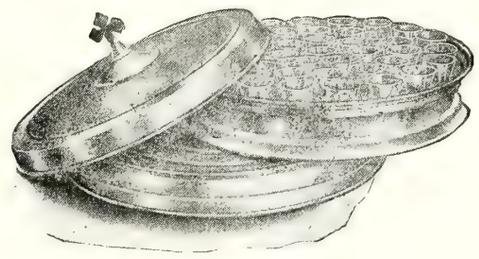

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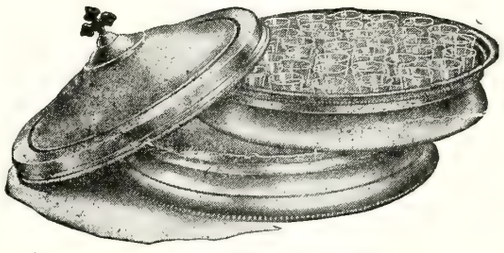

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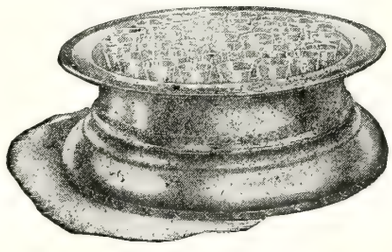

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

AN UNFINISHED VISIT.

"Emma's going to stay all night with me," said Faith Fowler to Anne and Kitty Miller on the way home from school.

"*Are* you, Emma?" asked Anne. "Supper and breakfast and all night to sleep?"

"Yes," answered Emma, "and then another time Faith's going home to stay all night with me." She felt more important because of Anne's surprise. It seemed quite a grown-up thing to stay at another girl's house over night, as her older sister often did.

Anne sighed enviously. "Kitty and I never stayed away from home all night in our lives," she said. "I don't suppose mother ever will let us; but it would be fun, wouldn't it, Kitty?"

"Maybe it would," replied more cautious Kitty, seldom so eager as Anne.

"We shall have *lots* of fun," declared Faith.

Several days later Mrs. Chase, an old friend of Anne's mother, came into town with her butter for the market, and, as she often did, spent the afternoon with Mrs. Miller. As she was getting ready to go home, Mrs. Chase said: "Milly, let the girls drive home with me. My Sarah would jump for joy to have them, and the peaches are ripe too. To-morrow is Saturday, so Jim can bring them home when he comes in after dinner."

Kitty couldn't make up her mind to stay away so long, but Anne welcomed eagerly the longed-for opportunity.

Sarah was suprised and delighted, and the two lttle girls had a pleasant time until supper picking ripe peaches, visiting the new pony, watching the milking, and talking all the time.

Mr. Chase was not cross at all, and there was peach cobler for supper, so Anne was quite happy until she and Sarah had gone to bed in Sarah's room and Sarah was soon fast asleep.

Anne felt queer. She missed Kitty, she missed her father, but more than all she wanted to kiss her mother good-night. She listened to the noisy chorus of tree toads, katydids, and crickets outside. What a lonesome sound it was! She began to wonder if anything were wrong at home. Suppose the house should catch fire! Suppose burglars got in! Suppose mother should be sick in the night!

Here she dropped off to sleep, but awoke crying because she dreamed she was lost. When she remembered where she was she cried harder than ever. Sarah woke up, but she could get nothing from her except that she wanted to go home, and she wanted her mother.

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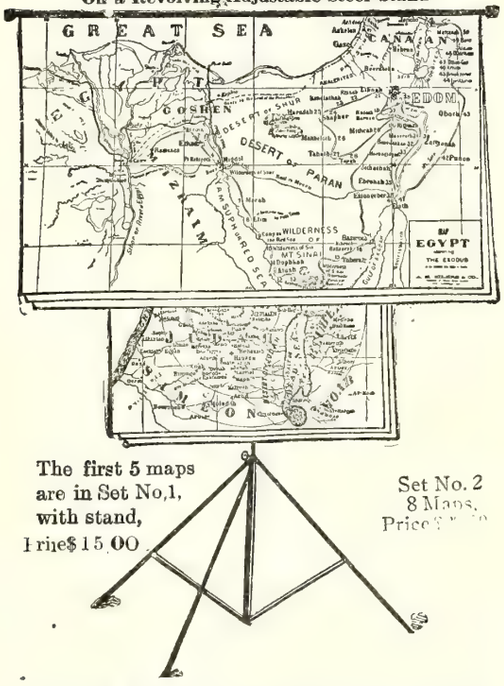

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Mrs. Chase came in and took her in her arms, but Anne kept on crying so desperately that Mr. Chase called from his room "Myra, I'll saddle Prince and take the poor child home. I remember one time when I was a kid and away all night."

A clatter of horse's hoofs and Mr. Chase's call woke Anne's father and mother after midnight. They came downstairs to receive a tearful little girl and the smiling but sympathetic explanations of Mr. Chase.

Anne's father teased her a little when kind Mr. Chase had ridden away, but her mother kissed her and went up to tuck her in bed again.

As she crept in beside the sleeping Kitty, she murmured drowsily: "Night's different from day. It's so much more lonesome!"—Edith Childs Battle, in Boys and Girls.

THE SMALL BLACK KITTY.

Once upon a time there was a small black kitty as black as coal. He was walking along the sidewalk all by himself crying, "Me-ow! me-ow! me-ow!"

Now, the small black kitty was lost and could not find his home, so that is why he was crying every step of the way. I suppose he had gone to walk without telling his mother or the nurse good-by, and now he had forgotten where he lived.

The small black kitty was sleepy and wanted to go to bed, and the small black kitty was hungry and wanted some milk and bread, and he wanted his mother to wash his face with her little pink washrag —which she always kept in her mouth. He wanted his mother to cuddle him up close to her, so he kept on crying, "Me-ow, me-ow!"

Just at that very moment, Daddy came hurrying along that same sidewalk on his way home to see Buster John, his little boy, as big, as big—just about as big as you.

"Poor little black kitty," said Daddy, stooping down to pat him gently; "what is the trouble, I wonder." And then Daddy listened while the small black kitty told him all about being lost, and how much he wanted some bread and milk and a safe, warm place to sleep.

"Oh, I will just take you home to Buster John," laughed Daddy. "Hop into my pocket. Buster John has no small black kitty. He will take care of you, give you some bread and milk and a nice warm bed."

Then Daddy tucked the small black kitty into his big overcoat pocket and hurried home to Buster John. And when Buster John ran his hand away down into Daddy's big pocket to see what was there, and felt something soft and warm, and heard that small black kitty saw "Meow," he was so surprised he squealed and jumped up and down. How funny it was to find a small black kitty in Daddy's overcoat pocket!

Sure enough, Buster John gave the small black kitty some bread and milk and a box for a bed. And the small black kitty stopped crying and lived forever after you Buster John.—Madge A. Bingham, in Cry-Baby Chicken.

A shining light is ever a burning light.

OBITUARIES

SMITH.

On the second day of June, 1928, the Church and community at Spring Hill received a very great shock in the sudden death of Mrs T. C. Smith.

Arizona, as she was lovingly called, went to church on Saturday and had an active part in the service. She died a few minutes after the service closed. She was an active member of the church and was always interested in Sunday School and the Ladies' Missionary Society. She was a true companion to her husband, a kind and affectionate mother, and a good neighbor. Truly a good woman has gone from us.

Surviving her is her husband, five children, two girls and three boys, father, mother, four brothers and four sisters. May God comfort all those in their sore bereavement.

Funeral services were conducted by her pastor, Rev. C. W. Carter. The floral offerings were many and beautiful. She will be greatly missed, yet we bow in humble submission to God's will.

Mrs. ANNIE ORR,
Miss RUBY ORR.

SUMNER.

Mrs. Sallie Lion Sumner departed this life on July 8, 1928, after a long illness. She was a strong believer in Christ and expressed her willingness to go and be with her Lord.

She was 45 years, 4 months and 4 days of age when she fell asleep in Him. She is survived by her husband, Mr. E. H. Sumner, a son, H. G. Sumner, a daughter, Mrs. Wilmer Faulkner, six grandchildren, her father, Mr. Alfred Whitaker, three brothers and two sisters.

The funeral services were conducted at Carolina Mills Union Church, by Rev. C. H. Rowland, assisted by Rev. Ivor Johnson and the writer. The interment was in the church cemetery to await the resurrection morn. May the Lord comfort the bereaved ones and help them to meet their loved one in the sweet by and by.

R. H. COBLE...

CLINE.

Evan N. Cline was born May 3, 1850, and died June 13, 1928, aged 78 years, 1 month, and 10 days. Bro. Cline died at the home of his daughter, Mrs. C. F. Dunlap, in Winchester, where he had made his home for several years. He is survived also by one son. He formerly lived near Timber Ridge, and was a faithful member of the church there. He was a good man, beloved by all who knew him. Funeral services were held at Timber Ridge, June 15, 1928, and the body interred by the side of his wife who died about four years ago.

A. W. ANDES.

GOLLADAY.

Jacob P. Golladay was born July 28, 1863, and departed this life June 29, 1928, at the age of 64 years, 11 months, and 1 day. Bro. Golladay was a faithful member of the Concord Christian Church, and always was interested in all that pertained to the welfare of the church. He was a liberal supporter of all the church enterprises. He will be greatly missed in the community and in the church.

He is survived by his widow, who has the sympathy of a host of friends in these days of loneliness and sorrow; he is also survived by four brothers and one sister. Funeral services were conducted at Concord, June 30, 1928.

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13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jĕ'sus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

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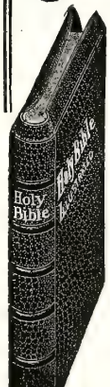

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233 CHAPTER 1.

1 Elimelech, driven by famine into Moab, dieth there. 6 Naomi returning home, Ruth accompanieth her.

NOW it came to pass in the days when the judges ruled, that

try of Mō'ab, he, and his wife, and his two sons.

2 And the name of the man *was* Ĕ-lĭm'ĕ-lech, and the name of his wife Nā-ō'mi, and the name of his two sons Măh'lon and Chĭl'i-on,

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SHOOP.

Curtis Albert Shoop was born at Valley View, Pennsylvania, September 6, 1867, and died at his home in Suffolk, Virginia, January 17, 1928. He came to Suffolk in 1888 and was actively and successfully engaged in business there until his death. In 1891 he united with the Suffolk Christian Church and soon became one of its most valuable members, liberal in its support and active in its service.

He was a man of charming personality, public-spirited and progressive, and contributed his full share to the commercial, social and religious life of his adopted city.

For a number of years he was a member of the Board of Trustees of Elon College, and by his sound judgment and wise counsel soon won the confidence and esteem of his fellow members. He was a liberal contributor to the financial support of the College and in his efforts to serve it set an example worthy of emulation.

Therefore, Be it Resolved:

First. That in his death this board has sustained the loss of one of its most valuable members, the College one of its most liberal supporters and the church to which he belonged one of its model members.

Second. That a copy of these resolutions be spread upon the minutes of the board, a copy sent to The Christian Sun for publication, and a copy also be forwarded to the family of the deceased.

E. E. HOLLAND,
E. L. MOFFITT,
C. H. ROWLAND.

The above resolutions were unanimously adopted by the Board of Trustees of Elon College, May 29, 1928, and published in accordance with resolutions adopted.

P. H. FLEMING,
Secretary to the Board.

PHILLIPS.

Annie Spitzer Phillips was born September 9, 1881. On June 8, 1928, she passed away to the beautiful home of the soul. Her age was 46 years, 8 months, and 29 days. It was my privilege a few years ago to receive her into the Christian Church at Mayland, and she remained a faithful member until her death. She is survived by her husband, one son, two daughters, four brothers, and one sister. A good woman has gone who will be greatly missed. Funeral services were held at Mayland, June 10th, attended by an unusually large gathering of friends.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, JULY 26, 1928. NUMBER 30.

THE SUN'S OBSERVATORY

"LOOKING AT OURSELVES."

By Rev. Roy C. Helfenstein, D. D.

The admonition of the apostle Paul to the people of Corinth: "Examine yourselves whether ye be in the faith; prove your own selves," is a timely admonition for any people of any age. It is most timely for the day in which we live. We need to look at ourselves and see ourselves as God sees us.

The first achievement of wisdom is to discover oneself. But so often people know less about themselves than about anything else. They know of the mind and purposes of God; they know the peculiarities, the weaknesses and the eccentricities of their neighbors and friends; they know the points of merit of the illustrious and the great, but still they do not know themsleves, their own points of weakness and how to overcome them, their own points of strength and how to utilize and develop them. "Know thyself" is one of the highest commandments of life. Knowledge of self, of one's limitations and one's possibilities reveals to one his need of God and his need of a proper relationship toward his fellow-men.

It is well for us to learn the ways and doings of preceding generations or to acquire a knowledge of history. It is well for us to know the customs and habits of men and women in the different strata of social and economic life, or to have a knowledge of sociology. It is well for us to know something about the religious aspirations of men and women in their search after God, and the truth, or to have a knowledge of comparative religions. It is well for us to know something about the earth's formation, its nature and its composition, or to have a knowledge of geology. It is well for us to know something about the different species of plant life, their habits and habitat, or to have a knowledge of botany. But any knowledge is incomplete that does not include knowledge of one's self.

We all, old and young, need to know ourselves. The person who knows but little about himself cannot hope rightly to know life in general, and his knowledge of God is necessarily limited by his knowledge of himself.

Every person has his weak points. And every person should study himself with the idea in mind of discovering his weak points so as to overcome them. Every person also has his strong points. And every person should ascertain his strong points so as to conserve them, and use them, and enlarge upon them for the glory of God and the service of man. Some may excel in a knowing mind. Others may excel in a loving heart. Every person may excel in something. The person who knows himself, whether he has ever been inside a college or university or not, is the educated person. The purpose of an education is to enable people to find themselves. The purpose of religion is to enable men and women and boys and girls, not only to find themselves but to find their relationship with their fellow-men and to find their God.

Many have been denied the benefit of the assistance the college or university would have given them in discovering themselves, but there is one the latchet of whose shoes the most worthy college professor or educator of our day should gladly stoop to unloose—even Jesus Christ, the Master of the minds, of the lives, and of the souls of men, and He is ready to help every man and woman, every boy and girl to know themselves. And no one can afford to pass this opportunity of self-discovery.

> "Know thyself—to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

We ought, every one of us, to know more about curselves; we know far too little about our bodies. Many never take time to ascertain which foods are injurious to them and which are not, failing to realize that as expressed in the old Scotch proverb, "What is one person's food may be another person's poison." And many, even though they know what is injurious to them, refuse to heed the warning of distress it may cause, and laughingly say they like it whether it is good for them or not. But no sensible person has a right to assume such an attitude. We do so at our peril. Wise is the person who takes nothing into his stomach except nourishment—the person who eats not for pleasure. but for efficiency. Nature is bound to hold the count against us if we ignore her wishes. And countless thousands today in the hospitals of the land are paying the price of such folly, and countless thousands today fill untimely graves for the same reason. All nature asks of us is that we treat her fair; that we seek knowledge about our physical health, and then practice the knowledge we gain. And more, we owe it to God to take the best care of our bodies possible, "Know ye not that your body is the temple of the Holy Spirit?" "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

The regard one exercises toward his physical health is of tremendous importance. To abuse the body, to ignore the laws of health wilfully, is to defile the temple of God. In school we studied physiology largely in order to make a passing grade. It is well for every one occasionally to read the old physiology textbook along through life in order to pass in health up the ascending grade of age. Such a study would give us a better knowledge of self, a better knowledge of our bodies—the temples of God of which we are the custodians.

It is so easy to think that everything is all right with our bodies, and we go along paying no attention to this little indisposition or that, and suddenly the nerves snap and we are done for. Some organ or some member of the body that we have thought was all right suddenly refuses to work, and a physical breakdown follows which might have easily been avoided. A greater knowledge about ourselves would enable us to prevent much sickness. We need to "take time to be holy." And we also need to take time to be healthy.

Then, too, we know so little about our minds—the mental processes and laws of thought. We read and listen, and meditate, and out of these experiences we hope to retain some little information. But if we would refuse to burden our minds with the trivial matters; if we would refuse to befog our minds with the unpleasant thoughts and experiences; if we would try to forget our troubles and think more of our blessings: think of the bright things, the beautiful things, the inspiring and ennobling things of life—our capacity of mental power would be enhanced beyond our fondest hopes. The motorist would not presume to carry fastidious passengers and garbage in his car at the same time, nor in the same car. The evil thoughts that are low and mean, the unpleasant and distracting thoughts are but garbage of the mind. Whereas, the wholesome thoughts of love, purity and honor are most fastidious passengers, and these thoughts violently refuse to stay in the mind that is filled with the garbage of doubt, impurity, selfishness and ill-will. The great possibilities of the mind could be realized by us all if we would but discipline it and learn to respect its laws of mental health and power.

Then, too, we know so little about ourselves spiritually. It is wrong to say that the spiritual interest in life is more important than all the rest, for our spiritual well-being is so closely interrelated with the well-being of our minds and bodies that neither is complete without the other. Mental health and physical health are both assets to spiritual health. The person who is a faithful follower in the Jesus way of living, exercising a sweet spirit of patience and helpfulness, notwithstanding the fact that his physical health is poor, has more to his credit than the person who has no physical handicap to sap his energies of life. Great will be the crown of glory; great will be the reward to those who have come through life happy and Christ-like in spite of the great tribulations of physical suffering and physical handicaps. The spiritual depends so much upon the physical and the mental. The body will at last crumble into dust, but our spirit, our souls—we ourselves—

(Continued on Page 5.)

NOTES-PERSONALS

Subscribe for THE CHRISTIAN SUN. THE SUN needs your support. Let it shine in your home.

Read the circulation manager's appeal in this issue to send in your renewal subscription to THE SUN; and may we add, send a new subscriber.

Rev. Stanley C. Harrell, of Durham, N. C., mailed in three renewals this week. Fine! How many of our pastors will follow his good example?

Dr. and Mrs. W. A. Harper have been in Chicago, Ill., the past month, studying at the University of Chicago. They expect to return after this week to Elon College, where correspondents should direct their letters.

The circulation manager of THE CHRISTIAN SUN is calling on all subscribers who are in arrears to mail in their renewal so it will reach him by August 1st. Let him have a real flood of letters, with renewal checks.

Mr. F. M. Webb represented the Sunday School of the First Christian Church, Richmond, Va., at the Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference, held last week at Cypress Chapel. He reprots a good convention.

Dr. J. O. Atkinson, the editor of THE CHRISTIAN SUN, with a number of ministers of our Church, is attending the pastors' Bible conference at Union Theological Seminary. No doubt our readers enjoyed last week's correspondence and his letter this week is just as interesting.

The First Christian Church, Richmond, Va., will be represented at the dedication of the Johnston Building at the Christian Orphanage, Elon College, N. C., July 29th. The Sunday School orchestra of the Church, Ernest G. Carr, director, will assist in furnishing the music for the occasion.

The new building at the Christian Orphanage will be dedicated on Sunday, July 29th, at 2:30 P. M., same being the fifth Sunday in July. Every member of the Christian Church and Sunday Schools and all friends of the Christian Orphanage are invited to be present. We hope to have a great and good day and a fine service. Dr. R. L. Flowers, of Durham, will deliver the address of the occasion, and everybody who attends this service will have a warm welcome.

THE CHRISTIAN SUN GOALS.

"THE CHRISTIAN SUN in every home in the Southern Christian Convention."

"THE CHRISTIAN SUN on a self-supporting basis."

"Forty-five hundred subscribers."

Let every member of the Christian Church help us to reach these goals.

CHAS. D. JOHNSTON,
Circulation Manager.

NOTICE.

J. Oscar Atkinson, Jr., will represent the Christian Sun through the summer months. He will solicit new subscriptions and collect renewals. Any courtesy shown him will be appreciated.

CHAS. D. JOHNSTON,
Circulation Manager.

ATTENTION.

All money on subscriptions, new or renewals, to THE CHRISTIAN SUN from this date should be sent to C. D. Johnston, circulation manager, Elon College, N. C.; also all items about change of address, dates or labels. All matters for publication in THE SUN should be sent, as heretofore, to THE CHRISTIAN SUN, Elon College, N. C. Bro. Johnston became circulation manager July 1st.

J. O. ATKINSON, *Editor.*

DAMASCUS.

Had a good day at Damascus. There is a vital interest here in the work of our Church, and these people here have a mind to do their part. On my first Sunday with this Church we presented the mission cause. The offering was not equal to one-sixth of pastor's salary and many expressed a desire for another chance. It was given them, with the result that the full quota was reported today. The Church is feeling good over the matter, and we rejoice with them in giving God the praise.

W. M. JAY.

Chapel Hill, N. C.

OUR MOUNTAIN WORK.

Enclosed you will find a check for $14.56, which is our special missionary offering taken during missionary period. The offering was as follows: Rocky Ford, $10.56; Elk Spur, $4.00—total, $14.56.

The work here is going on fairly well. We have a group of young people who seem to take very much interest in the work. They take pride in learning certain things about the Bible, as the Beatitudes, Psalms, etc. I am looking forward to a better and brighter day among the young people at this point.

We carried about a dozen of the boys and girls from Elk Spur to the Hillsville Presbyterian Church to sing for the preaching service last Sunday night. The children put on a good song service and received compliments for their efforts. I must praise the children, too, for I think they do well for their opportunities. The Burlington people admired their singing and invited us to come to their Church some time.

Something of real interest has been arranged for in the near future whereby the children and the young people may receive great benefit. This is what it is: Miss Pattie Coghill, Henderson, N. C., will come to begin a daily vacation Bible school here on Sunday, July 22nd, closing with a little commencement Sunday, July 29th. We are hoping to have a good Bible school. I will help her with the school and we will have a school at both Churches, one in the morning and the other in the afternoon.

Our meeting will begin here at Elk Spur Sunday, July 29th, and will continue for two weeks. Rev. C. E. Gerringer, of Wakefield, Va., will assist me in this meeting. Pray with us that our meeting may do much good for the advancement of the kingdom of God and the enlisting of souls for His service.

Yours in service,

S. E. MADREN.

SHALL THE PEOPLE?

While the righteous are in authority the people rejoice, but when the wicked beareth rule the people mourn, suffer (Prov. 29:2). This country is now at a most critical crisis, for if Belshazzar shall come to reign over this country, what can we expect but for the people to suffer. With the open bar-room, a trap of the devil, to catch the boys and break the hearts of poor mothers. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "In Rama was there a voice heard, lamentation and weeking, and great mourning. Rachel weeping for her children and would not be comforted because they were not" (Matt. 2:17, 18). We must remember that both Belshazer and Herod were wicked and drunken rulers and their wives were drunkards. What a mother can be thinking of when she goes to the poles and casts a ballot for the coming Belshazzar (Al. Smith)! Do you care for your offspring? My honest opinion is that if the bar-room is thrown open on the streets of our cities that it will keep the undertakers busy burying the dead, especially since our speed of traveling is at the rate of from forty to fifty miles per hour, with our roads crowded with automobiles. We Christian people have prayed earnestly and worked hard to be freed from the curse of the open bar-room, and I don't see how a real child of God can even think of consenting to its coming back. Our late Governor Bicket showed us before he died that we had made a gain of, I think, 65 per cent; that many people who before we got prohibition had no home, no bank account now had homes and bank accounts and their children were decently clothed and in school. I am not a politician. I am a Christian and have been preaching the gospel of Jesus Christ fifty-five years, and He said He had suffered for us, leaving us an example, and that we should follow His steps. I care not what your politics may be, for you have a right in this country to think and act for yourselves; but, Christian people, we are responsible for what our representative does, hence are you willing for your representative to use his influence to bring back the most damnable curse that this country has ever had? Our nominative convention threw the moral part of this coming campaign upon the Church of Jesus Christ, and we will be held responsible at the bar of God. I don't believe a Christian (I am not talking about membership in the Church; I am speaking of Christians) how he or she can support a man who is in favor of the open saloon. I don't see how a Christian can connect himself with rotten Tammany Hall, run by Catholics and Jews, which I think is a disgrace to our country. If Al. Smith is elected, it will be from the influence of the appetite and not the brain. I promised God in 1881, when North Carolina tried to get State prohibition, that I would not support another corrupt representative knowingly. The corruption in our political parties kept me from voting for about ten years. I feel that I am just as responsible for what I do when I cast a vote as I do when I am in the pulpit, for I have to be a Christian in every duty in this life. The Church is now facing an awful responsibility, morally so. I believe that Christ placed this responsibility upon the Church of governing the world when He said, "Ye are the light of the world; a city that is set upon a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." And then our Lord said, "Let this light shine," and I think it is a good time to let it shine. "Let your light shine before men, that they see your good works" (Matt. 5:14-16). In conclusion, I will say it out of my heart, that the corruption in the political parties of our country has greatly hindered the prosperity of Christ's Church, for it seems that every year when we have to elect a President that it gets very much demoralized and it takes quite a time to get over it. And now my last word: Let us lay aside our political prejudice and do our duty. Christian people, don't forget the Word, "When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn, suffer." In His service saved to serve.

P. T. KLAPP.

Elon College, N. C.

THE CHRISTIAN SUN'S PULPIT

CRUCIFYING CHRIST AFRESH.

By Rev. John G. Truitt, *Preacher.*

"Seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."—Heb. 6:6.

We need not always make a meditation upon the cross of Christ a melancholy recital of an intensely sad story. There is so much beneath the cross besides crime and tragedy we should sometimes think on that aspect of the matter. There is so much back of the cross besides Caiphas and his howling henchmen that we should sometimes almost forget them for that bigger meaning. There is beneath the cross pardon; and there is back of the cross love. If we have not looked through the last half of the gospel narratives at God we have seen only the window-pane, and never the view which lies out beyond it. I never read the story without seeing the cold, cruel, transparent glass bars, they are ever there in my window; but beyond is a panorama which fills my soul with peace and makes me want to love God more, and serve my fellow-men better.

So many of you children have always remained for this part of our Church's program I can never prepare a sermon without thinking of you. And the young people also wait here for worship and prayer; and the older ones of us are always present. Is there a message in the cross this morning for all? This subject fills so large a place in the gospels I dare not leave it out of your pulpit. I cannot. So I bring you to Calvary this morning to find pardon and love. It is as though the whole world has done and been doing grievous wrongs, and all of a sudden so many throughout all lands had become sorry, and then God in a great, big way said: "I forgive you, for my great love's sake." It is as though the whole world was feeling downhearted and sad, and God said: "I cheer you, because my Son desires it." It is as though the whole world was full of strife, and battle, and unrest and God said: "My peace I give unto you; not as the world giveth, give I unto you. Let not your hearts be troubled, neither let them be afraid."

In the cross God is saying to the world: "There is enough love in the bosom of the Heavenly Father to redeem it." When little children have learned the meaning of the cross they will find a desire to be forgiven for causing their loved ones sorrow, and be ready to help their loved ones make a happier world. When young people have learned the meaning of the cross they will want to have all ugliness washed from their past records, and a good spirit within prompting them to loving service. When older ones have learned the meaning of the cross they will know the meaning of repentance and the measure of pardon, forgiveness will flower in their own souls and sacrifice will become a privilege and a blessing.

Jesus is the heart of the cross, and the eternal satisfaction which our best selves desire. Without Jesus, the Saviour's prayer to a loving Heavenly Father would not have been prayed and we could not be happy today. If we know about Jesus and do not love Him, and want to please Him, then we are of all men most ungrateful. I can never see the cross but that I always also see Jesus and desire to become more like Him; and I cannot see why anybody would want to "Crucify to themselves the Son of God afresh, and put Him to an open shame." But there are those who crucify Him afresh.

Who are they who crucify Christ afresh? They who have Him. They are the only ones who can crucify Him. If Jesus had never come to earth, He could not have been crucified. Had he not placed Himself in the hands of men, never would His own hands been nailed to the cross. And His hands were not nailed to the cross by people in Europe, or America, but by the people of Palestine. In other words, He was crucified by those who had Him. In the light of that logic, let us read our whole text: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

"Once enlightened, and tasted of the heavenly gift," is the legend that shall be found written on full many of the wrecks of human lives. There are lives today which to most of the outside world may look perfectly respectful, which have become centers of turmoil within. Very cunning is the enemy of our souls. Little by little would he fasten upon us some fatal habit, and little by little would he fill our minds with some blasphemous compromise with righteousness. "Once enlightened" should remind many an erring one today of a mother's love, and a mother's prayer. "Once enlightened" should remind many who are missing the pathway of the days when they, in company with their little friends, used to attend Sunday School and enjoy the warm, enlightening love of their teacher's messages to them. "Once enlightened" should remind thousands who are putting Jesus to open shame of the sweet, sacred day when they pledge God their faithfulness, and faith forever at an altar of prayer. Stamp "once enlightened" upon the broken pieces of wrecked lives, upon the sins that drive them away from God and all hope of heaven, and it should turn its scores and thousands back to the Church and righteousness before they come to that fatal word in our text, "impossible."

The chances are about a thousand to one that the wisest and most loving person in all the world to your own needs is your mother. You were once the very darling of her heart and wrapped in her never-failing love. You tasted of her goodness and found sweet freedom in her faithfulness, but today if she knew all she would be heart-broken for her wayward child if you are not living true to God and the things which she taught you as a child. I give you that suggestion as a step to a far fuller one, namely: the love of Jesus Christ for you. Jesus knows your every need infinitely better than your mother; Jesus loves you with a perfection which in His divine providence He hinted at in the love of your parents; and with Him there is no "impossible" if we return unto Him. But how awful if when we come to Him and He places Himself in our hands, and His wealth of love at our disposal, we, instead of thanking Him, of adoring Him, of worshiping Him, "crucify Him afresh and put Him to an open shame!" Oh! "Greater love hath no man than this, that he lay down his life for his friends." I bring you to Calvary today for peace and pardon, and not that we may crucify Him afresh and put Him to an open shame.

"An open shame!" They stripped His body and bared His soul; and in an open place above the city of God, where all the world could see, they crucified Him. That was bad enough, but they prayed for the blood of their crime to be upon their poor little children. That was wickedness perfected. Shall we join that host? The pity of it is that too many of us are about to join that host and do not realize it, so cunning is the enemy of God, and the enemy of our souls. Jesus wants to succeed in bringing us home to Himself, our Church to Himself, our community, our nation, and our world. There are those who do not know Him saying He can't do it. And the "once enlightened" are helping an ignorant, godless world win its wager! Crucifying Him afresh, and what is more awful still placing the greater curse of it upon their children. There are more than two hundred in a single Church that walk with the brand of Church membership upon their records and the oath of allegiance to Christ upon their souls, who ignore the Church, not to say Jesus also. And there are those who, under the cloak of constant attendance upon Church services, allow their own lives to belie their profession and to bring Jesus to an open shame.

But I bring you to Calvary today for pardon and peace. None of us but what may well check up on our own lives and test them in the light of Calvary. We will not forsake Jesus much less "crucify Him afresh and put Him to an open shame." We will make our lives count for Him. We will love Him, and serve Him, and teach Him by precept and example to others. Others may crucify Him, "but, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak: for God is not unrighteous to forget your work and the love which ye showed toward His name, in that ye ministered unto the saints, and still do minister. And we desire that each of you may show the same diligence unto the fullness of hope even to the end: that ye be not sluggish, but imitators of them who, through faith and patience, inherit the promises" (Gal. 6:9-12).

COMMITTEE REPORT.

We, of the findings committee, wish to present the following items, believing them to be the concensus of opinion of the young people of the Eastern Virginia Conference:

1. That the pulpit is a place of dignity, and should be considered and treated as such.

2. That the ministers should give the young people their whole-hearted co-operation and support in such undertakings and enterprises as meet their approval.

3. That the young people should give the Church their whole-hearted support, both moral, spiritual and financial.

4. That young people's organizations are essential to Church work, and that they should be made attractive to youth.

5. That the young people's congress of Eastern Virginia Conference has proven itself to be of an enduring nature and worthy of the whole-hearted support of the Eastern Virginia Conference.

Jack Dalton, *Chairman.*
Esther Hall.
Simon Piland.
Mary Hall Stryker.
Miss Pattie Coghill, *Adviser.*

NOTICE.

The Virginia Valley Central Christian Conference will meet with the Mt. Olivet (R) Christian Church, Rockingham County, Va., on Wednesday, August 15, 1928, at 10:00 A. M. Those having suggestions as to program will please write the secretary, Rev. A. W. Andes, Harrisonburg, Va., or the undersigned.

If you come by rail and want to be met at Harrisonburg or Elkton, write the pastor, Rev. W. B. Fuller, Linville, Va.

"Mercy unto you, and peace and love be multiplied."—Jude 1: 2.

B. J. Earp,
President.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NOSING AROUND IN NEW YORK.

(Editorial Correspondence.)

New York, with its six million souls, has been called, and not without some reason, "modern Babylon." The places of sin, shame, crime, degradation are here all right. But it is not all Babylon by any means. For if you wish to hear great preachers and see beautiful Churches, come to New York. I visited five of these Churches last Sunday and had a good day of it. Will SUN readers follow me to Church for a day. First, at Union Theological Seminary at 8 A. M., some 300 preachers attending the summer Bible conference, met in the chapel for Communion services. It was solemn, sweet, inspiring, heavenly. Ministers of all Protestant denominations, I suppose—Baptists, Presbyterians, Episcopal, Lutheran, Reformed, Methodist, Disciples, Christians. How sacred the moments were, and how the soul was lifted up as President Henry Sloan Coffin, a Presbyterian, in Episcopal robe, and Rev. James Moffatt, D. D., of the Scottish Free Church and translater of the New Testament that bears his name, read the solemn words and led the prayer that prepared for the sacrament. "Close" Communion seems to have perished from the earth and gone the way of all things earthly and human.

At 11 A. M., the writer found himself in the magnificent and inspiring First Presbyterian Church, on Broadway. The chorus that led the song service was composed of a hundred trained voices, and the great old pipe-organ blending its solemn tones made one feel like heaven was near and Babylon was far off. The preacher (I have forgotten his name, but recall something of his sermon) took for his text John 12:20-2, "Sir, we would see Jesus." What the world needs, and even desires, today is a vision of the living Christ. We are different after we have seen Him. The world would be different, this whole great city about us would be different, if it would only catch a vision of the real Christ. God would reveal Himself to us if only we would open our eyes and mind to Him. But we are living in a prejudiced age and only see that side of Jesus which suits our tastes. We do not stop and tarry long enough to see Jesus in His fullness and power. We ought to see Jesus wholly. This is our privilege if we will avail ourselves. When we read only favorite passages of the New Testament we leave out much. The whole New Testament is given to reveal Jesus to us. Jesus said and did much about healing the physical body. If we leave this side of Him out, we do not see Him as He was and is. There are three angles at least from which we should always view Him. First, Jesus in the homes and in company with the lowly; second, Jesus with Zebedee and his sons, calling men to high adventure for Him; third, the picture of the risen Lord, now endued with power, filled with glory, crowned with Lordship.

The preacher, whatever his name, gave us a regular, sound, orthodox, wholesome sermon. I can yet recall more of it, but this seems enough to show his meaning and to lead SUN readers to want to see and to know the whole Christ, whom to know aright is life eternal. At 4 P. M. I went in to see something of St. Patrick's Cathedral (Roman Catholic). This is a massive and impressive stone structure on Fifth Avenue, and must have cost millions to build and equip it. Services were going on, and I presume continued all afternoon. Singers in robes were chanting in a Latin chorus or something I could not make out. The services were in Latin. People were coming in, crossing themselves, bowing before images of the Virgin Mary, moving their lips, no doubt in prayer, burning incense before altars surrounded with images, high candles, holy water and various colored lights. Priests in white robes would rise from their seats at intervals, make signs, cross themselves, and others would follow. The service seemed weird to one not accustomed to it, and I seemed to have stepped into another world.

At 4:30 I went to grand old Fifth Avenue Presbyterian Church to hear Robert E. Speer preach. This man never fails to thrill and inspire, instruct and edify. What a sermon he gave us from the text Matt. 11:29, "Take my yoke upon you and learn of me . . . for my yoke is easy." In the Roman mind, at the time Jesus was speaking, the yoke was a symbol and a confession of inferiority and humiliation. All the peoples the Romans conquered were *sub jux* (sent under the yoke). What Christ did for the despised cross, He did for the yoke, namely: exalted and honored it, lifted it into power and strength. As I now recall it, Dr. Speer made four main points, and out of these developed a theme, and gave a sermon never to be forgotten. His points were these: (1) Jesus took a mark of weakness and disdain and transformed it into a symbol of power, glory and effectiveness. There is no power except that which comes from bowing to obedience. The world wants power, but it never obtains any power save through the discipline of obedience. And when we bow and surrender to Jesus we enter into His power and share the joy and the fellowship of it. (2) There is no fullness of personality until we pass under the yoke with Christ. He is the world's greatest and highest Personality; yet we are permitted to share that personality with all its fullness of life if we take upon us His yoke—yoke ourselves up with Him. (3) Christ's yoke then becomes a symbol of liberty. We only know the larger liberty of life as we learn the law, and share the love of Christ. Law does not take away liberty, it brings liberty. When men have enacted some high moral law, people's personal liberties are not taken away, they are enlarged. Law leads to liberty. (4) The yoke is a symbol of fellowship. Life has its fellowships even with the unseen. Under His yoke we share His fellowship and He helps carry all our burdens. He is able, ready, willing. Of all the preachers I find anywhere, give me Robert E. Speer—orthodox, conservative, progressive, soul-stirring, great.

At 8:30 I went to Madison Avenue to hear Rev. Sam Jones, an Englishman. He was disappointing—or had I already heard enough good preaching for the day? As I recall it now, nearly a week after, he preached from John 1:41, "He first findeth his own brother, Simon, and saith unto him, we have found the Messiah." We know little of Andrew; but he is our representative in the kingdom. He represents the nobodies whose names do not occur on the front page of the paper; but they quietly and modestly find others and bring them in. The golden oriole will rest on Andrew's head, for he brought Simon Peter to Jesus. Who brought John Wesley to Jesus? Who brought Spurgeon? Some quiet, modest, unknown "nobody" did that great work. Being somebody to Christ—that is his way of building His kingdom in the world.

So here where so much sin abounds, grace does much more abound—and New York is not all bad. If you think so, come here on a Sunday and attend her Churches. J. O. A.

THE CHURCH, THE CONFERENCE AND THE CONVENTION.

These three legal and official bodies are correlated and mutually obligated. No one of them could exist as a successful organization without the other. It is, therefore, important that their relations and obligations be understood and then maintained by the faithful discharge of their obligations to one another in the interest of the Church as it represents the kingdom. Self-interest and self-importance often hinder the very purposes for which the Church exists and in which, at heart the members really desire success. The local Church is in danger of thinking and working for local interests only; and the Conference or Convention is in danger of exercising unwarranted authority. The Conference is the product of the united action of local Churches, and the Convention is the product of the united action of Conferences. The local Church *could exist* without the Conference, and the Conference *could exist* without the support of the local Churches, but it would be a bare existence in both cases. There is no reason why the Conference or Convention should feel superior importance and assume authority not granted or implied in its existence and relation to what is considered the lower bodies.

It should be understood that the Convention is composed of Conferences, derives its power from them, and Convention actions have no right to function in local Churches until satisfied by the Conference. The Convention has no power over local Churches; it deals only with Conferences and the institutions founded by its authority, such as the Church paper, the college, the Orphanage, and its missionary enterprises. In support of these institutions the Convention has no right to plan or call for money except through the Conference.

It is assumed that individual members of the local Church have first given themselves to the Lord and that local Church Conference action is binding upon all members. The local Church is made up of individuals, and action of the Church is their own action. It is not so with the actions of the Convention. That body is composed of delegates from the Conferences, which are themselves organic bodies and not individuals. The General Convention has no rights or powers beyond the approval or ratification of regional Convention, if they function; and all of them should. The loosest and weakest condition in the Christian Church is its lack of coherent organization.

Its Principles are sound and comprehensive; its spirit is Christian in practice; its relation with others is biblical; it has everything for growth except organization. The General Convention has always, in its head office, dealt too much with local Churches and Conferences. It will be a long step forward when regional Conventions function and the General Convention operates through them by their approval and adoption of General Convention actions.

DO WE NEED DENOMINATIONAL COLLEGES?

From the number of such colleges that have been established in the history of American higher education, it would appear that the answer should be an overpowering "yes." evidently the American people believe in higher education and they believe in it under Christian auspices, and for that reason they have paid their taxes to support State institutions as citizens and voluntarily contributed billions for the foundation and maintenance of higher education on a Christian basis. Is this a mistake? Have the American people been pursuing a phantom rather than a real goal?

Here again we have the answer of the very latest conclusions of specialists as to the curriculum itself. They are agreed that it is impossible to teach any subject in any institution in such a way that we do not influence at the same time, either positively or negatively, the building of character from the Christian viewpoint. If, therefore, the people of the United States believe in Christian character as the chief aim and goal of higher education, they are certainly right in their practice in maintaining institutions of higher learning on a denominational basis, or rather on a Christian basis.

We have so far spoken in general terms as respects this treatment, but what about the particular institution, and what about the Christian Church? Does it need to maintain Elon College, and, if so, why? This is a fair question and should have a fair answer.

Elon College was founded, as stated in its first catalogue, to offer instruction in all the liberal branches of learning to men and women on equal terms and under positive moral and religious influences. Nothing was said in this catalogue about the expectation that Elon would prepare ministers for our pulpits and lay leaders for our pews religiously and spiritually motivated, but that was evidently the fundamental purpose of the founders of our institution.

When, therefore, members of the Christian Church fail to patronize their own college, are we to conclude that they are not interested in the moral and religious development in their sons and daughters? I think not, but I do think that they have not given careful consideration to the issues involved in the failure to patronize their own college and that they have allowed other considerations of lesser importance, such as the fact that friends of their son or daughter are going to a State institution, or that it is perhaps a little cheaper at another place, etc.

With reference to the matter of cheapness, Elon College has tried always to keep the charges for education within due bounds, but it does not aim t omake itself a cheap institution just to attract students on the basis of cheapness. It believes that it gives value received, and more than value received for the charge that is made, and certainly this is all that should be expected of an institution.

When those desire to come who are unable financially to meet the obligations, they are provided scholarships, loan funds, opportunities for work, etc. So that even the poorest may not be denied the blessed privileges of higher education under Christian influence at our college. And these poor students have made some of the great leaders in our Church. W. A. H.

"LOOKING AT OURSELVES."

(Continued from Page 1.)

will live on forever. A thing that is always to be is worth knowing about. Hence the importance of knowing more about our souls cannot be overemphasized.

"Examine yourself, whether ye be in the faith." Is it well with your soul? Are you in harmony with God? While it is true that there are some people who think they are Christians when they are not, there are some other people who are not professing Christians, but who at heart are Christian, and all they lack to be Christians is the open allegiance to Jesus Christ and an announcement to the world that they wish to be known as friends and followers of the Man of Galilee.

"Examine yourself, whether ye be in the faith." The admonition is to the professing Christians and to the people who make no Christian profession. It calls us who profess to be disciples of Christ to turn the searchlight of investigation upon our lives to see wherein we have reason to claim to be Christians—what sacrifices are we making in His name; what service are we rendering humanity that has the mark of the cross upon it? What is there about our lives that is different from the lives of people who make no profession? It was indeed a pertinent question the young man asked his friend who was trying to get him to become a Christian, when he said, "Tell me what you have that I don't have. Tell me what there is in your life that is different to mine. We have the same bad habits; we engage in the same questionable amusements; we express ourselves in the same language when we are mad; we enjoy telling and hearing the same smutty stories; we both look out for No. 1 in business, with no thought of No. 2: we spend our Sundays much in the same way, with the exception that I, as a sinner, go to Church more regularly than you do as a Christian—the difference being that I attend once or twice a month throughout the year, while you go every night for two or three weeks each year during special meetings. Now tell me what you have that I don't have?"

And the Christian man was nonplussed. It set him to thinking, and upon his knees in prayer that night he resolved to live a life clean enough in his thoughts, in his words and in his conduct and habits among men that they could see a difference. And they did. And more than that, he won his friend when the friend saw the correct sample of the thing that was advertised. It is well for us all to examine ourselves frequently—to take stock of our religious assets; to take an inventory of our spiritual resources. What progress are we making in our Christian life? What quality of life are we developing that carries the insignia of the cross? Examine yourself whether ye be in the faith.

The admonition comes to the men and women who love the Church, who delight in the fellowship of Christian people, who reverence the Sabbath Day, and who honor the word of God, but who have not openly espoused the cause of religion. The admonition comes to all who believe in love, truth and justice among men. "Examine yourselves, whether ye be in the faith." You may be in the faith and not realize it. That is, you may believe the same things that Christian people believe and not be conscious of the fact that you have such a faith. But that faith will avail you nothing unless you declare it and confess your Saviour before men. If you are in the faith, acknowledge it before God and before men.

"Examine yourselves." It is not an admonition to examine others. People who want the easiest task are free to pass examination upon others continually. It is an index of a shallow mind and of a shriveled-up soul when a person is content merely to examine the lives of other people and to enquire into their habits and conduct of life, to see their shortcomings. Examine yourselves. That is the divine injunction. And it applies to the present, and not to the past. It is not an examination of the religious experience you had five, ten or fifteen or twenty years ago when you were converted that is called for, but an examination of your present life. Examine yourself to see whether you are now in the faith. Is the glow of your love for Christ as bright as it was the day you confessed Him as Saviour and accepted Him as your Lord and Master? It ought to be far brighter. People who haven't progressed beyond the experience of their conversion, who haven't been growing in the faith are unworthy disciples of the Man of Galilee.

Strike the tuning fork of the gospel to your ear. Does your faith ring true? Does your love for Christ and the Church and all human-kind ring true? What about prayer? Do you ring true there? Are you practicing the presence of God in prayer? What about service to others? Does your life ring true in the joy of service? Are you taking God's place in service to your fellow-men? Do you experience the promise of Jesus that it is more blessed to give than to receive? Or do you have more satisfaction in receiving than in giving? What about your attitude toward the Church? Does your life ring true in loyalty to the Church—in putting the Church first in your thoughts and planning? Are you willing to say to God, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way within me and lead me in the way everlasting?"

If you aspire to be more and more like Christ; if you want to follow Him at any cost; if it is your determination to follow Him through life in loving service to mankind; if it is your greatest delight to associate with Christian people, to meditate upon God's word, to respond to the privilege of prayer, and to do your part in the work of the Church and in service to society—then your own conscience, the angels in heaven and all mankind will witness to the fact that you are in the faith. And, with the poet, you will declare:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

Dover, Del.

HELP WANTED.

Yes, the circulation manager of THE CHRISTIAN SUN wants help, and every subscriber to THE SUN can help him and make his work easier. He gets no salary for this work as circulation manager. His services are free. Now, won't it be a fine thing for every subscriber to THE CHRISTIAN SUN to help the circulation manager at one time! It will be an army of workers, kind workers, faithful workers, and honest workers. All helping the circulation manager on the same day to do a big task. Team-work, all pulling together at one time, at the same time, and in the same direction. Each one's part so easy! Now, what does he want you to do? When you read this letter, he wants you to look at the little label on your paper bearing your name and date your subscription expires, and if your subscription has expired please mail him a check for $2.00 to renew, so it will reach him by August 1st. On that day he wants to have not a shower of letters, but a real flood. Don't fail him; he is counting on you to help him do this job. All pull together. Now for the storm and flood of letters on August 1st. Won't it be a fine spirit! Mail your checks to

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Sunday School and Christian Endeavor Convention met in its fifty-ninth annual session as the guest of Cypress Chapel Christian Church (new), on Tuesday and Wednesday, the 17th and 18th of July, 1928. Jesse F. West, Jr., Waverly, Va., is president; Rev. F. C. Lester, Waverly, Va., recording secretary; Rev. J. G. Truitt, Norfolk, Va., executive secretary; J. W. Folk, Suffolk, Va., treasurer. Thirty-two out of forty-one schools were represented by over three hundred. The local congregation and visitors made an audience of more than five hundred, who gave sympathetic attention to reports, discussions, addresses, song service led by W. H. Baker, secretary of the Virginia State Christian Endeavor Society, and accompanied on the piano by David Brown Harrell, a recent graduate of the Elon College music department, and assistant in that department for the coming year. Sixteen ministers were present. The devotionals were led by Rev. H. S. Hardcastle. The two days were hot, but the congregation seemed to forget the heat in their intense interest in the work of the conventoin. The eleven-piece orchestra of the Cypress Church rendered splendid music at the Tuesday evening session.

The entertainment by the Cypress congregation, rendered in cafeteria style, was abundant, of good material, and liberally served in twelve kinds of food. It was interesting to look at the hundreds of people in line marching by and receiving the paper plates, napkins and paper cups for iced tea, and then to see them pass along to receive the bread and rolls, hame and fried chicken, pickles and potato salad, tomatoes, cakes and tea; then to see them march over to the long, improvised tables and enjoy a royal country meal.

I noticed one thing that made me think. It was that many allowed the kind women who served the food to put on their plates more than they could eat. Left on the plates and lying on the ground were slices of nice bread, big slices of ham, whole pieces of chicken, large slices of fine cake, all going to waste. One would think that good people would allow kind hands put on their plates only what they could eat instead of accepting something of all the food prepared and then throwing what they could not eat away; many did throw the good food upon the ground. It was great waste. When Jesus fed the multitude He had the fragments taken up, that "nothing be lost." Many visitors observed the careless waste of good food at this Cypress feast. The hospitality in this case was unconsciously or thoughtlessly abused. One of the lessons that we need to learn is to be as careful in the use of what others prepare for us as what we provide for ourselves. The only thing seemed to go wrong in the Cypress convention was the waste of good food, so well prepared, and so hospitably served.

W. W. Staley.

ELON LETTER.

The recent session of the Southern Christian Convention in Richmond decided that Elon College should be supported in the future by gifts from individuals in our Churches and by quarterly offerings in our Sunday Schools.

Rev. R. A. Whitten has been employed by the administrative committee of the board of trustees to assist in visiting individuals in Churches and soliciting their gifts for the support of the college. He will, of course, also co-operate with superintendents and pastors in respect to the quarterly offerings in the Sunday Schools.

It is hoped that these quarterly offerings in our Sunday Schools will be real educational days, emphasizing the place of Christian education in our Church and leading our young people to desire to patronize our own college. Surely there can be no misgiving about the validity or the desirability of this aim.

A pamphlet for the celebration of "Elon College Day" in our Sunday Schools, prepared by Miss Lucy M. Eldredge, has just been mailed to each pastor and to each Sunday School superintendent. Inasmuch as a great many of our Sunday Schools have monthly offerings for the Orphanage and likewise for missions, some pastors have suggested to me that the normal thing is for the offering for the college to be taken on fifth Sundays, since four of these fifth Sundays occur each year. There is considerable to commend this suggestion, but it has been felt that it would be better for each pastor and superintendent and Sunday School to select the Sunday in each quarter that appeals to them as most appropriate for this purpose.

Another suggestion has been that the review Sundays be made the Sunday for making the offering for the college in the Sunday Schools, and that the whole Sunday School hour be taken for this purpose and a real Christian educational program be presented. Here again this matter is referred to the local situation.

The college is at all times anxious to co-operate with pastors and superintendents and others in local Churches, and whenever any of us can render any service it will be a pleasure to be called on.

The hope of the future of Elon College is certainly in the boys and girls and young men and young women who are now in our Sunday Schools. The plan that the Southern Convention has adopted for lining these young people up directly with our college is a hopeful one. I am appealing to all our people to fall in line heartily with the plan as adopted at Richmond. The test of a plan always is how well it is worked. This plan will succeed or it will fail according as our people support it whole-heartedly or neglect it. Here is hoping and praying that our people will fall in line most heartily in its support.

W. A. Harper.

PIEDMONT SUMMER SCHOOL.

The school was held at the college from July 1st to 7th. Dr. W. P. Minton preached the first sermon at the union services Sunday night at the Baptist Church. The morning watch was conducted by selected individuals. Rev. F. C. Lester gave a talk to ministers each day from 9 to 9:45, and at the same hour Miss Pattie Coghill gave a talk to all others on the subject, "Teaching and Teachers." From 9:50 to 10:30 Dr. W. P. Minton discussed "Missions and the Bible." The subject of stewardship was presented in a very interesting way by Rev. Edwin E. White from 10:40 to 11:25, and from 11:30 to 12:15 Dr. W. P. Minton talked on "Missionary Materials and Methods." In the afternoon a helpful discussion on various phases of Church and Sunday School work was led by Rev. F. C. Lester. The recreation was in charge of Rev. J. H. Dollar. A very beautiful vesper service was held each evening on the Christian Church lawn.

The daily vacation Bible school was conducted each morning from 10 to 11:30, under the direction of Miss Pattie Coghill and Miss Susie Elder. The lectures which were given each night by Dr. W. P. Minton, Dr. F. P. Ensminger, Dr. Edwin E. White and Rev. F. C. Lester were interesting, inspirational and instructive.

The ladies of the Missionary Society of the Christian Church and ladies of other Churches deserve much of the credit for making the school a real success, as they planned the work so as to give free entertainment to the minister and two delegated from each of the Churches of the Alabama and Georgia and Alabama Conferences. Several of the Churches donated provisions, which was a great saving to those who were serving in the local capacity. Because of this hospitality on the part of the women, seventy-three registered, representing the work from north Alabama to south Georgia. The college furnished rooms, with lights and water, in the dormitory free of charge, and for the overflow the good people out in town and also in the country opened their homes and gave free lodging, for which we express our hearty thanks.

The Fourth of July rally day for the college was a grand success. At the 11 o'clock hour, Dr. Frank E. Jenkins, president of Piedmont College, Demorest, Ga., gave a fine address on "Colleges and Education." Dr. F. P. Ensminger and Rev. G. D. Hunt both gave addresses which were highly appreciated and in harmony with the occasion. A delightful basket dinner was enjoyed by all.

A prize of $5.00 on tuition in college is offered for the best write-up of the school of Christian education; second, $2.50; and third, $1.50. The tuition prize is transferable. Prof. Willis Edge was elected president of the organization, and Rev. Carl Dollar, secretary and treasurer.

It was a week of instruction, recreation and fellowship. One of the finest things about the school was the delightful fellowship with others. Thanks to all who helped to make the school a real success.

S. L. Beougher.

PIEDMONT JUNIOR COLLEGE.

Five years ago, in answer to the prayers and sacrificial efforts of consecrated individuals who for years felt very keenly the need of at least a junior college in this section, Bethlehem College appeared. During the five years of its history we have experienced times of a very happy and brilliant outlook as well as disappointment and discouragement. These have tried the faith and courage of those who love and are supporting the institution to the limit. In spite of the handicaps and drawbacks, the institution, thank God, has an enviable record. Because of the fact that the college has not heretofore been accredited, its graduates have had to stand upon their own merits when seeking admission into other accredited institutions. They have invariably done so with high honors, to the joy of Bethlehem and its supporters. Many have led their classes in such institutions as Birmingham Southern and Elon College. This itself speaks flatteringly of the thoroughness of the work done by an able faculty. In spite of the great handicaps under which they have labored, they have measured arms with other leading colleges of the South, as is evidenced by the unusual success of the students. Although this college is sponsored by the Christian Church, it is non-sectarian and covets the opportunity to serve the educational interest of all the people of this locality. It uses faculty members of other denominations, and according to the records the total number of students from other denomina-

tions has exceeded those from the Christian Church—a convincing argument that the institution is non-sectarian. There is no reason why a Baptist or a Methodist should not be more loyal to their Church after than before attending this school. The people of other communions have been loyal and generous in their support, for which we are profoundly grateful. The college and academy has trained 700 students and has had 128 graduates during its five years of work. The need of the school's existence is shown by the fact that most of these students were financially unable to attend college elsewhere, and had it not been for Bethlehem they would have been denied the opportunity. The college offers an unusual opportunity for the individual of very limited means and because of its passion to serve in this capacity God is blessing and guaranteeing its success. Our property, valued at $100,000, consists of a girls' dormitory of thirty-two rooms, an unfinished administration building of twelve class rooms, offices, and an auditorium on a forty-four-acre campus. The school is now fully accredited. It is affiliated with Piedmont College, Demorest, Ga. This was made possible by the coming union between Christian and Congregational Churches. Our educational interests are being merged where it is advisable to the mutual advantage of all concerned. Bethlehem will be known henceforward as Piedmont Junior College. At the adjourned session of the board of trustees, July 4th, it was decided to launch a campaign to raise $50,000 with which to finish the administration building and pay off all the indebtedness of the college and provide a more ample endowment. Above all my objections I was elected as financial agent to secure this amount by September 15th—a great task for a little man. Because of the implicit faith I have in the future of Piedmont Junior College and the people who love and support it, I have accepted the job. I know you are not willing for the school to go lacking and are going to stand by with your prayers and co-operation, as well as finances. We ask you to consider a donation, with as much cash as possible and the remainder in annual installments not to exceed five years. This is an investment which will yield rich return. May God help you to see the way clear to do it. Thus we will be leaving the coming generation one of the greatest legacies possible—higher educational opportunities in a Christian institution. Men and women trained for service is the greatest asset of any nation. Help us to do this.

W. C. CARPENTER.

A STATEMENT.

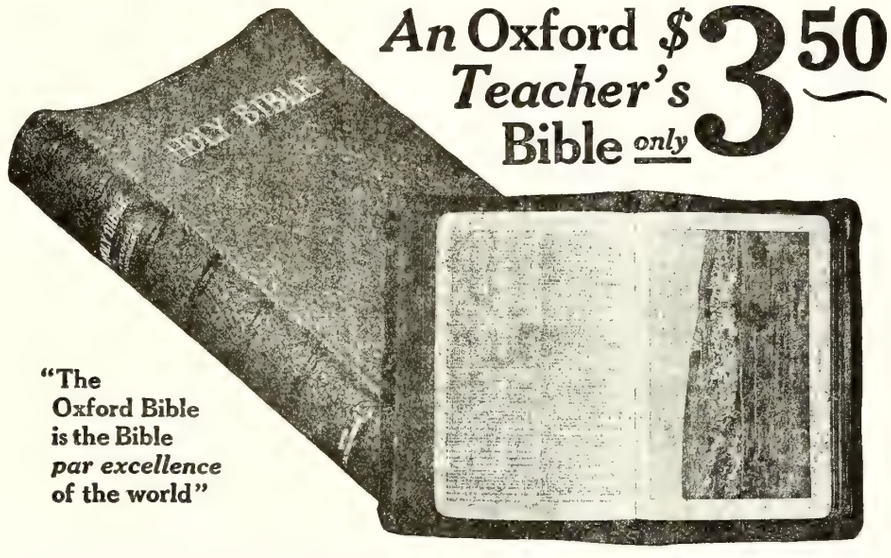
The Southern Christian Convention, which met in Richmond, in May, elected the writer as circulation manager of THE CHRISTIAN SUN, to take charge July 1st. It is a position we accept with a realization of the work and responsibilities that the work carries with it. No easy job; but a job which will take lots of time and work. It is a known fact that THE CHRISTIAN SUN is not a paying proposition, so far as money is concerned; however, we cannot afford to stop publishing THE SUN because it is not a paying proposition financially. Our Church cannot afford to do without it. It is our Church organ for the entire Southern Convention. Through its columns we keep in touch with our colleges, missions, the Christian Orphanage, and all departments of the Church. In what other way can we keep in weekly touch with these, our institutions, if not through THE CHRISTIAN SUN?

Now, what must we do? We must put it on a better financial basis. What does it cost to publish THE CHRISTIAN SUN? It costs $138.50 per week for 3,000 copies; $2.20 per hundred extra. This is for publishing THE SUN alone. Dr. Atkinson gets no salary for being its editor; Dr. Harper, Rev. Stanley Harrell, Dr. Staley, and Rev. S. M. Lynam, who are associate editors with Dr. Atkinson, get no salary. Your circulation manager, who has charge of keeping up the subscription list and getting new subscribers, collecting the subscriptions to pay the expenses of publishing THE SUN, gets no salary for his work. It is a work of love on the part of us all for the benefit of our denomination. I give THE SUN readers this information so they will know and understand that no one is getting a salary out of the income from the subscriptions paid in; but it all goes to the publisher to pay that weekly expense of $138.50 for printing THE SUN. We always like to take the folks in our confidence, so they will understand where the money goes. Can THE SUN be put on a paying basis? It can. How? By every member of the Christian Church doing his or her duty. See to it that every home in your Church takes THE SUN. Four thousand five hundred subscribers will put THE SUN on a paying basis and pay all the expenses of printing, postage, stationery, etc.

We are accepting this work and will handle it in connection with the Christian Orphanage work for the next two years. We will do our best to see if we can make THE SUN a self-supporting institution for our Church. To help do this work we want to ask the support of all our pastors, all our Sunday School superintendents, teachers and officers, and every individual Church member. If we can have the hearty support of the above-named persons we feel we will succeed. If one fails us we will lose that much and the work will be the harder. We will keep you informed from week to week as to how we succeed.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

OXFORD BIBLES



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17 And there was a very sore battle that day; and Abner was beaten,

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Specimen of Type

6 And Ă-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [3]tri-

Nos.
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

SUNDAY SCHOOL MISSIONARY OFFERINGS

WEEK ENDING JULY 21, 1928.

Previously acknowledged since March 1...	$1,470.18
First Church, Portsmouth, Va.	9.17
Union (Southampton), Courtland, Va....	1.09
Linville, Va.	4.80
Franklin, Va.	10.00
Damascus, Chapel Hill, N. C.	1.60
Liberty (Vance), Henderson, N. C.	5.51
Berea (Nans.), Driver, Va.	6.50
Zion, Moncure, N. C.	1.35
Pleasant Ridge, Guilford College, N. C....	1.25
Newport News, Va.	10.00
First Church, High Point, N. C.	3.38
Elm Avenue, Portsmouth, Va.	6.23
Pleasant Hill, Liberty, N. C.	4.00
Total	$1,535.06

Specials.

Previously acknowledged since March 1...	$1,731.70
Ladies' Aid Society, Wentworth, N. C.	5.00
Mrs. E. T. Holland, Holland, Va.	50.00
C. E. Society, Wake Chapel, Varina, N. C..	3.12
Total	$1,789.82

Church Collections.

Previously acknowledged since March 1...	$4,840.03
Berea, N. C. & Va. Con.	5.05
Burton's Grove, Eastern Va. Con.	10.85
Shiloh, Western N. C. Con. (add)	19.25
Reidsville, N. C.	51.80
Howard's Chapel, Wentworth, N. C. (add)	25.00
Lebanon, Semora, N. C.	20.28
Sarem, Eastern Va. Con.	17.00
A. L. Whitehurst, Norfolk, Va.	3.00
Sanford, N. C.	50.00
Fuller's Chapel, Eastern N. C. Con.	15.13
J. H. Parker, Sunbury, N. C.	2.00
A. F. Hozier, Berkley, Norfolk, Va.	10.00
C. B. Myers, Norfolk, Va.	25.00
Damascus, Eastern N. C. Con.	33.50
Parks Cross Roads, Western N. C. Con....	5.00
Seagrove, N. C.	8.50
Cypress Chapel, Eastern Va. Con.	3.40
Total	$5,144.79

Summary.

Total previously acknowledged	$16,202.05
Sunday School regular	64.88
Specials	58.12
Church collections	304.76
Mountain work	5.00
Total	$16,634.81

J. O. ATKINSON, *Sec'y.*

QUARTERLY REPORT.

Following is the report of the treasurer of the North Carolina Woman's Mission Board for quarter ending June 30, 1928:

Women's Societies.

Burlington	$207.74	
Catawba Springs	1.00	
Chapel Hill	2.50	
Danville	2.50	
Durham	113.55	
Elon College	144.36	
Ether	3.05	
Grace's Chapel	1.58	
Greensboro	165.00	
Henderson	26.33	
Lynchburg	2.50	
Mt. Auburn	15.10	
Oak Level	3.00	
Piney Plains	5.00	
Pleasant Grove	3.20	
Pleasant Hill	5.00	
Pleasant Union	5.00	
Pleasant Ridge	6.30	
Raleigh	45.00	
Ramseur	25.00	
Reidsville	50.00	
Sanford	31.25	
Shallow Well	38.00	
Shiloh	4.85	
Turner's Chapel	25.00	
Union Ridge	7.20	
Virgilina	31.18	
Wake Chapel	12.17	
		982.36

District Rallies.

Lee, Chatham	$ 6.34	
Vance, Warren	5.00	
Alamance	20.42	
Randolph	5.42	
Wake, Durham	10.10	
		47.28

Young People's Societies.

Burlington	$ 10.00	
Burlington, Jr.	19.99	
Elon College, Jr.	3.00	
Greensboro	31.50	
Greensboro, Jr.	1.90	
		66.39

Willing Workers.

Elon College	$ 3.71	
Greensboro	12.50	
Mt. Auburn	3.15	
Mt. Zion	3.25	
Virgilina	13.00	
Wake Chapel	6.58	
		42.19

Cradle Roll.

Greensboro	$ 8.75	
Wake Chapel	11.00	
		19.75
Grand total		$1,157.97

Quarterly financial report of the North Carolina Woman's Missionary Conference to the treasurer of the Woman's Home and Foreign Mission Board, Southern Christian Convention.

Women's Societies.

Amount of dues	$ 86.75	
Home special	390.30	
Foreign special	390.31	
Ellen Gusten fund	5.00	
Bible Woman in Japan	25.00	
Dr. Atkinson (special)	85.00	
Mountain work (district rallies)...	47.28	
		$1,029.64

Young People's Societies.

Santa Isabel	$ 33.19	
Mountain work in Virginia	33.20	
		66.39

Willing Workers' Societies.

Santa Isabel	$ 21.09	
Mountain work in Virginia	21.10	
		42.19

Cradle Roll.

Baby Home, Elon Orphanage	$ 9.88	
Kindergarten	9.87	
		19.75
Total amount of check		$1,157.97

Respectfully submitted,
MRS. W. R. SELLARS,
Conference Treasurer.

PORTO RICO LETTER.

I believe I told you in my last letter that I was going to write in my next letter about the religious conditions of Porto Rico. After a careful study of the conditions that are existing here, I have found that the principal reason why Roman Catholicism falls short of ministering to the spiritual needs of the Porto Rican is because of the ignorance it makes little effort to remove, and because of the superstitious practices it sanctions in the name of religion. The Catholic Church on this island has always opposed anything in the way of popular education; therefore, ignorance and superstition have for centuries prevented the creation of an enlightened public opinion. During any storms or earthquakes the priests lead a candle-light procession to appease the wrath of the devil, who is said to be the cause of the disturbances.

On Palm Sunday the natives flock to town and to mass, bringing their palm branches with them. So great is the demand of the palm branches that even the Protestant cocoanut palms are likely to be injured. At the Church the priest blesses the branches and the people take them home and place them in front of their houses to protect the domicile against lightning. It certainly is queer, also interesting, when one is walking around the city to pass home after home with a big palm branch tied on the post of their homes. Usually the branches are beaten down by the first heavy storm.

From 10 o'clock of Thursday morning of the holy week until the same hour on Saturday is a peculiarly sacred time for the Catholics of this island. This time for them does not simply commemorate the death of our Lord, but they believe Jesus is actually dead again. Therefore, on Good Friday at 5 o'clock P. M., a large procession is led with Christ's body all over the main section of the cities or towns Again on Sunday morning a procession is led with Christ's body risen from the dead. If the money which is paid to the Church and priests or spent for such things during this holy week were spent in the betterment of the social and moral conditions of the island, Porto Rico would be a far more wholesome place than it is at present time.

To Porto Rican Catholics, not only is the Lord again dead, but the whole physical world suffers the pangs of death with Him. Should a person do anything in this period that is not authorized by the Church he will be doing it to the body of Christ. The poor of the country or town, if they be devoted Catholics, must quit their work. Should they try to nail their rickety huts more secure, they would be driving the nail into the very body of our Master. I could name many superstitions as such, but it is not necessary. We can see how 60 per cent of these people are living in ignorance. It is up to us Christian workers to prove to them in Christ-like spirit the true religion and high and ideal living.

Let us not forget our Porto Rican friends in our daily prayers. This is a great field for a real Christian work. If some of us cannot give our services, then let us give our support. May we not try (1) to know, (2) to pray, (3) to give, (4) to go.

VICTORIA E. ADAMS.

Ponce, P. R.

HOOVER THE MAN.

Everybody knows all about Mr. Hoover's public life, the wonderful things he did in Belgium, Poland and France for relief of the starving peoples, his work as Secretary of Commerce in two cabinets, and his ministrations to the sufferers from the Mississippi flood, but probably few know about his intimate life and personal habits. I happen to know something about them, and I am

sure my readers will be interested in them—especially my younger readers.

First, Mr. Hoover is a very religious man, but belongs to a communion which many of you have not had much contact with. He is a Quaker, or as we would say today—a Friend. He grew up in a Quaker community, and has remained true to his faith, attending the Quaker Church during his residence in Washington. Mrs. Hoover was an Episcopal, but has attended the Quaker services with her husband. The Friends are the modern mystics. Their fundamental belief is that God is directly apprehended and felt as a living spirit by the unaided heart. Their faith has often been called the doctrine of "The Inner Light." Their services are very simple—no liturgies, no sacraments, and often no preaching, although any one is free to rise and speak as the Spirit moves him, but there are regularly appointed preachers in some groups—men or women who have a special illumination from on high.

The question very naturally puzzles some people: "What would Mr. Hoover do in case of war should arise?" for the Friends do not believe in the use of any force except spiritual force, and never participate in war. If Mr. Hoover is elected we shall have the rather strange paradox of a Quaker being the commander-in-chief of the United States Army. But Mr. Hoover is such an ardent advocate of international peace that there is little danger of the United States entering upon war if he is elected President.

Mr. Hoover is a great reader. He has a very large library at his home in Palo Alto, Calif., a library especially rich in science, economics and biography. As with all self-made men, biography has been a great stimulus and inspiration to him. When tired he finds a good novel a means of rest, and reads a good many detective stories because they are so engrossing that all work and worry is forgotten for the time. He is also very fond of music, and of the best. Nothing reveals a fine, high culture as does one's taste in music. Mr. Hoover cares nothing for commonplace, popular music, but loves the classics, especially grand opera, and knows a good deal about it. His chief outdoor recreation is fishing, and every once in a while he runs off to some favorite stream. He is also very fond of dogs and has, among his most intimate companions, a police dog named Tut—probably short for Tutankhamen.

Mr. Hoover is an indefatigable worker. He is friendly, enjoys conversation—although somewhat reticent himself—and has a fine sense of humor, thoroughly enjoying a good story, but he lets nothing interfere with his work and life purpose. He worked his way through college, and has worked twelve or fourteen hours a day ever since. He is up every morning at 7:30 and at his office earlier than almost any one else in Washington. He takes only half an hour for lunch, and is soon back at his desk. He insists on going to bed at 10 every evening, unless forced to attend some function. He likes to have friends come to dinner with him, but accepts as few invitations as possible to go to dine at their homes. It is interesting to know that somehow with all his devotion to his work he manages to read many books, but every lover of literature somehow seems able to read hundreds of books every year, even if he has to work every minute of the day. It is an art.—*Dr. Frederick Lynch, in Christian Herald.*

ROUSTING THE ROUSTABOUTS.

By Chaplain H. E. Rountree.

(An address delivered at sea aboard U. S. S. Utah.)

Frequenting the motion-pictures and the theater are one of our daily habits and the realm of entertainment is a phase of our lives in which every one is becoming versed and familiar. It is a pleasant pastime indeed, but it is more than a pastime, for it reaches far ahead of us into the realm of that which is both wholesome and vicious, presenting squarely questions of morality and impelling us to pass decisions upon them. In this, every one faces the question of that which is proper and that which is improper; that which is good and that which is bad, and every one is becoming a connoisseur in such questions.

We are glad to note that virtue has a loud applause in its triumphs over vice. As we listen to the responses from any audience and note how often the crowd expresses delight at the triumph of right over wrong, we will take courage in the saving hope of the heart-life which lies so often dormant in our lives.

From the New York papers we glean comments that the public at large frequenting theaters are flocking to those plays which extol virtue and punish vice. The Bowery ruffians, we are told, who exploit heroines and oppose admirable heroes, though applauded for capable action, are now hissed as "perpetrators of morals and impediments to chastity," says the *Saturday Evening Post.*

To be true, not everybody is doing this. There are a plenty of those whose tastes lead them to the lower qualities. The nude and the salacious appeal to them, and it gives them pleasure to contemplate vice. But there is a great concourse who have no delight in that which is nasty, nor do they have pleasure nor diversion in vulgarity. They turn away from it, and our own observation has been that there is a lingering saving remnant of this choice in the hearts of the coarser.

It is refreshing to believe that fundamentally the people are growing better in their tastes of quality of entertainment. It lends charm and hope to our spirits to be told by such papers as the *Saturday Evening Post* that the obscene is growing less popular and evil scenes are not considered desirable. It is not hard to pick out of every audience a goodly company who do not wish to keep company with such people.

We of the Utah are just a unit of the great whole, and no exception in these things. The majority of the men aboard this ship are of the higher type. There are many who are obscene and vulgar in their language, and to be so they must be so in their thoughts. But deep down in their hearts there is a better self. The "Big U" stands for the supremacy of that better self. Why not let's make it unanimous? Let all renounce the base and the vicious. While deep down in our hearts we really applaud the pure and the wholesome, let us strive for the mastery in it. Stop vulgarity. Roust it. Live above it. Give viciousness and villainy their just deserts. "Honesty is the best policy" and "virtue is its own reward."

REAL CHARACTER.

A man cannot utter two or three sentences without disclosing to intelligent ears precisely where he stands in life and in thought, namely: whether in the kingdom of the senses and the understanding or in that of ideas and imagination, or in the realm of intuitions and duty. People seem not to see that their opinion of the world is also a confession of character. We can only see what we are, and if we misbehave we suspect others.

To make our word or act sublime we must make it real. Use what language you will, you can never say anything but what you are. What I am and what I think is conveyed to you in spite of my efforts to hold back.

Human character evermore publishes itself. The most fugitive deed and word, the mere air of doing a thing, the intimated purpose, expresses character. If you act you show character; if you sit still, if you sleep, you show it.

Dreadful limits are set in nature to the power of dissimulation. Truth tyrannizes over the willing members of the body. No man can be deceived who will study the changes of expression. When he has base ends, and speaks falsely, the eye is muddy and sometimes asquint. A man passes for what he is worth.—*Herald of Light.*

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VI—August 5, 1928.

Paul in a Pagan Country.

Golden Text: "I know how to be abased, and I know also how to abound."—Phil. 4:12.

Lesson: Acts 14:1-28.

Devotional Reading: Matt. 5:10-16.

Christianity puts iron in men's blood. The people of Antioch had driven Paul and Barnabas out of their city, but the apostles were not to be so easily frightened away from what they knew was their duty. They had gone out to bear witness for Christ and they were resolved to bear witness for Christ at all costs. They proceeded, therefore, to go to Iconium.

Paul and Barnabas at Iconium.

"And it came to pass in Iconium, that they so spake, that a great multitude, both of the Jews and also of the Greeks, believed." It is a great privilege which a minister of the gospel has to preach in such a way that men and women will believe his message and be helped to a richer, fuller life. It is a great privilege for a Sunday School teacher, so to speak, that boys and girls, men and women believe in Christ and become His followers. Let us remember, however, that all of us have the privilege of speaking in a qquiet but in such a sincere and real way that our testimony will make it easier for people to believe in God, especially when the words of our mouths are backed up by worthy manner of life. "But the multitude of the city has divided." Christianity is the great divider of men. It draws very sharp distinctions. These distinctions may not appear on the surfact, but they are very real and very significant that alternately all men shall be judged by their attitude toward Christ. He repeatedly referred to the sheep and the goats, the wheat and the tares, the light and the darkness, the righttous and the wicked. Let every man take heed to his attitude toward Christ.

Paul and Barnabas at Lystra.

"And there they preached the gospel." The word gospel really means good news, and the gospel is just that. We lose some of its meaning because, living as we do in a land that is nominally Christian, we take so much for granted. But the message that God is a Father, that we are His children, that He loves us and cares for us, the truth that Jesus Christ has power to forgive sins, that He imparts grace to help us bear every trouble and gives strength to face every duty, the assurance that the Holy Spirit is not something far off, but a very presence and an intimate friend, the conviction that there is dignity to life, that life has tremendous possibilities, and the assurance that there is life eternal—these and many other precious truths are a part of the message of Christianity which make it indeed and in truth the good news. No wonder that when Paul and Barnabas went to pagan countries and preached this message that so many heard them gladly. The shame is upon us that we do not appreciate the gospel more deeply and that so many of us are loath to put ourselves in the position where we can hear the gospel.

"And Paul said with a loud voice, stand upright on thy feet. And he leaped and walked." Here is a parable of Christianity. It does just that thing—it takes men from the lower level of life and causes them to stand upright. Righteousness is really uprightness. It restores to them faculties and powers which have been crippled by the power of evil; it causes them to leap for joy and to walk out on missions of ministry and errands of service. "And they would have done sacrifice with the people. But Paul and Barnabas, when they heard this, they rent their clothes and ran in among the people, crying out, Sirs, why do ye these things? We also are men of like passions with you." The true servant of God wants no distinction for himself; he seeks not his own glory, but the glory of God; he wants no homage for himself, but is happiest when men yield their homage to Christ his King. It might be remarked also that the ultimate difference is man is not so much a matter of endowment or training, but of willingness. Paul said, "We also are men of like passions with you." They were, of course, men of talent and of more than ordinary ability. But there had been other men of talent and ability who have done little or nothing for the kingdom. The difference had been in the spirit of willingness and consecration. Let those who read these words be concerned not so much about how much or how little ability they have, but whether they are using what they do have for God.

"The gods are come down to us in the likeness of men"—thus spoke those pagan people. They spoke better than they knew. As a matter of fact, that is what God did in Christ. And that is what God is trying to do in us. He yearns to reveal through us His character and His spirit of self-giving love. "And having stoned Paul, they drew him out of the city, supposing he had been dead. Howbeit as the disciples stood round about him, he rose up, and came into the city." The daring of the man! he was indeed courageous in the highest sense. We need more of his spirit when we face discouragement and opposition and ridicule.

Paul and Barnabas at Antioch.

After preaching at Derbe and after revisiting the cities which he had already touched, bringing encouragement to the new Christians, Paul and Barnabas eventually returned to Antioch. There they called the Church together, the Church which had sent them out, and rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles. What a fine time they must have had, and what an inspiration it must have been to those people at Antioch when they heard of the good and great things which God had done through the missionaries whom they had sent forth! It helps tremendously to have brought to our attention once in a while the fact that through us God can establish His kingdom if we will but let Him use us. Furthermore, the story of what God has done and is doing should be an incentive to greater effort and deeper consecration.

CHRISTIAN ENDEAVOR.

Sunday, August 5, 1928.

Topic: "Personal Conviction vs. Following the Crowd."—Acts 5:27-29. (Consecration meeting.)

Some Bible Hints.

The Pharisees thought to bury Christianity under the weight of their authority, as if ideas could be abolished on command (v. 28).

The preaching of the apostles was bound to lay the blame on the rulers and bound to kindle their anger. Courage (v. 28).

A man must be faithful to the truth as he sees it. It is this uprightness, or conscience, that makes manhood (v. 29).

"God rather than men" has been the watchword of all the martyrs and great teachers. Allegiance to God comes first (v. 29).

Suggestive Thoughts.

Since the days of Noah the crowd has generally been wrong. The world's leaders have been those that differed from the crowd.

Ideas cannot be conquered by authority or by commanding silence. Fanatic, heretic, bigot, dreamer—we may call names; but names will not shake a true man's conviction.

The crowd easily becomes a rabble, a mob, as the crowd was that demanded the death of Jesus. Pilate followed the crowd rather than his own conviction, and he crucified the Son of God. Let us beware!

The fact that Luther followed his conviction against the whole world has knocked the shackles off the world's thought and gained for us for all time the right to think and follow our ideals.

A Few Illustrations.

Speaking of certain troops, a soldier said that he never heard them cry, "We must conquer," but always, "We must do our duty." That is the Christian's attitude to God.

We often say, "Two heads are wiser than one." That depends. It is not true if both heads are stupid. The wisdom of the crowd is very doubtful unless as the crowd follows wise leaders.

Americans often set as the goal of their lives the winning of riches. The ideal is a poor boy who becomes a millionaire. Often to gain gold they sacrifice God.

When a resolute fellow steps up to that great bully, the world, and takes him boldly by the beard, says Holmes, he is often surprised to find it come off in his hand. It was only tied on to scare timid adventurers.

To Think About.

What conviction have we that we find opposed?

How may we be sure that our conviction is right?

Where do we get our convictions?

THE DIARY OF AN AUTO.

On May 17th I rolled out of my home in a certain sales-house in Norfolk, Va. A feeling of joy crept into my wheels as I felt the paved street beneath me. Nothing likes to be idle, not even an auto, and I had wondered how much longer I would stand there idle in my beautiful, shiny coat. There was something a little unusual about the way folks talked when I was chosen, and I finally understood that many miles and an ocean trip were being planned for me. I listened sharply and wondered.

The chauffeur rolled me on through Virginia and on to North Carolina very slowly and with care, because one not used to exercise does get hot and dry with too much running at first. But we had a good trip and fine road and reached a place called Elon College before night. Some folks ran out to meet us and made such a fuss over me I felt all puffed up—called me "fine," "beautiful," and liked my dark-green coat and tan trimmings so much. Said what a help I would be, and later when some callers came, the one I afterwards learned is the chauffeur's wife, pointed to me and said, "See the new mission car that love bought." Ah! that was an eye-opener to me—"mission car." That helped to explain some of the things I heard back in Norfolk, but I'll have to learn more of what mission car means. Sunday

came. The chauffeur, his wife, and several young folks got in and we drove to a big Church on a corner in Burlington. That was the beginning of busy Sundays. Since then that chauffeur has traveled a long distance each Sunday and I've caught scraps of conversations, such as "the people seem interested," "they will give freely when they have more information," and "yes, I expect to take the new car with me." Of course, the latter interested me most and I can't help wondering just where I'll be taken. Finally, one day, July 1st, I remember the date, there seemed to be a great deal of hurrying and work going on in the house where the chauffeur lived, and I saw trunks brought out and later suit-cases were packed on my running-board, people came and helped, and after a while the chauffeur, his wife and three young folks got in, and after telling the group of folks good-by, we started out. That was the heaviest load they had asked me to carry, but I didn't mind it a bit. We had a good road and a pretty day, and nothing got in my way, so it was not very late when we reached the home of a young couple, and the folks got out and stayed over an hour. When we started on again, I heard them say something about how kind of Mr. and Mrs. Crutchfield and what a good dinner and how rested they felt, so of course that made me feel good, too, and I didn't stop till we reached Jackson, N. C., where the chauffeur spoke to a relative of his. Then right on across the line to Virginia, and pretty soon we left that fine road and started on a sandy, rough place that made me wish folks would soon get busy and fix it.

We pulled up at a farm, and everybody got out and seemed glad to leave me standing all alone. I did all I could for their comfort, and hope they were pleased; anyway I heard the chauffeur's wife say some nice things about me, and that made me feel good. Next morning we started again; the bad road did not last long and I was glad of it. We reached Suffolk and went to the hospital. I feared some one was sick, but afterward learned that one of the young folks had to have her tonsils removed. I hope she gets along all right. Then on to Norfolk, straight to Dr. Manning's office, and, you know, I felt like laughing! Guess I know now why the chauffeur's wife covered her mouth with her handkerchief every time she laughed lately. We autos can guess things sometimes, you see. Later we went to the home of some relatives, and the folks seemed to have a nice time. One thing calls my attention and makes me feel so happy; that is, everybody seems to be so glad about me and that I am on the way—I wonder where!

Yours sincerely,
(By Mrs. D. P. B.) AUTO.

EARTHQUAKE IN SMYRNA.

Once more the Smyrna district in Asia Minor has suffered; this time from an earthquake on April 3rd that made 3,000 homeless and resulted in the death of fifty or sixty persons. Smyrna was destroyed by an earthquake thirty-four years ago, but its importance as a seaport and trading center encouraged its rebuilding. At the time of the World War it had reached a population of 250,000. It was occupied by the Greeks, and was blockaded for four years, later suffering a terrible fire and massacre at the hands of the Turks. Bible readers will remember that Smyrna had a Christian population in the days of John the Revelator, and one of the seven letters was addressed to a Church in that place. It is significant to note that Christians there were even then suffering martyrdom for their faith. "Though the mills of God grind slowly, yet they grind exceedingly small"; and if we read prophecy aright, the world is to see great things ere long.—*Ex.*

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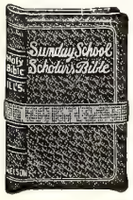

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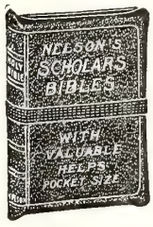

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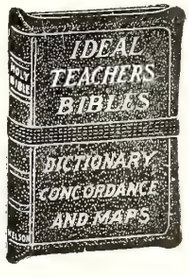

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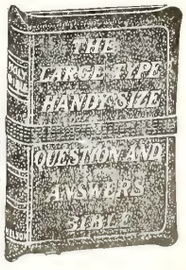

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CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

OUR INVISIBLE LEADER.

"He endured as seeing Him who is invisible." —Heb. 11:27.

Did you ever say, "Something told me so?" And could you describe what that "something" was? Some one said it was intuition; another said it was insight; another that it was genius. Was it? Isn't it true that there is an invisible leadership in every one? A good man is led by the invisible high ideals; a worldly man is led by the invisible lust for delights; the ambitious man is led by the invisible call of honor and fame; the humble one is led by the invisible call of service and sacrifice; and the rich are led by the invisible desire for luxury.

My question is: Who is my leader? Is he high-born? Whither am I being led? And our answer is: Make a choice of our goal in life and go to it; that is, a choice within our power. A painter chooses his art; a poet chooses his songs; a musician chooses accomplishment; a lawyer chooses his profession, etc.—and once chosen there is nothing that will stop one in the pursuit of his goal. We all know that we cannot set our hearts on small things and achieve great ones. We cannot believe in a half success and achieve a whole one. A man's faith sets the boundaries for his achievement.

Prayer.—Our Father, Thou hast given us Jesus as our Guide. Give us the Holy Spirit to lead us and teach us all things, and give us a consecration that will follow Him to the end. *Amen.*

TUESDAY.

AN ENTRANCE FOR SATAN.

"Neither give place to the devil."—Eph. 4:17-27.

The devil does not need a wide-open door; just a door open a crack. Satan can squeeze through the smallest gap in a life; he will enlarge it at his convenience.

The submarine, the S-4, which was sent to the bottom several months ago by collision with the destroyer Paulding, with consequences so tragic, was at length raised and made its slow progress up to the navy-yard at Charlestown, Mass. When it could be examined, every one was astonished to see how small was the hole made by the Paulding. The ship that gave the blow suffered more damage than the submarine. But the hole in the S-4 sufficed to let in the Atlantic Ocean.

"Neither give place to the devil," Paul wrote to the Christians at Ephesus. Paul knew by his own experience how small a place the devil needs from which to start his deadly operations. The Ephesians knew well how slight an opening in their defensive armor would suffice to let in the foul flood of their old heathenism. And both Paul and his friends knew that their only safety lay in the ceaseless watch which the Saviour bade them keep against the adversary.

Prayer.—Protector of our souls, we pray Thee to ward off all attacks of the evil one. *Amen.*

WEDNESDAY.

THINK ON THESE THINGS.

"If there be any virtue, and if there be any praise, think on these things."—Phil. 4:1-8.

What we think determines what we say and what we do. And even if we are hypocritical, and make our words and acts very different from our thoughts, yet our thoughts manage to make their way through our speech and action, and people see the soul.

Therefore, as Paul says, we are to think on all things that are true, honorable, just, pure, lovely, and well esteemed, all virtue, all things praiseworthy; and as these dwell in our thoughts they transform us into their own likeness. F. G. Burroughs has given us Paul's sentence in the shape of this inspiring bit of poetry:

"Think noble thoughts if you would noble be:
Pure thoughts will make a heart of purity;
Kind thoughts will make you good, and glad thoughts gay,
For like your thoughts your life will be alway.

"Whate'er is true and reverend and just,
Think o'er these things, and be like them you must;
Of good report, of lovely things and pure
Think, and your mind such nectar shall secure.

"Think much of God and you shall like Him be,
In words of faith and hope and charity;
Protect His image from all foul abuse,
And keep the temple holy for His use."

And so a very large part of the Christian life consists in training the mind to drive out bad thoughts and welcome good thoughts. Nor can we do this without the help of the Holy Spirit.

Prayer.—Spirit of all purity, Spirit of all truth, Spirit of love and strength and honor, we pray Thee to guide our minds into Thy kingdom of thought, that they may dwell there with Thee forever. *Amen.*

THURSDAY.

REFRAINING THE LIPS.

"I will not refrain my lips."—Psa. 40:1-9.

One of the commonest sins of Christians is the refraining of their lips. When praise is due, not to give praise is to give dispraise. When songs are called for, silence does not give consent.

"I am no friend," says Dr. Henry van Dyke, "to the people who receive the bounties of Providence without visible gratitude." Dr. Van Dyke goes on to speak of the lame man whom Peter healed at the "beautiful gate" of the temple, and who went away running and leaping and singing the praises of God. "There is no virtue," he proceeds to say, "in solemn indifference. Joy is just as much a duty as beneficence. Thankfulness is the other side of mercy."

If we believe all that to be true, let us say, "Amen," with a song. This does not mean that every one should preach sermons, or sing in the choir, or even give testimony in the prayer-meeting; some have no gifts in such wise. But it does mean that we should all cultivate the mode of expression that God has given us, and not refrain the lips we have. Some show gratitude to God only with a shining, happy face, and thereby sing a lovely hymn of praise all the day long.

Prayer.—We bless Thy holy name, O our God, for all Thy goodness to us, and most of all for the privilege and joy of thanksgiving. Thy love is over all Thy works, but we alone can answer with love and gratitude. We would not refrain our lips, O Lord, Thou knowest. *Amen.*

FRIDAY.

SEEING ONE'S SELF.

"Thou art the man."—2 Sam. 12:1-9.

Once there was a judge in Chicago who kept a mirror in his court, and who, whenever a drunkard was brought before him, compelled the man to gaze at himself in the mirror and see what sort of man he had become. He believed that half of these victims of drink were cured by that sight of themselves as they really were.

That was Nathan's method when by his parable of the ewe lamb he made David see his sin in all its ghastly shame. "Thou art the man," said the prophet.

And this is what the Bible does throughout its truthful, searching pages. In the clear mirror of its pure ideals, it forces us to perceive how very far we have fallen short of the beauty and glory and holiness and strength that are possible for us. We turn away with loathing for what we are, and with determination to seek, in Christ's power, the life which He means for us.

It is God Himself by His Holy Spirit who enables us thus to behold our real selves in His Word. As we pray to Him, He enlightens our eyes, He revives our will, He quickens our conscience, He purifies our desries. No one can do this of himself. But He can fashion us anew in likeness to Himself.

Prayer.—Holy Spirit of all grace, we draw near to Thee, and beg for the clarified vision. We shrink from seeing ourselves as we are. Oh, force that knowledge upon us, and bring us back to our true selves. We ask for the sake of the Blessed Example, Jesus Christ. *Amen.*

SATURDAY.

"WITH ALL THY HEART."

"Thou shalt find Him, when thou searchest after Him with all thy heart and with all thy soul." —Deut. 4:25-31.

There is all the difference in the world between doing a thing whole-heartedly and half-heartedly. We may think that if we serve God with half our hearts, we are going at least half-way toward Him and ought to get credit for that half. No; in the divine measurement half-way is no way at all.

That is because in all matters of the spirit it is quality that counts and not quantity. God wants the quality of completeness, entire surrender to His will. If Satan owns even a square foot in the field of our life, he has a right of way to that square foot through all the field. If two wires fail to connect by only half an inch, the electric current will not pass along them; they must be in absolute contact. When partial best passes into best, we become children of God.

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

THE INVISIBLE LEADER.

"He endued as seeing Him who is invisible."—Heb. 11:27.

"When the days are dark and weary
And the heart is sad and dreary,
Look to Him, keep sweet and cheery—
Do your best!

"Be the duties great or small,
Though you falter, often fall,
He will hear whene'er you call—
Do your best!

"Give a loving word of cheer,
Bear your burden, never fear,
He will strengthen, He is near—
Do your best!

"Look to Him in all you do,
For some work He's planned for you,

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

It seems when we have trouble it pours. We generally have three in succession. Some weeks ago we had a little boy to fall on the sidewalk and break his arm. Another boy cut his toe and has not been able to walk for three weeks; and then to top it all off, our farmer took appendicitis and had to have an operation.

The superintendent has had to fill all these places, and the weather has been hot. So you see he has been a busy man for two weeks, because it has been the busiest season of the year, but we have been with the boys and they worked faithfully every day, and if nothing happens we will catch up with our work tomorrow. They are fine little fellows. Sometimes we will go through a whole year and have no trouble at all; then it's sickness and accidents, always three in a row. But we have no complaint to make. We have few accidents and mighty little sickness for the number of children we have. God has been good to us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 26, 1928.

Brought forward		$10,632.88
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Howard's Chapel	$ 2.00	
Pleasant Ridge	1.69	
Greensboro, Palm Street	3.40	
Reidsville	6.36	
		13.45
Eastern N. C. Conference:		
Fuller's Chapel	$ 3.22	
Christian Light	3.02	
Damascus	3.20	
Wentworth	12.75	
		22.19
Western N. C. Conference:		
Shiloh	$ 1.12	
Pleasant Ridge	5.44	
Zion	1.83	
		8.39
Eastern Virginia Conference:		
Oak Grove	$ 3.00	
First, Portsmouth	5.00	
Berea, Norfolk, April to July	20.12	
Johnson's Grove	1.22	
Bethlehem	3.41	
Ivor, June & July	15.91	
Franklin	10.00	
Union, Southampton	1.22	
Cypress Chapel	5.68	
Barrett's	1.00	
		66.56
Alabama Conference:		
Spring Hill		2.00
Special Offerings.		
First Church, Huntington, Ind.	$19.46	
Refund on gasoline by State	27.60	
		47.06
Endowment.		
Lawrence S. Holt endowment fund		150.00
Grand total		$10,942.53

AN INSPIRING SERVICE.

Last Sunday night, July 8th, in Deep Creek Baptist Church, Norfolk County, Va., Bro. Sam Davis and his good wife held a fine, profitable and inspiring service. Bro. Davis presided gracefully and beautifully at the piano, and Mrs. Davis conducted the service. She read a portion of the 3rd chapter of Acts, which told of Peter and John going up to the temple at the hour of prayer and seeing a man lame from his birth lying at the gate of the temple called Beautiful, and in response to his appeal for alms, he was healed of his lameness, which astonished and amazed the people. Peter and John's boldness in preaching the word finally caused their arrest, but as the council could prove no charges against them they were turned loose. They reported these things to the brethren and went to God in prayer. The Lord expressed His pleasure and acceptance of their prayers by shaking the place where they were assembled.

Mrs. Davis then dwelt upon the importance of prayer in all of our service unto the Lord. She urged and pleaded with her hearers to be constant and earnest in prayer. She left a deep, abiding impression of the necessity of prayer in all of our relationships with the Lord.

Bro. J. M. Darden was present with them and spoke to the people in behalf of Bro. Davis and his fine, able, consecrated Christian wife. We were surely glad to have these dear people from the Christian Church in the midst of our good Baptist brethren of Deep Creek. Please come again. We will give you a hearty welcome.

M. W. HOLLOWELL.

THE SENSE OF HUMOR.

No one doubts the reasonableness and attraction of a cheerful disposition, but the stern fact remains that some do not possess it, and a joyful attitude toward life is not easy to cultivate without it. Every one, however, may aim to look upon the bright side of life, and where there is a sense of humor it is far easier to do so. There are individuals who seem to lack this sense completely, but we assume that the number of such is far less than supposed, and that there are few who may not cultivate it aright if convinced of its value. In the old cathedral at Chester a prayer is engraven which is noteworthy:

"Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
With grace to keep it at its best.

"Give me a healthy mind, good Lord,
To keep the good and pure in sight,
Which, seeing sin, is not appalled,
But finds a way to set it right.

"Give me a mind that is not bored,
That does not whimper, whine or sigh.
Don't let me worry overmuch
About that fussy thing called I.

"Give me a sense of humor, Lord,
Give me the grace to see a joke,
To get some happiness from life,
And pass it on to other folk."

This unique old prayer implies that health (both physical and mental), digestion, tranquility, cheerfulness, high ideals, and humor are related. The man who can see a bit of fun in life, no matter what the problem or pain, is the one whose life helps the other fellow and proves a general blessing. Humor acts as a lubricator for the machinery of human society. Without it friction and irritation are sure to injure if not destroy.—*Everyday Religion*, by *John T. Stone.*

(Continued from Page 12.)

And be faithful, loyal, true—
Do your best!"

Our best may be very small, but it is the little key that opens the door to God's vast storehouse of power.

Prayer.—Let one of the parents offer a prayer that all in the circle may determine to be wholeheartedly for Christ, this day and all days, in the strength that Christ will supply.

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Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
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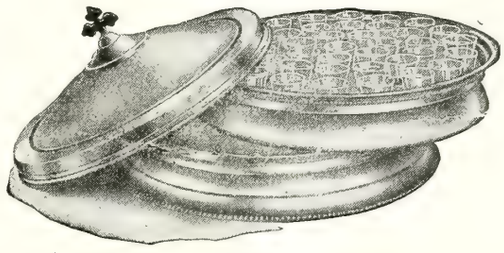

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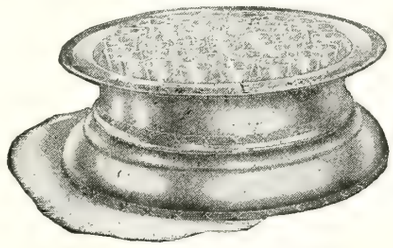

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Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
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Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

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MADGE MOFFITT WHITESELL, *Editor.*

KIDDIE WANTS TO PLAY POLLYANNA.

Dear Editor of the Korner:

I am a reader of the Kiddies' Korner and I enjoy it very much. I wish to play Pollyanna this summer because I think it would be fun. I am thirteen years old and will be in the first-year high school when school starts again.

I wanted to play Pollyanna last summer, but it was too late when I wrote my letter. I hope I will have a fine Pollyanna, which I suppose I shall.

I hope all the Kiddies have a nice time this summer with their Pollyanna, and I am wishing them good health and happiness.

CLETA LISKEY.

Elkton, Va.

AN OBEDIENT BOY.

It is told of General Havelock that one day, when a boy, his father, having some business to do, left him on London Bridge and bade him wait till he came back. The father was detained and forgot his son, not returning to the bridge all the day. In the evening he reached home, and after he had rested a while his wife inquired, "Where is Harry?" The father thought a moment. "Dear me! I quite forgot Harry. He is on London Bridge, and has been for eight hours, waiting for me," said he.

He hastened away to relieve the boy, and found him just where he had left him in the morning, pacing to and fro like a sentinel in his beat. The strict fidelity to duty which the boy gloriously displayed showed itself in after years in the march to Lucknow.—*Ex.*

"Don't break the back of today with the burdens of tomorrow."

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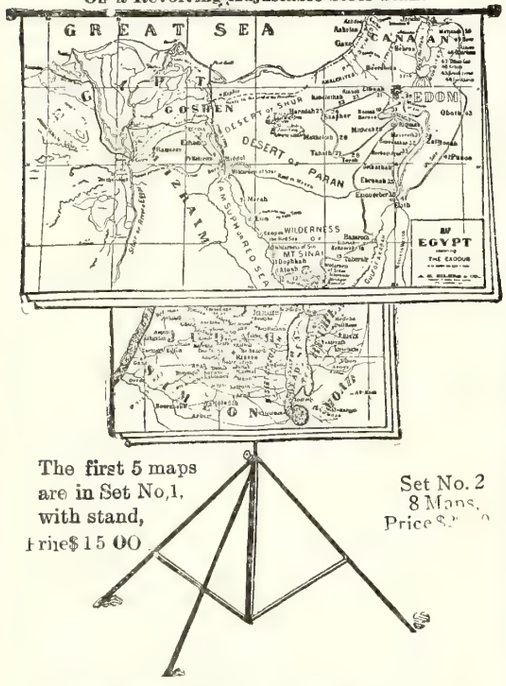

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PRAYING FOR THE IMPOSSIBLE.

God wants us to ask Him for the impossible. God can do things that men cannot do; He would not be God if this were not so. That is why He has graciously made prayer a law of life. "If ye shall ask . . . I will do"; this inviting promise from the Lord means that He will do for us what we cannot do for ourselves; He will do for others what we cannot do for them—if we will but ask Him. How little do we avail ourselves of this immense privilege! Some one spoke this searching word at Edinburgh in 1910: "We have lost the eternal youthfulness of Christianity and have aged into calculating manhood. We seldom pray in earnest for the extraordinary, the limitless, the glorious. We seldom pray with real confidence for any good to the realization of which we cannot imagine a way. And yet, we suppose ourselves to believe in an infinite Father."

The natural man calculates results. Calculations have no place in our relatoins with God, and in His relations with us. That matter which has been so burdening us just now, and with which we can see no way of dealing: how are we praying about it? In anxiety, or with thanksgiving? Worrying prayer defeats its own answer. Rejoicing prayer gets through. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Then will come the answer "exceeding abundantly above all that we ask or think."—S. S. Times.

ADVICE TO PREACHERS.

When Thales was asked what was difficult, he said, "To know one's self." And when asked what was easy, he replied, "To advise another." It is also hard for a young preacher, "gifted with an egotistical imagination," to receive advice about his preaching. Nevertheless we find some reasonable advice in Presbyterian of the South and pass it on:

"Bishop Rondthaler, head of the Moravian Church in the South, has reached a ripe age and is full of wisdom and the spirit of Christ. Addressing a ministerial association, he gave three rules for ministers which contain some fine advice for those of us who are ministers. First of all, he advised ministers to preach to the individual rather than the group. Soul winners must think of people in the mass, but as individual souls. His second rule was this: "We ministers must cease making a joke out of a marriage ceremony. Too many take it now as only a social contract, when it should be held as God's institution. The third rule is that ministers should do more to make their homes and the homes of their parishioners Christian. We can never make our Churches more Christian until we make our homes more Christian."

DOES PRAYER ALTER GOD'S LAWS?

Many object to prayer on the ground that God's laws cannot be altered. "Do you suppose that God is going to change any of His laws because you ask Him to?" is the question of the unbeliever. How can prayer "change things" except in the heart and life of the one who prays?—that is the question of the modernist who says he believes in prayer, but only as a necessary thing in the development of the individual, a sort of spiritual exercise that helps to build one up but cannot bring to pass changes outside of oneself, except as one gets up from praying and goes and does something about it. These denials of prayer, or substitutes for prayer, overlook one vital fact revealed by God. It is well stated by J. Denham Smith: "Can prayer alter the divine laws? Nay, but it is one of God's laws, that when His people pray He answers: 'Ask, and it shall be given you; seek, and ye shall find.'" So prayer does not ask God to break any of His laws; instead, prayer is our obedience to God's law. We may say reverently that our praying opens the way for God to carry to their fullest results His own laws. The intercessor is never a lawbreaker, nor does he ever ask God to be a lawbreaker. It is the man who does not pray who breaks God's law.

I KNOW A NAME.

Wherefore also God highly exalted Him and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus is Lord, to the glory of God the Father.—Phil. 2:9.

I know a soul that is steeped in sin,
That no man's art can cure;
And I know a Name, a Name, a Name
That can make that soul all pure.

I know a life that is lost to God,
Bound down by things of earth;
But I know a Name, a Name, a Name
That can bring that life new birth.

I know of lands that are sunk in shame,
Of hearts that faint and tire;
But I know a Name, a Name, a Name
That can set those lands on fire.

Its sound is a brand, its letters flame,
I know a Name, a Name, a Name
That will set those lands on fire.

HOTEL HONORS BELLBOY.

The following is the best news item we read lately:

Satisfactory proof of the existence of a non bootlegging bellboy was the feature of a model bestowing ceremony at the Hotel Prince George. The young dry hero was Russell Woods. He stood at attention while A. M. Gutterson, manager of the hotel, pinned a gold medal on his breast. The onlookers burst into applause.

Documentary evidence that Woods earned his medal exists in the form of a letter from a thirsty guest who wrote that he admired the boy's principle, though angry with him because he would not find him a "pint."

The letter quoted the boy as saying, "Sorry, sir, but I can't help you out in no way, shape or form." Boys and young men with such consciences are the hope of the world.—Sel.

THE GENTLE TONE.

The superintendent, far uptown, called his office late one night to inquire about one or two of the things that seem to worry such officials at all hours. The man who answered the telephone roared into the instrument loud enough to be heard a block away if the window had been open. The superintendent asked his question, quietly, and received the needed reply in a much quieter voice. And then, said he to the clerk, "Come to my office in the morning. I wish to see you."

"Son," said the boss the next day when the grouchy clerk showed up, "I don't like the way you answer the telephone. If that's the way you speak to the men or the public, you don't belong here."

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13 ¶ Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jĕ'sus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

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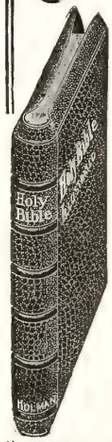

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233 CHAPTER 1.

1 Elimelech, driven by famine into Moab, dieth there. 6 Naomi returning home, Ruth accompanieth her.

NOW it came to pass in the days when the judges ruled, that

2 And the name of the man was Ĕ-lĭm'ĕ-lech, and the name of his wife Nā-ō'mĭ, and the name of his two sons Măh'lon and Chĭl'ĭ-on, try of Mō'ab, he, and his wife, and his two sons.

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FLOYD.

On June 19th, death entered the home of Mr. and Mrs. Isaac Floyd, Timberville, Va., and took from the cradle little Gorman D. Floyd, one and one-half months old, and transplanted him into the heavenly home to await the coming of his parents when death shall claim them, for "a little child shall lead them." Funeral services were conducted by the writer from Wood's Chapel Church, of which the parents are members. May God comfort them in their loss.

W. T. WALTERS.

ELLIOTT.

On January 14th of this year I went into the home of J. B. Elliott, who was 83 years of age, and received him into the Mt. Olivet Christian Church. On June 9th I was called to conduct his funeral from his home in Greene County.

God is merciful and receives us even in the eleventh hour of life, and the brother passed away in the faith. He was a soldier in the War Between the States and was a good neighbor and was liked by the community. He left a number of children and grandchildren to mourn his departure. May the Lord bless the bereaved. W. T. WALTERS.

NO-TOBACCO LEAGUE MEETS.

The No-Tobacco League of America will hold its annual convention at Winona Lake, Ind., August 27th and 28th. All Churches and welfare organizations are invited to send delegates. A hearty welcome will be given to all who are interested in the solution of this vital problem. A special invitation has been extended to the tobacconists to send a representative to present their side of the case. This will be an interesting address.

The fiscal year just closing has been the best in the history of the league. A large part of this is credited to the publicity given by the press. Religious and welfare periodicals have been particularly sympathetic. They have given generously of their space in reporting the work of the league from time to time.

Any one desiring further information will obtain it by writing the general secretary, Charles M. Fillmore, 820 Occidental Building, Indianapolis, Ind.

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21 But that ye also may know my affairs, *and* how I do, ¶ Tȳch'ĭ-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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¶ 17 From that time Jē- to preach, and to say, "I the kingdom of heaven

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VOLUME LXXX. RICHMOND, VA., THURSDAY, AUGUST 2, 1928. NUMBER 31.

THE SUN'S OBSERVATORY

THE IRREPRESSIBLE ISSUE.

(Editorial in "The Herald of Gospel Liberty.")

The inevitable has happened. Prohibition has become a national party issue. It was stupid to suppose that it could long be prevented from becoming so. The wets, usually shrewder politically than the drys, have long seen the primary relation of the President's office to prohibition—and for years have been laying their plans to capture that highly strategical office for the wets. They centered their forces upon, by all odds, the strongest and most outstanding wet in this country and would have nominated him four years ago at New York City had it not been for the powerful influence of William Jennings Bryan and the fervent determination of the Klan forces. This year Bryan, who defied Tammany and its wet followers at the Baltimore convention and whipped them at New York, was gone; the Klan has suffered both disrepute and disintegration; and the dry forces within the Democratic party were without cohesion or forceful leadership—and the outcome was the nomination of Governor Al. Smith as the choice and champion of the militant wet forces of America. To dispute that fact is to make one's self too silly for consideration by the serious-minded.

Other factors and other forces entered into his nomination. But it was pre-eminently as a wet that he was chosen. Had he been an outspoken dry, the very forces which nominated him at Houston would have defeated him. There can be no doubts whatever on that point. Months ago one of his strongest supporters, Walter Lippman, the editor of that wettest of wet papers, the New York *World*, in a recent *Harper's Magazine,* declared of Smith:

"He is as thoroughly identified with wetness as President Coolidge has been with prosperity; he is not identified with anything else. By and large, the one definite thing fixed in the popular mind is that he is an opponent of national prohibition."

For years, long before he became Governor of New York, Al. Smith was recognized and used by the wets as one of their most astute politicians and was groomed by them as a coming winner. His whole record, from every minor office to Governor of that great State, has been as a sopping wet. He has been on the wet side of every issue that has been before that people. He is not only politically wet; he is socially wet and individually wet. He trots with a wet crowd and drinks with them. Neither himself nor any of his friends has ever attempted to deny the charges of one of the most prominent editors of New York City, Oswald Villard, that even now as Governor "he drinks every day, and the number of cocktails and highballs is variously estimated at from four to eight." These are the reasons why Al. Smith was nominated by Tammany and the wet forces of America at Houston. Had he been a prohibitionist, these same forces would have defeated him there. And whatever the dry Democrats may be partisan enough to try to kid themselves into believing to the contrary, the wets everywhere know that Governor Smith is their candidate, that prohibition is the one big issue of the campaign, that it does make an infinite difference to the wet cause whether the President is a wet or a dry, and that for all these reasons the wets are going to move heaven and earth to elect Al. Smith President.

No shrewder move was ever made by the liquor forces of America than that by which they captured the Democratic nomination. The various State delegations were in no little part made up of wet politicians and wet sympathizers. The wet contingents from the cities, of foreign extraction in no little part, overwhelmingly dominated the convention. Many reports make it plain that the personality of the convention was thoroughly urban, heavily of foreign extraction and flavor, and decidedly wet. The great body of delegates simply were of a different stripe than the dry, Protestant, Church-going Democrats from our small towns and country places of whom the readers of the *Herald* mostly think when they think of the Democratic party. With cunning strategy, these wet forces at the convention conceded just enough to keep the dry delegates there from splitting the party. But on the one vital thing they conceded nothing—they named their man. What cared they about the enforcement plank—Will Rogers said none but a set of lunatics would have declared against enforcement. The New York *Times,* which, you must remember, is very wet and has long been for Al. Smith for President, declared that the Tammany leaders "played a very astute game of political management, and scored every point on which they really set their hearts." The wet forces wanted a wet candidate and a strategic step forward for modification, and they got them. For before they left the convention, Governor Smith, nominated on a platform supposedly satisfactory to the drys, wired the convention his promise and determination to do all in his power, if elected, to break down the prohibition amendment. Nothing else matters to the wets, as that is what they want. And then to make this matter double sure—and incidentally as a mark of the power of the wets and their defiant disregard of the dry Democrats after the wet nomination was won—Mr. Raskob, for months previously advertised as a prominent member of the Association Against the Eighteenth Amendment, was chosen to lead the campaign. Like Mr. Smith, Mr. Raskob is both politically and socially wet. Again let us quote the New York *Times,* for we are anxious that our dry Democratic friends see how the wet papers think things are stacking up in this campaign: "He (Mr. Raskob) is not only a wet, but his record and his speech of acceptance prove him to be what they call in the interior a 'dripping wet.' And his social and private connections are much like those of the Governor himself." Mr. Raskob has taken pains to make it very plain that he is in this fight to break down prohibition. In his speech of acceptance, he indicated as much; and a few days later he declared: "I see an opportunity of performing some constructive service by helping relieve the country of the damnable affliction of prohibition. Governor Smith has taken a courageous stand on that important question, and I accepted the chance to help him."

Thus, by one of the slickest bits of political maneuvering this country has ever known, the dry forces in the Democratic party have been hopelessly outgeneraled and their party captured by the wets and for the wets. In spite of anything the dry Democrats can now say or do, the political machinery and the political influence of the national Democratic party will be used to advance the interests of the anti-prohibition cause. There is no escaping that fact. There is not a wet paper or a wet organization in America that does not see and know that the Democratic party in this election will be the wet party, and the wet forces of this land are already gravitating to it like water runs down hill. Whether it will remain the wet party in future elections will depend upon whether or not enough dry Democrats will repudiate the candidate to keep him from being elected. There is absolutely no other way of preventing its becoming more and more wet in its stand and intentions as the years go by. It is all up to the dry Democrats. It is a most unfortunate thing for the nation that either of the old parties should have been jockeyed into this position; for it gives the wet cause all of the advantage of the old party machinery and the old party loyalties and the votes of all of those who are at heart dry but not dry enough to vote any other than the Democratic ticket—not even once to save the prohibition cause for which they have prayed and labored for years. It is a fortunate thing for the nation that prohibition has finally been forced to a national issue. It is exceedingly unfortunate that it must come within the old party lines. The wets should have been driven out of both parties and compelled to form a new one of their own. In that case, this country would have gone overwhelmingly dry. But now it will all depend upon whether or not the Republican leaders have the political sagacity to accept the issue and make the fight on wet and dry lines. That—and whether or not enough dry Democrats will refuse to vote for Al. Smith to

(Continued on Page 9.)

NOTES-PERSONALS

Rev. C. H. Rowland, D. D., pastor First Christian Church, Greensboro, is to assist Rev. T. Fred Wright in a series of meetings at Pleasant Grove, Halifax County, Va., beginning Sunday, August 5th.

If your Sunday School does not wish to invest $15 in a set of five maps, then why not invest $3 for a good map on roller, giving the travels of Paul? This map would be helpful to the study of the lessons now used to the end of this year. (See advertisement in this issue of THE SUN.)

Dr. W. W. Staley, Suffolk, Va., was a welcome visitor at Elon College July 28th and 29th, having come for the Orphanage dedication. Dr. Staley composed and presented the dedicatory formula, which was exceedingly appropriate to the occasion and the services, which we are printing elsewhere. He left Monday for a vacation with his daughters at Morehead City, N. C.

Mr. and Mrs. Sam Davis, of Norfolk, evangelists of great worth and merit, spent a busy day last Sunday, rendering services at 11 o'clock in the First Christian Church, Sanford, N. C., coming to the Christian Orphanage at Elon for a part of the program at 2:30 P. M., and concluding the day with a service in the First Methodist Church, Asheboro, N. C. Bro. J. M. Darden accompanied them and assisted in the services.

President W. A. Harper, after six weeks' study at Chicago University, is to return to Elon College this week. He spoke Sunday, the 29th, at Frankfort, Mich., where Dr. E. A. Kirbye, pas- United Church, Raleigh, N. C., is summering. Mrs. Harper has been studying music with Mr. Oscar Soenger, a noted teacher of Chicago, and was to sing by special invitation at the Frankfort services Sunday.

Rev. W. D. Harward, D. D., Windsor, Va., seems to gain strength and health with the passing months, and under date of July 26th cheerfully writes: "Things are going very well with us and I am enjoying the work that I am now permitted to have charge of." All of us rejoice that Dr. Harward is able to be in the pastorate actively, a work to which his life has been dedicated with singular consecration and devotion.

Rev. S. E. Madren, our pastor at Fancy Gap, Va., writing under date of July 26th, says: "We are having a fine vacation Bible school at both of the Churches here, Elk Spur and Rocky Ford. Miss Coghill brought with her to assist in the work Misses Lillie Horne and Essie Mae Cotten, of Burlington. The children are taking a deep interest in the school and are anxious to learn." We are sure this means much to our Sunday Schools and families in Carroll County.

As will be seen from announcement elsewhere, Rev. John G. Truitt, of First Christian Church, Norfolk, has resigned and is open for work elsewhere after October 1st. Bro. Truitt is one of our very ablest and most successful and consecrated preachers and pastors, and the Church will be fortunate indeed that secures his services as pastor. His Sunday morning sermons, which appear in THE SUN, reveal the character of the man and his message, and is a feature highly prized by SUN readers.

Mr. J. K. Ruffin writes from Bailey, N. C.: "The annual address for the home-coming and fellowship service at the Freewill Baptist Church at Elm City, N. C., Sunday, September 9th, will be delivered by Rev. A. R. Flowers. This Church has for a number of years made the second Sunday in September a home-coming day, and the people of different denominations meet at this Church and spend the day profitably together, and there is no day that is looked forward to with more pleasure than the second Sunday in each September."

THE SUN'S editor had the privilege of accompanying to his boat in New York Rev. Roy C. Helfenstein, D. D., when he left on the steamship Olympic, of the White Star Line, for Europe on the night of July 20th. Bro. Helfenstein was in high-glee over the prespects of visiting Ireland, Wales, Scotland, England, and possibly Holland and of having the privilege of preaching in some Church once each Sunday while on his journey. He sailed with over 1,500 people on the same boat. He is on an errand of Christian good will and visitation in Europe, and anticipates a most interesting and helpful trip. He promised at the last moment before sailing that he would tell SUN readers about his journey.

One of the very pleasing and helpful features of the dedicatory services at the Christian Orphanage July 29th was the music by the orchestra from the Sunday School of the First Christian Church, Richmond, Va. There were twenty-four pieces in the orchestra, and it is useless to say that the services rendered on this occasion were appreciated by the great audience present and was inspiring to listen to. Their visit was made possible by the generosity of Bro. P. J. Carlton and the Richmond Sunday School, who bore the expense of the orchestra without charges to the Orphanage. It was a most gracious act, and one that was thoroughly appreciated by all present and by the trustees of the Orphanage.

The dedicatory services at the Christian Orphanage Sunday, the 29th of July, were exceedingly delightful. The attendance was large and the program was beautifully carried out. The final numbers of the program were marred when it was discovered that Bro. W. K. Holt, who was presiding as chairman of the board of trustees, was taken ill and had quietly withdrawn from the exercises and that a physician had been summoned. When Prof. R. L. Flowers, vice-presdient of Duke University, arose to make his address, just after the chairman was stricken, the audience was called to silent prayer, and following this, with reverential awe, the remainder of the program was carried out. We are giving elsewhere some of the addresses delivered on the occasion.

Friends eveyrwhere will learn with deep sorrow and regret that Bro. W. K. Holt, Burlington, N. C., chairman of the board of trustees of the Christian Orphanage, passed away at the Orphanage Sunday night, July 29th. Bro. Holt had been presiding at the dedicatory services of the Johnston Building and was taken ill during the exercises and was never able to be moved from the institution till the end came. Next to his home, the Orphanage was nearest and dearest to his heart, and we feel sure that could he have chosen the least service to be rendered his Church and his country he would have preferred the service he was rendering at the time he was stricken. Under the able chairmanship and leadership of Bro. Holt, the Orphanage had been brought from a depressing deficit to a safe and reliable credit system of operation, with the plant greatly enlarged and the business of the institution in the very best possible condition. In the death of Bro. Holt, the Christian Orphanage and the Christian Church loses a most devoted member, a most competent and efficient official and servant. Personally THE SUN'S editor grieves his going, for it was a pleasure to number him among our personal friends, and it was an inspiration to work with him on boards and committees. He was a member of the board of superannuation, of which THE SUN'S editor is chcairman, and no person on the board was more eager than Bro. Holt that the income for our superannuates should be increased and that all beneficiaries of the board should receive their checks promptly. His friends were numbered by the hundreds, who sustain a real personal loss in his going.

SKETCH OF JOHNSTON HALL.

Mr. J. M. Darden, a member of the board of trustees of the Christian Orphanage, was asked by the program committee to give a sketch of the history and events which culminated in the building of the Johnston Hall at the Christian Orphanage. Bro. Darden, on the occasion named, presented the following:

My friends, you know why you have been called here through the press, the mail and by the speakers preceding me. On the program I note they have me as giving an historical sketch of this building.

1. I want to ask, Why was this building ever erected here? Your board saw keenly the need of this building, and love in their hearts for motherless and fatherless children prompted them to act and their actions took the form of work.

On May 27, 1924, at the annual meeting, motion was made by J. M. Darden, and seconded by B. D. Jones, that the superintendent of the Orphanage be authorized to have plans drawn for this building. The superintendent employed architects, Linthicum & Linthicum, of Raleigh, to draw the plans.

These plans were presented to the board on May 26th, 1925, and were unanimously accepted. On motion of C. D. West, seconded by B. D. Jones, the executive committee and the superintendent were authorized to locate and commence the building. On motion of H. C. Simpson, seconded by C. D. West, W. K. Holt, J. R. Foster and B. D. Jones were appointed a building committee, with power to act.

On July 7, 1925, the executive committee met with the building committee, and it was unanimously decided to locate the building on lot known as the Foster lot, where the building now stands. Bids were asked for, and John H. Wood, of Burlington, was the successful bidder. The Burlington Hardware Company was the lowest bidder on heating and plumbing, the total cost aggregating $23,922.65.

Ground was broken for this building about August 27, 1925; finished December, 1926, at a total cost, after changing the plans of $24,272.64, with the furnishing at a cost of $4,112.59, making a total cost of this building, fully equipped as it now stands, of $28,385.24. And I am happy to tell you that every dollar has been paid. The building was opened March 17, 1927.

My friends, here is the building, equipped to take care of motherless and fatherless children. It is yours. I am sure that many of you have built homes to shelter your own; you have bought stocks in various corporations to erect office and bank buildings. You do this to bring you a material dividend. Sometimes such investments turn to naught. As I stand before you, this building, in my judgment, will bring the biggest and most valuable dividend in men and women that any man or woman's money could bring, no matter where invested.

(Continued on Page 14.)

THE CHRISTIAN SUN'S PULPIT

THE PERSONALITY OF JESUS.

By Chaplain H. E. Rountree, U. S. N.

"He that hath seen me hath seen the Father."—Jno. 14:7.

"Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

What do we see in Jesus more than others? What understanding of God do we find in Jesus more than in any other person who ever lived? Much that is new and distinctive; insights that we could never have had but for Him; insights that we could never retain were it not for the steadying and enlightening influence of His presence which is still with us.

What Others Thought About Him.

In order to arrive at an answer to our question, we must review what God has been to humanity throughout all history. In doing so, we find that there are three great outstanding convictions which recur again and again. (1) He was regarded as Creator of the universe and the ultimate reality on which all things depended; (2) He was an indwelling spirit which was the source of the insight and progress in individuals and in society; (3) He was the ideal personality, the all-wise, the holy and loving one who revealed His character to all those who put their trust in Him. Our question is what more did Jesus give us?

1. He gave us the personal revealed God. The Jews thought of God as an ultimate reality upon which everything in the universe depended. But the ages had not always thought that way. To the people of historic days as well as pre-historic the word "God" has meant many things. But there were many gods. There was one for not only every people, but for every sect and tribe. The Greeks had Ares, the god of war; Athena was the goddess of wisdom; Ercs was the god of love; Jehovah was the God of Israel. But to all of them God meant an ultimate source of wisdom and help.

In the course of time there came along a man by the name of Socrates. He had advanced ideas, and he believed in a one God for all people; that the universe was a unit and that there must be a one head for that unit. They called him an atheist. But this atheistic view has grown more and more unto an unity of life, and in the coming of Jesus this unity became more apparent. His spirit has set in motion a melting process of the nations until all are feeling a vital relation to one another. The gods of old have died out and the belief in a one God has become inevitable, until today we are thinking of God's creative activity as continuous, His indwelling spirit as a one spirit of the universe, and His personality revealed in the person of Jesus Christ; and we have the rich legacy to believe in God as not only Creator but the one whose personality stands revealed through Jesus and the one whom we understand by Him.

2. A personal inner witness. So far, we have been thinking of God as purely an external something. Our next question is, what of the internal something? What has Christ contributed to the heart-life of men that we could not find before Him? Old-time philosophers called God "The Word." Christian believers call Him "The Holy Spirit," in whom and from whom comes the inspiration of holy living. This has to do with our faith and our conscience.

There is something within us that we call "faith." We believe in an honest man, we believe in a friend, we believe in love as a superior trait, we believe in joy as the fruit of doing good, we believe in peace as a coveted reigning power, we believe in longsuffering as a Christian virtue, we believe that gentleness as a manly characteristic, we believe that kindness is winsome, we believe in our environments, we believe in the mysterious mechanical world, and we believe that against these things there is no law. Nothing of these is of the material world. They are the invisible and great "within spirit" of men. This is the thing Jesus refers to when He says, "The kingdom of God is within you." It is the thing He is talking about when He says that "The kingdom of God cometh without observation." It is the thing He is talking about when He says, "It is not by might nor by power, but by my spirit, saith the Lord." It is the thing he is talking about when He says, "To be carnal-minded is death, but to be spiritual-minded is life and peace."

How do we believe these things? How do we believe anything? One answers, "Because it is the truth." Whence comes thy consciousness of that truth? Why this conviction? The moralist says, "My conscience tells me so." The philosopher says, "It is intuition." But the one who knows Christ says, "It is the Holy Spirit within me." Is this anything more than was revealed in the Jewish age? It is affirmed that it is. And it is so because of everything in life having a meaning, and God who made everything is continually interpreting Himself in everything and He who made us and gave us the person of Christ is revealing Himself to Him.

None of us are without spiritual insights which bring order to our thinking and inspiration to our ideas. That insight—that indwelling is the great "I am." And that we have it is the realization that He has fulfilled His promise of sending the Holy Spirit who will teach us all things and bring all things to our remembrance. And it is not infrequent that this inner voice speaks so loud that we are constrained to know that it is His voice and we may forever afterwards pattern our lives after Him. A single instance will suffice. A chief machinist mate in the navy was once directing the placing of an engine block in his ship. The block was suspended over him ready to be let down in place. Something said to him "Get away quick." He stepped aside, and as he did so the cables snapped and the mighty block of steel fell precisely where he was standing. Had he not obeyed that voice, he would have been mashed as flat as a pancake. That was the great spirit within him. How do I know that? Because he said so, and it has been one thing in his life tha tmade God real to him and has inspired a most unusual faithfulness. This experience is common to the Christian world. Thousands have their inner ear turned to the spirit world, and conscience sits upon the throne there, and though it be nothing more than "Something said to me," God speaks to us.

3. Incarnate personality. It is with great pride and praise that we believe that all people of all ages have believed in God as the ideal of perfection; have believed in Him as the embodiment of all that man could wish to be; have believed in Him as the realization of all that is adorable and satisfying; one who endows man with a completeness that is beyond our comprehension or imagination. Such a conception has developed more and more in the hearts of the people until today we know that there is no sin so heinous but that He is ready to meet it with full forgiveness if only there is a penitent spirit. "Though your sins be as scarlet, they shall be as white as snow."

How reassuring it is to hear Him say, "Ye shall know Him, for He dwelleth in you."—Jno. 14:17. In this the essential elements of a person is complete: the knowledge that He is, that He knows, that He acts, and has reasons for His actions. Where these are, there is a person. Where they are not, there is only a thing. Personality is described as being the power of ordered reason and conduct, whether it be in ruling a world or in regulating life. It is described as being something which expresses itself not in external processes but by individual words and deeds. Therefore, the personality of God is: He who is behind me, beneath me, above me, besets me everywhere, who is the source, the force and the order of all nature, stands face to face with my entire self wherever I may look, and speaks to me and expects me to answer. Can it be done? For the answer, we point to Jesus Christ.

What, then, is our lesson? What but this? Do for Christ what is at thy hands. Do thy best. Follow without question the impulse to live His person, and you will know Christ.

Had He taught only the philosophy of religion; had He simply delivered lectures on the principle of theism and morality; had He simply warned against vice and painted bright pictures of virtue, He would not have been more than any other teacher who has enlightened but never saved the world. He was a living and loving person, and brought to us a consciousness of a real and loving God.

It is said that Alfred Tennyson was once asked what he thought of Jesus. The poet stopped and pointed to a beautiful flower and said, "What the sun is to that flower, Jesus Christ is to my soul."

It is as such a person Christ is able to meet every want of the soul, able to meet every aspiration, every spiritual want, every true desire. He plants Himself at the head of humanity and knows their deep thirsts, takes account of their impotence and says, "I come to fulfill."

It is thus that Christianity has done more to produce development of personality than any other force that has ever appeared in the world. It has accomplished what paganism nor Judaism never succeeded in doing. And if any one wishes to inquire how it was brought about, this new sense of the worth of living, this new appreciation of the value of an individual, the answer to be given is wonderful enough, "As dying, behold I live forevermore."

Finally, making God real to us. How shall we realize God? How shall we attain His virtue so that we may have perfection and happiness? There is only one answer. Happiness comes to us through engagement in healthful activities; through friendships and affections; through contemplations of worthy objects, and at the point where we earnestly desire and seek for these things, God is found answering us. He inspires us to the reward of our labors. He introduces us to our friends. He fires our affections. He is the author of the worthy, the beautiful and the admirable. He fosters our ambitions. And as we have common sense enough to know that we can attain nothing without striving for it, practicing it, establishing relations that qualify for it, and pay the price necessary to cover it, so we know we must likewise pay for the realization of God.

He tells us that happiness is not something we can reach up and take, or buy from a store, or comforts acquired in a home, however pleasant these things must be; but happiness is wearing the bright and morning star for the good of others. Happiness is a gift of bringing others into satisfaction and joy. And if we are to attain that higher happiness through a vision of God, we must attain it by the same process. There is a preparation for it. There is a discipline to be undergone. It is simply the practice of the presence of God and surrounding our lives to that end.

There are times when it seems impossible for us to do this. Everything seems to go wrong.

(Continued on Page 11.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NOSING AROUND IN NEW YORK.

(Editorial Correspondence.)

Last Sunday I wrote of a Sunday in this great city and its contrast with the Babylon that throbbed and pulsated with sin and crime. There are yet other contrasts I find. Right beside the great evils of the world, God in His wisdom and goodness seems to have planted great agencies of mercy and of righteousness. "Where sin abounds, grace does much more abound" is a Scripture that keeps ringing in my ears and heart these days. If you wish to find the most active agencies for charity and human uplift in this world you will have to come to New York or to some other modern Babylon like Chicago or Cleveland or Philadelphia. Here the forces of righteousness and unrighteousness do battle hand to hand and on a grand scale every day of the week and the year. This seminary I have attended for Bible study is a power here, and elsewhere throughout our blessed land. Dr. Coffin, its president, led us, in five lectures, to see the cross, with its cruelty that sin inflicted, and with its suffering that Christ endured, as we had never seen it before. The cross was an adventure, by a new and untried route, into the kingdom of God on earth; and the way by which the sin of the world is to be wiped out and the kingdom established in all the earth—if and when it is established. We were brought face to face with the fact of the cross and the reality of suffering, self-denial and sacrifice, if we are to have a part in world conquest with our Lord. And Dr. Moffatt, of Scotland, in the course of a week gave us all a marvelous insight into the book of St. James and sent us away feeling that every book of the Bible was full of light, life and love if we would only open our eyes and mind and behold the beauty and glory of the Lord revealed there. These are only two of the six or eight courses offered. There were in the conference 335 ministers and religious workers from twenty-nine States and Canada and Hawaii. North Carolina ranked seventh in attendance, with sixteen members, and Virginia ninth, with ten. Ohio ranked fourth, with twenty; New York first, with eighty; Pennsylvania second, with sixty-one. Eighteen different denominations were represented, the Presbyterians leading with seventy-three in attendance; Lutherans second, with forty; Congregationalists third, with thirty-six; Methodists fourth, with thirty-six; Baptists fifth, with twenty-three; Episcopalians seventh, with twenty; Disciples, with seventeen; M. E. Church, South, with nine; Christians, with five, and so on. It was indeed a fellowship of the saints from many households, and it was delightful.

The conference over, I am thinking of other incidents and contrasts in New York. It was indeed a striking and a glorious contrast to escape the pressing throngs and teeming multitudes of the great city and steal away for a day up the calm and placid Hudson and on beyond Albany, where the Hudson is not so calm or so placid, but where that wondrous stream lends its strength and pent-up power to utilitarian and commercial purposes. No one has ever yet computed the worth and the wonder of a great river to the benefit and progress of mankind. From Troy to New York one would think that God made the Hudson River for purposes only of calm repose, or restful and inspirational meditation, or serviceable navigation by lazy, slow-going steamships. But from Troy to Hudson Falls and the lakes beyond, one would decide that God made the Hudson for the enrichment and glory of mankind and to stir the imaginative and ingenuity of man to inventive and commercial activity. The good host to invited me to his lovely home beside the Hudson, at Hudson Falls, had been engaged for thirty-four years in the manufacture of wallpaper. I wondered, while a guest in the home, how many millions of American homes this one man, with his co-workers (by the aid of power he had harnessed from a dashing cataract of the Hudson) had adorned and beautified, as to their interior, with the thirty million rolls of wallpaper his factory turned out annually! His mill now is one of the seven units composing the United Wallpaper Company, Inc., and whose output is more than one hundred million rolls of wallpaper annually. Verily, we Americans believe in putting beautiful coloring on our walls to cheer our homes and charm our visions. Along this part of the Hudson you will find located the various units also of the Union Bag and Paper Corporation, which supply to commerce and our stores untold millions of paper and pulp bags used in trade and commerce. Verily, the Hudson River, madly rushing out of the mountains, springs and lakes of upper New York has a marvelous method in its madness and makes a mighty contribution to the trade and commerce of mankind. Here are the mills, for instance, in addition to those already mentioned, which manufacture most of the paper on which our metropolitan dailies are printed, which dailies carry their news and views to all parts of our country and the world.

But this writer was far more interested in and thrilled by the scenic beauty and historic events of this marvelous section than he was in its commercial achievements. Here are grounds famous in history and hallowed by the blood and battle of heroes. We went one afternoon to Mt. McGregor, where General U. S. Grant spent his last days on earth and to the spot from which a few days before he died he viewed for the last time on earth the peaceful and panoramic valley spreading far below and stretching in calm repose as far as the eye could see. Surely the great old warrior was tired of turmoil and of strife, and his soul at last reached that sense of peace for which every normal soul longs and hopes. And then we went to Schylerville, not far away, where the battle of Saratoga was fought under the gallant General Schyler and which proved to be one of the decisive battles of history and the world. And then they carried me, these good friends did, farther back into history and the past, even to the field of the battle of Lake George, where on September 8th 1755, valiant colonists were battling for life and freedom in the French and Indian wars. They carried me to where sleep the last remains of Col. Williams, who fell fighting for his colony in 1755.

And then for a delightful sail and outing on beautiful Lake George, queen of American lakes, surrounded on all sides by blue-domed mountains —a body of placid waters, surrounded, as an attendant said, by land piled up high and majestic

But my lines multiply all too rapidly as I seek, in a fashion, to translate to paper scenes, incidents, events that thrill and delight, but which refuse to be translated to ink or print. But what is the use! Suffice it to conclude that a loving Creator has made for us, His children, a beautiful world, filled with His glory and His goodness, and it is ours to use, to enjoy and to profit by for the enlargements of our comfort and our souls. Verily, "the heavens declare the glory of God and the firmament showeth His handiwork." J. O. A.

WHERE CAN ENTHUSIASMS BE FOUND?

A recent reading of the book of Ecclesiastes has provoked some thought, and left the query which heads this article coming again and again before the mind. If one has lived long enough to look back over a few years of effort; if in those years one has dared to undertake those things which put to the test the full strength of a man; and if, as is inevitably the case, one finds that many of the most cherished ambitions have failed of their full fruition; then one finds that Ecclesiastes voices the questions that constantly arise to harass the soul.

Ecclesiastes is the product of the mind that is thinking deeply upon the meaning of life and thinking not in the terms of possibilities alone, as youth thinks. But thinking in terms of the actualities of life; such thinking as maturity and experience forces upon one. The writer has tried life, and tasted life, and tested life. He has found that it has left him mystified and bewildered. Many things have left him disillusioned and disappointed. He is earnestly seeking the meaning of things—the deep, far-reaching and eternal meaning of things. He is seeking it not only for the satisfaction of his own mind and heart, but that he may point out that meaning for the guidance of those who are to come after him.

One by one the things for which men strive are taken up and weighed. They are taken up in a sort of natural and logical order of their appeal. First the thought and effort is centered upon the acquiring of wisdom. Is not this in accord with the habit of youth. Youth is always seeking to find out the relations of things and the meaning of things. One does not have to go far to encounter the everlasting "whats" and "whys" of youth. To one in quest of wisdom it seems the most desirable thing on earth. But says the wise man, knowledge does not bring happiness, and wisdom does not bring satisfaction to the soul. Ecclesiastes seems to say that every man needs wisdom to help him in the problems of life; but that it is a most disappointing thing when counted upon to satisfy the deep heart yearnings of man.

The writen then turns to the seductive allurements of pleasure. If learning does not bring

happiness, then seek pleasure for its own sake. Nothing ancient about that. It is as modern as the day after tomorrow's newspaper, and brings just as little soul satisfaction. Every soul that has sought pleasure for pleasure's sake has found that it turned out to be no longer pleasure.

The quest then turned to riches. Surely it is the part of wisdom to pile up the things of earth and store them away as a surety against whatever life may bring. But the seeker found that when his own wants were supplied the rest must be left to the man that must come after him, and he had no knowledge whether the man who would come after him would be a wise man or a fool.

There seems to be nothing left but work for work's sake. There was a high satisfaction to be found in work so long as it was serving a useful purpose. But it became merely a device to engage hand and brain, and to ward off the disagreeable and the districting. It was bound to be pronounced vanity. "Let us hear the conclusion of the whole matter: fear God, and keep His commandments, for this is the whole duty of man."

I like Ecclesiastes. It is an honest book that faces the facts of life as it finds them. It is an heroic book, the expression of a soul that will not yield, even when all efforts have failed to make plain that which the man is seeking to know. It is a book of sublime faith, that holds on to God and exalts duty to Him, even when the meaning of the things with which man is engaged cannot be made plain. It is a noble book, but it is not an enthusiastic book.

It seems to reflect the spirit that is found in many Churches and in the lives of many Christians today. We are rather disillusioned with things. They have turned out to be vanity. We know that there is somewhere a reality that has eluded us. We cannot see that our efforts are getting us anywhere. We are holding on with a grim determination. We will not yield; but we can find nothing that furnishes the occasion for enthusiasm. Is this too harsh a picture of what sometimes confronts us?

If we find ourselves unable to get beyond the picture painted by Ecclesiastes, then it is time for us to turn to Jesus. Here is one who goes to meet life with a glowing enthusiasm. Life for Him is fraught with a full, free and glorious meaning. I wonder if we can find some of the reasons why Jesus was so enthusiastic! Ecclesiastes saw men and things as they were. Jesus saw them as they might become when touched by the glory of the Divine power. Jesus saw men and women that were steeped in sin, but He looked long enough to discover that a divine discontent was smoldering underneath the sin. He saw men shackled with their own weakness, but discerned that their very weakness was breeding an aspiration for strength. He saw many men and women too deeply set in their convictions to ever be noticeably changed; but He saw also the children with minds so plastic and hearts so susceptible that He was moved to say, "Of such is the kingdom of heaven."

Ecclesiastes thought of a God whose thoughts were past the comprehension of man. Jesus knew a Father who had revealed His will unto His own heart. Ecclesiastes thought of a God who ruled the world from some far distant and inaccessible throne. Jesus thought of a God whose spirit sought to dwell in the hearts of men. Ecclesiastes thought of man as working at a man-made plan and purpose. Jesus thought of man as working in harmony and partnership with a loving Heavenly Father. Ecclesiastes saw man as he labored for the perishing things of earth. Jesus saw men laboring for the everlasting things of the kingdom of God. The one was disillusioned but determined; the other was gloriously hopeful and enthusiastic.

EXPRESSION AND APPRECIATION.

The art of appreciation is the compliment of the art of expression. The world has placed emphasis upon the art of expression and elevated the author, the sculptor, the painter, and the composer to highest place, and overlooked that greater number who appreciate what such artists have expressed. This vast number of seers, listeners, appreciators, really make that smaller number of artists. Shakespeare would be unknown if there had been no readers; Michelangelo would be forgotten were there no millions to admire his sculpture and his painting. The great composers would die unsung were it not for the singers and listeners. There is an art in listening as well as in composing and singing. Great listeners make great singers. Great organizations make great preachers. The art gallery would be nothing more than a building with pictures were it not for that throng of visitors who gaze in admiration and appreciation upon the wonders produced by the painters. The architect becomes famous by the people who appreciate his designs in private or public buildings. Paul hints at this when he says: "I will sing with the spirit, and I will sing with the understanding also." The majority of worshipers cannot sing in the platform class, but they can sing in the spirit and with the understanding; and it is that sympathetic audience that inspires the singer, the orator, the statesman, the preacher, the philanthropist in their great work.

There is a suggestion in this as to the value of men and women in the world's work. There is an art in appreciation as well as in expression, and appreciation is just as important as expression. The audience that hangs on the singer's voice is inspiring that great song. In the one case it is the voice, in the other case it is the soul; the soul is the same in both. The world is one as the body is one, and human society, when at its best and understood, is one. The Church is one, though in outward form its unity is broken by the faulty thinking and faulty living of its branches. "One Lord, one faith, one baptism" expresses it in terms above the present status of the Church. What should be learned is that art is a term that expresses one side of human life, and the other side is embraced in that term. There are giving artists and receiving artists; there are creating artists and maintaining artists; there are expressional artists and there are appreciating artists, and, religiously speaking, they are all one in Christ.

NEW WET MOVE IS FUTILE.

"A probably well-meaning, costly but futile organization, which calls itself the Federal Dispensary Tax Reduction League, proposing the adoption of a constitutional amendment substituting government sale of liquor for our prohibition law, may be the next addition to the long list of wet organizations which have died soon after they sprang up since the ratification of the eighteenth amendment," said Dr. Ernest H. Cherrington, director of the department of education, Anti-Saloon League of America.

"Although the program of this new organization is eminently correct technically, its chances of success within the next fifty years are so remote that they are hardly worth considering. They would have to secure a three-quarters vote in both branches of Congress to submit to the State legislatures their proposed amendment. The difficulties in the way of this are suggested by the fact that about three-quarters of each branch of the present Congress is committed to the support and enforcement of prohibition. Therefore, this new league would have to reverse the present unusually large dry majority—a task which is monumental and which would require an inconceivable reversal of popular sentiment on prohibition. After they had gained this majority of Congress and had obtained the reference of their proposed amendment to the various State legislatures, it would be necessary for them to secure a majority in both branches of the legislature in thirty-six States in the Union. A dry majority in the Senate (the smallest branch numerically) of each of any thirteen States would be sufficient to defeat the ratification of any proposed wet amendment to the Constitution.

"We suggest to the organizers of this new movement the epitaph written by Dr. Isaac Watts for a little child that died the day it was born:

" 'If I so soon am done for,
What was I begun for?'

"With their usual capacity for lavish, although none too wise expenditure, no doubt some of our credulous wet friends will finance this new organization until after some one has figured out for them in just which century they may hope to attain sight of their goal. In view of the brief span of life which now seems indicated for this new foe, we hasten to offer our congratulations to its leaders, who are following the constitutional and orderly methods of procedure rather than adopting the utterly indefensible nullification program of most of the wet group."

NINE WORDS.

There was a certain caravan crossing, I think, the north of India, and numbering in its company a godly and devoted missionary.

As the caravan passed along, a poor old man was overcome by the heat and labor of the journey, and, sinking down, was left to perish on the road.

The missionary saw him, and when the others had passed along, he knelt down by his side and whispered in his ear, "Brother, what is your hope?"

The dying man raised himself a little to reply, and with great effort answered, "The blood of Jesus Christ cleanseth from all sin," and soon expired.

The missionary was greatly astonished at the answer and the calm and peaceful appearance of the man. He felt assured that he had died in Christ. "How or when," he thought, "could this man hope?"

As he thought of it he observed a piece of paper grasped tightly in the hand of the dead man. He succeeded in getting it out. What do you think was his surprise and delight when he found it was a single leaf of the Bible, containing the first chapter of the First Epistle of John, in which these nine words occur! On that one page the man had found the gospel of salvation—*Ex.*

NOTICE.

The Virginia Valley Central Christian Conference will meet with the Mt. Olivet (R) Christian Church, Rockingham County, Va., on Wednesday, August 15, 1928, at 10:00 A. M. Those having suggestions as to program will please write the secretary, Rev. A. W. Andes, Harrisonburg, Va., or the undersigned.

If you come by rail and want to be met at Harrisonburg or Elkton, write the pastor, Rev. W. B. Fuller, Linville, Va.

"Mercy unto you, and peace and love be multiplied."—Jude 1: 2.

B. J. Earp,
President.

RESIGNS PASTORATE.

Having had overtures from other Churches, and desiring to feel free to consider them and at the same time giving my present Church opportunity to seek my successor, I haveby offer my resignation, to become effective not later than October 1, 1928.

John G. Truitt.

CONTRIBUTIONS

SUFFOLK LETTER.

Firecrackers are degraded fireworks which were, no doubt, invented by the Chinese and introduced into Europe by the Italians, and came to the western world with the tide of west-bound civilization. Fireworks were displayed in a pageant at the marriage of Henry VII and Anne Boleyn.

Fireworks, originally, had high motives and uses, expressing the heroic feelings and services of mankind. They were used also as night signals on land and sea, or for various purposes in war. The Chinese first used fireworks as missiles in war; and the rocket has been used to carry lines to establish communication between wrecked vessels and the shore.

The Japanese invented daylight fireworks, consisting of bombs which explode high in the air and discharge jets of colored smoke in the form of birds, fishes, trees, and human beings. The Chinese and Japanese surpass all other nations in pyrotechnic splendors.

It is not fireworks, but firecrackers, that claim attention in this letter. It has been one hundred and fifty-two years since the Declaration of Independence was proclaimed by a poor, small but sovereign people. If patriotism had grown as fast as wealth and population, this nation would be the mightiest on earth. But we have degraded the meaning of many great principles and lowered the standard of patriotism. Fireworks have been reduced to firecrackers; government to a business proposition; and religion to enjoyment and social service. The air is full of college yells, baseball vociferations, and days and nights made hideous by the unearthly sounds of firecrackers. No composer has attempted to put firecracker sounds into music, and if attempted, it could not add to the harmony of the world, nor inspire true patriotism. No sounds are worthy that cannot be reduced to music.

The North celebrates the Fourth of July by the use of firecrackers; the South celebrates Christmas by the same vulgar explosives. The birthday of the world's greatest republic and of the world's Redeemer deserve a more serious and dignified observance. The gunpowder age should yield to the age of peace. Sense and not sound should receive public sanction. Feelings of patriotism and piety should honor the Fourth and Christmas, and the North and the South should lay aside the spirit of the Civil War and teach unitedly the coming generation lessons of loyalty to the State and Jesus Christ. Amusement may have a place in human society, but not in connection with Mecklinburg and Bethlehem. Firecrackers degrade the celebration of Christmas and should not be tolerated any longer in the South, where it originated.

W. W. Staley.

ELON LETTER.

There are some changes in the personnel of the faculty for next year which I wish to bring to the attention of the readers of the "Elon Letter."

After many years of faithful service, Prof. W. J. Cotten retires from the faculty as professor of French, and is succeeded by Dr. Cephas Guillett. Dr. Guillett is the author of a French textbook entitled "Oral French." He took his Ph.D. degree at Clark University, and has had considerable teaching experience. He was also for some years in France.

Miss Helen R. Stearns resigned her position as professor of religious education, to become director of the week-day school of religion in Dayton, Ohio. Rev. Ross Ensminger, graduate of Carleton College and of Yale and of Columbia Divinity Schools, succeeds Miss Stearns. Prof. Ensminger is the son of Dr. F. P. Ensminger, so favorably known to members of the Christian Church as field superintendent for the Southeast of the Congregational Church.

Miss Florence Fisher, who has served the college for so many years and so faithfully as head of the voice department, retires from her position in the faculty and is succeeded by Miss Mary Ann Benn, a graduate of Converse College and of Teachers' College, department of music, in New York City. Miss Benn has also had superior private teaching. She has held Church positions and had a successful experience as teacher in college and in private class-work.

Miss Emily Johnston, after a very successful year as instructor in the department of expression and physical education, is succeeded by Miss Jeannette Stout. Miss Stout has had two years, after receiving her certificate in expression at Elon, in King's School of Oratory, and during these two years of residence and study at King's she has also pursued literary work in the University of Pittsburgh. Miss Stout is the daughter of Joe W. Stout, of Sanford.

Mr. George D. Colclough, who for the past two years has been field secretary and alumni general secretary, has been made assistant business manager upon the recommendation of Dr. T. C. Amick. Mr. Colclough will continue representing the college in the field during the summer, but during the academic year he will take over a great many of Dr. Amick's present duties as assistant business manager. He will be assisted in this work by Miss Lois Corbitt, of Graham.

Miss Nellie Smiley, who has served us successfully for two years as dictician, is to be succeeded by Miss Margaret V. Craig, of Asheville. Miss Craig is a graduate of the Burlington, Iowa, Normal School, a State institution for the preparation of teachers. She has also studied in the Iowa State Normal College and the Colorado State Normal College, where she gave special attention to dietetics. She has had a very successful experience at the Normal and Industrial Institute of Asheville, where she has served as dietician for the past several years.

Mrs. Oma Utley Johnson becomes assistant librarian. Mrs. Johnson was during her college days and immediately after her graduation, librarian at the college, and when she and the late C. C. (Jack) Johnson went to the University of Colorado, she gave up her position. During the past year since his death she has been assistant librarian in the Olivia B. Rainey Library, of Raleigh. Her alma mater again welcomes her gladly to its official family.

After many years of faithful and efficient service in the office of the business manager, Mr. R. H. Gunn retires from his position and will enter business.

The college appreciates the faithful and efficient service of all these former faculty and administrative officers and wishes them well in their future relationships, and heartily welcomes the newcomers to the official fold.

We are all happy to know that Prof. A. B. Van Cleave, who has spent the year in study at the University of Indiana, is to return next year to his class-work and other college interests.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE.

At the adjourned session of the board of trustees, July 4th, a decision was made to launch a campaign for fifty thousand dollars for the college. The college is now affiliated with Piedmont College, Demorest, Ga., and is fully accredited through this institution. We have agreed with Piedmont to have the administration building finished by September 12th, which will require two thousand dollars at once. The board placed the responsibility of this great task on me. We reluctantly accepted because in doing so we had to cancel all our evangelistic engagements for the summer, one of the greatest joys of my life. We have left our home and made headquarters here. We humbly accept the responsibility because we have faith in the institution and those who love it to believe we will succeed. We must succeed! Will you pray that God may direct us in the way of progress? Surely none can believe but that it is God's own planting. Many letters have gone and are going out from our office in the few days that we have been on the job. We are working day and night to put it over. As many persons have been solicited personally as could be reached. The people are responding nobly thus far—only one has turned us down flatly, and for the sake of common courtesy his name is withheld. Please do not wait for a personal solicitation, because you might for obvious reasons be overlooked. Take this as a personal invitation and write us what you can do. We are very happy over the outlook because we feel and know that the college is passing the crisis. Let's pray that the goal may be reached by September 15th. The results of our first five days' labor in cash and notes are as follows: H. W. Hearn, $200; C. G. Motley, $200; T. M. Smith, $120; J. J. Cash, $100; V. L. Carter, $250; H. F. Harris, $25; C. E. Weldon, $400; W. M. Melton, $250; J. T. Gibson, $1,000; J. R. Harris, $100; N. F. Carpenter, $50; J. M. Rodney, $171.09; G. H. Veazey, $50; H. D. Pearson, $200; Bank of Wadley, $1,000; J. J. Carter, $200; Eunice Clegg, $100; G. D. Hunt, $500; T. H. Denney, $500; W. C. Carpenter, $500; S. L. Beougher, $500; T. J. Holland, $500; L. T. Hodges, $50; Miss Vera Thompson, $50; G. F. Partridge, $25; Mrs. W. L. Osborn, $1; T. Burns, $5; L. M. Parrish, $5; J. P. Kirk, $5; F. P. Ensminger, $100; Mrs. T. M. Welch, $25; L. H. Huey, $50—total, $7,532.89.

W. C. Carpenter,
Financial Agent.

JOHNSTON HALL PRESENTED.

We meet today for a most agreeable pastime and program. We are not here to make history, but to honor a man and extol virtues, who have made and are making the very best, the most durable history. It was Ralph Waldo Emerson who said, and truly, that the individual is greater than all geography and all governments of the world. For geography and governments exist that this world may produce and have the right sort of individual. History, country and governments reach their highest culmination and achieve their noblest results when the right sort of individual arrives. Church and State unite their efforts to bring forth a proper person, the genuine and the noble individual.

And one other fact should be recorded. No man reads history aright who thinks that what was done in a remote age by men whose names have resounded far had greater worth or deeper meaning than what men, true and brave men, are doing today. Socrates, Plato, Jesus, Shakespeare did not think all the sublime thoughts, nor even perform all the noble deeds. The man who today dares to live his honest, rugged and righteous life also finds new worlds to conquer, new territory to explore, untried achievements that may be wrought

out. There is no field so romantic as the field of righteousness. Into this field one may adventure with God and know that he crowds no other man out, but becomes a light and an example to others.

We have come here today to do honor to such a man. The trustees of this institution, in their considerate wisdom, have caused a bronze tablet bearing this man's name to be placed on the walls of this building. Our presence here today is to speak our approval of this gracious act on the part of our trustees and to let the world know that we join them in honoring a man when the right sort of man arrives, as we all feel and know that such a man has arrived in the character, person and name of Charles David Johnston. Bronze has been chosen as the symbol, and the marker because it is the most durable of metals and because the finger of time corrodes it only with infinite patience and difficulty. And yet, durable as that bronze tablet is, and slowly as it may waste and wear away, when it shall have crumbled and ceased to be, that which this man hath done will be living still and having its worth and weight in the world. For he hath wrought with bronze and brick and mortar only that he may build human character and shape human destiny to the uplift of mankind and to the glory of God. In his name and honor today this tablet and building are named and presented as a monument to his labors and a token of human service and sacrifice. Henceforth we are to know it as "Johnston Hall," and use it as a temple of God for the molding and making of the right sort of human character.

The prayers and sacrifices of a grateful, God-fearing people have made this building what we see it today. Those people offered their prayers devoutly and made their sacrificial gifts gladly, because they trusted their leader and believed he would build well with the funds they donated. We are here as their representatives today to express our and their hearty approval of what has been done, and reaffirm our confidence in the man who has led, namely: Chas. D. Johnston, and the honorable board of trustees who have aided and given him good counsel. The whole Southern Christian Convention takes a pardonable pride in Superintendent Johnston, and rejoices that under his leadership such a complete and comely building as Johnston Hall is now in use for the shelter and comfort of noble boys and splendid girls, and for their training in Christian citizenship, for the service of mankind and the glory of God.

We will now have unveiled, that all may see and read what is written (as the veil is pulled, will the audience rise?) on the tablet:

"Johnston Hall. Erected 1926, to the glory of God and the service of youth, in honor of Charles David Johnston, superintendent."

This toblet is donated by the board of trustees of the Christian Orphanage. Presented by

J. O. Atkinson.

DEDICATORY FORMULA.

Dr. W. W. Staley, Suffolk, Va., composed and read the dedicatory formula and prayer for the Johnston Hall, Christian Orphanage, Sunday P. M., July 29th, as follows:

Formula.

We dedicate this building to God, the lover of mankind and the giver of every good and perfect gift; to Jesus Christ, the Saviour of men, who went about doing good; to the Holy Spirit, who inspires men to help the helpless and father the fatherless.

We dedicate it to home, the safest place on earth for childhood and the sweetest place for age. We dedicate it to family life, the truest and best life known to man. We dedicate it to the care of parentless and homeless children, for of such is the kingdom of heaven.

We dedicate it to the founders and supporters of this institution, and to those who devote their hearts and service to maintain and develop the purpose for which it stands.

We dedicate it to the work of charity to which this hall and its managers are devoted in their prayers, their gifts and their service.

We dedicate it to the Southern Christian Convention, in whose name and under whose authority and support it does its work.

We dedicate it to the cause of Christian charity of the young into a "life hid with Christ in God," and for their useful service in His Church. *Amen.*

Dedicatory Prayer.

Almighty God, we bless Thee because Thou hast brought us along the way of life with such blessings as to fill our hearts with gratitude and praise.

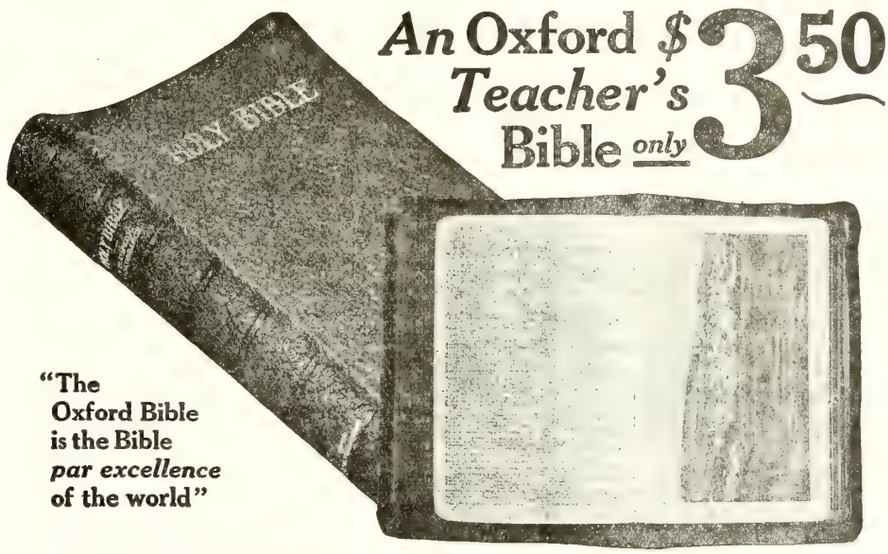
We have dedicated this house to Thee, feeling that "Hitherto hath the Lord helped us." We now unite our hearts in thanking Thee for imparting Thy spirit to those who conceived and have contributed this building, and the paternal love which cares for the fatherless and motherless children. "When my father and my mother forsake me, then the Lord will take me up" (Psa. 27:10). "A woman may forget her babe, yet will not I forget Thee" (Isa. 49:15). Thou hast put Thy Spirit of care into the hearts of Thy people, and they care for the helpless and homeless in Thy name.

May this house remain dear to Thee, and may Thy favor be continued unto all who love Thee and work in Thy name. May Thy Book be kept open wide to the children who eat at this table, sleep on these beds, and worship at the altar of this home.

May the Church be filled with satisfaction in the support of this institution by love, prayer and gifts.

(Continued on Page 11.)

OXFORD BIBLES



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17 And there was a very sore battle that day; and Abner was beaten,

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Specimen of Type

6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

VISITING CHURCHES.

No doubt, most of The Sun readers are interested in religious activities in other sections of the country. So I will try to give an outline of the present conditions in some of the Northern States. I spent a week in Boston, Mass., a short time ago and found posters or signs on the front of a number of Churches of several different denominations reading, "This Church closed for the summer." And I was informed that services of all kinds were suspended for the summer.

In Bridgeport, Conn., I find that most Churches have suspended all services except one preaching service during the Sunday. There are a few Churches still having Sunday School, prayer meeting and young people's meeting, but these are very few.

I attended preaching service at the United Congregational Church, which denomination nearly all Christians are interested in at the present time, three different Sunday mornings. This is one of the largest Churches in Bridgeport. They had around 350 to 500 at each service, and most of them were what we might say "old people." I guess there were about twelve to fifteen people under twenty-five years of age at each service. The others mostly above forty years. This Church is one of the many that has suspended all services during the summer except the morning preaching service.

There are about three different Churches that are still having their young people's meeting. I attended an Epworth League one Sunday afternoon and found nothing but real young boys and girls there, and they had no program other than singing.

On the other hand, I attended prayer meeting in one Baptist, one Methodist and one Christian Alliance Church. They were all about the best prayer services that I have attended in a long time. Each one had a short service led by their pastor, and then a period for testimonials and expressions from those present. And it was very interesting to note that nearly every one took part in this service. However, like the preaching service, there were very few young people present.

I noticd at these prayer meetings that the people as a whole are more friendly than a large part of the people in the South. The night that I was at the Christian Missionary Alliance Church I was standing near the door after the service was over, and an elder lady came up and asked me if I was a stranger. I answered that "I was," but not now, for I had met almost every one there.

I might also mention that the style of dress is about the same here as in other parts of the country. But it is nothing unusual to see women smoking in public places, as well as to hear of them playing poker and other such things. This, of course, does not apply to all women, but I never hear anything said about it from either men or women of any class.

C. J. Strickland.

MISSIONARY OFFERINGS.

FOR WEEK ENDING JULY 28, 1928.

Sunday Schools.

Previously acknowledged since March 1...	$1,535.06
Mayland, Broadway, Va.	3.33
United Christian, Raleigh, N. C.	3.39
Newport, Stanley, Va.	2.25
North Highlands, Columbus, Ga.	1.27
Hank's Chapel, Pittsboro, N. C.	3.25
Oakland, Suffolk, Va.	5.00
Bethlehem, Suffolk, Va.	5.85
Lebanon, Semora, N. C.	1.77
Piney Plains, Cary, N. C.	1.00
Wood's Chapel, New Market, Va.	1.08
Dry Run, Seven Fountains, Va.	1.43
Mt. Zion, Mebane, N. C.	1.00
Happy Home, Ruffin, N. C.	1.75
Rosemont, Berkley, Va.	10.94
Hobson, Va.	3.10
United Christian, Lynchburg, Va.	2.80
Wentworth, McCullers, N. C.	4.59
Wakefield, Va.	2.78
Total	$1,591.64

Specials.

Previously acknowledged since March 1...	$1,789.82
C. A. Walker, Burlington, N. C.	5.00
W. H. Wicker, Sanford, N. C.	10.00
W. M. Brown, Burlington, N. C.	5.00
D. C. Strickler, Vidalia, La.	2.00
A. T. Holland, Suffolk, Va.	50.00
D. V. B. S., Bethlehem, Broadway, Va...	3.00
Burlington, N. C.	59.68
N. J. Crowell, Fuquay Springs, N. C.	10.00
G. R. Graham, Union Ridge, N. C.	1.00
H. H. Holland, Suffolk, Va.	50.00
Total	$1,985.50

Church Collections.

Previously acknowledged since March 1...	$5,144.79
Mebane, N. C.	2.00
Johnson Grove, Eastern Va. Con.	12.72
Toka H. Banks & family, Apex, N. C.	10.00
Mt. Zion, N. C. & Va. Con. (add)	5.00
Caraleigh, Eastern N. C. Con.	11.95
New Hope, Eastern N. C. Con.	18.30
Rev. F. D. Ballard, collector Mission Bd..	60.75
Burton's Grove, Eastern Va. Con.	1.00
Ivor, Eastern Va. Con.	1.00
Mt. Gilead, Eastern N. C. Con.	5.70
Linville, Va.	19.00
New Hope, Alabama Con.	5.98
Total	$5,298.19

Summary.

Previously acknowledged since March 1...	$16,634.81
Sunday School regular	56.58
Specials	195.68
Church collections	153.40
Total	$17,040.47

J. O. Atkinson, *Sec'y.*

ELON NOTES.

Changes and additions to the Elon College faculty have just been announced through the president's office for next year as follows:

Prof. W. J. Cotton, after many years of faithful service, has resigned from the department of French in the college, and Dr. Cephas Guillet has been chosen as his successor. Dr. Guillet is the author of "An Oral French Grammar," published by the University Press, Alfred, N. Y. He holds the Ph.D. degree from Clark University, and in addition has studied in Columbia and John Hopkins Universities.

Rev. Ross Ensminger, A. B., Carlton College, B. D., Yale and Union Theological Seminary, becomes professor of religious education this fall, succeeding Miss Helen H. Stearns. Mrs. Ensminger is also a graduate of Carlton College and will assist Prof. Ensminger in the laboratory work in the week-day school of religion.

Prof. A. B. VanCleave, who has been studying at the University of Indiana for the past year on a leave of absence, will return to the college this fall and assume his duties as professor of philosophy and social science.

Miss Florence Fisher, after many years' faithful service in Elon, resigned as head of the voice department, and Miss Mary Ann Benn has been chosen as her successor. Miss Benn is a graduate of Chicora College, Columbia, S. C., and of Columbia University. She has had special work with Mr. Dudley Buck and Mrs. Catherine Bellaman. Miss Benn has held Church positions and has had a very satisfactory teaching experience in New York City. She is talented not only in voice, but in the teaching of public school music.

Miss Emily Johnston is succeeded in the department of expression and physical education for women by Miss Jeanette Stout. Miss Stout was graduated in expression in Elon College two years ago and went immediately to the King's School of Oratory, Pittsburgh, Pa., for graduate work in her department. She has spent two years there and holds the B. O. degree. Miss Stout has also studied in the University of North Carolina and at Pennsylvania State College for the past two summers.

Mr. David Brown Harrell, a very talented pianist and organist, a member of the Elon class of 1928, majoring in music during his college course, has been chosen as assistant to Prof. Velie, in the department of music.

Mrs. C. C. Johnson, a graduate of Elon College, who has had a wide experience in library work at the University of Colorado and also at the State Library at Raleigh, N. C., becomes assistant librarian with the beginning of the fall term.

Miss Margaret V. Craig, a graduate of the Iowa and Colorado State Normal Schools, will succeed Miss Nellie Smiley as dietician of the Asheville Normal and Associated Schools.

C. M. Cannon.

THE CRIMINAL AND HIS ALLIES.

By Ernest H. Cherrington, LL.D., Litt.D.,

Director of Department of Education, Anti-Saloon League of America.

Judge Marcus Kavanagh, of Chicago, has heeded Mark Twain's dictum: "Everybody talks about the weather, but nobody does anything about it," since, in his recent book, "The Criminal and His Allies," published by Bobbs-Merrill, he not only faces the fact that the increasing lawlessness of America threatens the republic, but points to the way out as he has seen it in his long experience on the bench. After portraying the almost incredible volume of crime in this nation, Judge Kavanagh incisively presents the issue thus:

"The next five years will decide whether the American people in this regard are capable of self-government. It is not difficult to demonstrate why we tolerate our infliction, nor to point out how it may be ended. Every country has the kind of crime and the amount of crime it deserves. In a hundred ways the public is being informed of the prevalence of lawlessness. If through the next year the criminal situation remains unchanged, it will be for the reason that the United States is entitled to its criminals. The salvation of our form of government lies in an immediate, full and angry realization of this situation. The only excuse for the existence of any government consists in its power to afford justice. The government that cannot establish justice forfeits its claim to the allegiance of its subjects, and, therefore, has no right to exist."

Without directly referring to the prohibitory laws, the author discusses the altering conception

of crime and of personal liberty. Among other things, he says:

"It is true that certain ages and certain climates have regarded crimes such as adultery, polygamy and drunkenness as bad in themselves; while other times or in different climates they were considered not even malum prohibition, or bad, only because the law forbade. In these latter countries and times, such acts were not considered atrocious and interferences with the just rights of others; while in other countries, such conduct was esteemed an atrocious offense against decency and public morals. It is the just right of every citizen that the surroundings of the community in which he and his family must live, which he helps to support and must defend with his life when called upon, shall be what his country and his age deem sober, decent and moral. Whoever infringes upon that concept in a way forbidden by law commits a crime."

One suggestion which he makes would improve not alone the general enforcement of law, but especially the enforcement of the prohibitory laws. It follows:

"A central bureau at Washington co-ordinating with the law-enforcement authorities of the several States has become vitally necessary. This today could not interfere, of course, with the internal administration of State laws, but it might keep and publish records, supply information as to particular crimes, which would aid the State officials in the detection and punishment of offenders, and generally assist in the exposition and the prevention of evil commerce between wrongdoers in the several States."

It would be interesting to know the reaction of judges who conduct "bargain days" for liquor criminals, to this statement of Judge Kavanagh.

"One other unfortunate and widespread defect in the administration of criminal justice, and one which illustrates the national disregard for its importance, is to be found in the precise place where above all other places that defect ought to be absent. The judges of the courts and the officials charged with the duty of prosecutions too often deliberately disobey the will of the people as expressed in their statutes. It has become an established habit to bargain with acknowledged criminals."

The soft-minded sentimentalist who pities not the victim of a crime, but the criminal; the lawyer who prostitutes his profession as an ally of the criminal; the courts which spin fine webs of technicalities to the undoing of justice are all pilloried in this book. Judge Kavanagh urges the consideration by public-spirited organizations of the program of criminal law reform which has been prepared and enforced by the American Bar Association, but which has not been adopted in its entirety by any State legislature, holding that "nothing more important or more difficult has come before the people for the last two generations."

Former Attorney General Wade H. Ellis, in his introduction to this book, has written an essay well worth general reading. We quote just a few phrases. One concerning prohibition follows:

"As for prohibition, the steady increase in major crimes, which have clogged the dockets of the courts, has kept a pace quite unrelated to the comparatively minor offenses against the eighteenth amendment. The plain truth is that we are witnessing a constant, persistent and apparently permanent growth in those forms of brutal and violent lawlessness which have always been recognized, in English-speaking countries at least, as dangerous to the public, and which all men agree the State must put down if the State is to live."

Discussing European condescension concerning American lawlessness, Mr. Ellis touches upon the problem of the alien criminal, thus:

"Nevertheless, the records of the courts and penal institutions show the lamentable fact that the numbers of foreigners on the criminal rolls are out of all proportion to their fraction of the total population. The truth is simply this: that while in every European country there is less lawlessness than there is in the United States, the chief contributors to lawlessness in the United States are the immigrants from European countries. There is, however, no consolation in this fact. If it shows anything, it shows that the criminally inclined, especially the young, who would be afraid of the laws of their own country or that of their parents, are not afraid of the laws of the United States."

One wonders how the organized opponents of the eighteenth amendment who continuously invoke the theory of States' rights will enjoy reading this by Mr. Ellis:

"The only beneficiary of the doctrines of States' rights and police powers when applied to the detection and punishment of crime is the criminal. The man who holds up a pay-clerk in New York today is quite likely to kill a policeman in Chicago tomorrow and murder a girl in Los Angeles three days later. He thrives on our forty-eight separate jurisdictions."

THE IRREPRESSIBLE ISSUE.

(Continued from Page 1.)

teach the wet forces that they cannot defy the Christian people of this land and steal one of the great political parties for their wet schemes and purposes.

Outside of the prohibition issue and the type of the two candidates, there is not enough difference between the Republican and Democratic parties to make any material difference to the country which one carries the election. To argue otherwise is purest political bunk and tommyrot to any impartial and open-minded man or woman. Mr. Raskob is a leading factor in one of the greatest business concerns of America, and business men are being assured that his leadership makes it certain that the Democrats will be as tender towards big business as the Republicans have always been. The tariff plank adopted at Houston was so far from the traditional "free trade" of the Democrats as to cause as strong a Democratic sheet as Mr. Cox's *News* here in Dayton to say of it:

"It could hardly be distinguished, with its talk of creating prosperity by tariffs, from an average Republican tariff plank. . . . It even lifts some of the hokum of Republican platforms, such as the phrase about the 'equitable distribution of the burdens and benefits of the tariff among all.' But buncombe and political platforms are inseparable and we cheerfully, for the sake of the good behind it, tolerate this specimen."

The Associated Press reported that at the very first conference of Democratic leaders after Mr. Smith's nomination it was decided that "foreign affairs . . . will be passed over as not good campaign material." And on the agricultural issue every one knows that the representatives of Tammany and the big cities are no more likely than the Republicans to take any action that would greatly raise the price of foods for the great city populations from which they expect by far the major number of their votes.

Such are the plain, ugly facts. Prohibition has, through the shrewd manipulation of the wets, become the only one question that really greatly matters—that and the type and outlook on life of the two candidates and the crowds they represent. It will be a hard and bitter fight and party lines will be split asunder. The outcome will depend upon whether or not the dry Democrats are too partisan to vote for any other than a Democratic nominee for President. And that is an even more serious thing than prohibition itself, for it involves the freedom of the ballot and the willingness of Christian people to vote their Christian conviction regardless of party ties—upon which freedom and willingness alone rest the future righteousness and safety of our nation.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

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INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VII—August 12, 1928.

The Council at Jerusalem.

Golden Text: "If, therefore, the Son shall make you free, ye shall be free indeed.—John 8:36.

Lesson: Acts 15:1-35; Gal. 5:1-15.

Devotional Reading: Psa. 133.

Jesus said a man could not keep new wine in old wine-skins. The inherent life-force in the new wine would cause it to burst the old wine-skins and the wine would be lost. It was just another way of saying that the great living truths of Christianity could not be put in the old forms of Judaism, or for that matter in any religion of mere legalism or letter. Christianity is essentially a matter of principles and spirit. It has inherent life within it. It cannot be kept in narrow forms or in static creeds. It is a vital, growing dynamic thing. It must continually be reinterpreted in terms of life.

The Master's words were soon put to the test. Christianity was not very old before the issue between letter and spirit was clearly drawn. The Jerusalem council was called upon to decide as to whether Christianity should be simply a little more refined form of Judaism, or whether it should be Christ's way of life. It all happened in this way. The Christian Church was made up at first of Jews, and of proselytes. The latter were people, not Jews, who had accepted Jewish beliefs and who had submitted to the rite of circumcision, baptism, and who offered a sacrifice. So long as Christianity was confined to Jerusalem there was no pressing problem in connection with the Gentiles as such. But as Christianity began to spread, and as it came in contact with the Gentile world, especially in the regions around Antioch, and later by virtue of Paul's missionary journey, the problem of the Gentiles became acute. How was a Gentile to become a Christian? What was to be his relationship with the Jew? What application did the law of Moses have on him? These were the burning questions that arose and that demanded a solution. The issue could not be dodged; it had to be faced and solved once and for all. Thanks be unto God that there was a man named Paul who was broad-minded enough and liberal-spirited enough, and brave-hearted enough to force and face the issue, and to solve it in terms of abiding principles.

Put in clear language, those who came down from Jerusalem and the Pharisees in Jerusalem said that if a Gentile wanted to become a Christian, he must first of all become a Jew; that is, he must accede to the law of Moses, be circumcised, and fulfill the obligations of the law. From Judaism he could then enter Christianity, but he could not become a Christian unless he came into Christianity through Judaism. It might be said that to those who had been trained and steeped in the legalistic aspect of religion as had these Pharisees and Judaizers as they are called, it did seem the proper thing to do. But this was a denial of the gospel that Paul preached. In plain language, Paul said that a man became a Christian not by doing the works of the law, but through the grace of Christ. The thing that mattered was not whether a man had been circumcised or not circumcised, but whether he had been made new in Christ. Whenever men turned to God in Christ, through repentance and faith, they began the Christian life, no matter who they were or whether they went through certain external and formal ceremonies. It was unnecessary, therefore, for a man to enter Christianity through Judaism. A Gentile could become a Christian direct.

The whole thing is, of course, the perennial struggle between a reiglion of the letter and a religion of the spirit. It is a modified form of the struggle between fundamentalism and modernism, between liberalism and conservatism. And Paul did Christianity an unpayable favor when he asserted unequivocally that Christianity comes through grace and not through law. Christ brings liberty from law.

And Paul had the facts on his side. How could men dare to say that a man could not become a Christian unless he became circumcised, when men had actually become Christians without being circumcised. There was tact and courtesy in Paul's action in refusing to enter into the discussion at Jerusalem, but there was the finest kind of logic and irrefutable evidence in his simple recountal of what God had done and was doing in the Gentile world. Any one who knew anything about the matter knew that some of the Gentiles who had come into the Christian Church, but who had not been circumcised, were just as much Christian as those who had submitted to circumcision and every other Judaistic rite. And any one who is fair knows that today there are men and women in every communion, be they ever so far apart in theological beliefs and in insistence upon certain ceremonies, who are alike Christian. By their fruits ye shall know them, and not by their theological beliefs or their creeds or ceremonies.

Let it be said, however, that there is point in what the elders of the Jerusalem Church had to say about the things from which the Gentiles were to abstain: from meats offered to idols, from blood, from things strangled, from fornication. All of these things were not seen in the same light by the Gentiles as by the Jews. And in suggesting that the Gentiles abstain from these the apostles were doing what the Church has a right to expect from its members today—to live differently from those who are not professing Christians. The Jews were a "separate people." Christians are also to be a "separate people," not in the sense that they are not in the world, but that they are not of the world. And Christians are to differ from non-Christians not only in what they do not do—the negative side of religion—but in what they do—the positive side of religion—the forthgoing in unselfish service and in love.

CHRISTIAN ENDEAVOR.

Sunday, August 12, 1928.

Topic: "True and False Standards of Success." —Matt. 7:1-5; Josh. 1:8.

Some Bible Hints.

The fellow that keeps knocking others makes enemies and prevents success (v. 1).

The more we help others to succeed, the more are we likely to be helpd upwards. "With what measure ye mete . . ." (v. 2).

Character is the true measure of success. No matter what a man gains, if he is mean, critical, ugly, fault-finding, he has failed (v. 3).

The man that through the study of the word of God knows God's will and does it has an infinitely better chance to succeed than the one who follows his own will (Josh. 1:8).

Suggestive Thoughts.

What do we measure success by? Our bank account? Our influence? The publicity we get? Not at all. By character.

Achievement is a partial standard of success, for it means effort. To succeed, we must get into the current of life and do our bit.

Many a man has felt that to be head of a great business was to achieve success, only to find that the ruthless fight had robbed him of all his finer feelings. There is no success that destroys the man.

In the Church-yard are many grave-stones that contain only a name and two dates. Not a word about achievement. Yet achievement may have been real—was real if a life of service had been lived.

A Few Illustrations.

Test life by its end, not by its single acts. Would we live radically different if we had life to live over again? How?

Old Scrooge made money but he was not a success. It is fatal at the beginning to set up a false goal and waste time in trying to reach it.

Education enters into every standard of success. No man who lives in this wonderful world and remains ignorant can be said to have truly succeeded. We are at school in this life.

"The elevator has stopped running. Use the stairs" So read a sign. True. You have to climb to every place in life worth reaching. But be sure that the place itself is worth reaching.

To Think About.

What do you think is a worth-while aim in life?
Why would you call Jesus a success?
What temptations keep us from succeeding?

THE HOLY DIE WELL.

John Wesley wrote: "The world may not like our Methodists, but the world cannot deny that they die well." And the honored founder of Methodism proceeded to prove the maxim by one of the most triumphant deaths in the annals of the Christian Church. William J. Kirkpatrick, the celebrated song-writer, departed to be with the Lord some five or six years ago from his home in Philadelphia. He died at night, alone in his study, where he was left by his wife in the evening, and where she found him at six in the morning, sitting in his chair, dead. On the table in front of him, dated at 2 o'clock in the morning of that night were the following lines:

"Just as Thou wilt, Lord, that is my cry;
Just as Thou wilt, to live or to die.
I am Thy servant, Thou knowest best—
Just as Thou wilt, Lord, labor or rest.

"Just as Thou wilt, Lord, which shall it be:
Life everlasting waiting for me,
Or shall I tarry here at Thy feet?
Just as Thou wilt Lord, whate'er is meet."

—*Selected.*

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THE PERSONALITY OF JESUS.

(Continued from Page 3.)

Sometimes there is not a word to help, not a spirit to call us brother, Christ-likeness is nowhere to be found. Our own ideals are impossible of achievement. Righteeousness in society is still a hope to be fulfilled. Everything good seems to be in its beginnings. But, thanks be to God, that we have got something left: Christ is still before us, and we have something which refuses to be satisfied. We still long for perfection and happiness.

God has set eternity in our hearts, and we will be restless until we do rest in Him. In Him alone do we see the possibility of perfecting our imperfections. In Him alone do we expect to complete the incomplete. In Him alone do we expect to find the enduring happiness. In Him alone do we find that something that cries out against vandalism and injustice. In him alone do we expect that power which faces the gigantic forces of this modern world, to preserve the beautiful and bring that beauty to every little corner of life now ugly and repellant. In Him alone these attributes are manifested as possible to man. It is in this way we come to understand God. We see Him uncompromising in loyalty and right, and we understand that God is loyal and right. As Jesus is loving, we understand that God is love. If these things were not so, we would have to say that God is less than Jesus.

It is thus that Jesus becomes the revealed God; and it matters not how much every age has had its prophets of righteousness, how much every religion has had its witnesses, only Christ has pictured to us what God is like, only Christianity has defined God's true character, and only He has shown the world the way to eternal life.

This is our answer: Jesus. And through us He will shape this world of sin and sorrow into a new and better world fitted to heaven's designs and our desires.

Jesus Christ and We.

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
Given in deed and word—
What if the line is crooked?
What if the type is blurred?

What if our hands are busy
With other work than this?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
Unless from Him we learn?

—*Annie Johnson Flint.*

(Continued from Page 7.)

Bless those who have charge of this institution, and all the children who come under their care. May they be trained in the "nurture and admonition of the Lord," and may they go forth into the world to honor Thee in their lives and work.

Bless all who have come here today and have taken part in these exercises, which we trust have honored Thee.

We ask all in the name of Him who taught us, when we pray, to say, "Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done and—. *Amen.*

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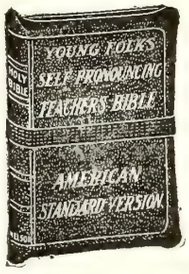

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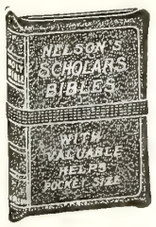

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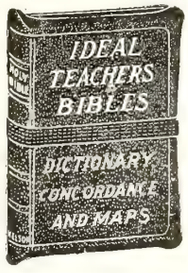

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

RICH PAUPERS.

"I counsel thee to buy of me gold refined by fire, that thou mayest become rich."—Rev. 3:14-22.

Some years ago a wealthy man in Ithaca, N. Y., who suffered from mental trouble, wandered away from home, and after a search of many weeks was at last found in an almshouse in Connecticut. He had a luxurious home, but was living in extreme penury. He was rich, but he thought he was poor. It is a vivid illustration of the uncertainty of worldly wealth, and the suddenness and completeness with which it may be lost.

There is only one kind of riches that is not affected by the mutations of life, and that is the wealth which Christ bestows. No one is rich, really rich, till he is rich in Christ's way. Only a full account in the bank of heaven makes a man wealthy.

Well did the Spirit counsel men to buy that refined gold. How can it be bought? With a faith-filled petition, and with nothing else. It is not exchanged for money, or for toil, or for the shrewd contrivings of men. It is given for belief in Jesus Christ.

Who buys? Who will be rich? Who will be a billionaire of grace? Who will invest in heaven? Who will have the eternal and priceless possessions? Whosoever will, let him take them for the asking, without money and without price.

Prayer.—One of the parents will offer prayer, asking that all in the circle may hold at their true value the fleeting possessions of this world, and may seek the genuine wealth, and that alone.

TUESDAY.

THE POWER OF THE INVISIBLE.

"He endured as seeing him who is invisible."—Heb. 11:27.

This is said of Moses, and from the story of his life it is not hard to see that he must have something beyond this life that led him on.

The rich young ruler was a young man, just beginning a career, who thought himself a model young man, but when he was told that the material obsessed him, and that he needed the spiritual leadership, he figured it too hard and turned away.

Paul was in a position like unto the young ruler—a young man beginning a career—but different from the young ruler in that when he talked with Jesus he saw himself as looking into a mirror; he saw his past life; he saw the wrong of his course; he felt the murder of his own heart from which he could never recover. Being a man essentially honest with himself, he acted upon what he learned to be true, threw away his former life and launched out upon the new life with Christianity as his invisible leader. He paid the penalty, suffering loss of home and friends, endured hardships, stonings, prisons, all because he followed an invisible ideal which promised salvation of humanity as its goal.

Discussion: What is my leadership? Is he high-born? Is he set with the highest goals of life? Do I realize that I cannot limit ideals to small things and achieve great ones? Do I realize that I cannot be half-hearted in anything and achieve a whole success?

Prayer.—Our Father, in Christ reveal ourselves to us, show up our faults, failures and misgivings. Grant us the courage to clean up and to endure anything for the sake of right. *Amen.*

WEDNESDAY.

ONE'S FIRST DUTY.

"What doth the Lord require of Thee but to do justly?"—Micah 6:8.

And that justice is toward thyself. To be honest and just toward one's self is to possess facts before forming opinions. It is to select ideals which lead to the best goals. It is to do one's best to reach those ideals. It is to be willing to sacrifice anything of the lower for the higher. It is to be sincere in all things.

All the world loves an honest man. His mistakes can be forgiven. He knows no pains to set himself in motion in the direction where he may be void of offense and where his character is his best witness.

Such an honesty is seated in the conscience and becomes as the compass is to the ship, always pointing the way to go. Without it, one's soul is as helpless as a ship without a compass.

To every one there is to be a great day of accounting to the great outside. Unless one has been true to the great inner-self, he can never have strength to prevent disaster nor justice enough to escape judgment.

Prayer.—Father, give us the wisdom, strength and courage to do the good we feel moved to do, to refrain when things seem wrong, to know the facts before passing judgment. *Amen.*

THURSDAY.

OUR SECOND DUTY TO LIFE.

"To him that knoweth to do good, and doeth it not, to him it is sin."—Jas. 4:17.

Obedience to the claims of ideals is our second duty in life. "Man is the noblest work of God," and God has put in man an invisible little piece of machinery which operates the issues of man's true self called conscience. It is through this that God speaks to his soul and makes possible visions eternal. If this voice is not obeyed, the issues of life are confused, sins are disguised and one drifts upon the rocks.

The big invisible silent things of the universe are the greatest. The day breaks without a sound. The gates of dawn swing wide open without a creak of hingas. Greatest things come as silent as the snows of night, as potent as spring, and they are as certain to come as the dawn challenging our wisdom. Good comes as a result of vision and effort in that direction. Downfall comes as certain as the tree falls when decay sets in, and we fall without an effort.

The rich man chose the material, the wealth of life that gave him ease. The great ideal invisible which he turned away later demands his pay, "thou fool." All his plans were "knocked into a cocked hat," to use the language of the street. The neglected factor (God), whom he tried to avoid, he finally had to reckon with.

To keep the commandments is not only obligatory, but essential. Paul not only wanted to be obedient to law, but also to the heavenly vision. We also must grow from law toward the heavenly.

The woman, forgiven for her adultery, was told to sin no more, go straight now, and the Lord promised to reward her not according to her sin, but according to her righteousness from that time.

Prayer.—Our Father, strengthen our faith to be obedient to our visions, to keep in mind whatever is true, to produce what we have learned and received of Thee; and when days seem blue, may the light of our ideals hold us true just the same. *Amen.*

FRIDAY.

OUR THIRD DUTY IN LIFE.

"He endured the cross and despised the shame."—Heb. 12:2.

"Be thou faithful."—Rev. 2:10.

"He that is faithful in the least (of things) is faithful in much."—Luke 16:10.

There is more value and more character in the word "endure" than any other word in the English language. It is a most common trait of man that when he wants, really passionately wants, to do something or be something, nothing is too great a price. Any amount of suffering he will endure to obtain his goal. Abraham went to the promised land that way. Samson was strong to subdue armies because of this spirit. David vanquished Goliath because he knew God. Stephen and the martyrs all endured for Christ's sake. These folks had but little reward in this life. But God has not promised the perishing things; he has promised the eternal reward, and that reward which we know came to them. Paul's influence upon the world, for instance, ought to be enough to inspire us to any endurance we may be called upon to suffer. If man will endure to obtain the corruptible crowns of life, what will he not endure if Christ be the idea?

Prayer.—Our Father, Jesus thought nothing of the shame of the cross, and showed us how to endure persecution for truth's sake, that He might sit on the right hand of the Father and intercede for us that we too might be joint heirs with Him and called the sons of men. Give us this vision, O Lord, for Jesus' sake. *Amen.*

SATURDAY.

OUR FOURTH DUTY IN LIFE.

"Enoch walked with God."—Gen. 5:24.

The secret of all success in obtaining the glorious life is a vision of God.

Life is beset with temptations. When we have to answer to the Great Judge, what will we say?

Out in the world where standards are lower and looser, man needs God to maintain his manhood. That vision is the one thing alone powerful enough to dispel all moral darkness and keep one from downfall.

In our solitude much sin is born—evil thoughts, lies, adulteries, and many other things which defile self. Man's undoings are not in his circumstances, but in himself. There the prayer life is effective.

The road to success in living the crowns of life is a long one, irksome and hazardous. We need God, then, to enable us to press on toward the prize.

Those who overcome are those who never lose the vision of God in their lives.

"Thy glorious task work on,
Think not in vain turmoil;
Thy labors shall not be in vain,
'Twill stand when thou art gone."

SUNDAY.

WE BECOME LIKE OUR IDEALS.

"Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, if there be any virtue and if there be any praise, think in these things."—Phil. 4:8.

Two pure girls lived together. On read the li-

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

We met a good old brother who was superintendent of an orphanage in North Carolina at the station here some years ago. He had come to bring two bright girls from his institution to enter Elon College. He had been a good father to these girls when they had no other to look to. He had made all arrangements for their college course and was at the station to catch his train home. The two girls had accompanied him to the station to see him off. It was real pathetic to see them bid him goodby. Tears trickled down his cheeks and he turned to me and said, "Bro. Johnston, I cry when they come and I cry when they leave." I have often thought of his remark, and, while people do not realize it, children in an orphanage occupy a very tender place in the heart of a superintendent of an orphanage, and he realizes his great responsibility. When the time comes for them to go out it pulls his heart-strings as if they were his own.

Some time ago we had a girl to reach the age limit. We called her in the office and asked her what plans she had. I think it was the first time she ever realized that she was to soon face life alone. She came to us when a mere tot and was for a long time the "baby" of the institution. But she had grown to be a young woman. Her eyes filled with tears as she looked me in the face and said, "I have no home to which I can go." That was true. No people who could take her. Alone in the world. No home. No money to pay for something to eat. Alone. We advised her to go in training and be a nurse. She was willing to try. We secured a place in one of our leading hospitals for her. She is now happy in her work, making good.

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." When you make contributions to the Christian Orphanage you are visiting the fatherless and the widows in their affliction.

CHAS. D. JOHNSTON,
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Glenhope D. V. B. S.	$ 2.75	
Emma J. Funk, bequest	84.00	
Annie Staley Calhoun	10.00	
		96.75
Grand total		$11,098.01

PROTESTANTS AND THE FUTURE.

We are indebted to the research department of the Church Federation, of Sacramento, Calif., for the following informing study of life prospects from the various home types in America. Let us not forget that it is the right of every child to be well born, and the religious element is the most decisive factor in determining the child's future.

"The effect of religious environment in producing men of genius is illustrated in data recently published by American eugenists. A Protestant clergyman's son has one chance in twenty of being listed in 'Who's Who.' The physician's son has one in 105, the farmer's son one in 680, the skilled laborer's son has a tremendous advantage over the unskilled laborer's son, for his chances are one in 1,600, while the latter's is only one in 48,000. The atmosphere which characterizes the home of the Protestant minister of the gospel thus makes for success even in this world. Mankind is beginning to grasp that populations consist of people with different hereditary endowments. This is true of different groups, such as racial or occupational groupings. The material development of the Protestant nations of Europe and their world's leadership in all lines of endeavor is due largely to the children of their clergymen.—*Ex.*

MUSIC COMMITTEE REPORT.

Realizing the fact that a religious song is a song that truly voices the emotional experience of sincere religious life, we, your committee on music, beg to offer the following suggestions:

1. That more prayerful consideration be given to the music selected for use in our Sunday School and Christian Endeavor work.

2. Only leaders who can realize and convey to the singing congregations the difference between spiritual and secular music be chosen.

3. It is a regrettable fact that two many song leaders and piano players are bringing into use in our Church and Sunday School work too much secular and not enough spiritual music.

Therefore, we recommend that our pastors and superintendents see to it that more God-inspiring music be taught and practiced in our Sunday School and Christian Endeavor work.

Respectfully submitted,
GEO. M. MCCULLERS, *Ch'n.*

(Continued from Page 12.)

centious "Court of Louis XIV" and became an outcast. The other read Joan of Arc and became Florence Nightingale. Which appeals most?

"Think noble thoughts if you would noble be;
Pure thoughts will make a heart of purity,
Kind thoughts will make you good, and glad thoughts gay,
For, like your thoughts, your life will be always.

"Whate'er is true and reverend and just,
Think o'er these and be like them you must;
Of good report, of lovely things and pure
Think, and your mind such nectar secure.

"Think much of God and you shall like Him be,
In words of faith and hope and charity;
Protect His image from all foul abuse
And keep the temple whole for His use."

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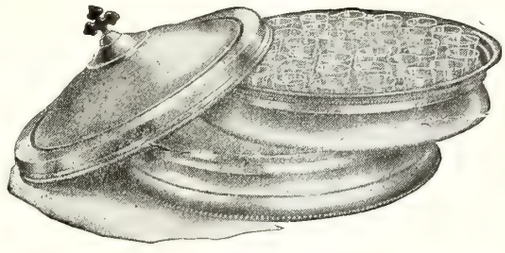

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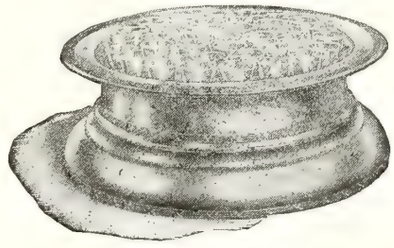

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SKETCH OF JOHNSTON HALL.

(Continued from Page 2.)

We will send men and women from this building to go out into the world to do great things for this country that possibly might otherwise have gone to wreck and ruin. What makes an individual, a denomination or a nation bigger? It is what they do for others; and, mark this, the more we do in this way, the bigger and greater we are.

If I had been appointed to select the happiest man here today, I would name Superintendent Chas. D. Johnston, who has worked so faithfully and efficiently, and the success of the Orphanage today is largely due to him. I would feel perfectly safe if I would say to any individual here today who has contributed to this building fund that if they were dissatisfied with his or her investment I would refund every dollar they had put in it. I am sure I would not have to refund one dollar.

Since 1905 we have reared in this institution 193 boys and girls who have gone out and made good. Now, mothers and fathers, have we a better record of children that were reared in homes by parents? My friends, investments in stocks are put on the market and sold, but I feel that those that have contributed to this building or Orphanage in love, in sympathy and money cannot be bought.

I am a member of several boards of financial corporations, but I tell you frankly that any stock that I own in any company or corporation I would sell with the exception of the Christian Orphanage, at Elon College. I will tell you as I stand here before you, this is one position that I hold as a member of the board of trustees of the Orphanage that I never expect to resign, and they will have to kick me out to get rid of me. The love and stocks that I hold in the Orphanage are not for sale—money can't buy!

I hope all of you may return to your homes and Churches with a keener feeling for this Orphanage than you have ever had before, since you have been here to see how the money you have contributed has been invested, and I assure you that the money which you may contribute in the future will be as economically spent as that in the past.

On behalf of the Orphanage, I want to thank you for coming and being present on this occasion, and I assure you that the doors are always open for your inspection, for your advice, and for your criticism, if there be any. And, in a word of conclusion, I want to say there is not a president of a financial corporation, regardless of how large or how small, that is held in higher regard or more loved than the board of trustees of the Orphanage loves the superintendent; and may the Lord spare him many years, that he may continue in this great work.

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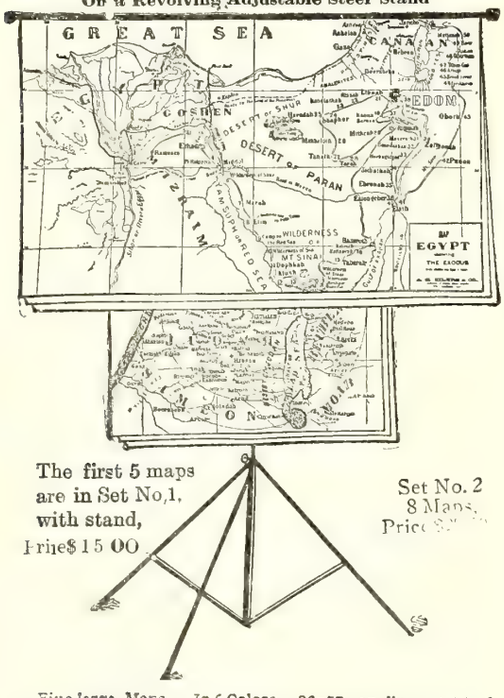

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DEDICATION OF JOHNSTON HALL, CHRISTIAN ORPHANAGE.

Johnston Hall, the newest building of the Elon College Christian Orphanage, was formally dedicated Sunday, July 29th, with Prof. R. L. Flowers, of Duke University, as a representative of the Duke foundation for the orphanages of the two Carolinas, making the principal address.

Prof. Flowers stated that gratitude in his estimation was one of the finest and rarest of the virtues, and this was the theme of his address. He declared that many men give their lives for the public good often at great sacrifice to themselves, and regretted that the people generally did not stop to think of how much they owed these men. He declared it a very fitting thing that this building should be dedicated to Superintendent Chas. D. Johnston, the present superintendent of the Orphanage, for his untiring and effective labors on behalf of the institution for the past twelve years.

No stronger appeal can be made than that of the cry of the child, stated Prof. Flowers, and he himself appealed to the audience present and to the members of the Christian denomination in general not to consider this work finished with the new building, but to continue to put forth every effort, that the Orphanage should be enabled to serve even a wider field than it is now serving and care for even more children. He stated that he liked to look upon this Orphanage, and all such institutions, not as the common accepted term of orphanage but as a home, a real home for the children, where they could have parental care, and wished that he might see the day when there would be no less children.

Mr. W. K. Holt, of Burlington, chairman of the trustees of the Orphanage, served as chairman for this occasion, but was taken ill during the program with a heart attack, and Dr. J. O. Atkinson served as chairman for the remainder of the program. Mr. Holt welcomed the audience and invited them to make a tour of inspection of the Orphanage at the conclusion of the program.

Dr. Atkinson presented the building and unveiled the bronze tablet dedicating it to Mr. Johnston. Superintendent Johnston accepted the honor of the dedication amid hearty applause from the many friends who had assembled for this occasion.

Mr. J. M. Darden, of Suffolk, Va., presented a historical sketch of the Johnston Building, and Mr. Johnston himself gave something of the history of the institution during its twenty-four years of existenece, and especially during the last twelve years since he has been connected with it as its head. The Orphanage was established in 1904 with one building. It opened with one child, and had one superintendent and one matron. Its early history was a severe struggle for existence. When Mr. Johnston took the superintendency in 1916, the Orphanage plant was worth around $50,000, with several thousand dollars' indebtedness, and a yearly income of only $2,000. Today, with the new buildings and a large farm, the plant is estimated to be worth $160,000 and has a yearly income of some $33,000, caring for 118 children. The Johnston Building was planned in 1924 and completed in 1926, at a total cost of $29,000.

Music for this dedication service was furnished by Mr. and Mrs. Sam Devis, of Norfolk, Va., and by a large orchestra from First Christian Church, Richmond, Va., the orchestra being sent from Richmond for this purpose by P. J. Carlton. The orchestra reached Elon College Saturday and furnished music for a vesper service Saturday evening at the Orphanage, and also furnished music at the morning Church services in the college chapel on Sunday. A class of Orphanage girls rendered a vocal selection during the program.

Dr. C. H. Rowland, of Greensboro, opened the program with prayer, and Dr. W. W. Staley, of Suffolk, Va., closed it with the dedicatory formula and dedicatory prayer.

C. M. CANNON.

REVIVAL MEETING JUST CLOSED AT NEW LEBANON CHURCH.

Our revival meeting began at New Lebanon Church the second Sunday in July and was continued through Friday of that week.

We were fortunate in having Rev. P. T. Klapp, of Elon College, to assist our pastor, Rev. J. W. Knight. Bro. Klapp, we feel, is a strong, consecrated Christian. Never before in the history of the Church have we had the truth more wonderfully revealed. Every message was the plain, practical preaching of the old gospel. Every message brought seemed to be complete and in harmony with the spirit and brought a heart-appeal to the listeners.

Our people of the community enjoyed Bro. Klapp, and we will always remember him with love and gratitude. We shall remember his untiring efforts and his deep interest that he held for the people. It is impossible for one to estimate the benefits of a meeting like this; it cannot be estimated by man. Even though very little visible results were shown, we feel sure great good was done. The Church was greatly strengthened and built up spiritually.

Already we have seen the fruits of Bro. Klapp's work. Sunday night following the revival we had the largest attendance at prayer meeting we have had this year. Perhaps the greatest benefits are being realized within the Church itself.

May God's richest blessing be with Bro. Klapp, and may his kind increase among us.

JESSIE SHARPE.

BEN. FRANKLIN FIRST AMERICAN TO VISIT GERMAN UNIVERSITY.

The first American known to have paid a visit to a German University was Benjamin Franklin, who visited Gottingen in 1760, and Michaelis in his autobiography speaks with pleasure of meeting Franklin at this time. The first American who received a doctorate from a German university is thought to have been Benjamin Barton, of Pennsylvania, who became doctor of medicine at Gottingen in 1789, and was for nearly thirty years professor of natural science in the University of Pennsylvania.

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13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.	14 But Jē'sus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

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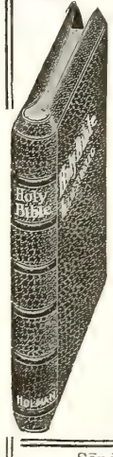

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233 CHAPTER 1.

1 Elimelech, driven by famine into Moab, dieth there. 6 Naomi returning home, Ruth accompanieth her.

NOW it came to pass in the days when the judges ruled, that

try of Mō'ab, he, and his wife, and his two sons.

2 And the name of the man *was* Ĕ-lĭm'ĕ-lech, and the name of his wife Nā-ō'mĭ, and the name of his two sons Măh'lon and Chĭl'ĭ-on,

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GIBSON.

At the home of her stepdaughter, Mrs. J. A. Whittemore, on July 17, 1928, Mrs. Annie M. Gibson went to her reward, age 63 years. She lived a beautiful Christian life from childhood. She was a consistent and faithful member of the First Christian Church. She was satisfied when she could render others happy. The motto of her life was service. She is survived by one stepson and three stepdaughters and two sisters. While she had no children of her own, she had so much of the mother-heart that her adopted children were as devoted as her own could have been, and feel their loss as keenly as if she had been their own mother.

The funeral services were conducted from the First Christian Church by the pastor, assisted by Rev. W. A. Rollins and Rev. J. I. White. The interment was in Green Hill Cemetery. Truly a good woman has gone from us.

C. H. ROWLAND.

BROWN.

Inasmuch as our Heavenly Father, in His great wisdom, has seen fit to remove from us our sister, Sarah Brown, and brother, O. P. Brown, since our last quarterly conference; be it resolved:

1. That while we mourn the loss of our dear sister and brother, we bow in humble submission to the will of Him who doeth all things well.

2. That their life and influence has been a blessing to us and to the community.

3. That we extend our sympathy to their families, and may the sweet assurance that they have gone to receive their crowns comfort and heal their broken and sorrowing hearts.

4. That a copy of these resolutions be sent to their families, a copy be sent to The Christian Sun, and be recorded in the minutes of the Church book.

D. E. BEAM,
C. A. BIRD,
Deacons.

You can unlock a man's whole life if you watch what words he uses most. We have each a small list of words which, though we are scarcely aware of it, we always work with, and which really express all that we mean by life or have found out of it.—Henry Drummond.

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21 But that ye also may know my affairs, *and* how I do, ¶ Tȳch'ĭ-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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¶ 20 From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven

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Official Organ of the Southern Christian Convention.

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THE SUN'S OBSERVATORY

CHRISTIAN WOMEN AT THE POLLS.

By Mrs. W. S. Lockhart, *Ex. Sec'y*

Indiana Council on International Relations.

If we follow the course of our democracy from the shrines of the past and the heroic self-sacrifice of Valley Forge, to the latest example of flagrant dishonesty among party politicians, we seem to traverse a complete life cycle of a great political ideal from birth to death.

What a change has come over the world in the years since Thomas Jefferson penned the Declaration of Independence, in which the foundation of this government was laid and its political philosophy announced to the world! "There is no longer that simple, implicit and almost unanimous faith in democracy which once there was. It is challenged from within as well as without, and there has been no time within the memory of living man when those challenges were so direct, so emphatic, and so successful as at this moment."

The most insistent is that democracy has failed and become an obstacle to human happiness and human progress. They tell us our foundations are illusory and fallacious. They tell us that we assume that society is built on individuals who will each, if given a chance, wish to develop the best that is in him to co-operate with his fellows for the advancement of the public good and so promote satisfaction, justice, contentment and progress. They now tell us that all this has been proven by experience to be futile and misleading. Individuals do nothing of the sort. They are engaged in a struggle for material gain. They are anxious each to exalt himself at the cost of his fellows; that under our system there has grown up privileged clasess, privileged individuals who exploit the masses, who live at their cost, and who pervert our democratic institutions to their own ends. They say we worship at the shrine of majorities. While majorities may determine the immediate step, they do not always determine what is right.

Another form of criticism is advanced in a recent editorial, part of which I quote:

"Democracy has been a garden without a gardener. It has offered its precious store of fertile earth and fertilizing sun and rain to rankest weed or poison vine on equal terms with the herbs of healing, the flowers of beauty, the trees of fruitfulness. The state of democracy today is that of a neglected garden, arrived at its inevitable autumn, when the householder must lay up what harvest he can for the winter."

A great French critic, on being asked, "How long will the American government endure?" answered, "The American republic will endure so long as it remains true to the principles of its founders."

This is our task as Christian women. Shall we sit still and permit forces without our country to destroy it? Will we let it be riddled by these attacks, complaints, and criticisms without action and without protest? Or shall we dedicate ourselves to a new service of constructive interpretation of those great democratic principles given us by our leaders and which we cannot give up without undermining the very foundations of our liberties?

There are sixty million eligible voters in our country. The latest figures show that nearly a third have never taken the trouble to register. That leaves about forty million registrants. Of these, only twenty-two million went to the polls in the congressional election of 1926, and in the presidential election of 1924 the polled vote was about thirty million.

Taking the average of all our elections—national, State and local—we find that what we really have in this country is not a government by a majority of those politically interested.

It has been said, "If a people possessing suffrage will not help govern themselves, they will be governed by others, and very likely in a manner neither satisfactory nor creditable, which is precisely the thing that is happening in America today."

I wish to affirm with all the vigor I possess that I am not in sympathy with many of the campaigns now being put on by certain organizations throughout the country to "get out the vote."

People do not become good citizens by going to the polls. They go to the polls because they are good citizens, but this does not mean that all who go to the polls are motivated by the ideals held by those who founded our form of government. Dr. Harold F. Garnell, of Chicago, after an interesting experiment in the stimulation of the non-vote, reached the conclusion that persons with some knowledge of politics and government are much more apt to vote than those with little knowledge of government matters.

The civic responsibility of an individual ends when he does not feel that he can thereby contribute to the greater effectiveness of popular government, and to vote unintelligently is a greater disservice to a commonwealth than not to vote at all. Therefore, it devolves upon us as citizens in a great republic to inform ourselves in the science of government, free ourselves from partisanship through a study of the issues, vitalize the party systems by creating issues, and stand for a higher type of candidates.

Sustained campaigns of civic education, discussing the common needs of the community and world problems, such as the elimination of race prejudice, the perplexing problem of poverty, the outlawry of war, eradication of disease, feeding the peoples of the world, a comparative study of religions, and the future application of science to physical transport, help to make people think in terms of citizenship and stimulate civic responsibility. Dr. Devine says that "such a study of issues is superior to any effort concentrating on influencing voters in the brief period of a campaign or the hysterical call for loyalty by party leaders."

Frank R. Kent, in his book, "The Great Game of Politics," gives a most interesting description of the precinct executive and his activities, which should help us to see the importance of the individual vote being based on an intelligent understanding of the issues involved. Mr. Kent writes: "The precinct is the smallest unit in the party machine, but while the precinct is the smallest, the precinct executive is the most vital. There are about 250,000 precinct executives in this country. He is the connecting link between the people and the party machine. Many will say, "I do not know my precinct chairman." It may be perfectly true that you do not know him, but this is the important fact—he knows you. He not only knows you, but he knows a good deal about you. Among the things he knows about you are how you are registered, how you generally vote, and, particularly, whether you vote in the primaries or only in the general election. The reason he has this information about you is that it is his business to have it. His standing in politics, his place in the organization, and in most cases his job depends upon his ability to carry his precinct at the primaries for the machine candidate. In the average precinct there are about 600 votes fairly evenly divided between the two main parties. Observation and experience have taught him that the bulk of the registered voters, qualified to vote in the primaries, do not do so. This curious reluctance of the voter to participate in the primaries simplifies the precinct executive's job very much. He has a list of those who do not take the "trouble" to vote, and an equally careful list of those who do. This reduces the number of voters with whom he must reckon in the primaries to, say, 125, which is a high estimate. When he has narrowed his list down to those who actually vote in the party primary, his task is a simple one. What he has to do then is to secure a majority. Sixty-five votes will do it safely in the bulk of the precincts, and it would be a very poor executive who is not worth that many votes in a "pinch."

This is the picture—all made possible because the Christian man and woman, capable of voting intelligently, if they would give time and thought

(Continued on Page 11.)

NOTES-PERSONALS

Rev. R. A. Whitten, formerly of Reidsville, now located at Elon College, as field secretary for the college, was recently with Dr. P. H. Fleming in a very successful revival at Union Church, Union Ridge, N. C. Bro. Whitten reports that the Church was much revived and that there were several additions to the Church.

Rev. and Mrs. D. P. Barrett and family reached Porto Rico Monday, July 16th, after a reasonably good sea voyage. They drove their esteemed automobile over the mountains from San Juan to Ponce the same day they arrived, and reached Ponce at 6 P. M. and found their home open and a table spread with a good supper.

Rev. J. A. Denton, Route 2, Apex, N. C., was among the visitors to the Christian Orphanage and the college last Thursday, August 2nd. Bro. Denton decided that it was one of the most pleasant days and visits he has lived. We wish all our ministers would come to the college and the Orphanage occasionally. It will give them new inspiration and loyalty for their Church and their work.

We learn from good sources that Miss Victoria Adams is fitting in well in her work in Porto Rico and is doing fine work. She is rapidly acquiring knowledge of the language and is doing much to reach the young people for kingdom service. Miss Adams is a graduatae of Elon College and is a most devout Christian woman and is devoted to her work. We are glad, indeed, to hear such good reports of her labors on the field.

The many friends of Dr. G. S. Watson will learn with regret of his serious illness at his home, Elon College, N. C. Dr. Watson has been a member of the board of trustees of the college from its founding, and also a member of the board of trustees of the Christian Orphanage from its beginning. He has been faithful to his Church through the years, and while he expresses the hope that he will recover, he faces the future calmly, saying that he is not afraid to pass over the river when the summons shall come.

From many quarters come reports of successful revival meetings in the Churches. This is the season when our rural Churches hold their revivals and is a time of great importance and responsibility upon the Churches. Through the preaching of the Word, Churches are revived and hundreds are born anew in the kingdom of the Lord. We are hoping and praying that during this season there shall be a great ingathering of souls in the Church and the kingdom. Will the pastors please report to THE SUN the results of their meetings?

Mrs. R. C. Myers, Bethlehem Church, Valley Virginia Conference, sending a $3.00 check for missions as an offering from the children of the daily vacation Bible school, adds: "We had told them about the great need and they were interested, as children always are, when they are appealed to. Really, I feel that the greatest missionary work we can do is to educate and interest our children in the work. We were all glad to learn that the Barretts had gone back, and I trust we shall be able to keep them there."

Dr. E. C. Fry, known to many SUN readers and much-beloved as one of our very faithful missionaries in Japan, is now home on furlough after seven years of valiant and faithful service since his last visit. His headquarters while in the homeland are to be at Peterboro, N. H., visiting there his daughter, Mrs. Anna F. Wood. We indulge the hope that Dr. Fry will visit the South, and particularly during our Conference period this fall. We recall a former visit during the Conferences and the favorable and lasting impression Dr. Fry made upon those who heard him.

During the absence of the pastor of People's Christian Church, Dover, Del., Rev. R. C. Helfenstein, D. D., who is in England on the interchange of pastors' mission, services are being held regularly on Sunday, both morning and evening, a full program having been arranged by Dr. Helfenstein before his departure for England two weeks ago. The Sunday services are being well attended and much interest manifested, notwithstanding the fact that the thermometer frequently stands around the 85 to 90 mark. The congregation of People's Church greatly appreciated the services of Rev. D. M. Helfenstein, D. D., father of our pastor, who supplied the pulpit of People's Church the last two Sundays in July. His messages, as usual, were full of thought and inspiration.

The Virginia Valley Central Christian Conference meets with Mt. Olivet Church, Rockingham County, Va., Wednesday, August 15th, for three days. Rev. B. J. Earp, Winchester, Va., is the president; Rev. A. W. Andes, Harrisonburg, Va., secretary, and Rev. W. B. Fuller, Linville, Va., is pastor of the local Church. Among the visitors outside of the Conference on the program and expected for addresses are Dr. W. P. Minton, Foreign Mission Secretary, Dayton, Ohio; Mr. C. D. Johnston, circulation manager of THE CHRISTIAN SUN, Elon College, N. C.; Dr. J. O. Atkinson, Mission Secretary Southern Christian Convention, Elon College, N. C., and Rev. R. A. Whitten, field secretary of Elon College. This is the eightieth annual session of this Conference, and a good attendance is expected.

Prof. A. R. VanCleave, who has been on a leave of absence the past year from his professorship in Elon College, is to return to the college to take up his work here again at the opening of the fall term in September. The *Herald of Gospel Liberty*, August 2nd, carried the following: "Rev. A. R. VanCleave closed his services with the Mt. Olive Church, Central Indiana Conference, with a very delightful all-day meeting on the fourth Sunday of July. The pastor was assisted in the pulpit by Rev. James Conlin, of Mecca, Ind. Bro. VanCleave has but one more visit to each of his other Churches—Merom and Big Springs, of the Western Indiana Conference. This early closing of his pastorate is necessitated by his return to his work at Elon College. These Churches have not yet secured a successor."

A loving and most characteristic letter comes from our dear friend and brother, Rev. H. W. Elder, Richland, Ga. He is much improved in health but cannot yet talk and can walk but very little. He writes with an unsteady hand, but his heart is true and his devotion to the Church is unabated. He asked his Church at Richland to raise its missionary quota, and, though it was at a hard time of the year for such an undertaking, it was done, and Bro. Elder's heart was made to rejoice. What little the Church lacked, he himself gave even from his need. He continues: "I am so anxious about the Church work and want to do what I can to help. I can write but little and cannot talk, but how I do long to be back at the work! I feel like I could preach with new power, but the good Lord's will be done." Here, indeed, is a hero of the cross who has served his God and his Church with his full strength; and, while he is physically unable to labor now, the heart of a Church bears him up and loves him for the life of sacrificial service he has lived and is living.

In our meeting and mingling with pastors in the Christian Church, we have not found one of our number who can bring himself to the advocacy of Governor Al. Smith, of New York, for President of the United States. We have talked with several, none of whom can understand how a great party can expect the support of the votes of people who care for sobriety, justice and good government to favor a man for President who personally and politically, boldly and repeatedly, offends the moral sense and the moral principles, to say nothing of the religious convictions, for which they stand and which they advocate. It is a known and notorious fact that we are called on to vote for a man who, greatly to the regret of his closest friends, indulges himself to excess and patronizes and politically supports the liquor interests and other forms of organized evil against which the minister is called upon and is expected to preach and to teach in public utterance and in private life. As one of our best-beloved and best-known ministers said to the editor recently: "Tammany Hall and politicians have forced the issue upon us and the ministers of the gospel of righteousness are standing with their backs to the wall, and they can do nothing else than cry aloud and spare not in a time like this."

PIEDMONT JUNIOR COLLEGE.

We have been busy a good part of the time this week getting the work started on the building, but the people have responded well that we have seen. Hands are at work and material is coming in. Money is scarce, making the task all the harder and making it all the more necessary for you who read this to respond at once. Many write that they rejoice with us and hope to see us succeed, but include no check or other obligation. This gets us nowhere in the way of actually putting the job over. May God help you to see the crisis that we are in and cause you to give your consent to make a real sacrifice to see the work go now. My dear brother, please read this report carefully, then go to God in prayer and ask Him to direct you to just what you should do for this work. The report for the week is as follows:

Previously acknowledged, $7,532.89; F. W. Mitchell, $50; C. Carl Dollar, $50; E. P. Gay, $500; Rev. Joe French, $50; R. G. McCain, $25; W. M. Orr, $50; O. H. Orr, $50; J. W. Payne, $25; J. H. McCormack, $9; T. J. Fuller, $50; Charlie Dollar, $5; N. P. Black, $4; Hugh Malone, $5; L. W. Peek, $5; C. H. Mitchell, $5; Chrisler Drug Co., $2; Iola Roberts, $10; Sallie Rogers Smith, $25; Janie Watson, $100; G. S. Hunt, $50; Imogene Thompson, $2.50—total, $8,605.39.

W. C. CARPENTER.

THE CHRISTIAN SUN GOALS.

"THE CHRISTIAN SUN in every home in the Southern Christian Convention."

"THE CHRISTIAN SUN on a self-supporting basis."

"Forty-five hundred subscribers."

Let every member of the Christian Church help us to reach these goals.

CHAS. D. JOHNSTON,
Circulation Manager.

THE CHRISTIAN SUN'S PULPIT

THE SURRENDERED LIFE.

By John G. Truitt, *Preacher.*

"Christ Jesus, my Lord, for whom I have suffered the loss of all things."—Phil. 3:8.

Rightly may one read the first four words of this text when he has pondered the meaning of the last ten. "Christ Jesus, my Lord," when said with the completeness of surrender with which Paul said them, bear in their meaning a full measure of life and eternity, or eternal life. When one ponders it sufficiently, the highest thing one can say is just what Paul said to the Philippian Church: "Christ Jesus, my Lord, for whom I have suffered the loss of all things." I considered the call to the ministry a long time before I yielded; and when I did yield it was the uppermost wish of my heart that the day might come when I could say with Paul: "For whom I have suffered the loss of all things." To know Jesus is to love Him, and to love Him like that is life eternal. Paul called Him Lord. Hear what Jesus has to say about the Lord: "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." When I read that commandment I ask myself, Will anybody ever do it? Will there ever be a mortal man willing, ready and strong to do just that thing? It is the first and great commandment; will somebody keep it? Man is often so weak, wayward, and sinful; will there arise those able to keep that first and great commandment? "Love the Lord . . . with all . . . with all . . . with all." To know Jesus is to want to say out of one's own heart, "I will." Paul said "Christ Jesus, my Lord," and I thank God he meant it!

It is a process, but it is one in which we must be in dead earnest. Normally, this love does not come full-blown in one's breast. To mention the name of Peter in the light of this text is to bring to mind one who wanted to keep this commandment but found the attainment thereof a height hard to reach. When he had reached that height he looked far down into the valley of his past struggles and said: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, to whom be glory both now and forever. Amen." It is a growth.

"The heights of great men reached and kept
Were not obtained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

"First the blade, then the ear, after that the full corn in the ear."

Briefly, let us set forth the three great steps which bring us to the love which prompted the text found in the writings of Paul, and which text so many of us wish to be the goal of our lives. It comes by complete surrender to Jesus as Lord. First, then, we must hear about Him. "And how shall they believe in Him of whom they have not heard?" There was pushing into a multitude one day on the banks of the river Jordan a young man to hear what John the Baptist was saying. The young man heard about Jesus. He was coming to give a spiritual baptism. John the Baptist was not worthy, so he himself declared, to stoop down and unloose His sandals. It sounded as though He was the one for whom the world was waiting. This young man desired to hear more about Him. He joined himself to the Baptist and became one of his disciples, in order that he might learn more about Jesus.

It is the normal process. There is a leader in this Church today who did not come to our Sunday School class to learn theology primarily, nor to become a Christian. He came to hear about Jesus. The privilege of hearing about Jesus is so commonplace in the minds of great masses of the folks they are failing to improve that opportunity. It is the first great step toward the goal for which our very lives are set. How terrible if we overlook that fact. From the first baby-lessons at our mother's knee to the last message of our minister or friend, the great theme for which the heart yearns is Jesus. The Church, the religious press, seminaries, and all places of Christian instruction bid you like the Baptist of long ago to come hear of Jesus. Tellers of the story of Jesus, the heavens bless your message. Teachers of religion in the home, Sunday School, pulpit, and the daily walks of life, may God speed your lesson. Yours is a privilege and a duty more beautiful than the mind of man has ever conceived. May you never be weary in well doing, for in due season you shall reap if you faint not.

"We've a Saviour to show to the nations
Who the path of sorrow has trod,
That all of the world's great peoples
Might come to the truth of God."

"How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!"

It was not enough that this young son of Zebedee heard John the Baptist tell about Jesus. He sought the opportunity of coming in contact with Him.

The second step is that of being introduced to Jesus. To me this means more than simply hearing about Him. John, the son of Zebedee, had heard about Jesus, and this created a desire in his heart to see Him, and know Him. It did not affect Paul in the same way. He heard about Jesus, and it aruosed his animosity against Him. But whichever it does, and whatever it does, we must know of Him before we can believe on Him. John, the son of Zezedee, was standing in the Jordan multitude and heard John the Baptist say, "Behold the Lamb of God which taketh away the sin of the world." He and another of those who were seeking to come into contact with Jesus followed Him. They asked Jesus about His personal life, and He told them to come and abide that day with Him. We do not know what the conversations were; we do not know how these eager young fellows hung upon Jesus' words; but we do know that they went to their brethren saying, "We have found the Messiah!" It was a never-to-be-forgotten day! Jesus Himself must have found some of the real joy of earthly life in that day's contacts. Two young men eager to know of Him and God, the Father; two young men with potential discipleship in their characters, and two young men who eventually went all the way with Jesus—one of them to martyrdom, the other to the Isle of Patmos; one of them to the head of the first great Church council, the other standing under the cross received from Jesus His mother.

But what about John the Baptist? It was he who introduced these men to Christ. While they were abiding with Jesus that day, John the Baptist was still preaching his gospel of repentance. So, it is ours to introduce men to Christ, to form the contacts; and it is Christ's to constrain them by His love, "for the love of Christ constraineth us." We do not know what was happening for the rest of the day on the Jordan banks. Great numbers might have been baptized, or the crowds might have begun to go back to cities and villages hardby; but one thing we do know: John the Baptist had done a day's work well, for he had caused two young men to come into the confidence and sway of Christ Jesus. Are we sometimes discouraged? or weary? or about to think our work is in vain? Behold, the man whom Jesus remembered as the great among those born of women, and as the greatest among the prophets. He had not taught them much; he had not greatly embedded himself into their lives; he had introduced them to Christ. That is your business and mine. That is the business of the Church. For that sort of labor, and that sort of application to duty waits the wide, wide world. To that business we should bend our energies, give our money, and live our lives.

It is not enough, however, simply for one to come into contact with Jesus. We come to my third point: He must surrender his life to Jesus. It is a growth, I repeat, it is a process as Peter full well knew and wrote. After John and Andrew abode with Jesus that day, and had that wonderful contact with Him, they yet went back to their fishing nets. Maybe you have seen Jesus. Maybe you have been with Him. Maybe you have felt the power of His spirit; but you have often found yourself afar from Him. Your experience is common with many of the disciples. And some to whom He has spoken never yield their lives to Him. Witness the rich young ruler. It seems to me that to be almost persuaded to yield one's life to Christ and then turn sorrowfully away is life's great tragedy. There wsa life's deepest and finest urge within this young man. He wanted to be in perfect tune with God; to be completely and wholly reconciled to Him. Augustine has said "Our souls are made for Thee, and they are never at rest until they rest in God." Jesus had told the young man just what the depths of his heart yearned for. It was the wish of one with such a pious heart as his to love God with all his soul; but great possessions pulled him away from Christ.

There are others who have the contact, but do not hasten to make complete surrender of their lives. Witness Nicodemus, who came to Jesus after having heard of Him, formed the contact which was so beautiful, bringing forth the world-sweet text: "For God so loved the world," etc., and yet he never surrendered to his Lord until after He was crucified! It was then he brought sweet perfume and complete surrender. How much of joy he had missed! How much of help he had deprived his Lord of! and how much sorrow he must have caused himself! Why should we waste the years? Why should we follow Jesus afar off? Why not, if necessary, "suffer the loss of all things for Him?" There was a growing loss in the life of Paul; but it was a loss which enabled him to say with all his heart, with all his soul, and with all his mind: "Christ Jesus, my Lord." He had kept the first great commandment. O, God, give us grace and knowledge to do likewise. Amen.

NOTICE.

J. Oscar Atkinson, Jr., will represent the Christian Sun through the summer months. He will solicit new subscriptions and collect renewals. Any courtesy shown him will be appreciated.

Chas. D. Johnston,
Circulation Manager.

NOTICE.

On account of loss of health, we are operating a magazine subscription agency. Youth's Companion, eight months, $1.00; American, with the Woman's Home Companion, $3.00 a year. We handle them all. Write for catalogue.

Prospect, Va. J. Edwin Harris.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NOSING AROUND NEW YORK.

(Editorial Correspondence.)

I closed my last letter to THE SUN in this editorial correspondence with scenes of commercial and historic interest in upper New York State. My letter was so long I closed just before reaching what proved to me to be some of the most sublime and striking scenery of the trip. Our train from Ft. Edward, via Troy, on the New York Central, trails the Hudson all the way from Albany, the capital, to New York City, the metropolis. I enjoyed this journey under most favorable scenic and weather conditions. Such a happy blending of natural beauty and artistic schievement one does not enjoy often in a lifetime. For nearly three hours of a late afternoon our good train sped along the river shore, often almost dipping into the cooling waters of the placid river. On the west bank of the river the Peekskill Mountains, in a long, graceful range, arose here and there to large, blue-dome, rugged heights, and here and there sloped off into graceful, green valleys dotted with beautiful estates and prosperous farms. When the river receded far enough from the mountains there were immaculate mansions and homes surrounded by wide-spreading lawns and colorful flower gardens forming a background from which one could look up to the overhanging mountains or down across the placid water of the Hudson. I shall never forget the sunset. For more than an hour the king of day, in a blaze of red glory, seemed to hesitate to hide his brilliant face and shut off from view scenery that gladdened the heart and cheered the mind of the multitudes of manknid who were permitted, as this writer was, to look upon it. One wonders which was most to be admired and which was more reassuring and restful, the long, far-stretching, placid river; the wide, beautiful, well-kept estates and palaces, or the towering, blue-dome peaks, touched with the green and red of a reluctant setting sun. I took a pencil and made this entry in my notebook: "If a person who trails the Hudson on an afternoon like this cannot worship God in the holiness of beauty, and also in the beauty of holiness, then such an one is hard-hearted and unemotional indeed." We were rushing on to New York City, with its multitudes of teeming humanity, with their burdens and their problems, their pleasures and their griefs, but here hard by them an infinite and compassionate Heavenly Father was bathing a world in the richness and glory of a fading summer sun and was quietly and graciously placing a mantle of calmness and repose over His beautiful world. The writer knows that houses of worship are built that His children may assemble themselves and worship toward His holy throne, but God Himself has built a house—a house not made with human hands—and some portions of that house are adorned with a beauty and suffused with a glory that man cannot rival or approach, and in it, even in the house of nature and nature's God, man may lift his heart in referential awe and gladness, and praise Him for His infinite goodness and for His loving-kindness even to His wayward and erring children. Trailing the Hudson on a quiet afternoon beside placid waters and towering mountains and the sinking of a summer sun, is, indeed, a delight to the heart and gives one a glimpse of a glory and beauty that human hands cannot copy and that human skill cannot portray. After three weeks of "nosing around" in the city and State of New York, meeting and mingling with many delightful people and inspired by many splendid scenes and experiences, THE SUN'S editor returns to his task and his duties with renewed energy and a desire to take up the task of daily toil and carry into it fresh strength of body, mind and heart.

J. O. A.

BRUTALLY FRANK—"RUBS IT IN."

Some of our politicians, in their fervor for the word "democracy," would try to camouflage the issue in the present campaign, or to make us believe that prohibition is not the main issue. These politicians are having rough sailing, since their leader, Governor Al. Smith, loses no opportunity of being "brutally frank" with them and "rubbing it in." It is Governor Smith and Tammany Hall who insist, day in and day out, by word and deed, that this campaign is avowedly a campaign against prohibition. Governor Smith, backed by Tammany Hall, has been able to nullify the eighteenth amendment and the Volstead act in the State of New York. Smith reminds us that he and his followers were able to remove from the statute books of New York every vestige of law that would lend any help to enforcing the Volstead act, and that, in so far as a State could do so, the State of New York had nullified the eighteenth amendment.

Our interest at the present is not political, but moral. We wish only for SUN readers to have the actual facts, as Candidate Al. Smith insists that they shall be given to the country, and, especially, those facts, as he is determined to rub them in on the dry forces of the South.

To begin with, he chose a man for manager of his campaign whose previous political affiliations and his present attitude show that the only point of enthusiasm between him and Governor Smith is their avowed opposition to prohibition. Both men are known to the American people almost solely on this single account. Mr. Raskob, of course, decided that the Republican party at present was not as wet as the Democratic party or he would have remained a Republican, as he was up to the nomination of Governor Smith. Moreover, lest the national committee of his party should be misled, he frankly declares that he accepts this chairmanship because it gave him an opportunity for (we quote his own words) "helping to relieve the country of the damnable affliction of prohibition." This identifies the enthusiasm of the chairman with that of his leader, and gives "a double dose of a double compound." Or, to put it in the words of the Nashville *Christian Advocate*, "they defy the country with liquor and Romanism." Now, if the dry South wishes a man in the White House who frankly states "that he longs for the return of the day when he can put his feet on the bar and blow the froth away" from the foaming liquor, they certainly have it in Al. Smith. He is depending upon the votes of a dry South, whose conviction and sentiment for prohibition and dryness he defies, and politicians in the South are saying, despite this defiance, that the South will remain "solid," of course.

Just one other word: We are told that we must not be sectarian and bigoted, and vote against a man because of his religion. And yet the Catholics, who sponsor such preachment, are also brutally frank and lose no opportunity of rubbing it in good and hard on Protestantism. As a distinguished Catholic, writing recently in the *Atlantic Monthly*, declared, of course, all Protestants and all others not members of the Catholic Church are heretics, and are to be considered a people without any religion or religious faith whatever. Let that go for what it may be worth, and content ourselves for the time being with meditating upon the following from a declaration given to the world in the columns of *The Commonweal*, a Catholic paper, edited by Roman Catholic laymen. (Possibly this will serve to show some of our Southern dry Democrats that, however much they seek to camouflage or sidestep, Governor Smith and the Catholic Church will have none of it and will be perfectly frank and "rub it in.") We quote from *The Commonweal* as follows:

"In compelling the national committee to accept Mr. Raskob, Governor Smith aroused fear, doubt, and opposition among those committeemen who thought it bad politics to rub it in. Mr. Raskob is a wet, a Catholic, and urban. It would be better politics to assuage the hostility in the South and West by poulticing Smith's wetness, urbanism, and Catholicism with some chairman who is dry, Protestant, and rural. The Governor overrode their opposition. His way is to meet every charge by admitting it and saying, 'What of it?' He is charged with being wet, Tammany, urban, and Catholic; it is said that he would be too friendly to immigrants. Before the Houston Convention adjourned he sent a telegram reminding it that he was a wet, and in it he made several references to 'Divine guidance,' and every man who read it was instantly reminded that his religion was Catholic. He made his first speech in Tammany Hall, and in it he informed the country that he was not only a Tammany man but an officer of Tammany. He made another speech that day; it was to an audience mainly of immigrants. Now he picks as chairman a Catholic, a wet, and a city man. His way of meeting a charge is to say: 'It's true; now think it over and see if it's so very grave after all. Is it?' The doubters on the national committee regard this as bad politics. It is certainly new, in fact unprecedented, whether it is good or not."

WHAT KEEPS THEM APART?

I have often wondered as to why those who profess to be followers of Jesus fail to bring the Churches that exist to advance His kingdom together in union in answer to His prayer, and I have concluded that there are three reasons.

First: A pride in pedigree. I have just been

reading an article by an Episcopal minister in which he graciously suggests that the Episcopal Church is willing to pass on its pedigree by ordaining a certain number of ministers in non-Episcopal Churches as bishops, commissioning them to ordain the ministers of their several connections by the laying on of holy hands. This brother has a pride in the pedigree of the Episcopal Church. He is sure that the Episcopal preachers have something which the preachers of the Christian Church, for example, do not have, and he is willing to give it to them, but we have looked at the Episcopal preachers and we have not seen that they are possessed of any more grace than the ministers of our own Church. We are proud of our pedigree, too. So there you have it.

Second: Partisans in the distinctive things that set off one denomination from another. The Christian Church has been accused of using the word Christian in a partisan sense. Those who think so insist on calling us Christ-ians, pronouncing the first syllable designating our Church exactly as we pronounce Christ, and refusing to call us Christians. We know that this is not true, bue *we are proud* of the name Christian. We are proud of our cardinal principles, too, which for more than a hundred years we have offered as a platform for Christian union. Theological principles present an even more serious barrier to Christian union than the matter of name. Theology has become a very voluminous science, but it has not always been luminous. It has certainly divided the Church of Christ into little groups and competing factions.

Third: Property rights and official positions. The only man who went away from Jesus sorrowful was the rich young ruler. He had money and he had an office. It is the leaders of the denominations and the property which they (the denominations) hold which keeps the prayer of our Lord for the oneness of His followers from being answered. It is a shame, but it is sadly true.

This writer believes that the Christian and Congregational Churches mean business in their advances toward union, and he hopes and prays that they will be the first two denominations in the United States to come together and that their union will be but the beginning of what shall prove to be the final reunion of the divided hosts of Christ in America.

MISSIONS AS AN INVESTMENT.

Increase of wealth imposes upon mankind the responsibility of making investments. It may be a serious matter to earn money, but it is a more serious matter to invest money wisely. If all investments were wisely made, panics would be impossible. Three elements enter into wise investments: (a) security, (b) permanence, (c) profit. Again, it ought to benefit the invested, the investor, and others. If money is placed on deposit in a bank of dishonest management, there is no security. If one put money in a hotel on an island, and high tide destroy it, the investment is not permanent. If one take stock in a real mine of coal so far from market that it cannot be operated successfully, there is no profit. Any one of these elements being absent, the investment is not good. If one invest in real estate in a growing and prosperous city, the investment may be safe, permanent and profitable. The Astor estate illustrates this form of investment. The founder of this wealthy house made investments in real estate in New York City and no ordinary course of financial depression can affect their possessions. In addition to these elements, good investments involve mutual interests. It is not too much to say that Christendom loses more money by unwise investment than she gives to missions; nor is it too much to aver that her best investments have been in missions.

1. Investment in missions are safe investments. The opening of new territory, the elevation of backward peoples, the increase of business by new civilizations, repay the expenditures in securities of the highest order. Character produces character, and the greatest security is in improving society. Whatever may be thought or said of the Christian religion, any teaching and work that makes men wiser and better adds to the increase and security of values. When Paul and his coworkers carried the gospel into Europe they added to the security of all that was dearest to mankind. The mission of Christianity to the Sandwich Islands proved this to be true. It not only made that island Christian, but rich in wealth and good government. To cultivate and establish moral ideas is to increase security; and in missions there is an investment in manhood and womanhood as well as in money.

2. Investments in missions are permanent. Time is a great factor in values. Mining is a great industry, but nothing has less value than an exhausted mine. The poorest farm is gold compared with it. The fishing industry is great because it is permanent. The ocean is back of it. Agriculture is great because it is endless. The earth, the seasons, and God are back of the farm. The whiskey business was not permanent because the Church, business, and the State were all against it. It had to yield to those three institutions that missions has produced. Nothing planted in this country at the cost of faith, blood, and money has paid so well as the gospel. It is the substance of our civilization and of our wealth. The settlement of this country was as much missionary as it was political.

3. Investments in missions are profitable. The question of this age is, Does it pay? Some interpret this as the expression of a sordid spirit, gross in its quality and selfish in its aim. The Bible raises that question. "What shall it profit a man?" The parables suggest that profits are to be expected. Where gains were made to the talents, the servants were commended; where no gains were made, the servants were condemned. God requires profits in our work, and speaks of a sower who went forth to sow, and seed were cast unto good ground and the harvest was hundredfold; some sixty, and some thirty-fold. The cost of missions from 1819 to 1869 was $1,220,000. The profits of American trade in 1871 was $669,964—more than half of all we had spent in fifty years. Count the profits of that year for ten years and it is $6,609,640, or $5 for every dollar spent the first fifty years. This gives the key to commercial results, and the moral and spiritual results are incalculable. The real missionary spirit at work would prevent panics, manifold the productive energy of mankind, lift the national and international spirit above anything yet known, unite the Christian world, crush skepticism that lurks under the cloth, and grows in the schools; multiply the activities of the world, give perpetual increase to its wealth, and make all natives sing for joy. No money and no life is so wisely invested as in doing the will of God.

CLASSIFYING THE CHRIST.

Dr. Will Durant, who is creating quite a little comment as author and philosopher, recently gave a list of the great thinkers of all time. He began with Confucius and ended with Charles Darwin. We had read some of Dr. Durant's brilliant philosophy and were prepared fairly well for his erratic decisions as to the world's great thinkers. For instance, he includes in his list Confucius, Plato, Aristotle, Spinoza, Copernicus, Francis Bacon, Newton, Kent and Voltaire. So much for this philosopher's list of "productive thinkers." It is especially noted for the conspicuous absences which one finds. He omits from his list Moses, the Christ, Paul, Luther, Calvin, Edwards, John Wesley. Some scholars shows where they themselves are to be classed in the public mind by the classifications they make of others. Think of a scholar leaving Moses and the Christ out of the world's great thinkers. True, many scholars do leave Christ out, because they say He is beyond classification or comparison, but Will Durant says He is to be put down among the secondary thinkers. So much the worse for Will Durant. More volumes have been inspired by the thinking of Jesus, the Christ, by His scholarship, His learning and His insight into the philosophy of life than by any other thinker in all the category of the great. He spoke as never man spake, even as one having authority, and certainly no one can speak with authority and power who is not at the same time a great and a profound thinker. The scholars have tried to analyze Him, the teachers have tried to teach like Him, the preachers have tried to portray Him, but He remains alone in a class to Himself as the world's most profound thinker, as the one who had the keenest insight into the intellect and heart of man. So much so that one writer said of Him, "He needeth not that any one should tell Him, for He knew what was in men." About the only violence that Will Durant does in his classification is violence to his own judgment and estimate of character. No man ever taught as did the man Christ Jesus, and certainly He could not have taught and could not now be teaching the teachers and the scholars of the world if He had not been, and if He is not still, the very greatest and the most profound thinker our world has ever known.

MANY ADDRESSES.

Dr. W. T. Whitsett, of Whitsett, N. C., who has been serving for some years as historian of Guilford County, and who has for many years been making extensive researches into local and Church history, is busily engaged in delivering numerous historical addresses during the summer months. His recent schedule is as follows:

August 2nd, Field family reunion, Climax, N. C.; August 3rd, Summers-Cobb Association, Mcleansville, N. C.; August 6th, reunion of the Albert Ingle family connections, Gibsonville, N. C.; August 8th, Trollinger Association, Haw River, N. C.; August 9th, the N. C. Ross families, Pleasant Garden, N. C.; August 15th, the Coble reunion, Julian, N. C.; August 18th, Springfield Memorial Association, High Point, N. C.; August 26th, Burke family Association, Bonlee, N. C.; September 4th, Eastern Conference, N. C. Synod, Rocky Mount, N. C.; September 9th, the Raper Family Association, High Point, N. C.

Many of these addresses have been in course of preparation for months, and quite a number will be issued in a series of historical monographs, four numbers of which have already come from the press. In this way, quite an extensive collection of historical matter is being gathered pertaining to early Churches, families, local events and State and national matters of importance.

NOTICE.

The Virginia Valley Central Christian Conference will meet with the Mt. Olivet (R) Christian Church, Rockingham County, Va., on Wednesday, August 15, 1928, at 10:00 A. M. Those having suggestions as to program will please write the secretary, Rev. A. W. Andes, Harrisonburg, Va., or the undersigned.

If you come by rail and want to be met at Harrisonburg or Elkton, write the pastor, Rev. W. B. Fuller, Linville, Va.

"Mercy unto you, and peace and love be multiplied."—Jude 1: 2.

B. J. Earp,
President.

CONTRIBUTIONS

SUFFOLK LETTER.

"Slow but sure" may be an old-time expression, but it contains universal truth. Speed may have its place in human progress, but it is brief in duration and space. The waterfalls of the world are attractive and have their true place in the rivers of the world, but it is the miles of slow movement above the falls that supply the water for the beauty and power the falls represent. The beauty world does not last. The flowers that are so beautiful come in short time and soon fade. The leaves of the forest adorn the mountains and the plains in the springtime and fall when the frost strikes them; but the trees which are of slow growth live on until the great forests supply timber to house the world. Beautiful young women are the first to fade. "Beauty is but skin deep" is not simply five words.

Brilliant minds may fade before the plodder reaches permanent success. Quick growth means early decline. It is easy to misjudge men by the speed they make in the path of life. The student that makes the best grade on examination may not render the best service to his generation. The old story of the race between the hare and the tortoise illustrates this universal truth. Real fortunes are not made in a short time; and those that seem to be made in a day vanish in a night. Rich today and poor tomorrow has been the experience of many. The permanent rich man is the tortoise among men. Permanent growth is slow. The oak and the pine are witnesses to this statement. The giants of the forest are century products of slow but steady growth.

Good character is not attained in a day; regeneration may be experienced in a moment of time, but character is built upon foundations that require time and effort. A person may become a Christian in a moment, for that is the gift of God; but Christian character is a slow growth by personal effort and the help of the Bible and the Holy Spirit working in man. Apples are formed in a season, but the tree that bears them took years to grow. Slow people are often misjudged, and people of rapid development are, too. Wait and you will get the true estimate of both. The car that speeds may be the last to reach the beach. The world moves forward through the men and women who stick to their work. The Church grows by the prayers, the attendance, the support, and the loyalty of the members who are always there. The best financial support is that maintained by the largest number who pays their dues regularly through all the years. Life is not a blossom, but a tree; not a waterfall, but a river; not a profession, but a character: and that character built on Jesus Christ as the chief cornerstone.

W. W. Staley.

ELON LETTER.

Twenty-seven years ago the Ann Arbor Railway Company approached certain leaders of the Congregational Church and offered to give them a beautiful site on Lake Michigan on the eastern side of northern Lake Michigan, near Frankfort, if they would, within a year, invest $10,000 in property for an assembly house, lodge and dining-room. They should be privileged to sell the land along the lake to any one they might wish for summer residences. Among the leaders was the distinguished pastor of the United Church of Raleigh, Dr. J. Edward Kirbye.

On Sunday, July 29, 1928, it was my pleasure to be present at the Congregational Assembly, which is held from June 15th to September 15th each summer in the tabernacle which was erected within the first year of the project. Some two hundred and fifty families have erected cottages on the site that was originally donated to the Congregational Church. In addition to this, along Lake Crystal, a small inland lake, bordering the site originally given the Congregationalists, other families have built. So that on Sundays frequently the assembly hall is full, the capacity being about six or seven hundred.

During the summer, not only are services held on Sunday at 11 o'clock, with vespers on the golf course in the late afternoon, but there are also religious lectures, musical programs, utility bazaars, together with tennis tournaments and special events for boys and girls. The dining-room and lodge cares for those who do not wish to spend the summer there in their own homes or rent cottages and the rate is very reasonable. The food is excellent.

The climate is like late fall in North Carolina, and is delightful. The Sunday it was our privilege to be there it was cold enough to wear an overcoat in the late evening. Objectionable amusements have been kept away, because the Church is in complete control of the situation.

One of the finest cottages in the group is the one which occupies the site originally of the cottage of Ex-president Henry Churchill King, of Oberlin, but now owned by Dr. Kirbye and completely rebuilt according to his plans since he purchased it some ten years ago.

In the delightful Kirbye cottage are gathered for the summer Dr. and Mrs. Kirbye, their son and daughter, with their daughter-in-law and son-in-law and three grandchildren, a most delightful company with whom to be associated, and if Dr. Kirbye excels himself as a preacher in anything it is in the generous and gracious hospitality of the summer home which he and Mrs. Kirbye maintain at the Congregational assembly grounds at Pilgrim, Mich., near Frankfort.

The assembly program for the summer is under the jurisdiction of Dr. R. J. Locke, of Chicago, Ill., who is field superintendent of Illinois and Michigan for the Congregational Church. His office, except during the summer months, is 19 S. LaSalle Street, Chicago, Ill.

Among the distinguished Congregationalists whom I met while there was the president of Drury College, Dr. Thomas W. Nadal. There were present dozens of college and university professors, among whom I noted particularly Dr. L. E. Osborne, professor of sociology in the University of Redlands, and Dr. W. D. Waterman, professor of botany in Northwestern University.

Of the field and general secretaries of the Congregational Church, I had the pleasure of meeting Dr. J. R. Smith, of the Congregational Church Building Society, New York City, and Dr. Wallace, superintendent from Montana; Dr. Charles E. Burton, general secretary of the national council; Dr. W. Knighton Bloom, of Washington, D. C., and Dr. E. M. Halladay, of New York City, also have cottages there, but were away at the time of my visit.

There was a bishop of the Methodist Church there—Bishop J. B. Birney, of China. There was a superintendent of an orphanage in Kansas; Rev. W. D. Breck, an evangelist; Dr. J. M. Welch, of Wheaton, Ill., and a distinguished editor, Dr. W. H. Phelps.

Of distinguished preachers, there were the world-famous Charles M. Sheldon, of Topeka, Kans.; Rev. John Best, of Wisconsin; Dr. E. Bonner Allen, of Oak Park, Ill.; Dr. J. R. Nichols, of Chicago; Dr. H. A. Armstrong, of St. Louis, and Dr. Frank J. Small, of Omaha, Neb.

Of laymen, I recall particularly Nicholas Johnston, of Aurora, Ill., president of the board of trustees of Wheaton College; O. J. Hill, of Kansas City, interested in the production of lime and known throughout the west in that industry, and Mr. Burroughs, distinguished architect of Davenport, Iowa. I wish that I could remember all of the great and good men that I met, but unfortunately some of the names have escaped me.

I did not meet a single person who did not express great satisfaction in the proposed union of the Congregational and Christian Churches. They feel that for these two Churches to come together will be the beginning of the answering of the prayer of our Lord for the oneness of His followers.

The Congregational Church has wrought well in founding this summer assembly grounds and in bringing together these distinguished ministers and laymen and women workers that they may spend their vacation periods not only in the midst of beautiful natural surroundings, but of glad and uplifting fellowship.

W. A. Harper.

WHAT PRICE FREEDOM?

The freedom of the individual, the right of every one to have and express opinions, to act according to personal convictions are the basic principles upon which this country was founded. In the days of our forefathers for any one to challenge or directly attack these sacred privileges was to cause immediately an uproar, on every hand would have been heard shouts of disapproval and criticism, and the virtue of individuality was then highly praised. Yet, in the present day, it is wondered if, possibly unknowingly, these prized possessions have not been given up; abandoned because of the lack of backbone to stand out alone and assert one's convictions in the face of criticism. Is it the mark of softness that goes along with the luxuries of civilization? Any coward will go along if the crowd is large enough, but it takes a man of courage to face danger alone. It is easy enough to join in on the chorus, but it takes a little nerve to try a solo.

Clever propagandists have taken advantage of this knowledge as a means to attain their own desires. Many examples are seen in every-day life. A man stops wearing his straw hat upon a certain day, even though he would enjoy wearing it a little longer, because every one else does; the majority base their mode of dress, their actions, and thoughts and opinions upon the examples of others. Sheep-like, they blindly follow the herd, no matter if the path leads over the precipice and to death on the rocks below.

Politicians have also seen the desirability of making use of this public weakness. For several years the public has been groomed to believe that those who express themselves as adverse to the policies of a certain Church are narrow, bigoted and ignorant. Now, they extend themselves even further and introduce the element of force into their endeavors to sway the people in accordance with their will. At present the tendency seems to be towards the control of the vote by coercion and threats. The choice of voting for all the nominees of the party or being excommunicated from that party it seems would be put into effect by the party leaders. In other words, one is not to be given the opportunity of voting for the man of his selection unless that selection coincides with that of a few party leaders. Should one choose to oppose their choice and act according to his own convictions in one instance, he is to be barred

from voting the rest of the ticket. Are such methods in accordance with true democracy? Do they not destroy all rights of the individual to form and vote his own opinion based upon intelligent reasoning in respect to each individual candidate? In reality, if obeyed, it seems that such methods would take the right of franchise from the majority and put it into the hands of a few. What joy to a man the possession of a gift if by threats of a whip he is made to use it in accordance with the wishes and for the benefit of some one else. Has he really possession? Are men who call themselves lovers of liberty, the descendants of those who gave their lives for freedom, to sanction such actions by not voicing a protest?

It is believed that when the people realize the full import of such dictatorial and tyrannical policies the cry of protest will be so loud and long as to cause the sponsors of these methods to quickly abandon them and be dissuaded from their further use. Already Mr. Ed. Maddox, chairman of the Georgia Democratic Committee, has declared that Georgia Democrats may vote for their State Democratic nominees without necessarily voting for the presidential nominee of that party. It is expected that other States will fall into line with this statement as it becomes obvious that the public has not yet reached that point of submissiveness where it can be made to jump at every crack of the whip.

As another result of propaganda, numbers have been convinced that it is of such merit to be known as tolerant that one in order to prove attainment of this so-called tolerance must not only smother his own convictions but must also criticise and ridicule those who have courage enough to express their thoughts. The idea has also been broadcasted and adopted to some extent, in spite of boasted freedom of thought and speech, that in some professions certain topics of discussion should be carefully avoided. A writer in the *Courier-Journal* of Louisville, Ky., gives an example and presents a question in part as follows:

"Does the law of our land allow the members of every profession to form a free opinion about candidates for office and then express that opinion publicly, if they can get any one to listen? I believe the correct answer to the above question, according to our Constitution, is yes.

"Now, I am an engineer but my father is a minister. Because I am an engineer I can say what I please about the coming election, but because he is a minister he has to practice birth control on his opinions lest some one else learns that he has reasons for or against supporting certain candidates.

"Maybe some brilliant mentor will explain just where one's duty as a citizen and in a professional capacity meet. Why not jump up and declare that street car conductors have no right to mix in politics because they see everything in terms of seven cents. Every man, regardless of profession, is supposed to keep himself informed as to conditions and act for the good of the nation.

"In the last analysis there is no profession that holds such high standards of practice for its members and raises the social, moral and personal codes of the community to more ideal levels than the ministry. After all, preachers are just human like the rest of us. I grew up with one who was also a mighty fine father and pal. If any one class of men surely do want and work for more desirable society, the preachers are it.

"Why muzzle the best men we have? I am afraid that those who would deprive others of the right of free speech have by their own judgment forfeited that right themselves."

Another recently frequent assertion is that in considering one for a public office the question of religion should be entirely disregarded. Such a one is in a position to influence legislation and the morals of the people. Every other influence, such as environment, character, education, political beliefs, and opinions are taken into consideration and carefully weighed, and yet, it is claimed that religion, which probably plays a greater part than any other factor in the average man's life, a factor that has made history and defined the boundaries of countries, must be absolutely taboo. Why?

Who does not believe the allegation that the Roman Catholic Church is greatly concerned in politics? It is hardly possible for a fair-minded man to discredit such reports when the happenings of intolerance and prejudice to those of other beliefs are evident every day in countries which they dominate. Who does not believe that if any prominent Catholic receive a nomination for an important political office he will receive 95 per cnet of the Catholic vote? Is it more harmful for a Protestant to vote for one of his faith than it is for Catholic to do the same thing?

Are the free and unafraid to act upon their own convictions, asserting their individuality, exercising the privilege of freedom of thought, or must they succumb to clever publicity and be held meek and submissive by the fear of ridicule and criticism? H.

BEREA.

The annual home-coming day of the Berea (Norfolk) Christian Church will be held this year on the first Sunday in September. There will be two services, one in the morning and the other in the afternoon. Dinner will be served on the Church lawn and many ex-members and old friends of the Church are expected to attend the services.

The special feature of the day will be messages by two former pastors of the Church—Chaplain H. E. Rountree, of the U. S. Navy, will speak in the morning, and Rev. W. C. Hook, Holland, Va., will be the afternoon speaker.

J. F. MORGAN, *Pastor.*

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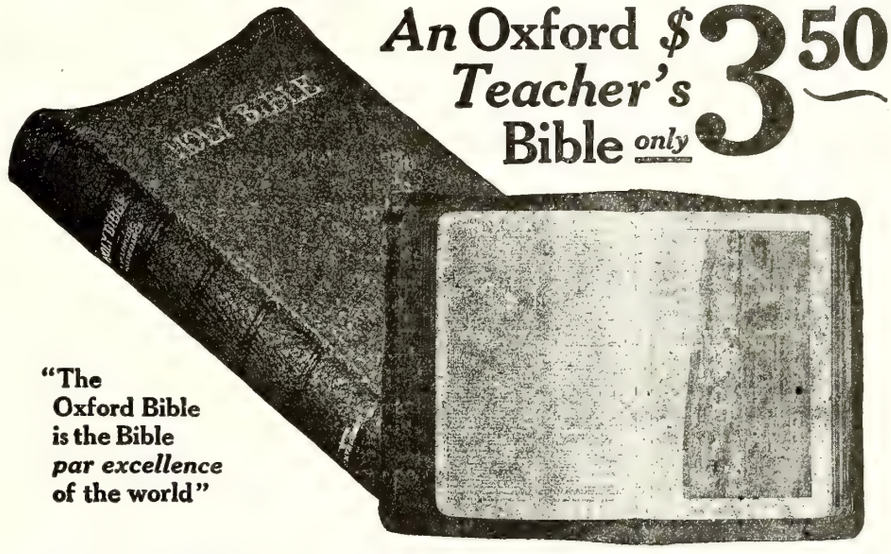

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6 And Ă-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

STEWARDSHIP.

It is time that every pastor was carefully selecting the stewardship textbook that he will use in his November and December study campaign. The United Stewardship Council has just issued a list of "best books on Christian stewardship." It tells what books are available and what phase of stewardship each book presents. We shall be glad to send this list to any one free. It is time to plan now for November 1st.

We believe thoroughly that all our pastors, leading Conference and Church officials, and progressive workers should have the "Christian Annual" close at hand always. We have some 1928 and a few of former years that may be had at 60 cents. You will want them badly some day for file and for reference. Order today.

We heartily urge the use of charts and tabulations of reports at the annual Conference session. They should be carefully and neatly prepared on cardboard or large sheets of paper and placed where they may be easily studied. These should all be tabulated by the secretaries before coming to Conference and hung in plain sight before the opening gavel falls. The folks are interested in them. They stand in groups and see what the Churches are doing and make comparisons. That is one reason why people go to Conference. They are not much interested when the printed minutes reach their Church six months later.

By fixing definite dates when all reports must be in, this may be done. Church and Conference years do not need to end with the date of the annual Conference at all. They better not end then by far. Let the Conference people get the information they come after. Omit the public reading of those reports, for no one will remember them; but let them see those reports there on the wall nicely and accurately tabulated. Bring your Conference methods up to date. See that your reports are visualized to your Conference. We live in an age of electricity, motors, airplanes, and our Church methods should be the best rather than the antiquated.

Some of our Conferences have fine tabulated work that is among the most attractive items at the session. Do it right.

Every-Member Canvass.

Mr. L. C. Bender, a layman in our Albany, N. Y., Church, stresses the importance of the every-member canvass along these important lines:

1. The home is the best place for trained canvassers to present to every member of the family the need of the various items in the Church budget both for the local expenses and the benevolences. He says the home is the best plac to do this.

2. That the stewardship of time needs to be stressed. Canvassers can stress the actual giving of time to Church work in such conversation. That the canvassers are then an example of that, as they are giving time to this work. Mr. Bender maintains that there is an intimate relationship between the giving of money and the giving of time and interest.

3. He says the home is the place to present the matter, for then the members are given opportunity to ask any questions. He urges the thorough training and canvassers. Only thus will the canvass be a success.

W. H. Denison, *Sec'y.*

MISSIONARY OFFERINGS.

FOR WEEK ENDING AUGUST 4, 1928.

Sunday Schools.

Previously acknowledged since March 1...	$ 1,591.64
Durham, N. C.	17.17
Shiloh, Bennett, N. C.	1.23
Holy Neck, Holland, Va.	8.00
Ocean View, Va.	11.25
Henderson, N. C.	4.98
First Church, Berkley, Norfolk, Va.	7.69
Mt. Auburn, Manson, N. C.	4.60
Palm Street, Greensboro, N. C.	4.60
Richland, Ga.	1.00
Mt. Pleasant, Vass, N. C.	4.00
Total	$ 1,656.16

Specials.

Previously acknowledged since March 1...	$ 1,985.50
Mrs. A. S. Dunn, Lynchburg, Va.	5.00
W. T. Dunn, Lynchburg, Va.	1.00
A. P. Gaster, Randleman, N. C.	1.00
Catawba Springs, Raleigh, N. C.	2.95
Total	$ 1,995.46

Church Collections.

Previously acknowledged since March 1...	$ 5,298.19
Antioch (C), Western N. C. Con.	1.71
Hank's Chapel, Western N. C. Con.	4.35
Reidsville, N. C., B. W. Fields	5.00
Pleasant Grove, News Ferry Va.	9.00
Mrs. R. D. Thompson, Sr., News Ferry, Va.	1.00
Total	$ 5,319.25

Summary.

Previously acknowledged since March 1...	$17,040.47
Sunday School regular	64.52
Specials	9.96
Church collections	21.06
Total	$17,136.01

J. O. Atkinson, *Sec'y.*

REVIVAL MEETING.

The revival began at Berea, Alamance County, the first Sunday in July, and continued through the 13th, a period of two weeks. The meeting opened the first Sunday with a fine spirit of worship and work. On Tuesday, Dr. C. C. Ryan, of Richmond, Va., came to us and did the preaching for the remainder of the meeting, which was received with great delight and deep appreciation. His messages were plain, forceful and vivid, arousing a deep and abiding interest in all who heard him. Congregations continued to grow at each service throughout the meeting. The music was splendid; Bro. Jesse Shephard led the music and did it with great credit. He can be safely recommended to any Church who is seeking a good spiritual song leader for such occasions. As a result of the meeting, there were scores who reconsecrated their lives to God and His service. More than twenty-five who professed faith in Christ are expected to unite with the Church when opportunity is afforded. It was one of the most successful meetings the writer was ever privileged to be in. It was a real treat to listen to Dr. Ryan as he brought such wonderful, soul-stirring gospel messages. The co-operation from the other Churches was wonderful. There was evidence of every one working and praying for one common cause, and surely God heard and answered.

The last night of the meeting I wish all could have seen it. Such as rejoices every preacher and his family—an old-fashioned pounding of everything that comes in handy for the table. The Ossippee mill gave us more than fifty yards of cloth, for which we are thankful, as well as the good folks who gave other articles.

The only sad thing that happened during the meeting occurred on Wednesday night of the last week. Mrs. B. M. Bennett, the wife of our faithful and beloved deacon, was taken sick and could not be with us. Just a little more than one week she was moved by the hand of death to her reward, death coming at the Rainey Hospital, Burlington, N. C., after a serious operation. Mrs. Bennett was only twenty-six years of age, was one of the Church's best Sunday School teachers, and the Church pianist. While she was a fine leader in every phase of Church life, she was excellent in handling junior boys and girls. Her body was laid to rest beneath a beautiful floral tribute in the Bethlehem Cemetery, a host of friends and relatives being present. Besides her husband, B. M. Bennett, she is survived by father and mother, three sisters and two brothers. Funeral services were conducted by the writer, assisted by Dr. G. O. Lankford and Rev. J. F. Apple. May God bless and comfort the bereaved.

Belew Creek Meeting.

The revival meeting began at Belew Creek on the fourth Sunday in July and continued through the fifth Sunday. Rev. J. F. Apple was with us and did the preaching. Crowds were large and interest good. Bro. Apple did some fine preaching throughout the meeting, but the weather was so hot no one could enter into the meeting as they desired. However, many reconsecrated their lives to Christ. As to the number of professions, we are not able to know, but they were many. At this writing only one has united with the Church, but we are expecting more later.

G. C. Crutchfield.

TRIP TO THE ORPHANAGE.

On Sunday, July 29th, several of our Sunday School folks motored over to the Orphanage at Elon Collegee, N. C. We arrived at 11 o'clock and were given a hearty welcome by Mrs. Weatherspoon. After resting for a while we went over to the college campus for lunch. Here we enjoyed a bountiful lunch and plenty of ice cold lemonade. Mabel Andrews, the little girl our Young Ladies' Sunday School Class supports, was our guest of honor. After this repast we went for an outside view of our college. Then over to the new building to attend the dedicatory service of Johnston Hall. This was fine and much enjoyed by all, but was saddened by the sudden and what proved fatal illness of Presiding Officer Bro. W. K. Holt. Many hearts were filled with sympathy and prayer for his recovery, but God called and he answered. We were well pleased with an outside view of our Orphanage. The boys and girls were a fine, jolly bunch. Superintendent C. D. Johnston was given honor and praise that was due him. May he be spared many years to be a father to the fatherless children. All that we send to help support our Orphanage is wisely spent, and may our offerings grow more liberal. It was a glad day for us in many ways. Going by the way of Henderson and Durham, and returning by Raleigh, we enjoyed the cities, towns, rivers and even country scenery. Then we enjoyed the sweet Christian fellowship of friends together. We are indeed grateful for the privilege, as well as pleasure, of spending the day at the Orphanage, for which we give all credit and praise to our good Sunday School superintendent, Mr. M. L. Grissom. Bro. Grissom just got busy and got others interested, then came with his nice new auto and gave us a free trip over. Inasmuch as we enjoyed the visit, we invite others to visit our Orphanage.

Mrs. R. J. Newton.

HOLT.

William Kirkpatrick Holt was born in Alamance County, North Carolina, about three miles east of Burlington, on April 22, 1866. He passed to the other life, in Johnston Hall, at the Christian Orphanage, at Elon College, at 12:20 A. M., July 30, 1928, in the sixty-third year of his life, his last illness being a violent heart attack which came in the midst of dedicatory exercises of the building in which the end came. His going was in calmness, without struggle, and in the consciousness that his passing was at hand.

His parents were George W. and Carolyn Holt, of this county. They were of the old school of citizens, and of that earnest type of people that make a lasting and worthy contribution to the life of the community and the world.

On August 28, 1890, he was married to Miss Maud Gertrude May, the daughter of the late venerable D. B. and Eliza C. May, with the late Rev. J. W. Holt officiating at the wedding.

The deceased is survived by his wife and the following children: Vitus R. Holt, Mrs. J. H. McEwen, Corrie V., Violet, A. Glenn, Percy K., Nellie Mae, Wilmer, Edith, W. K., Jr., George A., and Harry Richard.

Surviving also are the following brothers and sisters: J. Alex Holt, Mrs. W. E. Hay, R. E. L., C. T., and Mrs. H. R. Clem, the latter of Fall River, Mass., all the former being residents of Burlington.

As his pastor, I wish to speak of the relationship of our friend to his home and his Church. In his home he was a true and faithful husband, and as a father he was truly most earnest and devoted. His love for his family and his home was strong, yet tender and paternal, and his positive thought and deep concern in behalf of those he loved never wavered. A lover of home, a generous and lavish provider for those who were nearest and dearest to him, he sought faithfully the welfare and happiness of this sacred circle. He leaves a vacancy there that only God, in His wisdom and mercy, can supply.

His religious experience dates to an early profession by his taking membership in the Church. And in the Church he was active, faithful and loyal to the last. On last Sunday, as was his regular custom, he was in his place in the Sunday School and in the worship of his Church. In his Church he had filled many places of trust and responsibility, bringing to each that energy, force, efficiency and business insight for which he was noted.

He had served as secretary of the Church for a number of years, as chairman of the finance committee, chairman of the building committee during the construction and erection of the edifice in which we now meet.

At the time of his going, he was a member of the board of trustees of the Church, chairman of the property committee, president of the Busy Men's Bible Class, and superintendent of the Orphanage work in the local Sunday School and Church in which he was vitally and tremendously interested.

His opinion and advice in the business counsels of the Church were of great weight and worth. And the stamp and impress of his strong personality will long be felt among his associates in the life of his Church. Indeed, a most capable, loyal, valuable member of this Church has fallen in our midst.

As a man, he was vigorous, fearless, courageous, tenacious and persistent to a marked degree. A leading citizen, a loyal churchman, a lover of the home, a community builder, and a leader of men passes to his eternal reward, leaving upon the community he loved the marks of his labor and service.

May we, then, his family, relatives and friends come to this hour of sorrow fearlessly and unafraid. May it be ours to see that all things work together for good to those who love God. That the afflictions and sorrows of life, when met in the spirit of Christ, work for us all a far more exceeding and eternal weight of glory. So may we rest in the secret place of the Most High, and go forth abiding under the shadow of the Almighty, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," when we shall see with undimmed vision and hear without any confusion of sound; when we shall no longer see through a glass darkly, but then face to face, and when we shall no longer know only in part but shall know as also we are known in our Father's eternal abiding place of imperturbable peace, unshadowed understanding, in the place where life, perfect life, shall endless be.

G. O. LANKFORD.

IN A COLLEGE TOWN.

The most of my life has been spent in college towns. Some of these towns have been larger than others, and on the other hand some of the colleges have been larger than others. The opportunities offered a citizen of a college town are so superior to those of the average small town that one cannot help but notice them. The concerts, lectures, athletics, splendid preaching and addresses that one hears during commencement and on other special occasions are numbered among these opportunities.

The past thirty-one years of my life have been spent here. It always makes me feel good when Elon makes a progressive move. Even the winning of a ball game gives me a thrill.

For a long time I did not take special interest in the college affairs. I attended the public meetings and at times talked with the officials. Some few years ago I began to ask some of the high school graduates, in the territory I work, where they were going to college. To my surprise, only a few had decided on any definite institution. With a little persuasion, I induced one or two to enter Elon. From that day on, my interest has grown, and I am always pleased when I can speak a word for Elon or get a student to enroll. They tell us that where our treasure is there will our heart be. I believe it, and if more of us would work for our Church institutions we would feel more interest in them.

Elon College is not the only Church institution here that I am interested in. The Christian Orphanage, under the able leadership of Mr. C. D. Johnston, is doing a wonderful work. I wish all our Church people would come and look this town over. See your college and your Orphanage. It is worth the trip, no matter where you live.

By visiting here and seeing these Church institutions and giving some of your time and money to the work they are doing, your interest will certainly grow.

Dr. J. O. Atkinson, Mission Secretary, has his office in one of the college buildings. He is doing a great work and every member of the Christian Church admires and loves him for his untiring efforts in their behalf.

Personally, I am glad I live in a small, college town. I cannot think of a more desirable place to live. I am interested in all our Church enterprises, and living in Elon gives me close contact with them all. W. E. LOWE.

Elon College, N. C.

We live in an age that boasts some of the most marvelous inventions of all time. They enlarge our conception of the powers and genius of man. Some of the things that are now practical realities, some of the things that are now actually performed, if related a few years ago would have been considered as but wild and fitful flights of fancy, as tales of fiction and romance. In every branch of human endeavor the exertions of man have grown to colossal proportions.—*Ex.*

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VIII—August 19, 1928.

Paul Carries the Gospel into Europe.

Golden Text: "Come over into Macedonia, and help us."—Acts 16:9.

Lesson: Acts 15:36-16:15.

Devotional Reading: Isa. 60:1-6.

Paul had two qualities which every minister should covet. First of all, he looked after those who became converts to Christianity and tried to build them up in Christ. Thus it was that after he had spent some time at Antioch he suggested to Barnabas that they again visit their brethren in the cities where they had preached the word, and see how they do. Paul knew that it was not enough simply to get people to make decisions for Christ. He took a deep, personal interest in new Christians. He had the pastoral heart.

In the second place, Paul looked for new converts. He believed that it did make a difference whether men and women believed in Christ and with a passion that few men have equaled he tried to win men and women to Christ. Paul had the evangelistic heart. This combination, the pastoral and the evangelistic heart, ought to be coveted and developed by every Christian worker.

"Then came he to Derbe and Lystra; and behold a certain disciple was there named Timotheus (or Timothy). Paul saw individuals. He saw the possibilities of life. He discovered Timothy, developed Timothy, and used Timothy. Big a man as Paul was, and busy as he was, he did not lose his sense of values. In training, Timothy, Paul was multiplying the influence and the power of his life two-fold and a hundred-fold. The minister or the Sunday School teacher who is not discovering and training and using leadership is not fulfilling his highest mission. Making all due allowance for the value of every individual, we might as well face the fact that there are some individuals that have larger possibilities than others, and he is a wise leader himself who is preparing such individuals for larger leadership activities.

"They assayed to go into Bithynia, but the Spirit suffered them not." "They were forbidden of the Holy Ghost to preach the word in Asia." There are many unknown paths, and many uncertainties in life, but there is one sure fact which we need to keep in mind—God guides the man who wants to be guided. Let a man set about to know what the will of God is and he shall know what it is. Let him follow that which seems like a "hunch" in things spiritual, and he will not go far wrong. Let him refuse to do the thing which the inner voice says he ought not to do and he will come more and more to the light. The steps of a good man are ordered of the Lord.

"And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia and help us." A closed door one place does not mean a closed door every place. What Paul could not do in Asia or Bithynia, he could do in Macedonia. Because a man has been thwarted in going to the mission field does not mean that he cannot do work in the home field. Because a man cannot preach does not mean that he cannot do anything for the kingdom.

"There stood a man of Macedonia." A call from God often comes in the form of the need of our fellow-men. Indeed, this constitutes a call. Many young people who glibly say that they would respond to a call from God, already have that call in the needs of their fellow-men, both in the home field and in the foreign field. Furthermore, the need was individualized and personalized. It was a man, representing the needs of Macedonia, that appealed to Paul. We must not allow the mass of facts and figures in regard to mission work blind us to the greater fact that back of all of these there are individual men and women, boys and girls.

"And after he had seen the vision, immediately we endeavored to go into Macedonia." Paul says that he was not disobedient to the heavenly vision. The secret of the man's power and of his joy was his whole-hearted and unhesitating obedience to what he felt was the heavenly vision. Follow the gleam, young people. Be true to the heavenly vision.

"And on the Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down and spake unto the women which resorted thither." There seems not to have been a synagogue in Philippi, but there were a few devout women who gathered at the river side for prayer. Wherever two or three are gathered together in His name, the Lord is present to bless.

"And a certain woman named Lydia heard us, whose heart the Lord opened, that she attended unto the things which were spoken by Paul." It was a momentous day when Paul set foot upon European soil, for it marked the beginning of the evangelization of Europe and the western world. It was also a momentous incident when the first woman in Europe became a Christian. It marked the beginning of that great process which has dignified womanhood, given her an equal status with man, resulted in her enlightenment and upliftment, and claimed womanhood for loyal and sacrificial service for Jesus Christ. If as some one has said, the test of a religion is what it has done and can do for womanhood, Christianity stands supreme. Lydia was the first of that great number of women which no man can number, who having accepted the Christ, has made her home a place of Christian hospitality and who has been instrumental both in leading the members of her household to Christ and in rendering service for the Master.

CHRISTIAN ENDEAVOR.

Sunday, August 19, 1928.

Topic: "How Magazines and Newspapers Help or Hinder Christian Living."—2 Tim. 3:1-17.

Some Bible Hints.

Newspapers that spread "scare" news do great harm, creating suspicion and hatred (v. 1).

One would think these verses list the contents of some papers and magazines: collections of filth (vs. 2-4).

Some papers "withstand" every good cause, sneering at prohibition, Sunday observance, religion, and so on (v. 8).

On the other hand, some papers and magazines seek to provide helpful material, encouragement, sunshine, hope, good cheer (v. 17).

Suggestive Thoughts.

Papers that wallow in details of crime somehow help to create criminals by suggesting things to do.

There are many salacious magazines unfit to publish, pandering to sex and immorality of all kinds. Such make a censor necessary.

Magazines and papers that contain articles that stir ambition, that encourage the discouraged, are helpful. They wake us up, start us on a better way.

Even in the worst newspapers one will find articles that are helpful. They may be the sugar that covers the pill; small grains of gold embedded in oceans of mud.

A Few Illustrations.

A paper that prints dozens of pictures of the friends of a murderer in order to create sympathy for a cold-blooded scoundrel is doing incalculable damage. Who thinks of the murderer's victim?

Newspapers are as a rule read too hurriedly to be of much use in building up character. Helpful thinking runs deep; papers are shallow.

Some newspapers make heroes of criminals. They write up dull-witted youths and make them out to be valiant knights of evil. They inspire weak-minded youngsters to imitate them.

Christians should support religious magazines. The more subscribers a magazine has, the better material will it be able to print. Why help those papers that manifestly serve the devil?

To Think About.

What helpful story have you recently read?

What helpful newspaper article have you recently read?

What newspaper or magazine features do you find harmful?

THE ORPHANAGE.

A few months ago Bro. Johnston, our superintendent of Orphanage, gave us a statement as to the number of Churches in each Conference, also the number in each Conference not giving monthly to the Orphanage. Last week he came across again and gave us another outline of the work through the same channel. I carefully noted the facts given in his first report and have compared them with those given last week. I find that every Conference has improved in this good work. They have gained from 7 to 25 per cent during this time. I wish to give here the number of our Churches and amount of percentage gained in each Conference.

The Eastern Virginia Conference gained 11 Churches, 25 per cent; Valley Virginia Conference, 3 Churches, 11 per cent; North Carolina and Virginia, 5 Churches, 14 per cent; Western North Carolina, 8 Churches, 7 per cent; Eastern North Carolina, 6 Churches, 11 per cent; Georgia and Alabama, 4 Churches, 24 per cent; Alabama, 5 Churches, 16 per cent.

You will find in this report that Eastern Virginia Conference has taken the lead in percentage, and Georgia and Alabama a close second. I am a member of the Eastern Virginia Conference, and I want to see my Conference come to be 100 per cent contribution to our Orphanage. Brother, sister, are you a member of one of those ten Churches that give nothing monthly to the Orphanage, as stated by Bro. Johnston? If you are, please get busy at once. Next Sunday, when you go to your Sunday School, bring this matter up, and never cease until you have gotten your school to comply.

In our last report, all of the North Carolina Conference were ahead of Eastern Virginia in percentage, but this time there is only one ahead of us, and that is North Carolina and Virginia, which has 81 3-37 per cent of her Churches giving to the Orphanage, while Eastern Virginia has 76 32-43 per cent to its credit. I cannot help being a little partial to my own Conference, but I would like to see every Conference in the Southern Christian Convention 100 per cent for the Orphanage.

There are 235 Churches in our denomination in the South, 91 of which give nothing for the

Orphanage monthly, leaving 144 that give, and that is 63.8 per cent of our Churches responding nobly for the good of the poor, helpless little orphan children that Bro. Johnston is so kindly, carefully, graciously and nobly fathering in our Orphanage. May the Lord somehow, through his loving, persuasive spirit, so work on the minds and hearts of our people that they will first have to yield themselves into His service for the good of the little, helpless, fatherless and motherless children in our midst.

M. W. Hollowell.

Thirty thousand children had training this summer in Chicago's daily vacation Bible schools. Of this number, one-tenth, or three thousand, were from the teeming downtown sections of the city. In these schools there were boys and girls from six to fourteen and were from more than a dozen nationalities—Persians, Assyrians, Italians, Irish, Dutch, etc. In addition to the handwork suited to the age of each pupil, training of mind and heart was promoted, including, of course, memory work, Bible reading and exercise and instruction in the beliefs of the Christian Church, story-telling and Church music. Such schools and training certainly mean much for the future of that great city.

There are a few Churches yet who, if they have taken the special missionary offering, have not reported it to the Mission Secretary. We believe all our Churches will yet take the offering if they have not done so. All who have taken the offering should send it in, as funds are needed and we are anxious to see every Church on the credit side.

CHRISTIAN WOMEN AT THE POLLS.

(Continued from Page 1.)

to inform themselves, stay away from the polls. When we refuse to accept this responsibility, we refuse to accept our responsibility as a citizen on whom our country can count at a time when our foundations are being assailed.

I am willing to admit that politics today is in a deplorable state. Who will deny that bribery, dishonesty, personal ambition, and political gangs are in the ascendancy? Investigations have become the popular pastime of our Senate. The high office of president of the United States is in danger of going to the highest bidder.

The issues are beclouded and many voters are befogged, confused, bewildered, because that is what the political leader often intends them to be. Many are deterred by the system that confronts us when we undertake to register. We are likely to be treated "as criminals being subjected to a bertilion measurement." Every voter is presumed to be a crook or a repeater until he proves his innocence. The answers that must be recorded correspond to those inscribed in the rogue's gallery—name, age, birth-place, location, length of residence, height, weight, color of hair, color of eyes, physical defects, etc. Sensitive folks naturally shrink from the first experience, but to follow the path of duty in any undertaking requires courage. When one has visualized the importance of the task, they will not be deterred by any artificial barrier.

I feel sure there is no need for me to add persuasion. It is no child's play to save the priceless contribution of our fathers from overthrow. America is ours today. It cannot be upheld by lip service. It cannot be maintained and protected by the tributes we pay to the great names and the great personalities of the past. They may guide and they may inspire, but the actual work of preservation and protection devolves upon us, who hold within our own grasp that sacred privilege which is no other than the intelligent ballot. —*The World Call.*

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In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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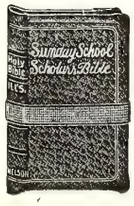

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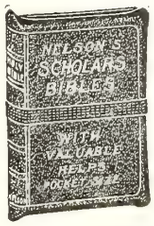

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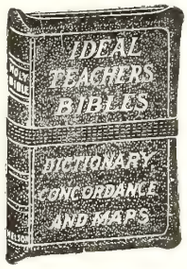

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

"Going Some!"

"If any man would go to the law with thee, and take away thy coat, let him take thy cloak also; and whosoever shall compel thee to go one mile, go with him two."—Matt. 5:40, 41.

Two neighbors quarrelled for years over a fence. One said that it was too far on his place, and the other said it wasn't. Thus they contended in bitter enmity.

Finally a lawyer in Maine bought the one, and knowing of the quarrel, he proceeded to effect a settlement. He called the adjoining farmer into conference and said: "Show me where your line is on these premises." He showed him two feet in. "Now," said the lawyer, "move over farther in, two feet, and make it there." "But," persisted the neighbor, "I don't want to do that; that is double my claim." "That is all right," said the lawyer, I don't need it and I don't want it. There has been enough quarrel over this fence, and I want you to be happy and the quarrel stopped forever. Go ahead and help yourself."

The farmer was dumbfounded. He had come out bitter as ever and ready to fight for his line, but this tactics "took him off of his feet" and stunned him speechless. But he came to, and having assembled himself he was not to be outdone by such generosity. After looking at the lawyer a minute, he said, "Squire, that fence ain't goin' to be moved an inch. I don't want the land anyway. There was nothin' to it anyhow but the principle of the thing."

Talk about shovel and tongs, bolts and hinges! Here was bending that made folks happy. Somebody has said, "If you don't want to traffic with the devil, keep out of his shop."

Prayer.—Lord, give us the Christ spirit with our household and with our friends, and keep it alive in us and clothe us with power to do it always. Forgive us of all our sins. *Amen.*

TUESDAY.

It Is Easy.

"Resist the devil and he will flee from you."—Jas. 4:7.

That is just the way to keep from sinning. Let us remember that.

There is a story of a boy who was learning to swim. He was at Freemantle. There were two dangers there—drowning and sharks. He provided protection from drowning by wearing a cork belt. He intended not to go far enough out to be endangered by sharks. But the undertoe took him farther out than he was conscious of. Presently brother shark appeared and thought he had a good meal. But the boy remembered his father's instructions that splashing and "hollering" would frighten the shark. So he did that with all the power of his being. Mr. Shark thought this was a dangerous morsel, so he turned and was soon out of sight. In the meantime, his father had rescued him.

If we do all we can to fortify ourselves against enemies, and if we do all we can to resist temptation, the enemy will surely disappear. Like a burglar entering the house, if you make a noise before he does his mischief, he will beat it.

Face the wind and you take no cold. The warmth of the expirations protect you. But a draft on the neck is apt to give a cold. Face God. Resist the enemy and you will not go wrong.

Prayer.—Lord, purify our hearts by Thy word and give us courage and strength to stand strong for the Lord and against sin. *Amen.*

WEDNESDAY.

Smoothing Out the Bumps.

"The rough ways shall be made smoothe."—Luke 3:5.

We are familiar with track, street and road repair. A force is employed all the time filling in the holes, smoothing out rough places and making the way comfortable for the travelers. It is often remarked that the fellow who cleans the streets and makes a good road for everybody's comfort does as much good for humanity as anybody else.

There is a great host everywhere helping others to be happy and thus preparing the way of the Lord's coming some day. There are section-hands on the railroads, engineers on steam-rollers, teachers at school and after school. Mothers working hands grim, doctors and hospitals for the sick, charity and homes for the poor, Churches and orphanages for the homeless, road-builders for autos and a thousand other things we do for humanity. The living which one gets out of it should not be his primary incentive. If it is only ditch-digging, it should be with an idea of the good it means to others.

One day I said, "Thank you." My friend replied, "That's nothing. I am in the world to help make it run a little more smoothly if possible." What a motive for life!

Prayer.—Our Father, as the chief work of Jesus Christ was to go about and do good, give unto us Thy spirit also in truth and humility forever. Teach us the blessing of bearing crosses. Wash us of uncleanness. Refine and purify us, and mold us like Thee. *Amen.*

THURSDAY.

The Power of the "Must."

"I must be about my Father's business."—Luke 2:49.

This was a word of Jesus often. First as a boy, He said, "I must be about my Father's business." At thirty, He said, "I must preach." The people stood amazed when He said, "I must work the works." The disciples could not understand when He told them, "I must go to Jerusalem." The folks were horrified when He said to Zaccheus, "I must abide with thee," and they were not pleased when He said, "I must go through Samaria." Nicodemus could not understand when he said, "Ye must be born again." "Must rise," "must reign," "must be baptized," "must," "must" were words constantly upon our Lord's lips.

There are two kinds of obedience—one is that through fear: the other is through love. The power that impelled Jesus was one of love. When He said, "I must," he meant that life gripped him and the great end impelled Him on. God has gathered up all the good there was in the world and put it in Christ and Christ must be perfect.

Our business is to be like Christ. We may be very far from this. It may seem impossible, but remember that He has said that so small a thing as to give a cup of cold water in His name is to be like Him and it does not escape His notice.

In this there is not an errand boy, not a doorkeeper, not a bell-boy, not a boot-black, not a paper boy, not any one, and not anything, even of the smallest things of life, who nor what may not be doing the Father's business. The commonest duty is made uncommon by coming to it in a sanctified way.

Prayer.—Our Father, Thou give us power, give us power to be great in truth and lowliness. Teach us to know ourselves and to know Thee in our midst and have true joy and peace in Him. *Amen.*

FRIDAY.

Sittin' Still.

"The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious."—Prov. 12:27.

Years and years ago I read a humorous incident in the *Youth's Companion,* as follows:

An old farmer had three lusty sons. One day he had a barrel of apples to get down the cellar stairs; so he called for his sons, but there was no response. The old farmer lifted and tugged and pulled; when the task was finished, all of his sons appeared at once as if by magic. He looked at them for a moment, then said: "John, where were you?"

"Up in Granny's room, settin' the clock," was John's reply.

"And, Frank, where were you?"

"Out in the barn, settin' the hen," said the next hopeful.

"And, Dan, where were you?" turning to the youngest.

"Out on the doorstep, settin' still," replied the youngster.

Now, an endeavorer may be busy as a woodchuck—to borrow an old farm expression—and still be settin' still, as far as really helping in the Master's work is concerned. Some one once said of a certain janitor, "He will sit down upon his haunches, wave his dust-rag in the air, and talk about how busy he is." Less talking and more working would have meant a cleaner Church.

Will not indolence and inertia keep many a person out of heaven at last? The endeavorers who are sitting still when there is real work to be done remind one of the old colored man who was sitting on the fence instead of hoeing corn. A passer-by remarked, "What are you doing there, Rufus?" "Oh, nuthin', boss," said Rufus, apologetically; "jess tryin' to hurry up sundown."

The indolent endeavorer digs a grave for his own soul. God pity the young people who always do the easiest thing, who follow the line of least resistance, who lack stamina and backbone, who always long for a soft job, for an easy task, for, a big pay-check. No endeavorer can afford to drift; we must pull upstream.

Upward alone the path that leads to day;
No downward stretches on the King's highway.

SATURDAY.

The Immutability of God.

"With whom is no variableness, neither shadow of turning."—James 1:17.

This is the testimony of James. No one was better prepared to utter them. He was the brother of Jesus, bishop of Jerusalem, both liberal and conservative in theology, rational in spirit, narrow in views and broad in sympathies. His chief characteristics were beauty of character, purity of life and humble and constant in devotions.

A river descends between majestic banks, leafy trees, grassy plains and flowered gardens. In the course of years, scenes change but the river flows on in majesty, bearing its burdens, irrigating lands, aiding commerce, housing fish, rushing to the sea.

So is God "the same yesterday and forever"—

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

W. K. Holt was elected a member of the board of trustees of the Christian Orphanage by the Southern Convention in 1916, and met with the board of trustees in its annual meeting in May, 1916. He was elected president of the board in its annual meeting 1918 and had served as president and presided at all its meetings since his election.

Mr. Holt was fair, honest and sincere in his administration as president and was highly respected and dearly loved by each member of the board. Under his administration as president of the board, he advocated and saw erected two splendid brick buildings for children and other improvements for the convenience and betterment of the Orphanage plant. He saw the value of the plant grow under his administration from a $50,000 plant to a value of $160,000.

The Orphanage occupied a very tender place in his heart and he loved the little children who were inmates in the institution. He was intensely interested in its growth and its development on a sound financial basis. He was interested in its every success. He has been a strong arm on which to lean and his advice was always good. One of the happiest achievements of his administration was the erection of the building known as "Johnston Hall" and one of the happiest days which he had locked forward to was the dedication of that building on July 29th.

In his passing, the Christian Orphanage has lost a friend loyal and true. One who gave his time, his thought, his wisdom as well as money to make it a real home for children who needed a home, and rejoiced in its every success. He was so congenial and considerate that the little children looked to him as a father.

C. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 9, 1928.

Brought forward		$11,098.01
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
United, Raleigh		2.00
Eastern Virginia Conference:		
Oakland	$ 4.00	
Ocean View	11.25	
First, Norfolk	8.78	
Mt. Carmel	5.70	
Holy Neck	10.00	
		39.73
Valley Virginia Conference:		
Linville	$ 4.06	
Newport	1.50	
		5.56
Alabama Conference:		
New Hope		2.79
Georgia and Alabama Conference:		
Richland	$ 1.00	
Lanett	6.00	
		7.80
Miami, Ohio, Conference:		
Greenville Church		32.89
Special Offerings.		
Elon Church	$100.00	
E. M. Davenport, support children.	37.50	
		137.50
Grand total		$11,326.28

GOVERNOR SMITH RUBS IT IN.

The first stunning blow Governor Smith gave his party, and especially the South, was when he became the first big bolter. He bolted the platform and, as Norman Mack, the famous Democrat, is reported to have said, became both the platform and the candidate. He scouted and holds in contempt the prohibition views of the South. But while stunned by this indecent and egotistical bolt, many Southern men who do not want to see their party destroyed will vote for him, at the same time resenting his contempt for the Constitution of the United States. But Governor Smith did not stop with that. He has now appointed as chairman of the National Democratic Committee Mr. John J. Raskob, one of the directors of the General Motors Corporation, who shares Smith's views on prohibition and on religion. Mr. Raskob is a very active Roman Catholic. His appointment to the chief place of leadership in the Democratic party, together with Governor Smith's recent laudation of Tammany, is a clear indication of what we may expect in the White House and in his cabinet should Governor Smith be chosen as President.—*Ex.*

(Continued from Page 12.)

the same thought, character, purpose, decree and power. Suppose the shore were to say to the river, "We will not let you bless us. We will close our doors to you."

What can God do for us if we close our doors to Him? What can the Bible be to us if we are not obedient to it? Talk about this age demanding an improved gospel! Can we add to what God has done? As surely as God is the same forever, there is one faith, one baptism, one Holy Ghost, and one walk to glory. And that one who is constantly at his part of duty is richer in vision and experience of heart than wealth can make him.

Prayer.—Our Father, satisfy us early with Thy mercy that we may rejoice and be glad all our days. Make us to drink of the waters of Thy pleasure, for with Thee always is the fountain of life, and in Thy light shall we see light. To this end, give us Thy Holy Spirit. *Amen.*

SUNDAY.

CHRIST'S NATURALNESS.

"Follow me and I will make you the fishers of men."

Our Lord's life was natural. He lived simply, charming His home life with a devout father and mother. He was taught by the rabbi of the village and by the folks of the caravans who passed the spring near His father's house. He helped His father drag out the timbers of the woods and He worked in His father's shop. He went to Church when Sunday came and was apt in His understanding.

In His ministry He lived the outdoor life, and none of His miracles were unnatural for a God-man to perform. When He wanted disciples He did not bid and buy them; He simply called them and said, "Follow me," or "Come," or "Today I must abide with you."

Christ was most natural because He was most real. His duty did not make Him less, but more, human. What a help to us! We can measure our characters by the strength of the appeal His life makes upon us. Study His life for facts and see how quickly you feel like saying, "Lord, I will follow Thee whithersoever Thou goest."

Prayer.—Lord, open our eyes, that we may see Jesus as He is, whom to see is to follow. Give us the power to follow Thee all the way. *Amen.*

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Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
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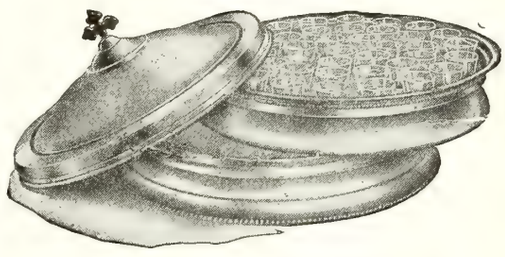

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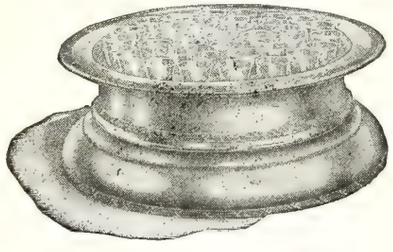

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Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
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SHALL IT BE PUT OVER?

After reading the record of Al. Smith's political career in last week's SUN, no doubt the question will arise in many minds, why has a man with such a record as this been elected four times as Governor of New York State? It is because New York City, whose population is about four-fifths of foreign birth or parentage, always rolls up an enormous majority for any Tammany candidate for Governor. His alleged political strength of which we have heard so much said is wholly in the foreignized, Tammanyized and lawless element of New York City. The great mass of the best citizens of the State have not supported him for Governor, and likely never will.

At a Democratic dinner held in Hotel Vanderbilt, New York City, April 24, 1922, to discuss campaign issues, some advocated that the Democratic party should declare itself in opposition to the Volstead law; others opposed so doing. Governor Smith arose and, among other things, said: "I don't believe the Democratic party should camouflage on this subject. The Democratic party is a saloon party, and it ought to come out and say so." At the close of Governor Smith's address, one well-known Tammany politician jumped to his feet and excitedly said: "Governor Smith does not mean that." Another arose and said: "That is just exactly the thing that the Democratic party does not want the people to believe—that it is the saloon party." Even the members of the party were afraid for such statements to reach the public.

The question now arises, will the Democrats vote for a man who has sought to place this brand upon them, even though a few politicians have given him the nomination of a great party?

It was also stated that there was no liquor served at this meeting and that Governor Smith was sober when he made the statement. It has been said, however, that both Governor Smith and his wife have been seen carried from public functions to their automobile, seemingly unable to walk. Would such actions grace the White House of the United States? Will the dry people of this country allow such to take place?

People have spoken with pride of the solid South. Every true Southerner may use the term with pride. But is not this a time when it is better to stand on solid principles than in solid numbers, if either must be sacrificed?

The Civic Forum, from which many of these statements have been taken, also states that Albany, the Governor's official residence for eight years, has, during this time, been overriden with immoral houses, speakeasies, gambling places and dens of vice, and he has never once made a move to have the laws against these places enforced. Would Governor Smith know himself from the great addresses delivered in his favor at the Houston convention?

Gassport, N. Y. R. H. PEEL.

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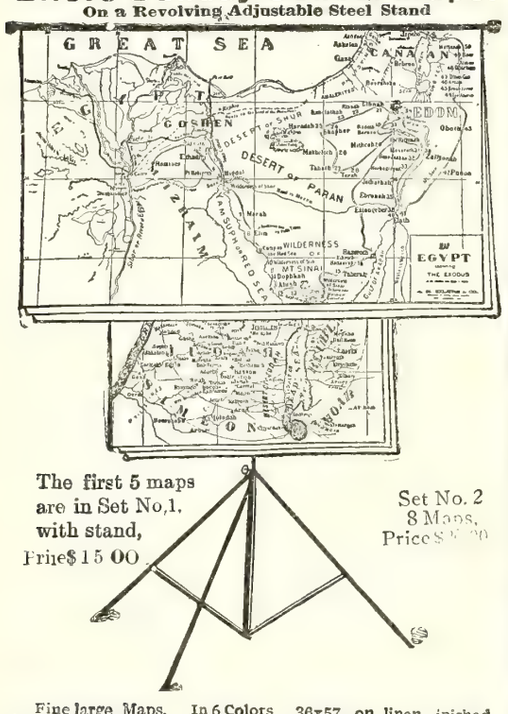

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NEWS FROM ROSEMONT.

A year has passed since Rosemont Church and Sunday School began making offerings to the new Church fund. During the year, without any special effort on the part of the Church $2,989.06 has been laid on the altar for this purpose. This is a very fine record, considering the financial conditions of this section during the last year, and the pastor is especially proud of the progress made along this line.

The attendance at the Church services has not been so good lately, but we hope it will be better later as the members and friends get back from their vacations.

The Church has voted the pastor a vacation the last two weeks of August, and he hopes to spend the most of these two weeks in the Bible school at Massanetta Springs, near Harrisonburg, Va.

The report of the Rosemont Sunday School to the recent session of the Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference showed that the school had raised during the last year $1,711.89. More than five hundred dollars of this amount went to missions, and around $600 of it went to the Christian Orphanage.

Plans are being made for our fall evangelistic campaign in October, in which we are to be assisted by Dr. L. E. Smith, of the Christian Temple, Norfolk. J. F. MORGAN.

CONCORD.

A series of revival services began at concord Christian Church, Caswell County, N. C., Sunday, July 22nd, and continued through July 27, 1928. Good congregations were present at each service. Two services were held each day, with dinner in the grove.

Rev. J. S. Carden, of Durham, N. C., assisted in the preaching of the Word. He was with us at the opening service of the meeting. His messages were highly biblical and very instructive to saint and sinner. Bro. Carden is very energetic and earnest in winning souls to Christ. One of the joys of his life is seeing the wayfaring person coming to our Blessed Lord and Christ.

This is not Bro. Carden's first visit to Concord, and we hope not his last trip. He was gladly welcomed and received in the community. He has many friends in and around Concord community. His coming was very helpful and encouraging to the Christian people.

Rev. I. T. Underwood, who lives near Yanceyville, N. C., preached for us one time very acceptably. Bro. Underwood is a good student of the Word. There was a good spirit of co-operation of other denominations manifested, which we greatly appreciate.

Eight persons accepted Christ as their personal Saviour, and four united with the local Church. The Church was very much revived and encouraged to continue the Christian race of life. The meeting was a great blessing to us all. All praise and thanksgiving be to God, our Father, through Jesus Christ, our Saviour.

L. L. WYRICK.

Elon College, N. C.

HAPPY HOME.

The revival began here July 8th and continued through July 13th. The services were all held in the afternoon of the week at 2 and 4 o'clock. Each service was well attended.

Rev. R. A. Whitten, who has served our Reidsville Church several years, assisted in the preaching. His messages were highly scriptural and were food for the hungry soul. He was very earnest in his effort to enlist people in the kingdom of God and encourage them to hold on faithfully to the end of the warfare. Bro. Whitten endeared himself very much to this good people with his congenial personality during his short stay.

As to results, there were two professions of faith in Christ and two reclamations and the Church was strengthened and encouraged.

L. L. WYRICK.

Elon College, N. C.

CHURCH MEMBERSHIP GAINS.

Although it was reported earlier that 3,269 Presbyterian Churches, 3,474 Baptist Churches, and 4,651 Methodist Episcopal Churches failed to report a single convert on profession of faith in 1927, the Church census prepared by Dr. H. K. Carroll and published in the *Christian Herald* shows that the Churches of the United States gained 48,594,163. The 1927 gain is larger than that in 1926, when, according to this census, the increase was about 490,000. The returns for ministers and Churches in various denominations, says Dr. Carroll, show noteworthy decreases. There is a net loss of 1,387 in the number of ministers, which now stands at 217,204, while the number of Churches has decreased to 235,991, or 1,470 fewer than last year. "This," he says, "would indicate that the process of consolidation is assuming larger proportions." Dr. Carroll's table of the ten largest bodies follows, the colored Baptists showing a decrease:

Denomination.	Members.	Gains.
Roman Catholic.....	16,735,691	174,889
Methodist Epis.....	4,592,004	46,138
Southern Baptist...	3,765,001	57,478
National Bap., Col..	3,253,369	57,600
Meth. Epis., South.	2,567,962	29,651
Presbyterian, U. S..	1,885,727	17,672
Disciples of Christ..	1,481,376	44,801
Northern Baptist...	1,392,820	18,132
Protestant Epis....	1,190,938	17,259
Congregationalists .	914,658	

"Almighty God, our Heavenly Father, Thou hast made the earth and the people thereon—white, yellow, red or black—at Thy will, and they are all good in Thy sight. I beseech Thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorns; give me wisdom, that I may understand that people of whatever complexion are all Thy children and Thou art their Father and Creator."—*By a Chinese Student.*

Beyond the sunset's crimson bars,
Beyond the twilight and the stars,
Beyond the midnight and the dark,
Sail on! sail on! oh happy barque,
Into the dawn of that tomorrow
Where hearts shall find the end of sorrow,
And love shall find its own. *Anon.*

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13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.	14 But Jē'sus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

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233 CHAPTER 1. 1 Elimelech, driven by famine into Moab, dieth there. 6 Naomi returning home, Ruth accompanieth her. NOW it came to pass in the days when the judges ruled, that	try of Mō'ab, he, and his wife, and his two sons. 2 And the name of the man *was* Ē-lim'é-lech, and the name of his wife Nā-ō'mi, and the name of his two sons Mäh'lon and Chil'i-on,

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RHODES.

Whereas, God saw best to remove from Linville Christian Church the oldest and beloved deacon, D. S. Rhodes; whereas, in the death of our brother the Church and all of its organizations, as well as the home and community, has lost a never-tiring worker; he was ever ready and willing to do what God would have him do; therefore, be it resolved:

1. That while we mourn the loss of our dear brother, we bow in humble submission to the will of our Father.

2. That we imitate his good example by always being faithful to God's cause.

3. That with deepest sympathy for the bereaved family we commend them to the Lord for comfort.

4. That a copy of these resolutions be sent the family of the deceased, a copy be sent The Christian Sun for publication, and a copy be spread on our Church minutes.

SALLIE PAYNE,
WARNER STERN,
R. ROY HOSAFLOOK,
Committee.

HOME OF WASHINGTON'S MOTHER TO BE RESTORED.

The home which was purchased by Washington for the use of his mother in 1772, and which was occupied by her from 1775 to 1789, is to be restored in commemoration of Washington's bicentennial anniversary if the plans of the Association for the Preservation of Virginia Antiquities can be carried to completion.

The house has had various owners in later years. No one thought much of its importance until 1890, when an agent came from Chicago to purchase the house, which it was proposed to take down and set up again at the Columbian Exposition. Mrs. R. C. Beale, the tenant of the place at that time, overheard the conversation and promptly took steps to prevent the removal of the house from Fredericksburg.

Simply furnished, the house of such interesting memories has been thrown open to the public for many years. No general appeal has heretofore been made for money to support it. It is now desired that it shall be put in good repair and restored to its original condition, so that the thousands who seek to honor Washington during the bicentennial year may view the house as it was when he visited it. It is estimated that at least $5,000 is needed for the work.

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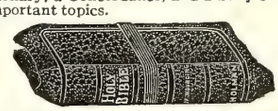

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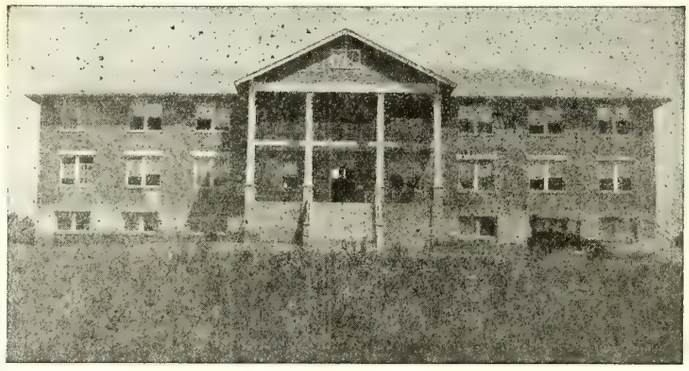

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THE SUN'S OBSERVATORY

THE FACULTY AND CHARACTER-BUILDING IN COLLEGES.

By Dr. W. A. Harper,

President of Elon College.

Are members of faculties in American colleges and universities purveyors of fact primarily, or are they builders of character? This is a vital question, so vital that the Council of Church Boards of Education, through its executive secretary, Dr. Robert L. Kelly, is making a study of the influence of professors in American institutions of higher learning tending to make those institutions Christian or otherwise. It is expected that this report, tentatively at least, will be submitted at the January session of the council and perhaps also to the Association of American Colleges, which meets in connection therewith in Chattanooga, in January, 1929.

This interest is not confined to the Council of Church Boards nor the Association of American Colleges alone. Even the magazines are finding it quite satisfying to the public mind to discuss educational problems. "The Forum," for example, began in January, this year, to run an article each month having to do with college problems. The articles that have so far appeared are worthy of careful reading. Two of them bear upon our problem. The first was written by Irwin Edman, of Columbia University. Dr. Edman says that colleges influence character in three ways: (1) Where they least suspect it, as in the atmosphere of the beauty of the plant or the general organization and spirit of the institution. (2) By the presence of men and women of character on the faculty. In this connection, he says: "In the mystical conduct of the class-room, a student often learns more from his professor than the mere subject taught." (3) Through special courses designed to influence conduct.

Colleges are under obligation, Dr. Edman thinks, to make students feel at home during their undergraduate days, and he recommends three practical ways of achieving this:

1. To require professors to undeerstand the reason why so many undergraduates tend to disintegrate morally during their college course.

2. Employ a trained psychiatrist to detect abnormality and subscribe for it.

3. Provide lectures or seminar courses in morals of the situation type.

The second article in "The Forum" series that deals with our problem was written by Count Hermann Keyserling. Count Keyserling accuses the American colleges, as well as the colleges of Germany, with pretending to be schools of wisdom, whereas, as a matter of fact, they are mere factories of fact. He urges that higher education should not concern itself primarily with fact-finding, but with discovering the meanings underlying facts. It is encouraging indeed to find such an attitude coming out of Germany which has afflicted American scholarship with the research attitude which so predominates in our graduate schools.

"Undergraduates," a recent bog, is correct in saying that good teaching makes for good morals in institutions of higher learning; but what is good teaching?

This matter is discussed in "School and Society," by P. A. Schilpp. He says: "It certainly will not be denied that one of the foremost tasks of the professor is to arouse, aid and advance a thoughtful response in his students. Both the method and content of instruction given by the average university professor are surely far from conducive to serious thinking." He then lists six types of teacher who fail to arouse thoughts in their students:

1. Those who omit the discussion of too serious matters on the ground that their minds are immature.

2. Those who themselves have no creative ideas.

3. Those who are inexcusably dry and criminally dull in presenting their subjects.

4. Those who are unable to get their ideas across to their students.

6. Those who prefer to do the thinking themselves and to bring the results of their thinking to class, rather than prod their students to think for themselves.

He concludes his article with the demand that professors themselves think, let think, and inspire others to think at whatever price.

All the methods suggested for improving the quality of faculty instruction in "Undergraduates" deserve commendation. I would myself include counseling of students under the head of "movements to improve instruction," because where students and professors are properly joined together in the teaching process we have better results, and counseling should bring this about.

It is quite suggestive that the beloved Thomas Arkle Clark, of the University of Illinois, prefers that counseling should be headed up in the dean's office and that sufficient help should be given him to do it properly. Dr. Clark deprecates the idea that the colleges have no right to interfere with the private life of students. He finds that it is impossible to counsel students with reference to their course of study without involving questions that have to do with private life. However, he also recognizes the undergraduate's aversion for counsel and advice and is sure that if it is forced upon him he will take it lightly and seldom follow it. Nevertheless, he thinks that "there is much more to be done along the line of advising students than we have yet dreamed of."

There is no doubt that the professor holds the key, not only to the morale of the institution, but to the attitude likewise of the students toward the entire situation in our colleges. If he is a fact monger or, to use the dignified term, "a researcher," and not interested in students as human beings, he is not fitted to be a college professor. We need such experts in order to advance human knowledge, but they should be provdied for by definite foundations connected with institutions of learning, or independently organized for that purpose. It is a real contribution to the life of man to be able to add even slightly to the sum total of human knowledge.

However, if we conceive of the college as a character-building institution, then there is need for real teachers, because it is only as life associates with life on intimate and friendly basis in solving the problems of definite situations that character can be evolved.

I wish now to set forth my own view as to the professor and his part in the curriculum, because I view him as part and parcel of the curriculum.

The Professor.

Those of us who teach have been prone to look upon ourselves as the agents, the administrators of the curriculum; and we are this. However, we are ourselves also, in a very essential sense, a major item in the curriculum itself. According to the law of North Carolina, a mule now is a vehicle when he appears on the public highways, and consequently at night he must carry a light, both in front and behind. Just so the college professor becomes a vehicle when he enters his class-room, and at all times he must supply light. The definition of a college as "Mark Hopkins on one end of a long and the student on the other," is a homely way of expressing the public's belief in the strategic importance of the professor in the process of education. Our students not only learn the subjects the professor teaches, but most especially they learn him. They learn him not only in the class-room, but in every contact of their life with his.

John R. Mott lists ten methods by which the professor may influence his students in a Christian way. He prefaces his list with the opportunities that come to the professor in connection with his regular work, and considers it is one of the two outstanding opportunities which the professor has to mold the character of his students in a Christian way. The second of these two greatest opportunities he places last in his list and says that it is first in importance, provided the professor discharges his professional work well. This greatest opportunity, Dr. Mott says, is "that of forming individual friendships with individual

(Continued on Page 5.)

NOTES-PERSONALS

Our institutions will grow in proportion to the interest our people take in them.

THE CHRISTIAN SUN should be in every home in the Southern Christian Convention.

Read our "Elon Special" this week and pass on to your neighbors the good words about our college.

We trust CHRISTIAN SUN readers will give this issue close reading. We speak for our Elon this week, and from various helpful angles.

Elon College begins its thirty-eighth annual session September 3rd. That is a day that all who intend entering as freshmen should make most of.

It is learned that Rev. J. G. Truitt, First Church, Norfolk, has accepted a call to First Church, Dayton, Ohio. Virginia's loss is certainly Ohio's gain.

Dr. C. H. Rowland, pastor of First Church, Greensboro, N. C., is attending the Bible conference conducted by the Presbyterians at Massanutta Springs, Harrisonburg, Va.

If parents have had any doubt as to where they will send their sons and daughters to college this fall, we think a reading of this week's SUN will help them to a wise conclusion.

It takes money to get THE CHRISTIAN SUN to you each week. The printer won't work without pay. Please mail check for renewal to Chas. D. Johnston, circulation manager, Elon College.

Rev. J. E. Franks, pastor, reporting checks from three of his Churches this week for special mission offering, says: "There will be more to follow, as I am trying to reach the full quota from all my Churches."

Read the label on the first page of THE SUN, which bears your name and the date your subscription expires. If your subscription has expired, please mail us check to renew. It takes money to pay printers.

What do pastors think of Bro. Allen's "shirt-sleeve club?" Read his "Newport News Letter" in this week's SUN, and incidentally notice how $25 was added to the missionary offering. The idea at least is novel and shows resourcefulness and interest for a great cause.

Bro. Sam Davis and wife will hold revival services at Damascus, Orange County, N. C., beginning Monday, August 20th, and at Pleasant Ridge, Randolph County, beginning Sunday, the 26th. They have been with Rev. J. M. Roberts at Johnson's Grove the past two weeks, and are at Eure, Gates County, N. C., this week. Third Sunday of this month they hold services at Oakland Church, 11 A. M., and at Liberty Springs at 3 P. M. These popular and consecrated evangelists are much in demand and should be kept busy in this work which they do so acceptably and effectually.

The Eastern North Carolina Sunday School and Christian Endeavor Convention, in session at Catawba Springs in July, decided that all resolutions offered in the Convention which had to do with local schools and societies be sent to all societies and schools in the Convention and ask each one to vote on and adopt or reject the same. This was done because quite a number of schools were not represented and the Convention wanted the voice and the vote of all. This idea is a good one, provided it is carried out and the resolutions are presented and intelligently explained in all the schools and societies.

A most kindly line comes from Mrs. J. I. Joyner, now of 335 Garland Avenue, Takoma Park, Washington, D. C.: "I have desired to thank you for an article that came through THE SUN of June 14th in a clipping sent me from old Virginia by a friend who reads THE SUN. It was my privilege to keep up with THE SUN and the Church till I came here in search of health and comfort. My physician advised that I do very little writing or reading and save the strain on my eyesight. The assurance I have here is 'Those who suffer most and endure longest come out best in the long run.' I still enjoy Church services over the radio, and I want THE SUN, for many helpful articles in it help to hold me to the faith of the fathers."

THE SUN's editor enjoyed seeing to it that his friend, Dr. R. C. Helfenstein, was pleasantly and comfortably placed and "roomed" on the "Olympic," of the White Star Line, Friday night, July 20th, as our good brother left for his vacation and good-will tour in Europe. But the editor did not have time to see the other 2,500 passengers that sailed with Dr. Helfenstein, besides the ship's crew of 860 men; and we only saw one little end of that floating palace 882 feet in length—long as a city block—which is driven over the sea 520 miles in one day. But we did have time to exact from Friend Roy the promise that he would tell SUN readers of his good ship and his good voyage. So the good friend and brother is living up to his promise, and if any one misses his first contribution in this week's paper the fault is not ours—and the loss is yours.

VIRGILINA NEWS.

The past month has been a busy one in this field. On the first Sunday in July, our series of meetings began at Liberty Christian Church, Halifax County, Va., and closed the following Friday evening. Attendance was good, singing splendid. The pastor had no ministerial help. Five united with the Church, and I trust many others were helped. This Church has had a steady growth since its organization. The Sunday School numbers one hundred and thirty. The Christian Endeavor has been operating since 1911. Liberty has the largest number of young people of any Church of my pastorate.

The third Sunday in July to the following Thursday our revival was in progress at Lebanon. Bro. B. J. Earp was with us the last day and gave us a deep, spiritual discourse. At the service conducted by Bro. Earp on Thursday morning there was a real, old-time revival. Ten united with the Church. As a result of Miss Pattie Coghill's visit in the spring, this Church has a live Christian Endeavor Society of fifty-five members and a Willing Workers' Society.

The fourth week in July I was at Hebron, Va., assisted by Rev. H. E. Crutchfield. This was Bro. Crutchfield's third visit to this Church to assist in a revival meeting. Large crowds always are present to hear him. We had a good meeting. The Church was revived and seven members received. We are hoping that others will join.

The fifth week in July Dr. L. E. Smith was with us at Union, Virgilina, Va. The weather was hot, dry and dusty, but the crowds were immense. Our new Church seats over four hundred. We needed room for two hundred more at some services. This was the fifth time Dr. Smith had assisted here in a series of meetings. We believe the town and community were greatly benefitted. Twelve members united with the Church.

Hebron, Lebanon and Liberty each have recently installed a piano. The people at Liberty are beginning to consider a Sunday School annex, with individual class-rooms.

C. E. NEWMAN.

WHO HAS CHANGED FRONT?

Just now much is being said about the preachers going into politics. Some of the newspapers speak of this anti-Smith movement as the "clerical party," intending thereby to discount the entire movement. The implication is that the clergy and certain women are the backbone of this sporadic undertaking. All of which is far from the facts. It is the politicians and not the women and the preachers who have changed front.

Twenty years ago, when North Carolina went for prohibition by more than forty thousand, the preachers and political leaders were one in their effort.

At this time, we were pastor of the Jarvis Memorial Church, in Greenville. Ex-Governor T. J. Jarvis had charge of the campaign in Pitt County. He used preachers, lawyers, teachers and business men in this campaign. We had the privilege, along with a Baptist preacher, of making the first prohibitino speech ever made in Farmville. Governor Glenn and State Auditor B. F. Dixon both spoke in the Jarvis Memorial Church on two different Sundays. This campaign was carried into the Churches and into the school-houses and out into the groves and country places. Pitt County is typical of what went on over the entire State during the prohibition campaign. No one ever raised a whimper against the preachers for going into politics. As a matter of fact, the leaders of the Democratic party leaned heavily upon them for valiant and devoted service. If any newspaper ever said nay, we did not see it.

But now to the dismay of many, the preachers have plunged into politics. It is a terrible offense for them to come to the defense of this same prohibition law and to stand for the constitution by opposing a man who hates certain parts of the Constitution. Right there is the head and front of the offending. These opportunists are dry, standing on a dry State platform, doing their best to put a wet into the White House—a man who had every State law in New York favorable to enforcing the demands of the Constitution repealed. Suppose Governor McLean would take such a step in North Carolina? Would the people support him in this? Will the candidates for State and county offices in North Carolina at this time whoop it up for the Governor of New York when they would not stand by their own Governor seeking such an end? Man voters in this State are waiting for an answer to thi squestion. The politicians seem to be dull of understanding. Some of them still insist Al. Smith is not much wet and talk as though all the people will be in line in November. Yes, many of them will be in line with the record of the past and the struggle of the years. We are not ready to admit that our leaders and the rank and file in other days were all wrong in their stand for prohibition; we are not going to change front for the sake of Al. Smith and Raskob.

Along with thousands of other good men and women, the preachers will be found without a change of front. They are consistent. They do not believe that a man can serve both Al. Smith and prohibition, and they are free to say so. They were not charged with being in politics twenty years ago; why, when fighting in the same cause? —*N. C. Christian Advocate.*

THE CHRISTIAN SUN'S PULPIT

CHRISTIAN EDUCATION.

By Rev. J. W. Fix.

"Jacob's well was there."—John 4:6.

There are many interesting thoughts centering around the ancient well mentioned in an incidental way by St. John in the 6th verse of the 4th chapter of the fourth gospel. It was at this well that the Master brought enlightened hope to the Samaritan woman. It was there that she learned to know Him as a giver of living water. These blessings were afforded this woman of Samaria because an ancient Hebrew dug a well—not for himself but for other people. A well which to this day serves the weary traveler with refreshing water. This well was an investment made four thousand years ago and which today continues in the accomplishment of its purpose.

So may a man project his works beyond his three-score and ten years. When Goddell completed his translation of the Bible into the Turkish language he wrote: "Thus have I been permitted by the goodness of God to dig a well in this distant land, at which millions may drink." Cecil Rhodes consecrated his vast fortune to educating young men at Oxford University, and thereby the great Englishmen perpetuated a service to the youth of the world. He dug a well from which water of knowledge would flow outward to men of every land and of every age. When Robert Raikes called little children into his shoe-shop and talked with them about the stories of the Bible, he never dreamed that he was digging a well which is today the world Sunday School movement.

In September, 1888, the Southern Christian Convention met in Graham, N. C., at old Providence Church, for the special purpose of establishing a college for the Christian Church in the South. A college which would be a well by the side of the road at which young men and women of the Church might receive a Christian education and thereby guarantee the homes and the Church efficient leadership. This faithful group of men realized that Christian education was necessary and that a people could never rise without or above leadership. As long as the Christian Church has a memory, the names of these men will be hallowed for having dug a well at which place ministers could be trained, youth taught in the principles of Christian character and the Church we love strengthened. Like Jacob's well, Elon College was first of all:

1. A necessary well. In the section where Jacob's well was located, there are long, dry and hot seasons. Water is a most precious possession in that desert land. It is essential in the maintenance of life. With this thought in mind, Jacob dug a well. He knew it would be a necessity not only then but in times to come. He would get little or no personal benefit from it. Just as Jacob's well was a necessity in those days, wells are essential today. Not only wells of water, but wells of knowledge, for knowledge is power, and a person without power is handicapped. As a well is essential to the supplying of good water, so the Christian College is necessary for the supplying of valuable knowledge.

Elon was necessary for the best interest of a denomination then in its infancy. It has ever been one of the chief agencies of the Church for the promotion of the kingdom of God through educational processes.

"Education," said Dr. Frank Crane, "is the best preparation in the world for efficiency. For no matter what a man's work is to be, he can do it better if he is trained." Mr. George Reynolds, one of the outstanding bankers of the West, said: "I did not go to college, but I recognize that the man who does has a tremendous advantage over the one who has to plod step by step along in the school of experience." Education, therefore, is fundamental to all social progress and reform.

The most advantageous institution for securing a good education is the denominational college. It is most often smaller than the State universities and offers exceptional opportunities in Christian training and service. Its student body and faculty come into close fellowship, and instruction is always more personal. The denominational college has been very effective in supplying Churches with ministers, missionaries and social workers. The Church, therefore, looks upon it as a necessity. When Elon opened her doors in 1890 there were but two ministers in the Southern Christian Convention who were college graduates; today there are fifty-seven college graduates in its ministry, fifty-one of whom graduated from Elon. Elon has proved herself to be a necessary well within the Convention.

2. A convenient well. Jacob's well was located at the half-way point between Judea and Galilee. It was a most convenient place for the traveler to rest, to drink, and to make preparation for the remainder of his journey. It was accessible to all people.

In like manner, Elon, our educational well, is beside the road, located near the center of the Southern Christian Convention. It is easily reached by automobile from any section of the several bordering States. It is conveniently located within a day's drive of the largest Church in the Convention. It is conveniently located near the Christian Orphanage, and but a few hours from Richmond, Va., the city wherein The Christian Sun is published.

In his "Acres of Diamonds," Dr. Russell H. Conwell used to tell of a man who felt that he did not have a chance near home. He longed to get away, he felt that he could make good in some other place; he therefore moved to a far country, and the man who moved on his home-place found it covered with acres of diamonds. One may move to any part of the United States in search of a college embodying up-to-date equipment, instructors, and a high morale, but he will eventually find that Elon stands foremost in these things and is conveniently located within reach of every youth of the Southern Christian Convention.

3. A deep well. Medical science has shown that water from shallow wells is impure. Jacob's well was deep and its water pure. The Samaritan woman who went there to get water knew nothing of the finding of our modern scientific discovery of the germ theory; but something must have told her to drink from the well that was deep.

I like to think of Elon as being a deep well from which flows pure water. Modern tendencies are toward superficial things, shallow thought and surface water. Young people need as never before to drink from the well that is deep and to say with Cowper:

"Defend me, therefore, common sense, say I,
From the reveries so airy, from the toil
Of dropping buckets into empty wells,
And growing old in drawing nothing up."

Elon's depths contain sound thought, cultural training, and "Christian Character First and Always." But these virtues are of no value to society unless young men and women avail themselves of the privilege of drawing from their sources.

The woman of Samaria went to Jacob's well to draw plain water, but she found living water, such as would keep her from ever thirsting. Young men and women who go to Elon in search of an academic education come away with more. They come to realize that whosoever drinketh of her waters shall find within himself a well of deep water springing up, urging him to be of service to all mankind.

It costs something to have colleges, but it costs infinitely more not to have them. Elon is our college. Men and women of the past have paid great prices for her. From her depths have gone more than 500 graduates and between four and five thousand trained men and women.

Not all of us can translate the Bible into the Turkish language as did Goodell, or establish Rhodes scholarships as did Cecil Rhodes. Not all can dig such a well as Jacob dug, or become pioneers in establishing such an institution as Elon, but all may have a share in her maintenance. Let us, as members of the Church we love, be found faithful to this institution, our educational well, so necessary to the welfare of Church and State, conveniently located and accessible to all, and so deeply established upon Christian truths.

NEWPORT NEWS, VA.

Sunday morning, August 5th, a perspiring pastor got up to preach to a perspiring congregation. Men who had gone about their work coatless all week had on their Sunday coats, thus adding greatly to their discomfort. The pastor felt sorry for them. He could not bear to see them suffer such torture as this. Hence, he proposed that they organize a "Shirt-sleeve Club." A treasurer of the club was named, and the men instructed to turn over to him whatever sum they were willing to pay for the privilege of attending Church services without coats. A large number of the men enrolled in the club immediately after the benediction. Some of them paid as high as $5 for the privilege. It was announced also that this "fee" would be given to missions.

At the evening service the members of this club were back at Church, their faces all aglow with smiles. Their coats were at home. They felt that a victory had been won over cruel fashion. The pastor also joined the club. Today it is being whispered around that the men of a city Church, including the pastor, have actually attended a Church service in their shirt-sleeves! What a crime! Do you suppose Conference will censure them for it? No! Conference will be glad that about $25 has been added to the mission fund.

M. F. Allen, *Pastor.*

NOTICE.

J. Oscar Atkinson, Jr., will represent the Christian Sun through the summer months. He will solicit new subscriptions and collect renewals. Any courtesy shown him will be appreciated.

Chas. D. Johnston,
Circulation Manager.

NOTICE.

On account of loss of health, we are operating a magazine subscription agency. Youth's Companion, eight months, $1.00; American, with the Woman's Home Companion, $3.00 a year. We handle them all. Write for catalogue.

Prospect, Va. J. Edwin Harris.

If all our pastors would get a few new subscriptions to The Sun, what a help it would be!

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IS IT OURS?

Parents are even now making up their minds as to where they will send their sons and daughters to college this fall. Also sons and daughters are making up their minds to assist parents in that family decision. Well, it is a decision of sufficient import to engage the attention and the wisdom of the entire family. Sons and daughters of college age are in the formative period of life, and nothing does more to influence character and shape destiny than the kind of college one attends. Wherefore, we invite any who may read these lines and are concerned directly or indirectly to consider Elon College. It is worth considering.

1. *It is Our College.* Somewhere within range or reach there may be a better college; but this is ours, and there is none better for us.

This writer recalls vividly a story told by the late lamented Ex-governor T. J. Jarvis, of this State. It was at Hampton Roads during the great naval rendezvous held there during the Jamestown Exposition. Governor Jarvis said he viewed the ships of the nations as they passed, one by one, amid the acclaim of persons from the nations whose ships were in review.

When a monster vessel flying the flag of Russia passed in review, some persons threw up their hats and yelled themselves hoarse. When he asked one of the excited ones whose ship that was, the reply was quick, "That ship, sir, belongs to God and the czar." The governor knew that man and that ship belonged to Russia.

Another sea monster hove in sight. Up went hats, out came yells from another group. "Whose ship is that?" inquired the governor. "Why, that ship, sir, belongs to mine Got and Fatherland." The Governor knew that ship and those up-thrown hats and out-thrown yells belonged to Germany.

Still another came. This was flying the Union Jack. Up went hats, out came yells from another group. "Whose ship is that?" "Why, sir, that ship—isn't she a beauty?—belongs to his imperial majesty the king of England."

And then came another ship. It was not so large, not so formidable as the others. It flew the Stars and Stripes. Up went hats, out came yells." Whose ship is that?" the governor asked. One stopped yelling long enough to say, "Man! where have you been all your life? That is our ship—that belongs to us." Governor Jarvis knew an American was speaking then. For what the United States owns, that belongs to us. We are a part of it, have had a hand in it, and it has become a part of us. Elon College is ours. We of the Christian Church are responsible for it. We have put into it our prayers, our sacrifices, our efforts, our deep interest and our love. We want all who will and can to come and enjoy its advantages, its superior buildings, equipment and curriculum. We are not selfish or sectarian about this, but we have builded it where it is. It is ours.

2. *The Future is to be Considered.* Those who will be leaders and well and favorably known in the Christian Church a few years hence are, in large numbers, found now as students in Elon College. We want our sons and daughters to have as their friends and associates those who in future will have a large part in molding the destiny and making the history of the Church. In sending sons and daughters to Elon College, one is putting forth an effort to give these sons and daughters the acquaintance and the comradeship both of the best now and of those whom it will be helpful and pleasant to know in the future. This is a real asset, though it may now seem negligible.

3. *Superior Equipment and Advantages.* Since our late building program there are no colleges within reach that have better buildings, better equipment, superior material advantages, and few if any are equal to ours in this respect. No one who is in position to compare can question this. Elon College has the best and latest word in buildings and equipment. But these are not all of a college. They are not even the best of a college. The care for character building and the personnel to build that character, with the training and the heart to mold character for Christian conduct and activities—that is the most important and vital asset of any college. And that Elon has, in its constant struggle, endeavor and consecration, made its slogan real and vital—"Christian character first and always at Elon College."

CHURCH OR SUNDAY SCHOOL.

The Church was founded in Antioch, in Syria, composed of Jews and Gentiles converted to Jesus Christ. This was the first Church whose members were both Jews and Gentiles. It was probably founded in A. D. 45—about 1,883 years ago. The Church has had its struggles, its persecutions, its discouragements, its divisions; but it has lived on, made progress, and is now the mightiest force in the world. Its ultimate success is assured by the divine promise that the "kingdoms of this world are become the kingdoms of our Lord and His Christ: and He shall reign forever and ever."

The Sunday School was founded by the Church as a permanent institution in 1832 in New York. There were individual steps taken at an earlier date by Robert Raikes, in England, in 1870. Robert Raikes is considered the personal founder of the Sunday School, though local schools in the United States existed at Roxbury, Mass., 1674; Norwich, Conn., 1676; Plymouth, Mass., 1680; Newton, Long Island, 1683; Ephratah, Pa., 1740. In 1791 the first Sunday School was organized in Boston; in 1793 a similar Sunday School was started in New York by Katie Ferguson, a negro; in 1816 the Female Union Society of New York City was organized; that same year a Sunday School union was formed in Boston; and the following year the Sunday and Adult School Union of Philadelphia was organized, and these three societies became the nucleus of the American Sunday School Union, which was organized in 1824, in Philadelphia, and has organized so many schools, printed so much Sunday School literature, and inspired so many workers. Many Churches have sprung up from the organization of Sunday Schools in neglected sections.

The Sunday School at the present time numbers millions from cradle roll to home department, and has thousands of workers in thousands of schools. That vast army of children and adults contain the potential forces of victory for Jesus Christ. There is one thing that robs the Sunday School of its great spiritual value, and that is the habit, which seems to be almost universal, of leaving the church at the close of the Sunday School and not attending the Church. The Church is the parent institution, the divinely established organization, provides the building, the equipment, heat and janitor service, and the Sunday School would die without the Church. The Sunday School is at its best when it remains at Church services. It is almost tragic to see men, women, and young people leaving the Church just at the time for service to begin. This tendency is a mark of failure on the part of the Sunday School to accomplish its main purpose, the training of the young for worship and service in the Church. Adults should set the example for the young by going to Sunday School and then remaining at Church.

The Sunday School can never take the place of the Church; they must co-operate, and they cannot do it if the tendency to separate continues.

DR. HELFENSTEIN ON TOUR.

As the gracious and cordial editor of THE SUN, our beloved Dr. J. O. Atkinson, requested me to write a letter to THE SUN readers while I am making this trans-oceanic trip, and as I promised him I would do so, I shall now fulfill my promise. It was my rare privilege to have Dr. Atkinson go with me to the boat "to see me off" and briefly view with me some of the marvelous accommodations of this great ship (the "Olympic") which is one of the three largest ships in the world.

The ship has 46,359 tons gross register and 66,000 tons displacement. The length of the ship is 882 feet and the breadth is 92 feet. The average speed is 22 knots an hour, or about thirty miles an hour. The ship accommodates 2,500 passengers, and has a crew of 860. It is the first large liner to be fitted with oil-fired engines.

The ship is like a city on the water, providing conveniences of every kind for the people. The ship has shopping places where the passengers may procure gifts, wearing apparel, etc. It is also equipped with recreation facilities, such as tennis courts, swimming-pool, gymnasium, and decks for tournaments of all kinds of athletic sports. It also provides spacious libraries, reading-rooms, restaurants, lounging-rooms, etc. As this is a British ship, saloons are also provided, much to the disgust of a large number of passengers who appreciate the benefit of prohibition.

On Sundays, both Protestant and Catholic services are held. The Protestant services were well attended last Sunday and a splendid spirit of interest manifest. The passengers are of an unusually high type, interested in the spiritual and the intellectual as manifest by their response to the privilege of worship on Sunday, and their discussions and patronage of the library. I find there are a large number of college and university students and professors and ministers on board. A number of grand opera singers and other musicians are also among the passengers, so that we are provided with wonderful concerts each day.

The efficiency of the cuisine is simply superb. Most elaborate and appetizing menus are provid-

ed for the regular meals, and according to the British custom, tea and cakes are served each afternoon at 4 o'clock on the deck. The dining-rooms are simply gorgeous in their decorations. In fact, the White Star Line has spared neither effort nor expense in making the entire ship a thing of beauty. In all the lobbies, libraries, lonnging-rooms, etc., are to be found large, framed paintings, copied from the world's masterpieces hanging on the walls. Cut flowers and growing plants, ferns and palms are artistically arranged in the dining-rooms and libraries.

The ship being so large and so well planned, we are scarcely conscious of being on the water when we are at midship, except of course during a storm such as we passed through yesterday. But the disturbance experienced by the passengers in such a large ship as this in a storm is nothing as compared to what is experienced on the smaller ships at such a time. Each moment of our voyage has been filled with pleasure. Already I feel the great benefit of physical and mental renewing. I only wish that all my friends might enjoy the pleasure of an ocean voyage on such a ship as this in such weather as we have had during the voyage.

A few moments ago a school of large whales were seen near the ship. I could not help thinking of how such a sight would have struck terror in the hearts of passengers on an ocean voyage a century ago. But today the whales were more afraid of the great ocean liner than we were of the whales.

We have only sighted two ships thus far the first four days of the voyage, meeting one and passing the other. Yesterday the compass became impaired and our ship went some distance out of its course. It was then stopped in mid-ocean while repairs on the compass were being made. It caused a peculiar sensation to come over one to think of being in mid-ocean and not knowing where we were nor which way to go. But the experience did not last long. Repairs were soon made, and within a few hours we were back on the right course. The captain is trying today to make up for lost time. But he will not likely be able to do so, I am told.

As I go on this "errand of Christian good will" to the Churches across the sea, I covet the prayers of my Christian friends in America. I daily thank God for the timely courtesy of the Council on Interchange of Preachers and Speakers Between the Churches of Great Britain and America for making this wonderful trip possible. I am told that a most interesting itinerary of appointments has been made for me in Churches of historic and present-day strategic interest. The cordial letters of welcome received before I left home from the British pastors in whose Churches I am to preach fill my mind and heart with happy anticipation. And the privilege of meeting friends of my student days in Scotland and the opportunity of visiting the different places of historic and literary interest in the old world, I am confident will make for an enrichment of mind and heart that will make me a better workman in my Master's vineyard. That is the ruling purpose of my life.

Sincerely,

ROY C. HELFENSTEIN.

FACULTY AND CHARACTER-BUILDING.

(Continued from Page 1.)

students, weaving into his conversation with them the deepest things of life." The other items which Dr. Mott lists are giving wise publicity to the Christian activities of the students, opening his home to the workers and to the activities, presiding over student meetings, speaking under the auspices of or at student meetings, teaching voluntary courses in Bible and Christian life principles, writing in magazines and periodicals and newspapers, coaching in the realm of ethical standards, and leading students to think on the principles underlying their various Christian activities.

From two sources, therefore, a professor is essentially part of the college curriculum. He is the purveyor of certain information and attitudes through his class-room, lecture and laboratory work, and as an individual his influence in a personal way is tremendous in molding the life and character of his students.

It is difficult to differentiate these services in hard and fast ways from each other, and it is doubtful if such differentiation should be attempted even if it should be possible. Every professor is a philosopher. He has a philosophy of life. It is reflected in the attitude he assumes toward his subject, in the chance remarks he utters in the way of comments on current events on the campus and in the world in connection with his teaching, and it finds in his own living an incarnate expression. There is a disposition in certain intellectual quarters to desire to deprive scientists in particular of this privilege to philosophize, but it cannot be done and it ought not to be done if it could be. Here is the real heart of teaching. Students should and do learn more from the philosophy of the professor that will be of permanent value to them than they get from their textbooks or his scholarly investigation. Students and professors, however, should understand that spiritual interpretation is primarily and ultimately for religious experts and their leadership in such matters should not be deprecated nor belittled.

We have a demand in our day for orientation courses, for educational counsel, and for vocational guidance. The source or cause of all three of these demands is the same, the departmentalization of our colleges so that professors teach as specialists and are largely content with the impartation of knowledge without attempt or success in fitting their particular subject in with other subjects and with life. Every course of study should be an orientation course and every professor should be able to give students educational counsel and assist in vocational guidance. Professors, however, who are successful in these matters must be real professors, real teachers of men and women and not just purveyors of certain subject-matter.

We are fast approaching the time when we will agree that it makes very little difference what the student may select as the field of his major concern in college, provided he masters it in its relationships. The selection of a major may mean everything to a student so far as his vocation in life is concerned, or it may mean nothing. It will certainly mean everything to his intellectual and spiritual development if that major is pursued in such a way as to orientate the student with reference to all fields of learning and with reference to life. This cannot be done without professors of the right kind, but neither can the professor alone do it.

Learning is a joint process in which the mind of the student, as well as the mind of the professor, is active. We will certainly never be able to make our institutions Christian, no matter how many departments of Bible or religious education we incorporate in them, unless we have professors who teach their particular subjects from the standpoint of a Christian philosophy of life. The professor's philosophy of life is more important than the subject-matter he teaches; is a most important ingredient of the college curriculum. He should found his philosophy on a Christian view of life and an appreciative acquaintance with the conclusions of our recognized spiritual leaders.

Even so incisive a critic of higher education as Mr. M. L. Mencken recognizes the values that come to the student mind from contact with real teachers. He thinks the discovery of the fraudulence in college teaching and in its emphasis is a chief gain from a college course, and urges young people to put up with its follies to reap this good. He says: "I believe that it (the ability to discover fraudulence in colleges and in college professors) is being taught in the American colleges today, and on an unprecedented scale. Swamped by hordes of unteachable students, with their faculties overworked and what they call their plants strained to the uttermost, they have been forced to throw their old standards overboard and to take in all sorts of pedagogical amateurs and quacks. These quacks now essay to instruct the youth of the land. What they try to teach is not learned, and maybe is not worth learning; but what they are themselves is detected and remembered, and in that remembrance there are the rudiments at least of true education.

"Moreover, they accomplish something else; they throw up in a brilliant light the merits of those of their colleagues who are genuinely men of learning. In the averave American college, perhaps, there are not many of the latter, but in even the meanest college there are apt to be a few. The influence of such men upon the students is immensly salubrious and valuable. They make it plain to even the dullest that there are ends in this world quite as alluring as material success—that men of high character may and do pursue them, and gladly. They are standing answers to the whole rumble-bumble of American habitry.

"If a boy emerges from college with an understanding of that point of view, so rare in America, and with a soundly cynical attitude toward the pretensions that fill the world with noise and confusion, he has gained quite enough, it seems to me, to compensate him for four years of his life. His increase in positive knowledge may not be great, but it is very likely to be great enough; two-thirds of the things that are taught in college, even when they are well taught, are not worth knowing. The main thing is to learn the difference between appearances and realities. That may be done, of course, anywhere, but it is probably best done, at least in the case of the average boy, in some institution which represents the world in little, and in which the experience of man on earth is fairly boiled down."

PIEDMONT JUNIOR COLLEGE.

Although Dr. Beougher and I are handicapped very much during this campaign because each of us have meetings to hold, the work goes steadily forward. We are one-fifth the way to the goal ($50,000). If eighty persons could see their way clear to give five hundred dollars each, the goal would be reached. Surely we have eighty within the limits of the Convention who love the institution to that extent. We have had some disappointments as well as some happy surprises since we began. The former is disliked, but the latter enjoyed. I can't believe that the few who have turned us down will fail, before the campaign is over, to fall in line.

Let you who have received solicitation respond at once or there may be a danger of some one having ugly thoughts about you. One young lady, a school teacher, responded with double amount that she was asked for. How easy it would be if all our prospects felt that way about it. Come on, friends, and let's put it over. Send us your contribution and God your prayers, and watch with pleasure the report from week to week climb toward the goal. This is your personal solitation. Please do not wait for anything else, but see or write us at once what you wish to do.

The report for this week is as follows: Previously acknowledged, $8,605.39; T. J. Carpenter, $25; A. L. Kenady, $25; Schuessler & Sons, $700; J. V. Perry, $600; J. O. Atkinson, $25; Charlie Dollar, $7; Guss Pinkard, $15—total, $10,002.39.

W. C. CARPENTER,

CONTRIBUTIONS

SUFFOLK LETTER.

Boarding-housekeepers are more in demand in this age than any past age of human society. Home is no longer the eating-place of all the people. People are scattered over the world as never before. Industrial cities draw men and women not only from the country but from smaller towns. Many employees are young men and young women who seek rooms and meals. Many young married people who occupy rooms in apartment houses, teach school or work in offices or stores, prefer to board rather than to prepare their own meals. This grows with increase of population, increase of business, and increase of rapid transportation. Resorts add to this matter of "keeping boarders." The boarding-house might be called, in this day, an institution.

Boarding-houses are managed almost exclusively by women, and fewer of them fail, financially, than almost any other business. This raises the question whether women may not be safer managers of business than men. "Safely first" seems to be characteristic of women. Do women, in business, ever go into bankruptcy? Which is safer, stock in a millinery store or a grocery store? Have you known of many widows losing their home by bad debts? Is it not true that many homes have been saved by the wife declining to sign a deed of sale or trust?

But this letter is trying to utter a word about boarding-housekeepers—those industrious and patient women who have the hardest place in good society. To provide meals three times a day for three hundred and sixty-five days in a year is no small job. To work in a mill, on a train, in an office, on the farm is easy compared with the planning, purchase and preparation of meals. It requires good judgment, good taste, a fine study of human appetites, and a pleasant face in all weather, all markets, and all times. A good meal is on the table. The regular hour has arrived. The clock has struck. Some are present, some are not. Had it been the shop whistle, the train blow, the school bell, the store hour, they would have been present—but it is a boarding-house. She waits, hot dishes are getting cold, ices are melting. She has important engagements to meet, some member of the family is sick; but she waits. And when the late-comer arrives, she smiles and says, "It is all right." Boarders are not as considerate of boarding-housekeepers as they are of boarders. I have boarded most of my life, and must say that some women must have been born to keep boarders as some are born to sing. They desire crows, for they get little else.

W. W. Staley.

A SCHOOL WITHOUT A CURRICULUM.

By Rev. Stanley C. Harrell, B. D.

Our Board of Christian Education has told us that there are three institutions that are responsible for the Christian education of youth. They are the home, the Church school, and the denominational college. We thoroughly agree with this allocation of responsibility. Of these three, the home is by far the most influential factor.

The home is the influence that touches the life of the child at the most impressionable age. Those who have made a study of the question are about agreed that the influences that touch the life of the child up to the time it is five years of age are the ones that make the deepest and most lasting impression. The home not only exerts its influence at the time when the mind and heart is most susceptible, but it is influencing the child practically all of the time. The Church school, on the other hand, only exerts its influence directly for a very brief period each week, and the college does not touch the life of youth until character is very definitely formed.

Many of the best-trained and most consecrated minds have been employed in selecting the material and arranging the courses that are to be presented in the Church school and in the college. But who can tell us what ought to be taught in the home? And who can outline for us the method by which the child should be trained in order to lay the proper foundation for Christian character? There are of course those who are making a careful study of child psychology. Most of such study, however, has been done in order to understand the adult mind, rather than to discover the fundamental things that determine character.

There is a most urgent need for definite and practical information that may be brought to bear upon this problem. Most of the efforts that have been made, and most of the books that have been written, have been far more theoretical than practical. But the eagerness with which they have been received by those who have the responsibility of child training is conclusive proof that when there is a definite message outlined it will not have to seek a hearing. Mothers and fathers are looking everywhere for something that will be of definite help to them in meeting their full duty to their children.

Such a course must not be too theoretical, and it must not be too technical. It will have to be molded to help those who are responsible for child training. It will have to start with the mothers and fathers just as they are, and not as they ought to be. For those who have had the least training to fit them for their responsibility are the ones who most urgently need to be helped.

It is going to be a very difficult task; but it is by no means an impossible task. There are homes that are producing children with as fine Christian character as the world has ever seen. There are mothers and fathers whose influence over their children and whose training of their children may be rated as the finest contributions our religion and civilization have produced. Nor are the results achieved mere matters of chance. Chance is the most negligible factor in the forming of Christian character. Wherever noble character is produced there are definite forces and fundamental principles that are responsible for the success. Whenever there is a failure in character formation, it is perfectly certain that there have been fundamental faults in the forces that have been brought to bear upon the life. We may not yet know enough to determine just what has been responsible for either the success or the failure. But if men and women moved by the Spirit of God try long enough and hard enough, they can find out enough to prevent a million failures in one generation.

The home is the most important factor in the Christian training of youth. And the Christian training of youth is the most important thing in the world today. Those who are doing the finest work in the home training of children need the help and inspiration that could be theirs if they might share in the experiences of others like themselves. Out of the experiences of those who are having some measure of success in training their children there could certainly be gleaned a wealth of information to help those who are hopelessly bewildered in the face of the responsibility that confronts them. Those who pioneer in the work of charting a course of Christian training for the home will have made a definite contribution both to posterity and to the kingdom of God.

WHY THE COLLEGE?

Why our college? Why any college? Why education? And a dozen kindred questions more glibly asked than intelligently answered!

We are told that a college education greatly increases a man's earning capacity, and it is proven by statistics galore. Bread and butter argument—materialistic. Good, but a low reason. We are told that it brings prestige and influence that gives the college man the advantage in any walk of life. Not so much to this as formerly. The college man is only one of a crowd, and that a large one. Educational influences outside of the college lessens the distance between the college graduate and the "stay-at-home."

But, they tell us culture is its own reward, and this alone justifies the college course. This sounds like a strange voice. It must be coming to us from a dead past—that benighted age when college students read and studied Greek and Roman literature in the original tongues. This is out of date. We dismiss it without further comment.

Again, it is contended that a college course is a necessary foundation for the professional and highly scientific courses. There is much to this, and more in the future. Universities are demanding this. The possible weight and height of any building depends on the breadth and solidity of its foundation. And so reasons and argument may multiply. But there is something more basic than these things. Man is a God-made creature. He lives in a God-made world. God has a purpose in his life. To this end there must be contacts—communication. Man must know his world, himself; God must come into his life. God is limited in entrance to man's life, to his thinking feeling, and willing. All education is but the development of these powers, and every new realm of thought entered opens up a new avenue through which God can enter, develop, energize, and direct man's powers and give expression to himself. That education is best that makes possible the greatest number of contacts. The Christian college does this and hereby justifies its existence.

N. G. Newman.

Holland, Va.

I AM ENCOURAGED.

It is very encouraging to me, as field secretary of Elon College, to see the increase in interest among our people. And by our people I mean members of the Christian Church and our alumni. As a result of this interest, it has become much easier for us to reach our total capacity of students. Just yesterday I received a letter from a former student, giving me the names of three prospective students and stating that she is doing all she can to get them to enroll here. When I go into a community it is easy to find some one who has attended Elon that will take time from his work and help me to find the prospective students in that community.

The quarterly offerings that are now being taken in our Churches will mean much to the college. The amount of money taken in will be a small item compared with the increase of interest among our young people. This has been our easiest year in finding prospective students, and were it not for the "hard times" we would have been filled to our capacity long ago. In spite of the so-called "hard times," we will have all the students we can care for. This quarterly offering gives the minister a chance to place his college before his young people—an opportunity that he had not had heretofore.

I wish that every friend of Elon might know of our sincere appreciation for the things they do to help in securing students. We are very grateful to you when you send us the name of a student. The fact that our student body is secured more easily each year is proof of the growing interest among our friends. You never know when a word or two to a high school student will determine his enrolling at Elon.

With this increase of interest among our people and the new plant and splendid equipment which we can boast of, it is but a few years when more students will desire to come here than we will be able to care for. Let me urge that all our people be determined to send Elon a student. Try it and you will be surprised with what ease it is done.

GEO. D. COLCLOUGH,
Elon College, N. C. *Field Secretary.*

THE SMOKING CAR WET.

BY ERNEST H. CHERRINGTON, LL.D.

We all know the Smoking Car Wet. We meet him in the barber shop, in the hotel lobby, almost any place where men meet and talk. Sinclair Lewis knows him well. He is probably a distant relative of George Babbitt. Sometimes I fancy that he is akin to Schmalz, "the man who knew Coolidge." He is wet. He is wet with a vehemence and a sweep of detail that would probably amaze the folks back home—for our friend, the Smoking Car Wet, is away from home. From his fluent tongue flows tales of his revels in the realm of King Alcohol. The case wherewith he gets the real McCoy is most amazing to his auditors. He finds prohibition a failure. He finds its enforcing agents are corrupt. He is shocked and scandalized at the debauchery of flask-toting youth. He is full of curious information concerning how one may make one's own or, if one prefers it, how one can get "the real stuff" almost anywhere that one desires. We have all met him, the Smoking Car Wet.

There is one curious thing about this specimen of American fauna. When he gets back home and election day comes around, he enters the voting booth, and there face to face with the ballot and a pencil he casts his ballot for the driest candidate upon the ticket. If there is a referendum on some State enforcement law, he votes for that measure. No bootlegger's wares have ever invaded his home. He owns neither a hip flask nor a cocktail-shaker. While he knows the names of all the various brands of liquor, he could not tell a pousse cafe from a gin tansy. But he is the Smoking Car Wet.

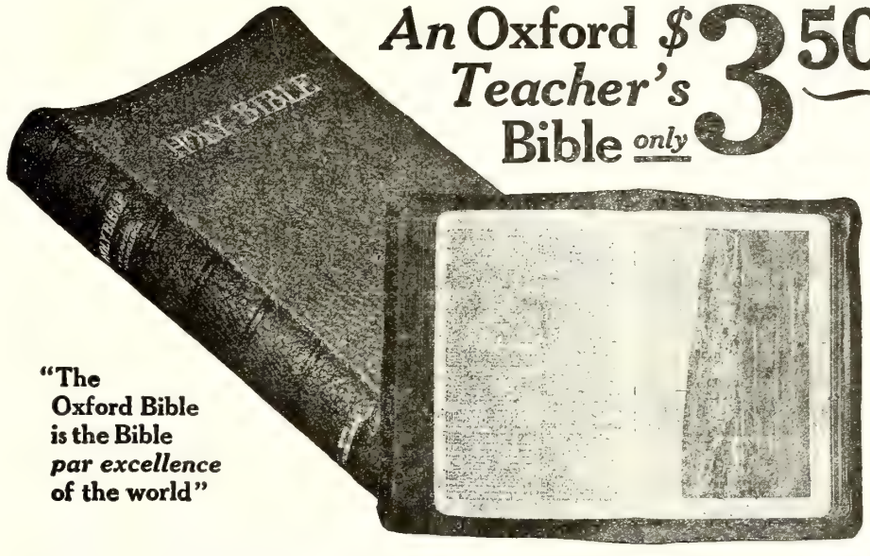
There is a curious bit of phychology behind all this. The Smoking Car Wet belongs to a fairly large class which has been catalogued and indexed by those who classify humanity by its reactions. He belongs to the same group as the man who brags about his sales and profits, but does not write this interesting fiction on his income tax blank. He is of the same type as the fellow who brags of having made sixty miles an hour, but who in reality is so cautious a driver that the cars behind him honk as he blocks their way. He is a blood brother to the man who hints at his life as a Don Juan, although he has never broken his marriage vows. He is in the same category as the chap who loves to pose as a spendthrift, a gamester, a prodigal wasting his substance in riotout living while he maintains three savings accounts and has a little barrel on his desk in which he carefully deposits all the pennies received in change.

An odd twist in psychology makes men dislike to pose as unco' guid. They prefer to be thought devilish and raffish. There is nothing new about this phase of human conduct. It made Milton, the Puritan, write much of his own repressed longings into the magnificent character of Satan in "Paradise Lost." The "mute, inglorious Miltons" of today, unable to write a "Paradise Lost," pour out their unconvincing braggadocia in the smoking car or hotel lobby where they picture themselves as daring rebels against high heaven's law.

But—and there is usually that but—when these are facing fact and not fancy, when they are called upon to exercise their sovereign right as citizens, they forget the windy boasts of libertinage, of profligacy, of liberalism, anti-puritanism, and the rest, and they vote for the ideal. After all, they have been striving to live by that ideal and the loose talk in the smoking room or the Pullman club car has been merely their safety valve of expression, their apology for being decent, honest men, their sop thrown to the Cerberus of masculine adventure. It was just talk; that's all.

The comic tragedy of it all is that the real wet, the blow-in-the-bottle wet, whose credulity will accept even the bootlegger's guarantee, believes the vaporings of the smoking car orator. Surely, all the world is wet, he feels. He anticipates the hour—not far distant now, he thinks—when once more he can put his foot upon the brass rail, place his elbow on the bar and blow the foam off a glass of beer. He knows that hour must be coming soon, because all the Smoking Car Wets tell him how they'll vote on election day. And he believes them. And then when election day does come and the dry majorities steadily increase, as they always do, when popular referenda reject the brewers' proposals, then the real wet, most credulous of mankind, wonders how it is that the majority—as he mistakenly reckons while he counts over the number of Smoking Car Wets he has heard talk—is beaten again by the crafty Machiavellianism of the drys. He is puzzled. He is more then puzzled. He knows that the Smoking Car Wet was a wet, but he had not realized that in the vernacular of the day he was "all wet."

OXFORD BIBLES



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Specimen of Type

6 And Ă-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

"A WAKING WORLD."

That the non-white world, awake and determined to make its own future, has come to the place where it must choose the ideals upon which that future will be built, is the contention of Stanley High, in "A Waking World," which has just been published by the Abingdon Press, New York.

"There is no lack of alternatives to the Christian's gospel, and no certainty that, in the end, it will prevail," writes Mr. High. "It is of particular importance, therefore, that Christians should reconsider the significance of their world-wide program and the nature of the faith it offers. Moreover, there is every indication that the choices which finally are made in Africa and Asia will be first determined at the altars of the Christian west."

Mr. High's latest book is based upon the materials which he gathered in a year of travel as a missionary observer in Africa, India, China, Malaysia, Korea, Japan and the Philippines. It constitutes a comprehensive survey of the achievements and significance of Christian missions in relation to the nationalist and racial movements that are stirring through Africa and Asia.

In his examination of the unique contributions of Christianity to the world, Mr. High gives a personal testimony of his own changed opinion after he had some contact with the facts of the mission field.

"I went out to the field," he writes, "a victim of the prevalent American uncertainty. It had been bred in me, as in many, by ignorance of the life of non-Christian peoples, lack of conviction of the power of Christianity and an honost desire, above all things, to be tolerant. I was determined to eliminate 'heathen' and 'heathenism' from my vocabulary. I resented the 'holier-than-thou' sentiments of many of our missionary hymns. It was definitely arranged that I should write a series of articles upon my return, which would indicate something of the fundamental unity of all faiths and endorse the idea of their eventual synthesis.

"But the articles were never written, 'heathenism' went back into my vocabulary, and the missionary hymns, for the most part, are no longer offensive. It was not made a condition of my going that I should change my mind. But it proved to be the inescapable consequence of the things that I saw and heard.

"Out where the missionary works, the Christian gospel is a matter of transformation. People are not comfortable. They are dying. Academic zeal is not an asset. The Christian preaches a gospel of redemption because he dares preach nothing else. He is called on daily not to defend Christianity, but to test it."

The record of that daily testing is written, in human terms and in relationship to the great movements that are abroad throughout the world, in the twelve chapters of this book.

MISSIONARY OFFERINGS.

FOR WEEK ENDING AUGUST 11, 1928.

Sunday Schools.

Previously acknowledged since March 1..	$1,656.16
Linville, Va., R. Roy Hosaflook, Treas....	4.21
Shallow Ford, M. E. Walker, Sec.....	1.86
Liberty (Vance), W. S. Ayscue, Treas....	4.71
Wake Chapel, K. B. Johnson, Treas.....	4.50
Pleasant Grove, Jesse H. Jones, Treas....	9.42
Zion, Miss Juanita Wicker, Treas.....	4.09
Palmyra, Richmond, Va., Susie Cauper, Tr.	4.50
Holland, Va., E. J. Norfleet, Treas.....	10.00
South Norfolk, C. L. Williams, Treas.....	8.64
Cary, N. C., J. T. Farrell, Treas.....	10.15
Total	$1,718.24

Specials.

Previously acknowledged	$1,995.46
Miss Jewel Truitt	10.00
Rev. F. D. Ballard, collector.....	102.57
Woman's Bible Class, Rosemont S. S.....	12.50
Woman's Board F. M., S. C. C.....	1,117.19
Woman's Board, H. M., S. C. C.....	1,155.67
Mrs. E. M. Richardson.....	5.00
Total	$4,398.39

Church Collections.

Previously acknowledged since March 1...	$5,319.25
Zion, Rev. J. E. Franks, pastor, add'l.....	23.56
New Hope, Rev. J. E. Franks, pastor, add'l	10.72
Antioch (W), Rev. J. E. Franks, pastor...	25.11
Franklin, Va., R. L. Jones, Treas.....	375.00
First Church, Greensboro, E. C. York, Tr..	99.73
Parks Cross Roads, Rev. J. C. Cummings..	8.50
Richmond, W. R. Horton, Treas.....	100.50
Mt. Gilead, C. J. Strickland.....	20.00
Total	$5,982.37

Summary.

Previously acknowledged since March 1...	$17,136.01
Sunday Schools, this week.....	62.08
Specials, this week	2,402.93
Church collections, this week.....	663.12
Total since March 1.....	$20,264.14

J. O. ATKINSON,
Mission Secretary.

QUARTERLY REPORT.

Following is the report of the Woman's Home and Foreign Mission Board, Eastern Virginia Conference, for the quarter ending June 30, 1928:

Women's Societies.

Antioch	$15.65
Berea, Nansemond	55.30
Bethlehem	28.90
Christian Temple	132.55
Cypress Chapel	12.70
Damascus	5.00
Dendron	54.15
Dover	16.45
Elm Avenue	12.00
First, Norfolk	26.10
Franklin	61.50
Holland	11.20
Holy Neck	7.45
Isle of Wight	4.50
Liberty Spring	11.30
Mt. Carmel	11.80
Newport News	10.15
Oakland	7.50
Portsmouth	14.25
Richmond	9.85
Rosemont	38.40
Suffolk	56.80
Wakefield	17.20
Windsor	8.30
Waverly	47.20
Berea, Norfolk	7.40
	$ 683.60

Young People's Societies.

Berea, Nansemond	$ 5.00
Bethlehem	25.00
Burton's Grove	6.25
Christian Temple	18.12
Dover	56.25
Franklin	30.00
Holy Neck	15.00
Holland (Berta Rowland)	38.00
Holland (Barrett)	7.00
Liberty Spring	4.65
New Lebanon	8.35
Portsmouth	16.00
Rosemont	18.60
Suffolk	8.70
Union, Surry	2.50
Waverly	1.00
Windsor	5.45
First, Norfolk	5.85
South Norfolk	7.60
	279.32

Willing Workers' Societies.

Berea, Nansemond	$ 2.00
Bethlehem	7.55
Christian Temple	10.00
First, Norfolk	12.00
Franklin	15.00
Holland	16.81
Liberty Springs	1.50
Rosemont	7.85
Suffolk	17.00
Windsor	2.90
Newport News	21.89
Portsmouth	3.65
	118.15

Cradle Roll.

Bethlehem	$ 4.25
Franklin	15.00
Rosemont	8.25
Newport News	12.00
Portsmouth	.45
	39.95

Special for Barretts' Auto.

D. V. B. S., Franklin, Va.....	$31.51
Dr. J. O. Atkinson.....	5.00
Ladies' Aid, Newport News.....	5.00
Ladies' Aid, Isle of Wight.....	10.00
Int. Dept., Suffolk Sunday School..	8.50
Junior Dept., Suffolk Sunday School	7.50
	67.51
Grand total	$1,188.53

Respectfully submitted,
MRS. W. V. LEATHERS, *Treas.*

PORTO RICO LETTER.

Weekly I receive cheerful letters from different groups of our Churches, asking me what are the things that I need most in my work, as they are happy to help. Well, I need so many, many things that I hardly know where to start to name them. Of course, I feel sure that some of the good folks will be interested to help by little things. The things that we can use the most are material for making scrapbooks, Bible pictures, pencils, notebooks, dolls, pieces of yard goods, needles, thread, also small pieces of goods, as we make quilts and old and new clothes for children, women and girls; little story books with pictures, and games or anything that can be used in a Sunday School department. Also I have a club of young women to whom I teach the Bible, domestic science and sewing. We have been trying to learn how to make over old dresses. Therefore, I shall be grateful to any group to send us dresses that we may be able to use in this class. Also if groups of girls in the different Churches wish to make cock-books or material for the study of hygiene, this would be appreciated. Every thing that you send us is greatly appreciated and used to the best advantage.

I wish that some of you good folks were here to observe our daily vacation Bible school, where we are trying to teach the handwork as well as religious instructions. I have found it very hard to find materials that do not cost money, just to keep the little folks busy, as well as to teach them all things that are essential. However, we are

very pleased with our classes. I shall write and tell you about our program at the end of our summer school.

I feel very happy to have Mr. and Mrs. Barrett and their two boys back at this home. We could not have done very much without the help of Mr. and Mrs. Barrett. We are very grateful to the good folks that made it possible for them to return to this home. We need your aid and prayers. VICTORIA E. ADAMS.

Ponce, P. R.

FIRST BIBLE SCHOOL.

Miss Pattie Coghill, Henderson, N. C., came to our mountain work, Carroll County, Va., July 21st to conduct the first daily vacation Bible school that has been put on since our work has been opened here. She brought to assist her in the work Misses Lillie Horne and Essie Mae Cotton, of First Christian Church, Burlington, N. C., and, with the pastor's help, there were four to engage in the work.

As Miss Coffey, of Stuarts Draft, Va., was teaching a summer school at Elk Spur, we went to Rocky Ford each morning to conduct a Bible school there. In the afternoon, after Miss Coffey's school closed for the day, we kept all of the children for the Bible school. Because of this fact, the Bible school at Elk Spur was much larger than the one at Rocky Ford, but the results were not any better.

The children took pride in learning of the blessed Book. Not only were they taught some great things concerning the Book, but they learned hymns and prayers as well. A Bible was presented to all those who learned the books of either the Old or New Testament. Some of the children earned these gifts as a reward for their labors. Their work was not in vain. This will give us a foundation for Bible schools in the future. The children are acquainted with the work now, and probably our next school will be easier to conduct. After the first day's work, Miss Coghill said, "We were very much encouraged today."

The wise man said, "Bring up a child in the way that he should go, and when he is old he will not depart from it."

Our children of today need a larger knowledge of the Bible, the Book we all love. I do not believe we can grow spiritually until we have attained knowledge concerning spiritual things. May God bless these children, that they may develop into lives of usefulness and service for the Master. It is through the young people that our Church of tomorrow has its hope. Let us do our best by them. S. E. MADREN,

Fancy Gap, Va. *Pastor.*

GO TO COLLEGE.

It is a pity so many of our boys and girls graduate at high school and stop their education there and never even enter college. Of course, a number of reasons can be given why so many do not go to college, but are they good reasons?

Some will say, "We have no money." But is that a good reason when so many avenues are now offered by which boys and girls can work their way through college and pay their expenses? Even orphan children can graduate from college if they desire. For example, there is our own Thomas Andrews. Our college gave him free literary tuition, as it does all of our Orphanage family who are prepared for college.

Some will say, "I will work up to the top by real experience." I admit that can be done, but it some times takes years to do it. It takes too long.

Some will say, "I can get a job at a fair salary and not lose all the time it takes to go to college." But it is likely you will work for only a fair salary all your life. Four years in college is a short period when you consider your future life and the service you should render to your fellow-men.

The time has been when it was not so necessary to go to college as it is today. If none or only a limited number of our citizenship were educated, you would be on an equal footing. But it is not so today. You must combat with the educated, and if you are not educated you will have to take the small jobs and small salary.

Young men and women, pay the price and go through college. I am wondering if Elon College, with its most efficient plant, new buildings furnished with every modern convenience, with a faculty of instructors second to no small college in the South, with the beautiful campus dotted with beautiful shrubbery and blooming flowers, and the most beautiful location in North Carolina, with excellent bus and railroad facilities every hour in the day would not appeal to you? Look Elon over before you decide to go elsewhere. Remember, it is our college, and we should support it with our students and also with our gifts.

We should fall in line with the Convention plan for financing our college, but right now our primary duty is to put our own boys and girls in our own college. Why not do this now and the other later? CHAS. D. JOHNSTON,

Elon College, N. C. *Sup't Orphanage.*

GETTING READY FOR THE OPENING.

Things are shaping up nicely for the opening of Elon College on September 3rd, when the freshmen will arrive to begin their orientation period. After a short orientation period, the freshmen will be registered on Wednesday, September 5th, and the upper-classmen will register on Thursday, the 6th, and on the day following the registration regular class-work will get under way for the fall term.

Everything points toward a splendid year ahead, with the college offering the strongest courses this year it has ever offered to its students. With the new buildings completed and the modern equipment installed in the class-rooms and laboratories, the Elon students have advantages surpassed nowhere in the South by any small college.

The registration of students has gone steadily forward during the summer months, and a large freshman class is expected for this fall. Also a large proportion of the old students plan to return and resume their courses. The college enrollment has been limited to 400 students for some time because it is believed that this is the ideal number of students for the small college. The 400 limit will be taxed, as there are more applications from the old and new students to more than make up this limit.

However, Elon College is the Church of the Christian denomination and the students of the Christian Church are always given preference. A few vacancies have been held open for the boys and girls of the Christian Church so that no member who wishes to enter need be refused. These places will be held open until about the last of August, but if they are not taken at that time they will be filled from the large number of applications on hand from students outside of the Christian denomination.

It is the hope of Elon College to have as nearly as possible all the students from the Christian Church because in this way only can the college serve the Church to its fullest extent. The more students who attend from the Christian Church, the greater the service of the college to the Church.

Elon is now a member of the Southern Association of Colleges, and her work is recognized throughout the United States. The various courses in teacher training for the public schools, with observation and practice teaching, are offered and are recognized by all the State departments of education for teaching certificates in the several States. In addition to the regular college work in arts and sciences, courses in the departmental subjects such as music, fine arts, expression, and other cultural subjects may be had by the students at Elon. C. M. CANNON,

Registrar.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IX—August 26, 1928.

Paul in a Roman Prison.

Golden Text: "Rejoice in the Lord always; again I will say, rejoice."—Phil. 4:4.

Lesson: Acts 16:16-40.

Devotional Reading: Isa. 55:6-13.

A Touchy Spot.

"But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas." These men had a girl, who because of some apparently occult powers, was bringing them in a large revenue. It mattered little to them that their gain was at the expense of her personality. With them and with so many modern people, money or profits was the thing. When, therefore, Paul, in the name of and by the power of Christ, freed the girl of her spirit of divination, her masters became enraged and vented their spleen on Paul and Silas.

How modern and up-to-date it all sounds! "When they saw that the hope of their gain was gone" they did thus and so. Perhaps one of the most pertinent illustrations of this thing is the present situation in regard to the liquor problem. We hear so much about personal liberty, about the impossibility of enforcing the eighteenth amendment, about the harmlessness of intoxicating drinks, and so on. It is all so superficial and pathetic. Does any sensible man or woman think for one minute that the liquor interests are concerned about personal rights for others or about anything else but profits. It is because they see in the eighteenth amendment the passing of their hope of gain that they are raising such a howl. And it is because men and women who like their liquor want to indulge their depraved appetites that they are swallowing all the childish propaganda that is being circulated. When the matter is traced back to the heart of it, it resolves itself into a matter of money and appetite, hope of gain and indulgence of appetite.

The same principle applies to prostitution, to commercialized amusements, to many forms of industry and so on. Those who are connected with such things are content to tolerate the Church so long as the Church is content to preach a wishy-washy, harmless gospel. But when the Church arises in her might and says that such things have no place in a Christian order, immediately these people raise a howl and put up a fight. It is poor argument that says that a man has a right to make a living. No man has a right to make a living at the expense of personality.

Free, Though Prisoners.

"They cast them into prison, charging the jailer to keep them safely; who having received such a charge, cast them into the inner prison and made their feet fast in stocks." In prison, in the inner prison, in stocks—the jailer did the thing with a vengeance. But he overlooked the truth which the poet expressed when he said something to the effect that stone walls and iron bars do not a prison make. In spite of the fact that Paul and Silas were in prison, they were of all men most free, for they were free in spirit. No man is a prisoner who is free in spirit. Men who have the liberty wherewith Christ sets men free are not prisoners to circumstances or conditions.

"But about midnight Paul and Silas were praying and singing hymns unto God." It might have been because their wounds made it impossible for them to sleep. It might have been because they did not want to sleep. At any rate, in the dark hours of the night, in a prison in a far-off land, these servants of God prayed and sang hymns of praise and thanksgiving. What can you do with men like this, anyway? Jesus has said, "My joy I leave with you, and your joy no man taketh from you." If we really share the secret of the Christ we shall have that joy.

A Prisoner, Though Free.

"Sirs, what must I do to be saved?" The jailer was free in body, but he was a prisoner in spirit. How true this is of so many of us! Living as we do in a free country, and boasting of our freedom, we are of all men in many cases the most abject slaves. Fear, prejudice, evil habits, sin bind us and enslave and imprison us. Know ye not, says Paul, that to whomsoever ye yield yourselves, his slave ye are. Only Christ has the secret of ultimate freedom, the freedom of spirit. It would be a profitable thing if every one of us would sit down alone with God and frankly face the question of just how far we are free. What are you a slave to? How far are you to do the things you ought to do, which is, after all, real freedom?

Christian Manhood Asserting Itself.

"But Paul said unto them, 'They have beaten us publicly, uncondemned men that are Romans, and have cast us into prison; and do they now cast us out privily? Nay, verily, but let them come themselves and bring us out.'" This was not false pride; it was Christian manhood asserting itself for a principle. We need that same spirit today. The present political situation calls for men and women who will assert their Christian convictions and rising above mere party loyalty who will stand for the things that Christ stands for. The issue is clearly drawn for those who have eyes to see. It is tommyrot to say that the Church has no place in politics. There is no place just at present where there is needed the moral force and the uncompromising attitude toward organized evil to a greater degree than in politics. We are never going to have a better world until the Church of Christ brings within its redemptive power the ideals of government. It can do this only as citizens of the State act and vote in the light of their heavenly citizenship.

CHRISTIAN ENDEAVOR.

Sunday, August 26, 1928.

Topic: "What the World Owes to Religious Leaders."—2 Cor. 12:1-12. (Missionary emphasis.)

Some Bible Hints.

Ever since the days of the prophets, leaders of thought have always been men of vision, insight, faith (v. 1).

Not every one of us could be "caught up" to any heaven whatever; we are too gross, too earthly, too self-satisfied (v. 2).

Great leaders have given to the world examples of noble courage, of endurance, of doing their work often in weakness, trusting God (v. 9).

Jesus, like Paul, had a hidden source of energy (John 4:32). Leaders need this hidden manna that enables them to go on with their work (v. 10).

Suggestive Thoughts.

Great leaders have kept the torch of faith burning in the world in times of great darkness. Wesley is an example.

What does the world owe to a man like Edison? His inventions have enriched our life and opened the way to yet other inventions. His worth cannot be reckoned in money.

It is not often that the world pays what it owes to its leaders. Elias Howe, inventor of the sewing machine, laid all men under his debt, but he was never paid. Missionaries are in this class.

Fortunately, great leaders do not think of getting anything for their leadership. They lead because they must. The inner urge drives them. They cannot keep silent.

A Few Illustrations.

The modern world owes very much to Luther, who struck from the minds of men the shackles of authority and broke the power of Rome. He cast off the dead hand of the past and liberated the world.

One day China will awaken to what she owes to Robert Morrison, who carried the gospel there. There are pioneers of the spirit as well as pioneers who open up new lands.

Africa owes a great debt to Livingstone, who first carried the light into its darkness. Leaders open new doors. Religious leaders are the true heroes, always marching at the head of progress.

Tyndale gave to the world the English New Testament in spite of all sorts of opposition and persecution. No gift has ever influenced men more than this.

To Think About.

What great religious leader do you admire?
Who is a great religious leader today?
How may we become leaders?

CONFESSIONAL OR CHRIST.

"If Christ were sitting in one confessional box and a priest in another, the priest could blot out sin just as effectively as could Christ. The priest in confessional gives back strength and health not to a paralyzed body, but to a paralyzed soul, and that, too, is a miracle. The mere presence of a priest causes sin to be blotted out."

These are the words of a Catholic priest, Rev. John F. Hurley, S. J., in the Church of St. Francis Xavier, New York City, in the course of a sermon on "The Power of the Catholic Priesthood," on Sunday, July 1st, and as reported in the New York *Times* of the next day.

The priest, of course, only voices the recognized position of Catholicism down through the ages, and his affirmation but shows that the papacy has not changed a whit since medieval times.

Now, we consider that this priest has given us the most damaging and devastating argument that is to be found against a belief in Roman Catholicism. We have long contended in this journal that the papacy erects a barrier between man and God in the system of a priesthood, and that the priests usurp a function that Christ alone can perform for the sinner.

Here are a few well-known statements of Scripture which make it most clear that Christ only is our priest and mediator:

"There is one God, and one mediator between God and men, the Man Christ Jesus" (1 Tim. 2:5).

"If any man sin, we have an advocate with the Father, Jesus Chris tthe righteous" (1 John 2:1).

"He (Christ) came and preached peace to you that were afar off, and peace to them that were nigh: for through Him we both have our access in one Spirit unto the Father" (Eph. 2:17, 18).

These texts clearly enunciate the fundamental

truth that in pure Christianity there is but one way to God the Father, and that is through His Son and our Saviour Jesus Christ. He is the "one mediator"; He is our advocate; through Him we have our access to the Father.

Catholicism, on the other hand, says that we must go to a priest to confess our sins, and that we cannot pray to heaven direct for forgiveness, but must transact all our business with God and Christ through a priest of the Church. We consider this the most grievous error of the papacy, and one that makes it absolutely impossible to place any faith whatever in Catholicism as a way of God. It is a direct blow at the very heart of the Christian religion—the mediation and priesthood of Jesus Christ. It would make Christ unnecessary and a superfluity. It tears Christ down from His throne, and would place man in His stead.

Bible prophets long ago predicted that the Roman Catholic Church would attempt such a course. Paul, who lived in the day when the foundations of the Catholic Church were being laid, said: "It (the second coming of Christ) will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God" (2 Thess. 2:3, 4).

Paul here is speaking of the great apostasy which was then beginning and which finally culminated in the papal system. Compare with Paul's prediction the words of one of the greatest of modern popes: "We hold upon this earth the place of God Almighty." ("The Great Encyclical Letters of Pope Leo XIII," page 304. Benziger Bros., New York.)

Here is a similar statement made at the Fifth Lateran Council: "Thou (the pope) art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth." ("History of the Councils," Labbe and Cassart, vol. XIV, col. 109).

From the Catholic conception of the pope grows the idea that he is supreme not only in the realm of religion but that he also should be supreme in things temporal and civil upon the earth. If, indeed, the pope were "another God on earth," then he would, of course, rank above kings and princes and presidents, and should rule the state as well as the Church. This is a fundamental Catholic belief; but for ploitical purposes, in countries where the Church has not yet the prestige and power, her apologists, such as Father Duffy and Al. Smith, try to soften the truth so as not to embarrass their cause.—*Signs of the Times.*

AN INSPIRING SERVICE.

The Good Lord is still blessing us here at Damascus, for which we are most grateful.

We are having a glorious Church revival. Our pastor, Rev. E. B. White, of Dendron, Va., is doing the preaching. He has brought us some of the most inspiring, soul, stirring messages ever delivered from our pulpit, which have aroused a deep and abiding interest in all who come to hear him. As a result of this splendid meeting, there are many who have reconsecrated their lives to Almighty God and His service. Some have accepted Christ as their personal Saviour. It is a real treat to listen to Bro. White's forceful sermons. We are having capacity crowds and excellent singing. The co-operation from other Churches is wonderful.

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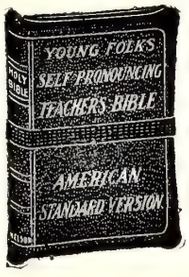

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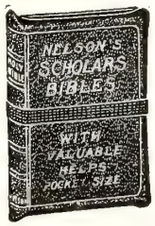

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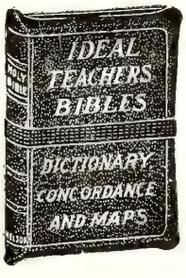

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

SIN AND CONSCIENCE.

"Hast thou found me, oh mine enemy? And be answered, I have found thee because thou hast sold thyself to do that which is evil."—1 Kings 21:20.

This is the cry of Abab when he met Elijah in Naboth's garden. It is the cry universal in the soul of any one who sins and finally faces the accusing finger of righteousness and realizes that sin has its penalty and he must pay.

Ahab had been a churlish king, grasping and unscrupulous to get any one out of the way whose property he found necessary to confiscate in order to possess. To be sure, he did not kill Naboth, but he gave his seal to Jezebel; and how did he know she would order the death of Naboth? But he knows it when he faces Elijah and is told of his meanness, and he cries, "Hast thou found me, oh my enemy?" He tried to solace himself, as most weak people do, with the idea that he had done nothing. He tried to shift the responsibility, but God made him realize that he had "killed."

The rich man of the New Testament did no wrong, but when he faced eternity the great God of his soul said, "Thou fool!" The thing he had not chosen, now confounded him—that was God.

Somewhere in the heart is the conscience, and, though penalty for a sin may tarry, finally it rises and lashes with a scourge. One may have only turned his face to the wall and said, "I didn't see it." One may not disgrace himself, but if he allows the disgrace or leaves it to others, in the judgment it will be more tolerable for the perpetrator of the crime.

Conscience is thy best friend. Obey its voice. It is as the light-house gleam to the mariner. It is like the sun or the north star to the navigator. It is like light in the dark. It is like a guide in a strange country. It is truth in life.

Prayer.—Our Father, inspire our consciences and increase in us the glorious exercises of faith and make our righteousness like God's—evergreen unto eternal life. *Amen.*

TUESDAY.

PLAY BALL.

"Every man that strivest in the games exerciseth self-control in all things."—1 Cor. 9:25.

I saw a ball game once of eleven innings, and the game was one to nothing. It was as nearly a perfect game as I ever heard of. There were three up and three down all the way through except in two innings, when there were four up. That pitcher who allowed no hits, that catcher who secured every ball, that first-baseman who let no man pass, that shortstop who stopped every pass his way did not happen to do so. It had taken years of training to play that game of ball, and there were a few things they had to realize in their training in order to win.

1. They must deny themselves a great many pleasures, adopt a certain course of plain food, and train every day. Their inspiration depended upon their perspiration.

2. They must be on the job individually, on time, in time and each doing his best.

3. They must play collectively—team-work. One's good play was the glory of all, or one's error was the humiliation of all. They must play together.

4. They must not let errors nor criticisms from the fans confuse them, and remember that as long as the game lasts there is opportunity.

The religion of the ball game is also the true religion of the Church and of ourselves. Self-denial in order to concentrate and do well. Practice at our best every day. Co-operate in interdependent service. It takes twenty-three persons to serve us a saucer of oatmeal for breakfast. It takes all working together to succeed both individually and collectively.

Prayer.—Our Father, let the words of our mouths and the meditations of our hearts be acceptable unto Thee. Defend us by giving us Thy power. Forgive us all our sins. Forbid that we shall abate our interest, but to play our part nobly. *Amen.*

WEDNESDAY.

A WEAPON FOR EVERY FIGHT.

"Fight the good fight of faith"; "Take the sword of the spirit which is the word of God."—Eph. 6:17.

Man has a weapon for every defense which he desires. In the ages ago, the sword was the weapon of personal combat, and by it one was dismembered, disemboweled or feld by it. The "two-edged sword" cut "going and coming."

In the fight of the soul against sin, God says the Word of God is a "two-edged" sword which nothing can withstand, and this is the weapon for man's use. Our failure in the use of this weapon is our failure in Christian living.

As to the effective use of it, we have only to point out some familiar examples. Abraham Lincoln said: "To the influence of the Bible we are indebted for all our progress." The Chinese and Japanese say that the Christian makes the best man. A missionary was asked, "What does your Bible do for those who embrace it?" The reply in part was, "It makes folks love everybody. It gives peace where trouble reigned. It makes the lazy active. It transforms the drunkard. It makes the vagabond respectable. It makes friends of all. It brings good and not evil."

"Let the earth now praise the Lord,
Who hath truly kept His word.
What the fathers most desired,
What the prophet's heart inspired,
What they longed for many a year
Stands fulfilled in glory here."

Prayer.—God, give us grace, that we may understand Thy Word and believe in Thee. Blessed be Thy word which comes to us and saves us. Dear Lord, man us with firm faith as we go along, and when our last battle with sin and Satan is fought may we be found victorious and free. *Amen.*

THURSDAY.

A KNEE PATH.

"Be instant in prayer."—Rom. 12:12.

"Praying at all times."—Eph. 6:18.

I heard the late Dr. Jowett once say, "The Christian's way is like mountain-climbing—no cycling, but a lot of hand and knee work." And now I have before me a simple statement from one Father Lucas: "Whosoever wishes to go to heaven must pray." Well, the Bible exhorts us to do nothing quite so much as it does to pray. Whosoever wishes to live must eat. Neither can our souls live without God, and God is real to us only through prayer. This is the way He speaks to us and this the way he transforms us. By it, flesh becomes spirit and a vehicle of good. Tepidity is warmed to zeal, and the human becomes divine.

God is where we are, and in prayer we speak with Him by "tuning in" our souls to the wave length of his own life; we associate with Him, and the result is a pure heart and happiness.

Art thou troubled? He consoles thee. Art thou far away? Pray and he opens up a way and his soul is moved with compassion. Art thou discouraged? Pray and the grace of perseverance is given. Art thou tempted? He strengthens thee to overcome. Art thou a sinner? He saves thee. Lackest thou wisdom? He will give thee understanding and impart to thee every virtue. Art thou in danger? He will protect thee. Dost thy labors seem fruitless? He will turn all things well.

And if thou hast prayed often and long and obtained none of these, do not complain—God may see thee in a better way. He acts like a wise physician, or a wise father toward his child who cries for a knife. Make thy petitions subject to His all-wise will.

Prayer.—Our Father, bring us to penitence, that we may give up moral sin. Teach us how to enter into prayer with Thee, with love, thought and reverence—and to come into Thy presence with faith unshaken. *Amen.*

FRIDAY.

HOW TO SUCCEED IN PRAYER.

"Abide in me and I in you."—Jno. 15:4.

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (Jno. 15:7). That is condition.

"When thou prayest, enter into thy chamber and pray to thy Father in secret" (Matt. 6:6). That is humility.

"He who soweth sparingly shall also reap sparingly; and he that soweth bountifully shall reap also bountifully" (2 Cor. 9:6). That is abundance—full strength of mind, body and soul.

"Every one that asketh, receiveth, be it just or unjust." That is for sinners.

"The effectual fervent prayer availeth much." That is anxious desire.

"Not my will but Thine be done." That is resignation to His holy will.

"Men ought always to pray, and not to faint." (Luke 18:1). "Continue instant in prayer" (Rom. 12:12). That is perseverance.

"If you ask anything of the Father in my name He will give it you" (Jno. 16:23). That is the merit of our Lord and a claim to His promise to us.

Have you become discouraged in prayer? Would you give up the practice? Would you wish to follow in the way of sinners? Would you wish to be found in the way of those who have left the path of virtue and are going on down the way of the lost? For the sake of Jesus, art not thou willing to persevere and stand the trial?

Prayer.—God, Almighty God! have mercy upon us poor, weak, failing and falling children. We make our vows afresh. O make us faithful. *Amen.*

SATURDAY.

WHEN THE DAILY PRAYER?

"Be still and know that I am God."—Psa. 46:10.

"In the morning will I offer my prayer unto Thee."—Psa. 15:3.

The highest success of the day's duties, and the haste with which we wish that duty to be discharged is best concerned by taking time to buckle up for it, which is done by talking with the Master, who gives the blessings, and by thinking things through before the work begins.

A lone calvaryman was being pursued by the enemy. When he mounted his horse, he found

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Our Catawba Springs Sunday School, Eastern North Carolina Conference, and some friends from the community held their annual picnic here on August 2nd. The day was fine and the visitors had full possession of the Orphanage. Ice cold lemonade was made by the tubful, and the children as well as the older people enjoyed it very much. Ice cold lemonade on a hot August day is very refreshing, and some of our little boys seem to have a special thirst that was hard to satisfy. Two of our little boys—J. D. Andrews and Merritt Wilson—would have been entitled to the prize for drinking the most had a prize been offered.

All the Orphanage family was invited to take picnic dinner with the visitors, and the little children were lined up on one side of the picnic table which was loaded with everything good to eat, including fried chicken in abundance. Our children enjoyed it very much indeed. Fried chicken is one article of food we seldom serve, as it is too expensive. Our children are always delighted to have a picnic come, as they know fried chicken will be in abundance for them. We are always glad to have friends to come to see us and hold their Sunday School picnic here. We hope our good friends enjoyed the day and will make it an annual affair.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 16, 1928.

Brought forward		$11,326.28
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Pleasant Grove	$ 8.06	
Durham	17.30	
Shallow Ford	2.40	
		27.76
Western N. C. Conference:		
Burlington	$57.36	
Pleasant Hill	6.68	
High Point	4.52	
Ramseur	7.25	
Mt. Pleasant	4.00	
Eastern N. C. Conference:		
Plymouth	$ 3.00	
Liberty Vance	7.28	
Pleasant Union, June & July	13.67	
Catawba Springs	10.75	
Turner's Chapel	.62	
Hayes Chapel	7.00	
		42.32
Eastern Virginia Conference:		
Holland	$10.00	
Dendron, July & August	5.00	
First, Richmond	14.37	
South Norfolk	8.64	
First, Portsmouth	9.29	
		47.30
Valley Virginia Conference:		
Concord	$ 2.75	
Leaksville	2.90	
Woods Chapel	1.00	
Dry Run	2.00	
Timber Ridge	3.05	
		11.70
Special Offerings.		
W. P. Fowler, Burlington, on pledge	$ 5.00	
C. R. Manlett, Burlington, on pledge	5.00	
J. A. Hall, Burlington, on pledge	10.00	
T. B. Roberts, support children	30.00	
Reidsville Church, birthday offering	6.22	
Dr. S. W. Caddell, Elon College	1.30	
R. B. Wicker, support of Edna	15.00	
L. E. Carlton, Richmond, on pledge	400.00	
Iris H. McEwen, Burlington, pledge	5.00	
E. B. Roscoe, Burlington, on pledge	20.00	
Mrs. Chas. D. Johnston, cash item	14.75	
		512.27
Grand total		$12,047.44

AN AUGUST SHOWER.

The flood of letters containing renewals for THE CHRISTIAN SUN we expected on August 1st turned out to be a small shower. We had our machine ready to take them from the post-office, but did not need it. The subscribers of THE SUN surely did not read the little label bearing their name and the date their subscription expired. If you read it you just forgot to mail us your check to renew.

If the little label bearing your name stuck on the front page reads "8-1-28," for example, that means your subscription expired on that date. When you read this letter look at the label on your paper and see if your subscription has expired. If so, mail us your check to renew. We need it to pay the printer, so we can send THE SUN to you each week to brighten your home. Please do this—won't you? It will save us lots of time and expense.

CHAS. D. JOHNSTON,
Circulation Manager.

(Continued from Page 12.)

his girth loose. Though under fire and under hot pursuit, he stopped and tightened his girth, then mounted and sped away in safety. The time he took to buckle up was well worth while. It was making haste by stopping a while. The time taken at the beginning of the day to pray is like buckling up for the race. It is like an interview with the boss for spirit and wisdom for the day.

To say nothing of the value of reading the Bible for communion with God, the morning, of all times, is the time when the soul is most receptive. It is the still hour. It is a time we can make certain of it. The business of the day will rob us of it later. It fortifies us for the conflict. It takes God in before anything else enters. It promotes the wisest economy. It makes one more conscientious. It fosters true perspective. It gives poise. It makes possible to work without friction, strain or waste. It sets right with God.

Prayer.—Lord, make us faithful servants and help us by the light and power of the Holy Spirit to put Thee first in our lives. *Amen.*

SUNDAY.

THE TRIAL OF OUR FAITH.

"That the trial of your faith might be found unto praise and honor."—1 Peter 1:7.

This is the Sabbath; what shall it be—to Church or stay at home? To Church or to the beach? To Church or a long trip? To Church or to the ball game? You will probably get more "kick" out of any of it than out of the Church. But how about the "praise and the honor" and the glory of God. It is not that thou shouldst not do the other things, perhaps, but that thou hast grown cold toward God and left Him out of thy soul. Unto you who believe, He is precious.

A thousand things try our faith. It was in such trials the apostle found his loyalty and the mountain-peaks of his vision and rejoiced as partakers of Christ, and were glad in Him. After such experience, such pastime, one may wish what seems good and call it holy.

Prayer.—Lord, may our souls preserve Thy glorious testimonies, Thy going out and Thy coming in from this day henceforth and forevermore. Thou comest for the purpose of bringing glory; lead us to honor Thee. Open our eyes, open our ears, speak to our souls. Hold us fast forevermore. *Amen.*

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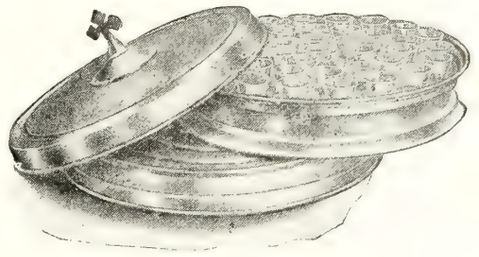
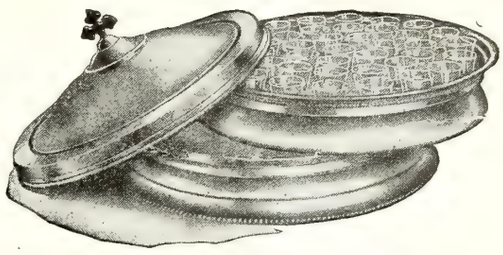


Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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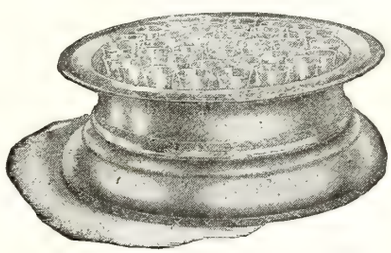
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
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Breda Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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MISSIONARY MEETING.

The first Woman's Missionary Conference for this Conference was held at Linville on August 2. The attendance, though not large, was encouraging for a beginning. The four ministers of the Conference gave special encouragement, as they all came and brought their wives, setting a good example for the laymen, who seemed conspicuous by their absence, only a few being present. The morning devotionals were in charge of Mrs. Mary Davis, of Linville Society, and the afternoon devotionals by Mrs. Ernest Spitzer, of New Hope.

The following Churches were represented: Antioch, Bethlehem, Linville, Leaksville, New Hope, Winchester and Dry Run.

The superintendent of young people reported a total of 108 members, with a total of $151.24 raised during the year. The superintendent of women's societies reported a total of 157 members, with $441.36 raised.

Among the specials reported were two thank-offering services held, one Easter service held, one crate of eggs sent to Orphanage at Easter, one Thanksgiving box to Orphanage, clothing to Porto Rico, cut out pictures to missionaries and story books to Fancy Gap, bought hymn books and paid on new Church building.

The superintendent of spiritual life reported eleven societies had superintendents and definite advances along spiritual lines. The literature superintendent reported one society had a mission library, two societies using mite-boxes, six societies reading mission books, six societies reading mission articles, leaflets, etc., and two having mission study classes.

The cradle roll superintendent reported a membership of 78 and raised $20.29. A number of societies have failed to report, which makes all the above reports incomplete. The treasurer reported $564.16 raised during the year.

Rev. W. B. Fuller gave a splendid address on the subject "Making the Whole Church Missionary." The Winchester society gave a play entitled "The Awakening of Mr. Tightwad," which gave a good lesson and was much enjoyed.

Societies reaching all ten points on goals were Antioch and Bethlehem. Linville and Winchester made nine points each. Mrs. Roy Larrick was chosen to represent our board at Dayton, Ohio, Woman's Board meeting in October, with Mrs. B. F. Frank, alternate.

Leaksville was chosen for the woman's conference next year. The officers elected were as follows: president, Mrs. R. A. Larrick; vice-president, Mrs. A. W. Andes; secretary, Mrs. B. F. Frank; treasurer, Miss Virdie Showalter; superintendent of woman's societies, Mrs. R. C. Myers; superintendent of young people, Mrs. B. J. Earp; superintendent of literature and mite-boxes, Miss Ella Pickering; superintendent of spiritual life, Miss Ora Scott; superintendent of cradle rolls, Mrs. Mary Davis.

The day being raniy, the bountiful dinner was served in the Church.

MRS. B. F. FRANK, *Sec'y.*

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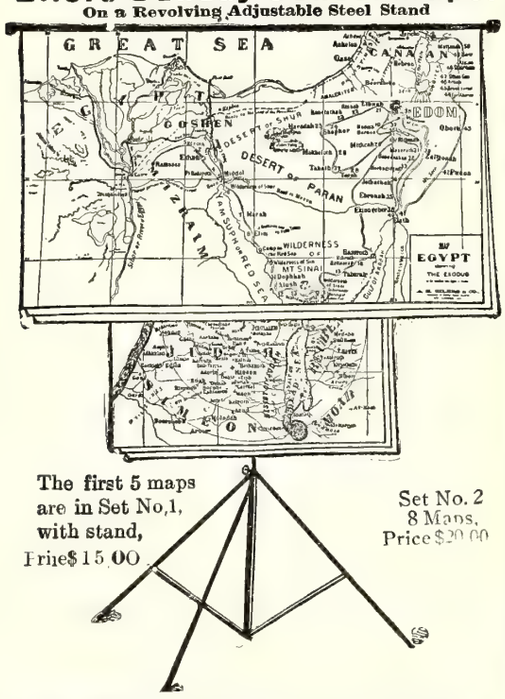

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I am not speaking now about the B. A. from below, admitting to earthly privileges; I mean the one from above—Born Again. The one is good, the heavenly is best. Men can succeed without the one from earth. They have gained fortunes and honors without it, but without the other no man can be eternally successful. We have the words of our Lord for it, "Except a man be born again he cannot see the kingdom of God."

Why must we be born again? The once born lives in the sphere of the natural, his life is under the control of self, self is the center of his thought. Man cannot raise himself out of this selfish and self-centered state any more than he can lift himself by tugging at his own shoes. There must be a power from above to lift him out of himself.

Again, the once born is under the control of sin. It may be the polished sin of the Pharisee or the gutter variety of the publican, but it is all sin. All snakes are snakes, the Indian said, and all sinners are displeasing to God. Self-reformation does not meet the need. Many people have made resolutions to do better, but they are soon broken. The very effort to keep the resolution seems to focus the attention even more strongly on the temptation and failure results. The way of resolution is the way of struggle; struggle is the flesh that fails. You need a new power from on high to strengthen your weakened will. You must be born again.

What does it mean to be born again, and what are the results? It means that Jesus Christ enters the heart as Saviour, and that He transforms the heart. The change is so radical that the Bible calls it passing from death to life. No man really lives until he is born again. He may have existed before, but he was not alive unto God.

The Lord works from the inside out; man tries to reverse the process. The psychologist tries to influence the heart by changing the habit. Christ transforms the heart and the habits take care of themselves. He makes us love His way. That is the reason why His yoke is easy and His burden light. The outsider imagines that the sinner has a good time, while the Christian is miserable. He thinks that living a good life consists of doing a lot of things you do not want to do and missing a lot of good times that you would like to enjoy. God says that the way of the transgressor is hard. He shows that the one who spends his life in running after a "good time" is chasing a phantom, buying bubbles with a "whole soul's tasking"; that the world which he foolishly thinks he is gaining is not worth one soul, and that it will soon pass. On the other hand, God teaches us that the twice born man will enjoy to the fullest his new life.

The new birth saves from sin. The drunkard that was not able to stop, the victim of self-indulgence, or the possessor of an evil temper are able to conquer these things by the power of Christ, given to them in the new birth. The same power that saves can keep. Christ said, "Greater is he that is in you than he that is in the world." The lives of men like Jerry MacAuley have proved this to be absolutely true.

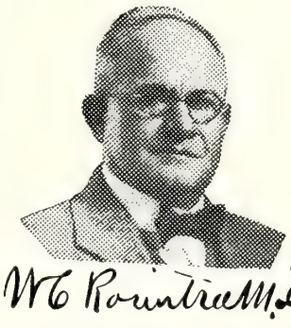
How may we receive the new birth? By receiving Christ into our hearts. The apostles answered the question of the Philippian jailor: "What must I do to be saved?" by the words, 'Believe on the Lord Jesus Christ and thou shalt be saved." Such belief implies reception of Christ as Saviour.

Some have the idea that we have to seek God. The truth of the matter is that God has all the time been seeking us. To be born again, we need only to realize that Christ has been standing outside of our hearts all the time and that He has been knocking there waiting patiently, in His great love, for us to open the door. Being born again is just as simple as that. Turn from your ways, open wide your heart to the one who has called you so long, and from the depths of your heart say, "Come into my heart, Lord Jesus," and the transaction is done.

Some one will ask, "Is there not something I must do to prepare the way first? Do I not have to improve myself before I can invite Him to come in?" The answer is that you cannot. You have tried before to improve and have failed; now let Him do the work. As the old hymn says:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come."

—Southern Churchman.



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THE TROUBLE WITH THE ROMAN CATHOLIC CHURCH.

The trouble with the Roman Catholic Church is that it seeks to be both a Church and a political party. Its arrogant claim of being the only true Church might be treated with indifference; but when its head asserts political and civil authority, a position is assumed which cannot be allowed any Church whatever. If it must assume such a position, its members must not complain if it is met with political opposition not offered to any other Church. If it were willing to take its place as a Church along with all other Churches, it would be improper to meet it with any other attitude than that with which we meet all other Churches. Putting itself into a class to itself by its political animus, it must take all that such improper attitude makes inevitable. It cannot claim the political exemption of a Church while it asserts political claims as well as Churchly prerogatives.—Bishop Warren A. Candler.

Does it cost too much to educate? That depends wholly upon the type of education provided. If, during college days, the mind and heart really take hold upon Christ, the cost should not be considered of prime importance.

It sounds sophisticated, indeed, to talk of reading while traveling by airplane, but Mr. Ivy Lee mentions it quite casually in describing his trip from Koenigsberg, Germany, to Moscow, Russia, which took eight hours and cost only fifty dollars. Mr. Lee says: "The planes have reclining chairs and are well heated. The vibration is comparatively slight, and it is easier to read in one of these planes than on the average European railroad train."

New York might find prohibition not so bad after all, if it would just try it once.—Columbus Dispatch.

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13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jĕ'sus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

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233 **CHAPTER 1.**

1 Elimelech, driven by famine into Moab, dieth there. 6 Naomi returning home, Ruth accompanieth her.

NOW it came to pass in the days when the judges ruled, that

try of Mō'ab, he, and his wife, and his two sons.

2 And the name of the man *was* Ĕ-lĭm'ĕ-lech, and the name of his wife Nā-ō'mi, and the name of his two sons Măh'lon and Chĭl'ĭ-on,

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

ROYSTER—TUCK.

At the home of the bride, Virgilina, Va., on Saturday, July 14th, at 3 o'clock P. M., Mr. Fenton Drewry Royster, of Lawrenceville, Va., and Miss Clara Mae Tuck were united in marriage by the writer, using the ring ceremony. On account of the illness of the bride's grandmother, the marriage was a quiet one, only a few relatives and friends being present.

Mr. Royster has for several years been in the employ of the R. J. Reynolds Tobacco Company and has been advancing in his work. Mrs. Royster was educated at Elon College and Fredericksburg, Va. For the past two years she has taught in the Norfolk city schools.

At the conclusion of the ceremony the bride and groom motored to Danville to take the train for a ten days' visit in Northern cities. This is an intelligent, cultured, Christian couple, and their many friends wish for them a long career of prosperity and happiness.

C. E. NEWMAN.

BRAY—CLARK.

At my home, Virgilina, Va., Tuesday evening at 8 o'clock, July 31st, I united in marriage Mr. Russie Bray and Miss Gracie Clark. Mr. Bray is a farmer of Greenville County, N. C., and Mrs. Bray is the eldest daughter of Mr. Taylor Clark, of Mecklenburg County, Va. May this union be a happy one.

C. E. NEWMAN.

CIGARETTE SMOKING BY GIRLS IS TABOO AT NORTHWESTERN.

It is welcome the significant news that Mrs. Winifred R. Richardson, dean of women of Northwestern University, has sent orders to house mothers and chaperons of the fourteen sororities and five girls' dormitories that all smoking must cease, under threat of expulsion.

Dean Richardson's ruling was made with the consent of the Woman's Self-Government Association, composed of one girl from each sorority and dormitory. There are 1,500 women students at Northwestern. This is one of the most encouraging actions we have noted for a long time. Cigarette smoking is bad in various ways, but the sight of a girl smoking is peculiarly offensive.

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THE SUN'S OBSERVATORY

WHAT DOES RELIGION HAVE TO DO WITH POLITICS?

A Sermon

By Rev. L. E. Smith, D. D.

(A sermon delivered by Rev. L. E. Smith, D. D., at Christian Temple, Norfolk, Va., Sunday evening, July 29th.)

My Friends:

There are two great forces operative in human society today—religion and politics. Religion may be defined as the outward recognition of the existence of God and a consistent conformity to His will and wish as revealed in the Scriptures and other divine agencies, or as James puts it: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and keep himself unspotted from the world."

Politics may be defined as "the science and art of government; the science dealing with the organization, regulation and a ministration of a State, in both its external and internal affairs"; or in a bad sense, Webster has defined politics as "an artful or dishonest management to secure the success of political candidates."

From the standpoint of these definitions the two would seem to be poles apart and the twain would never meet. Yea, they may abide in the same heart and eminate from the same soul. They meet in the home, on the streets, in places of business, on the Church steps, and in the pews of worship. As you lingered on the steps this evening, as you sit in the pew now, you no doubt are thinking politically and perhaps some of you are saying, "What do you think—will it be a political sermon?" Some one says, "I hope not"; others are saying, "I hope so; I want to see him lay 'em out." All of which makes me ask, "What's it all about?" What does religion have to do with politics, anyway? And this is my topic.

The political tide is running high in this country. It is almost impossible to escape it. You walk the streets, get on the street car, go into a place of business, or sit down in Church, about the second word you hear will have to do with present-day political situations—and the pity of it all is, the Church is about to be drawn into this sorry affair. Not because of any will, plan or wish of its own, but because of the plans and persistent scheming of high-powered politicans who would dominate politics and religion, if possible, to achieve their ends. And so I am speaking to you this evening on the question, "What does religion have to do with politics?" And there are several passages of Scripture that I would like to remind you of as I speak; passages like these:

"What doth the Lord require of thee but to deal justly, love mercy and walk humbly before thy God?" "Render unto Caesar the things that are Caesar's, and to God the things that are God's." "For every one of you shall give an account of himself before God." "Be not deceived: God is not mocked, for whatsoever a man soweth, that shall he also reap." "For the word of God is quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Let us hear the conclusion of the whole matter: "Fear God, and keep His commandments, for this is the whole duty of man."

A little while ago, one of the chief political aspirants of the nation, in a public address delivered to the citizens of his own State and to the nation at large, made an impassioned appeal to the citizens of his country to "keep religion out of politics"; and many issues of the secular press joined in with a chorus of "amens." I would like this evening to take issue with the statement and brand the principle and movement as unsound and un-Christian. But, on the contrary, I would say:

1. Let's put religion into politics! Religion, the Christian religion, with its gospel of redemption and its power of leadership, has never injured anything, so far as I know, but the wrong; and, on the other hand, its fruits of kindliness and of beneficence have been a benediction to man in all of his relations of life. If there be any field today in which religion is needed, it certainly is in the field of politics. Its high principle of honesty, of integrity and of fair play might play havoc with certain political organizations, but would result in great good to the common people of this land. The trouble with the political situation today, and that which has brought this country face to face with a political and social crisis, is the fact that so many in public life evidently have fancied that they could be religious in all other departments of life, but irreligious in their political activities; that Christianity could permeate and even dominate their business and social lives, but that it had nothing to do with their political lives. You might as well say to the morning sun as he comes leaping over eastern hills, transforming a world of darkness into a palace of light, "Arise and shine upon the hilltops, but send not forth thy light into the valleys," as to say to the Son of righteousness, "Arise with healing in Thy beams, shine upon the high peaks of human experience in morals and religion, but send not forth Thy light into the stifling fogs of political corruption in the valleys." You can't break up life into compartments; you can't say that I am religious in one thing but I am not religious in another; you can't wear the cloak of righteousness in religion and the coat of Judas in politics. If I am a Christian in the altar praying my prayers, I am a Christian at the poles casting my vote. What the politics of this country needs today is the Christian religion, the religion that convicts, that exposes, that cleanses, that purifies, and that makes wholesome; the religion that makes one bold to follow the lead of the right and to condemn the wrong wherever he may find it, whether it be in politics or religion. What does religion have to do with politics? It has all to do with it. Civilization such as we have cannot endure under the domination of an irreligious regime. I would say tonight, then, put religion into politics, but on the other hand I say:

2. Keep politics out of religion. Politics is departmental. Religion is universal. Religion in politics has never injured the Church, and it never will. This is the Church's high mission. But politics in religion has more times than one played havoc with the kingdom of God on earth. And I would brand as spurious, un-American and un-Christian any religious organization that would seek political control of the country for the avowed purpose of ecclesiastical domination. Don't allow yourself to lose your head and be swept off your feet and lose your religion in the heat of this discussion, but keep both your head and religion, plus a little heart, and take them all into your politics and make your life tell to the very nth degree. But keep your politics out of your religion. Religion can't be political, but politics should be religious. It's not my business to bring politics into my pulpit, to turn my pulpit into a stool of political propaganda—and I won't do it! I fear God too much. On the other hand, it is my business to preach the gospel; the whole gospel, as revealed through the prophets, given through Christ and delivered unto the saints: but you corrupt, dishonest, godless, irreligious politicians, who would break down moral legislation for material and political graft, who think more of political successes than you do of righteous achievements, who put political expediency above moral integrity, who think more of party than you do of principle—can take no comfort in that declaration, even if every pulpit in the land should adopt that as a program for the next six months, namely: that they would not bring politics into their pulpits, but that they would preach the whole gospel of Christ; for when the gospel is preached in its entirety it sweeps the whole field of human experience. Sin, dishonesty and corruption cannot stand before the onslaughts of the gospel, it matters not where it may be entrenched in human experience.

3. What, then, is the function of religion? Christ said, "I came not to call the righteous but sinners to repentance; I came not as a physician

(Continued on Page 5.)

NOTES-PERSONALS

Dr. and Mrs. G. S. Watson, who have been ill in their home here for the past several weeks, continue to improve.

Mrs. H. Shelton Smith, of Chicago, Ill., and Mrs. J. J. Rountree, of Norfolk, Va., were recent visitors to the college.

Dr. W. S. Alexander has, during the past week, conducted a very successful evangelistic service in the Monticello Church, assisting Rev. R. A. Whitten, retiring pastor.

The enrollment of 72,487 new members last year is reported by the Congregational Churches in the United States. The net increase was 13,860; the total membership January 1, 1928, was 928,558.

Rev. R. F. Brown has accepted Monticello and Happy Home Churches for next year, and he plans to make his home at Elon College. He is open for work for two other Sundays of the month.

There are yet a few Churches that have not sent in, if they have taken it, their special missionary offering. We wish to make it unainmous, and do trust all Churches that have not done so will take the offering and send it at once.

Rev. and Mrs. J. E. Fry, of Mellott, Ind., and their mother-in-law, Mrs. Brown, of Merom, Ind., were recent visitors to the college. Mr. James B. Brown, manager of the Young Men's Club of the college, is the son of Mrs. Brown and brother-in-law of Bro. Fry.

Rev. B. J. Earp, pastor of the First Christian Church, Winchester, Va., tendered his resignation to that congregation last Sunday, to take effect as soon as satisfactory arrangements could be made with another pastor. Bro. Earp has not yet decided as to what field of labor he will accept as his next pastorate.

Rev. W. C. Carpenter, financial agent of Piedmont Junior College, Wadley, Ala., feels very much encouraged in his present campaign to relieve the financial embarrassment of the institution. The college is worthy of the financial consideration of our people and should be relieved of its present financial embarrassment. Bro. Carpenter is greatly appreciative of every donation either in cash or pledge that is sent.

It will be a source of inspiration to our people to know that the legal battle for the control of Union Christian College, Merom, Ind., has been won by the Christian Church. At a meeting of the board of trustees, held on August 7th, it was decided to ask Dr. E. A. Watkins to become all-time president on January 1, 1929, and to open the school in September of next year. This will be encouraging news to our people.

Bro. C. J. Strickland, P. O. Box 27, Elizabeth Station, Charlotte, N. C., has caused to be made a beautiful tithe card which he is offering to send to pastors, gratis, on their application. These are very nice cards and pastors can certainly use them to great advantage. As long as the cards last, there will be no charges except when only one card is ordered and has to be mailed separately. In that case, five cents in stamps should be sent. However, if pastors wish them in quantities, they will get them postage and charges free. We hope our pastors will take advantage of this very generous offer. Bro. Strickland is a tither and believes in it, and is willing to render assistance in helping others to see as he sees this biblical way of rendering unto the Lord that which is due Him.

Rev. and Mrs. F. P. Ensminger, of Demarest, Ga., were visitors to the college on Monday. Mrs. Ensminger has been doing post-graduate work in Middlebury College, Vt., where she received the M. A. degree in July. She is professor of Spanish in the Piedmont College, Demorest, Ga. Their son, Ross Ensminger, is to be professor at Elon College this next year.

Rev. J. E. McCauley, who has been serving as pastor of the Presbyterian Church in Nashville, Tenn., in connection with his graduate studies at Vanderbilt University, has definitely decided to resign his work there and to come back to the Christian Church as pastor next year. Bro. McCauley is thoroughly prepared for efficient and effective work. Any Church which may secure his services will be fortunate.

Let not the friends of Christian education in our Southern Christian Convention forget that Elon College begins its thirty-ninth annual session the week following the first Sunday in September. On Monday, Tuesday and Wednesday, according to the custom of recent years, freshmen will be conducted into their work. On Thursday, the upper class-men will arrive. The prospect is for a very successful session.

Dr. Lewis H. Keller, president of the Atlanta Theological Seminary, has prepared a very excellent folder entitled "A Forward Movement." This pamphlet undertakes to set forth the union which will be consummated in September, 1929, between Elon College and the Atlanta Theological Seminary. It is hoped that Dr. Keller will find it possible to place copies of this folder in the hands of our ministers and our workers in general.

Bro. Sam Davis and Mrs. Davis are to begin revival services, assisting Rev. R. L. Williamson, pastor, at Sanford, N. C., Sunday, September 23d. Sanford is fortunate in securing these competent and consecrated workers, and we feel sure that great results will follow here as they do in other places where the Davises hold services. We trust the Churches will keep these two consecrated people busy for weeks and months to come.

Miss Mamie Fonville, a former student of Elon College and faithful worker in the Burlington Christian Church, was buried on Wednesday from the Burlington Christian Church by Dr. G. O. Lankford, assisted by Dr. J. U. Newman and Dr. P. H. Fleming. Miss Mamie was a faithful worker and will be greatly missed in our Church there. THE CHRISTIAN SUN extends sympathy to the family. Surely, a good woman and a devout Christian has gone to her reward.

Rev. W. T. Scott, Chickasha, Okla., who graduated from Yale this spring and also pursued special studies in the Union Seminary, New York City, is serving as pastor during the summer of the Congregational Church. Bro. Scott was recently married to Miss Della Mae Cotten, of Greensboro. Both of them are graduates of our college. Bro. Scott is anxious to return to a pastorate this fall in the Southern Christian Convention. He is thoroughly competent, and any Church that secures his services will have a capable leader.

Rev. H. George Robertson, pastor of our Lynchburg Church, has resigned the work there to take effect the first of November. Bro. Robertson has served the Lynchburg Church very faithfully, and severs his connection after long consideration and with reluctance. He is to be in Elon College a senior the coming year and feels that he cannot carry the work in both fields successfully. He would like some Church work near the college, and certainly any Church securing his services will count itself fortunate, as he is a worker of energy and efficiency, as his record at Lynchburg shows.

A good brother minister, writing about the present situation as it pertains to politics and the Church, says: "We are face to face with success or failure of the Church's greatest achievement in many years, viz: prohibition. I feel that a great moral issue is at stake and Christian people must stand their grounds." We feel that this dear brother is on safe grounds, and the cry that "ministers are becoming politicians," all of us know, is only cheap political propaganda to try to frighten Christians from doing their duty. The politicians have seen fit this year to invade the sanctuary of the Church and to try to tear therefrom one of the dearest and deepest principles for which the Church has fought and stood for years. And yet while they make this invasion with unhallowed hands, they cry aloud that we must be silent or we will be accused of introducing politics into the Church. This is, indeed, a spectacle worthy only of the cheapest sort of cheap politics.

OFFICIAL NOTICE.

The Mission Board of the Southern Christian Convention is to meet in regular annual session at the Christian Church, Suffolk, Va., Wednesday, September 12, 1928, at 9:30 A. M. Any person having matters to come before the Board are requested to present the same in writing to the secretary on or before September 10th.

J. E. WEST, *Chairman.*

Suffolk, Va.

J. O. ATKINSON, *Sec'y.*

Elon College, N. C.

NOTICE.

The mission departments of our Church are issuing some mighty fine literature now which should be in the hands of every missionary society, Christian Endeavor Society and Sunday School in the Southern Convention.

Below is a list of the literature available now: "Missionary Round-Table Questions," for use in discussion groups; "Goals for 1928" (North Carolina Conference); "Our New Americans," "Potential Power for the Kingdom and Nation," about the work at Haverhill, Mass.; "Theodore Roosevelt Indian School," "Arise and Build," "The Challenge of Franklinton College" (Franklinton negro college), "Missionaries of the Christian Church," a series of boigraphical leaflets; "Our Guide," "Notes from a Porto Rican Diary," "The House the Women Built," "Looking Toward the Future," "Sharing," "A Glimpse into America," "Ministry for Christ in Porto Rico," "One Way of Salvation," "Autumn Leaves from a Missionary's Diary," "Where Your Money Goes," "Six Weeks with Foreign Missions," "Thanks for the New Home," "From Miss Takanashi," "A Typical Busy Day in the Mission Field," "The Christian Church in Western Washington," "Your Gift Helped," "Missions in the Sunday School," "In Prayer United," "Extracts from My Diary," "A Love Gift."

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THE CHRISTIAN SUN'S PULPIT

WHAT GOOD IS THE CHURCH—WHAT IS ITS FUNCTION?

By Rev. H. E. Rountree,
Chaplain United States Navy.

Lesson: Jno. 20:19-26; Acts 11:26 (read analytical No. 8, p. 574).

Text: *"Not forsaking the assembly of the saints . . . exhort one another."*—1 Cor. 16: 1, 2.

Organization: *"On this rock will I build my Church."*—Matt. 16:18.

Commission: *"Take care of the Church of God."*—1 Tim. 3:5; 2 Cor. 11:28.

Promise: *"They that assemble shall know the Lord."*

The Church is something indispensable and deserves whole-hearted allegiance and support, or it is relatively unimportant, something we can use if we wish but which we can neglect without harm.

The Church has existed from the beginning of things. The Jewish day was the 7th, observed as a "solemn assembly of the Lord" (Deut. 16:18; Neh. 9:1). The Christian Church changed the day of this solemn assembly to the first day of the week, which is our Sunday. So important was it to the disciples that it is referred to ninety-five times in the apostolic writings, in which its organization is not only authorzed, but called by Christ, "My Church," "Church of God," "The Church," "They added members to the Church," "Persecution of," "Body of Christ," "Christ loved the Church."

The world does not look at the Church today in the light of the biblical authority. It does not think of the Church in these terms. It is looking at it in the light of the strife within itself, and, seeing little necessity for such strife, points the finger of criticism to a lack of that very thing which she proudly boasts to possess. The ministry of Jesus was, "the kingdom of God at hand and the salvation of man." He gave His life to achieve this, and at His death commissioned sending the disciples to carry on the work He had begun, sending the good news of the gospel to all succeeding generations and to all nations. This is the Church.

Despite this: There is not a subject in all the world in which His followers are so divided and in which non-believers are so inconsistent; and we ask: "What is the true Church?" Our answer is: "It is either something which is worthy of our support or, if not, we can very well do without it." For this reason, every one should have a clear conviction as to what it is, what is meant by it, what is its function, and what it is meant to do for us.

First: The Church itself divides as well as it unites. Our first notice is: The Church divides as well as it unites. In 1893 (Prof. Brown cites the instance), in New York Avenue Presbyterian Church, Washington, D. C., a minister, D. D., of that denomination of over fifty years of age and with thirty years of service (Dr. Chas A. Briggs), a man of sincere, devout character, a scholar, a loyal churchman, a preacher of a pure gospel and the light of hundreds of souls, was convicted of heresy and put out of the Church because he believed that the Bible was the Church of Divine authority; that Moses did not write all the books attributed to him, and that there is a progressive salvation after death. And because his conscience would not let him deny what his reason taught was true, they expelled him. There are many other examples which are continued today in the fundamentalist and the modernist controversy.

Recent Church conferences held at Stockholm, Geneva and Lausanne, in the interest of Church unity, have concluded that, despite all untoward differences, the Church is indeed one, and that all minor and non-essential differences are disposed of as essentially unhealthy to Christianity.

The spirit shown in the action against Dr. Briggs in contrast with the spirit at Lausanne is striking. It is this particular thing that is in the minds of those who question the Christianity of the Church. It is the contrast between the Church as it is in the world today (which often seems to exist for the purpose of organization and perpetuating differences) and that of the true Church of the living God. Therefore, everybody who forms an opinion should have an understanding of both.

Second: The Church should unite all people. "That they all may be one," was fundamental with Jesus. Clear thinking requires us to distinguish between the two senses in which the word "Church" is used. One way is, "A Church is a society of persons who share the same religious beliefs and experiences." Another is, "A Church is an organization through which these ideals find expression."

When Paul said, "The Church is the body of Christ," he meant the former. When we say, "the Presbyterians," or "the Methodists," or "the Catholic Church," we mean the latter. Yet, nearly everybody fails to make this distinction. They think of the Church as they see it and as they see its members. But, when we analyze the real reasons for the existence of the Church, and when we undertake to determine what it is which brings people together, there is one outstanding fact and reason for its existence which is seldom recognized, and that is "the need of comradeship." Comradeship is the oldest impulse of a man, and it is that longing which sponsors the Church and which God sought to gratify by giving to us. Of course, there are forms of comradeship, such as community, profession, business, social, etc.; but all of these are limiting in their scope of feelings. These meet at certain points, but they stop at another. Each has its proscribed character, and each is likewise intolerant against rebel innovations.

Humanity longs for a comradeship in which all legitimate human interests will find place and feel at home. The true Church alone is interested in the whole man. In it all, meet on a common level and have a common interest. In it all, interests find common ground. In it divided spirits are united and discord turns to harmony. In it individuals find freedom and peace of soul.

This is the comradeship the Church aspires to be, and from the beginning it has so recommended itself to all nations and people. Nothing has changed it. God is the same yesterday, today and forever, and His Church is the same yesterday, today and forever. Thus the Church is a great company which no man can number, though speaking an hundred different tongues and thinking differently, yet all know that they are sons of the Father, and every believer is a part of that company. Nothing else in the world can do this. This is what makes it an international harmonizer. Only the Church can be truly an international force for union, peace and harmony. And the very instant a nation or a people relies upon something else for its protection and safety, it discards the very thing essential to its protection and safety; and, it matters not how powerful they be, nothing is safe.

And this comradeship does not stop with this world. It takes us into the realm beyond. Christian faith does not admit that death is the end of life. It is but an experience through which we pass into a new life. The Church leads us just there, and in the spirit world we have fellowship with great men who are there, with loved ones there, not in memory only, but as comrades in the same task of glory.

It goes further still. There are many folks who are not members of any organized Church but who do really embrace the Christian spirit. The Bible says not only those who say, "Lord, Lord, shall enter the kingdom of heaven, but those who do the will of my Father which is in heaven." Those who do the will! In the true Church we cannot say to such an one, "You are not a Christian." We do not know. We cannot judge. How many unbaptized Christians are there? We shall never know. But this we do know, that whosoever and wherever they are, they may possess the spiritual baptism of the Lord, and as such they are our comrades in Christ's Church and may be fellow-workers with us in God's kingdom. They may be failing of their duty, but who can say but God? So the true Church is a comradeship of all who live right both on this side and beyond the grave.

Third: The world with Jesus' Spirit. Thus far we have been thinking of the Church as a human society, differing from other societies in that the bond of union between its members is that of a consciousness of God. But the Church means more than this. It means not only associations of men with men, comradeship with one another, but comradeship with God. Paul called it "Fellow-workers with God." When Jesus instructed the disciples, He emphasized the fact that they were to note what He did, to understand His teachings, and for their consecration He promised to so endow them that they would carry on what He had begun. "The works that I do shall ye do also, and greater works than these shall ye do, because I go to my Father."

If this is a revelation of life's duties to us it means that what his body was to men their bodies are to be to all succeeding generations of the world. Their minds are to be minds to think His thoughts for the world, by which the world would know Him. Their souls are to be souls to convey His spirit to the world. Their lips are to be lips to speak His messages. Their feet to be feet for His gospel. Their eyes to see His opportunities. Their hands to do His work. Their shoulders to hear His cross. Their hearts are to thrill others with His love. Each Christian associated with Him are to grasp what He was and what He did, and have the inspiration and incentive to try to promote His own person life in the world; and the Church is the club (so to speak) which is to aid them to do it, and do it together. Without it there is no more success than there is with any other organization which does not work as a unit. For example, the fleet, it maneuvers, trains and drills together, and it takes an organized fleet to do so. It also takes an organized Church to propagate the gospel.

Christ likens the Church to a building of which He is the foundation, a temple in which His spirit dwells, a commonwealth of which He is the head, a bride of which He is the husband, a branch of which He is the vine, the organ through which His spirit functions to prepare the world in righteousness.

Summary.

This is what the Church has meant to all past generations and should mean today: a means of oneness of spirit and the settling of all differences; a means of comradeship with one another, both the living and the dead, and comradeship

(Continued on Page 10.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"THE NADIR OF NOTHINGNESS."

Under the above caption, Mr. Theodore F. MacManus issues a "Catholic challenge" to the Protestants of America in the May number of the *Atlantic Monthly*. In this "Catholic challenge" the writer, who is himself a distinguished Catholic and undertakes to speak for his Church, sets himself to the task of stating and of proving the following five propositions:

"First, that there are only two schools of Christian thought in the western world; second, that if it is true that religion is the root of conduct, one or the other of these schools must be largely responsible for world conditions today; third, that all Christian creeds, cults, sects, and Churches outside of Roman Catholicism have a common origin and a common responsibility; fourth, that they all have their source in the principle of private judgment and that this principle automatically tends more and more toward complete creedlessness and churchlessness; fifth, that this process has a profound and deleterious effect upon citizenship by way of its effect upon social institutions, social customs and conventions, and the attitude of the individual toward his private and public obligations."

In elucidating these five propositions, Mr. MacManus states that the fundamental principle of the Catholic Church is the principle "of truth conveyed by Christ through His Church; the Protestant theory, on the other hand, is the theory of truth conveyed to the individual by interior illumination of whose authority he and he alone shall be the judge." On the basis of these principles we are told that the Pope, or the Church of Rome, conveys at present to the world the mind of Christ, but that individual liberty and the right of private judgment have taken away the creeds and doctrines of the so-called Protestant Churches and have really reduced Protestantism, in all its forms, to the "nadir of nothingness." Turning to a good dictionary, one will find that the word "nadir" means the lowest point; the time of greatest depression; the inferior pole of the horizon. Mr. MacManus further states that if there are creedless Churches and also empty Churches today, it is all due to Protestantism, in its appeal to the right of private judgment and the liberty of conscience, allowing the individual to interpret divine things for himself out of his own illumination.

Protestants should at least be grateful to this learned and distinguished Catholic for issuing his challenge and for making clear the position of his Church and its distinction from Protestantism at the present time. We at least get an understanding from Mr. MacManus as to the attitude of the Catholics to the right of individual interpretation and the liberty of conscience. He says that it is the same thing as a free intellect, and then declares: "The so-called free intellect is always a concomitant of free love." That "not merely the marriage law but all the ancient and sacred amenities of life and death become fluid at the dissolving touch of religious individualism." He declares that the sermon by Protestants has descended to "the nadir of vulgarity and the very depths of latitudinarianism." We cannot in this brief survey give all the points of argument by which Protestantism is swept aside as having reached "the nadir of nothingness," and can only give a few brief conclusions which Mr. MacManus flings out against all Protestants everywhere.

First, he makes the claim that "the right of private judgment and the liberty of conscience results in political, moral and religious anarchy," and the reason why we have such indifference to the Church and such rebellion against government and so much religious anarchy is all due to the fact that Protestants, in seeking the power of individual interpretation, have arrived at the lowest point of possible thinking and conduct, even "the nadir of nothingness" in their attitude to the Church and the government. Mr. MacManus claims that there is authority, even religious authority, and that that authority is vested in the Church as interpreted by the Pope. This authority, which all good Catholics feel their Church has, was given in a vote concerning the infallibility of the Pope on July 18, 1870, and is as follows:

"The Roman pontiff has not only the office of inspection and direction, but also supreme power of jurisdiction over the universal Church, not only in things concerning morals, but also in those which concern the discipline and government of the Church in the whole universe. Not only does he possess the highest parts of this power, but he has it in all its plentitude. And this power is ordinary and immediate as much over all the Churches in general and each Church in particular as over every pastor and all the faithful of whatever right of dignity they may be. If any denies it, let him be anathema."

This was given by the Council General of the Catholic Church and is, according to our writer, still in force, and from it the Catholic Church derives its unquestionable authority. "Precisely the same principle which permits the individual to define his spiritual, moral and patriotic duties for himself leads him into other licenses and declarations which, upon not infrequent occasions, become distinctly anti-national."

Secondly, the only hope of the religious world, and that toward which Mr. MacManus feels we are at last coming, is that the Protestant world shall at last see that it has descended to "the nadir of nothingness" in its moral teachings, and, in its lack of spiritual insight, is now about ready, or should at least be ready, to lay aside what he terms the folly and anarchy of religious liberty and return to the mother Church where there is real authority and infallible power to interpret that authority from which, according to the definition of the Catholic Council already quoted, "The definitions of the Roman pontiff are then unchangeable in themselves and are not rendered such by the consent of the Church"; and to quote from canon 29: "To the Roman pontiff are due from all Catholics honor and obedience, even when, which God forbid, the Pope is a bad man."

We are not arguing the position with Mr. MacManus, which he has made perfectly clear in his rather free and frank and amazing "challenge of Catholicism" at the present time. We are letting Mr. MacManus, as a Catholic, speak for himself, and in brief compass we have tried to give our readers a true but all too brief an epitome of this challenge that the Catholic writer, speaking for his Church, flings out to Protestants. We will let our readers, in their own minds, answer these arguments if they desire to do so, especially since the Christian Church, as a denomination, has always boasted, and we think justly, of the right of private judgment and the liberty of conscience as a right and a privilege that each should enjoy. It is true Mr. MacManus calls us Protestants and Christians some very disagreeable names, besides declaring that we have reached "the lowest regians of nothingness" in our religious and spiritual thinking and activity. We are fully aware that for us to give a reply to Mr. MacManus would be interpreted at this time as an attack on the Catholic Church, or as a stroke of politics, or that we were seeking to make some of our readers intolerant of the Catholic faith. We, ourselves, plead for religious tolerance, and could wish with all our hearts that those who write for the Catholics and speak for them authoritatively would meet us on common ground and themselves be tolerant without declaring as Mr. MacManus has in his *Atlantic* article that we Protestants are really all heretics, and that, having reached "the nadir of nothingness' in our attitude to religion and government, our only hope of saving the government and of saving our souls is to come into the Catholic Church and let the Pope be our whole authority and the sole control of our conscience in conduct and in worship. We advise our readers, in so far as they can do so conveniently, to look up the May number of the *Atlantic Monthly* and get a far more comprehensive view of "the sense of nothingness" to which all of us Protestants are reduced by this spokesman for the Catholic Church.

VACATION.

The purpose of vacation is recreation. It is not cessation. It is a different use of time and energy from that which occupies one in regular work. This becomes increasingly necessary in the progress of mankind. When men moved slow and work was simple, recreation came along with regular employment. Life was so simple that workers had time "on their hands" for waiting and diversion. Workers could stop and talk for hours; there were no machines to hold them in place; but it is not so now. The great engines keep the machines going and the men cannot stop during work-hours. In the office, in the store, in the school, in the house, it is the same way. The more machines men invent, the more men are relieved from burdensome toil, the harder they have to work. Work multiplies with every invention, and business increases with every new invention and every new product. This is the busiest age of all the centuries. The increase of labor in the industrial world has its corresponding increase of duties for the minister of the gospel. The minister was never so worked in Christian history. The increase in population, education, locomotion, and organizations, taxes the minister's talents, time, and energy. His study, his pastoral obligations, his contact with public affairs, his responsibility to society in its charity, its social relations, and

its sorrows, make constant drafts upon his vitality and his conscience.

Vacation in every field becomes a necessity. God set the example. He made all things in six days and rested the seventh day. Then He made this a law for man to work six days and rest on the Sabbath. This day of rest is for worship also, which is the best rest for man and beast. Nature is in harmony with this idea of rest and recreation. Forests shed their leaves and rest; fruit trees bear their fruits and rest. The seasons change, and change is rest. Jesus and His disciples rested when weary. Congress takes vacation. Legislatures take vacation. Schools take vacation. Factories take vacation. Churches take vacation. The Church bell is silent for a time. The minister goes away to rest, and that means to change his location, his habits, his associations, and to gather new strength for greater work. It is not leisure only, it is recreation, rejuvenation, for greater work. If preacher and people do not return to the Church, after vacation, with new purpose, new consecration, new determination, new strength, then vacation was dissipation and not recreation. "They that wait upon the Lord shall renew their strength; they shall run, and not be weary, and they shall walk and not faint."

INFLUENCING HUMAN BEHAVIOR.

By Ernest H. Cherrington, LL.D.,
Director of Educational Department, Anti-Saloon League of America.

I hope all dry propagandists will read "Influencing Human Behavior," by Prof. H. A. Overstreet, of the department of philosophy at the College of the City of New York, and I hope equally that none of the wet speakers or press agents will open its pages. I do not know of any other book which sets forth so vividly and practically methods for getting and holding the attention of people while we seek to sway their thought. The problem we face, as Prof. Overstreet states it, is "To get people to think with us! It is an art—the supreme art. The blunderer in life is he who, wishful to capture the interests and enthusiasms of people, to get them to think and work along with him, is able only to capture their indifference or antagonism." As one who is constantly writing and speaking in the great crusade for prohibition, I find in this book suggestions which are worth many times its price to me.

One regrets, however, that Dr. Overstreet seems to unduly emphasize the go-getter methods. His comparison of Anatole France's "Cranquebille," which the French Socialist movement uses as a tract, with a selected quotation from Galsworthy's "Forsyte Saga," ignores the fact that France's story is a bit of propaganda that seeks to persuade while Galsworthy belongs to a different school of writing.

Dr. Overstreet's comment upon prohibition is very interesting. Viewing, as he does, the problem of "Influencing Human Behavior" as largely a platform, advertising or pamphleteering program, he ignores the tremendous effect of the educational work done by the W. C. T. U. and the organizing work and the unnumerable legislative battles fought by the Anti-Saloon League, without which prohibition would never have been gained. If the professor believes that "the work-habit systems required by highly industrialized and commercialized society" would abolish drunkenness without the aid of legislation or if he believes that such legislation could have been obtained without the "preachments" which he underestimates, then, to borrow his own phrase, he is a "gentle sentimentalist." However, this is what he has to say about the prohibition problem:

"Let us analyze another change which has taken place in the habits of the public. Despite all the gloomy pronouncements about bootlegging and our general disregard of the law, we are a temperate people, far more temperate than we were forty or fifty years ago. Why? The ladies of the W. C. T. U. would proudly answer: "We did it!" And the Anti-Saloon League would beg to come in as a close second—or first! One may be inclined to doubt these estimable people. Viewing temperance as a consumption habit-system, one may quite safely regard it as the result of forces far more powerful than any preachments. In a highly industrialized society, any large amount of intemperance is impossible.

"What has happened, in short, since the Civil War in America, has been the building up of new systems of work-habits. Mechanized industry required regularity, steadiness of hand and eye, swiftness and unerringness of execution. A misstep or a mishandling is too costly to be permitted. A drunken locomotive engineer is obviously not to be thought of. An intoxicated worker at the centrifugals would probably find himself armless or legless or lifeless and centrifugals wrecked, with possibly other workers maimed and killed in the bargain.

"Again, a commercial and banking system growing upon the active body of a highly industralized system, required keenness of mind, accuracy of attention, the habit of "being on the job." During the occupation period in Cologne, I came, to my dismay and great inconvenience, upon a drunken ticket-seller behind one of the station windows. Of course, there was nothing to do but wait until his substitute appeared. The thing was unprecedented in my own experience; and was due, of course—a most significant fact—to the temporary superimposition of a military upon a commercial system.

"Drunkenness as a prevailing habit, in short, cannot co-exist with the work-habit-systems required by a highly industralized and commercialized society. Those genial old village scoundrels who drank themselves to death in our boyhood days, the cobblers particularly, and sometimes the hotel-keepers and the lawyers have disappeared—to the sorrow of our story-writers. But not because the ladies of the W. C. T. U. preached them out of existence: If the ladies believe that, they are gentle sentimentalists!

"We are a temperate people, in short—and despite our bootlegging forebodings—always will be as long as we are a highly industrialized and commercialized people, because our work-habit-systems are the determinants which imperatively govern our consumption-habit-systems."

Friends of the eighteenth amendment may gain from Dr. Overstreet some interesting points of technique in the task we have essayed of telling the truth about prohibition everywhere, all the time, to all the people, persuasively and effectively.

MY IDEA OF GOD.

There are many things that I do not know about God. Things which I may never know. Things which I certainly will never know until "I see Him face to face and know Him as He is."

But there is one thing that I am certain about, and that is that He is. When Moses urged God to name Himself, that he might be able to tell others of Him, God answered, "I am who am."

Apart from any thought that I may have about God, regardless of all the thinking in the world concerning the nature of God—God is. Just as truth exists regardless of what men may think, so God exists regardless of man's thoughts concerning Him. Just as the forces of nature continue to operate, whether man is aware of their existence or not, so God remains the same whether man takes Him into account or not.

Things are not so just because we think they are so. Our thinking has nothing to do with fact. Things are as they are. Man cannot change them, but man can discover the truth concerning them, and having discovered the truth he can use them. Man cannot change God by changing his opinion of God. But man can know God, can understand His will, His goodess, His justice, and His mercy. And knowing these things he can put himself in harmony with them.

Since God exists apart from us, and His nature is not changed by our notions, we can only know God as He makes Himself known to us. This implies revelation. And God has revealed Himself, first through the prophets, and finally through Jesus Christ.

We may guess at many of the attributes of God from a study of nature, but we could never know Him in His unity and His spiritual power. We might guess at His righteousness from our conscience, but we could not know of His mercy and His love. In the Word of God we have the explanation of the mysteries of God.

But God in His entirety is beyond the comprehension of the human mind. In Jesus Christ we have an understandable revelation of God. I do not try to define God and place limits upon Him. Nor do I think of Him much in the abstract. My mind works best when it has something objective to rest upon, thus when I think of God I think of Jesus Christ. "For whosoever hath seen the Son hath seen the Father."—*Carmie W. Roll,* in *Christian-Evangelist.*

WHAT RELIGION WITH POLITICS?

(Continued from Page 1.)

to the whole, but to the sick; I came to seek and to save that which is lost."

It is the function of religion to convince and to convict of the wrong wherever it may be. Corruption cannot billet itself behind political doors and say to the gospel and religion, "You have nothing to do with me." The good Samaritan found the man who had fallen among thieves lying by the highway, broken and bleeding; he took him and bound up his wounds, pouring in oil and wine, and provided against his needs on the morrow. The better Samaritan would have gone and laid hold of the thieves and reprimanded them for their wrongs; but the best Samaritan, in addition, still would have gone, driven out the thieves, cleaned out the dens, and make the highway safe for society—and this is the business of religion, of the Church and of the gospel. And they will not stop short of it.

The gospel of God is quick and powerful: it is sharper than a two-edged sword in the hand of the Spirit, with which the cause of righteousness has been fought since Martin Luther's day, with which it shall be fought today, and by which it shall triumph. The gospel of God is the truth that sets man free, and if the truth shall make you free, ye shall be free indeed. And every one who runs and reads should have the privilege of the truth himself and for himself and not merely from the lips of an ecclesiastical ecclesiast; and we are not ready yet and the day will not come when this country is willing to put clamps on the truth and take the Scriptures from the common people. We believe in the separation of the Church and State and we intend that it shall stay so. The gospel is the leaven that shall leaven the whole lump. Beginning at the heart, it shall quietly but irresistably work its way until the whole of society shall have been changed. It is the light that shines through the darkness, points out the way and guides pilgrims along life's uneven pathway until the last race shall have been run, the last battle fought, the evening shadows gone and the blessed morning of the vast forever, with all its eternal splendor, breaks upon us with its glory and its glow.

CONTRIBUTIONS

SUFFOLK LETTER.

The ratio in American society is a fixed quantity. Ratio is the relation between two quantities expressed by dividing one by the other. The word ration is derived from the same root. At one time in the history of the United States there was a spirit ration for sailers in the navy. It was a half-pint of distilled spirits, either rum or whiskey, per day, for each man in the navy. The spirit ration was abolished in the United States Navy in 1862, during the Civil War. Intoxicants were abolished from the navy by Josephus Daniels, who was Secretary of the Navy during the World War. It appears from the history of the Civil War and the World War that war demands temperance, prohibition, total abstinance for successful operation. If the navy must be sober for success in war, it follows that citizens must be sober to succeed in peace. Even more to succeed in serving God as members of the Church. But I am not writing on rations, but *ratio,* to show that the ratio in human society is a fixed quantity.

The ratio between opposite conditions in human society is a fixed quantity. Divide the rich by the poor, and the poor by the rich, and the answer is the same. Divide the educated by the uneducated and the uneducated by the educated, and the result is the same. The high tide and the low tide seem to differ, but in the rising and falling, the ocean touches the same level. The high tide goes as low as the low tide, and the low tide rises as high as the high tide. The ratio between them is a fixed quantity. It is just as true in human society. So many people think the rich, the educated, the prominent, those who live in fine houses have the advantage of them in living and in happiness. But when conditions are understood all fare alike. Happiness is a state of mind and not a condition of possessions, positions, patrons, and praises. The little flower fares as well as the big flower, and the sparrow as well as the eagle. The little man and the big man both share alike in air and sunshine, and in the world where their thoughts, their aspirations, their faith, and their hopes range. Increase of education, inheritance, position, property, and social relations brings a corresponding increase of responsibilities and obligations, and both are under the same strain, meet the same perplexities, feel the same disappointments, and live in the same little world of personal experience. It is even so in the Church. The great member and the small member share alike the blessings of our Father, and one can meet his responsibilities as easily and as successfully as the other. To feel important is to suffer loss in value, and to feel unimportant is equally as bad. A feeling of super-competency renders one useless, and a feeling of incompetency keeps one from trying.

W. W. Staley.

ELON LETTER.

A Jew Interprets Jesus.

"The Son of Man—The Story of Jesus," by Emil Ludwig. Boni & Liveright, New York City. $3.00.

A man who has established a great reputation as the author of "Napoleon," the man of war, here assays to write the life of Jesus, the Man of peace. You expect a scholar to give facts in their true perspective and to give all the facts.

Ludwig naively states in his introduction that many texts are omitted as not suiting his purpose. He does not put it exactly that way, but that is what he means. This conviction grows on the reader as he goes through the well-written pages, which challenge and hold attention by their very audacity of interpretation as well as of omission.

His viewpoint is perhaps most succinctly stated in two passages. The first begins on page 213, and reads as follows: "A placid Carpenter, full of God's grace, overflowing with love for the Heavenly Father, for his earthly brethren, for children, animals, and plants, has, by stress of the popular demand that he should work miracles, by the exclamations of the multitude, by the suspicion and enmity of the priests, by the contemptuous attitude of the members of his own household, by the sayings and the doings and the fate of a forerunner, been driven within a year along a narrowing and steepening path, until at length he has come to believe that he is the Redeemer whom a proud and suffering people awaits, to bring deliverance and afterwards to rule."

The second is briefer and is found on page 277. It reads: "On this last day of his life, Jesus looks for a hiding-place. He does so, without plan, and too late, as he did all things that were done by him in conflict with what is usually called the real world."

Jesus, throughout, is represented as an ignorant man and opportunist, jealous of John the Baptist, as making mistakes in his methods, as not following up advantages, as subject peculiarly to the love of woman, as conscious of sin, etc. The book sickens my soul and offends my sense of fairness as well as my taste. It is not a life of Christ, but a caricature. If this be scholarship, God grant us ignorance. If this be fairness, God grant us partisanship. Jews need not expect Christians to be tolerant of them, when their best thinkers are so intolerant and offensive in their treatment of the noblest character their race has produced.

The book, however, will cause the reader to examine anew the foundations of his faith, and so in spite of its many blemishes will do good. Only those, however, who know their Bible and have had a personal experience of God as revealed in Christ can come away from such a book without serious impairment of their faith.

W. A. Harper.

GRADY ON PROHIBITION.

I am sending some timely words for publication, taken from Henry W. Grady's speech, "A Plea for Prohibition," delivered in Atlanta, Ga., November 17, 1887, which all Christians, I think, should ponder before casting their vote in November. Here they are:

"My friends, hesitate before you vote liquor back into Atlanta, now that it is shut out. Don't trust it. It is powerful, aggressive, and universal in its attacks. Tonight it enters an humble home to strike the roses from a woman's cheek, and tomorrow it challenges this republic in the halls of Congress. Today it strikes a crust from the lips of a starving child, and tomorrow levies tribute from the government itself. There is no cottage in this city humble enough to escape it—no palace strong enough to shut it out. It is flexible to cajole, but merciless in victory. It is the mortal enemy of peace and order. The despoiler of men; the terror of women, the cloud that shadows the face of children; the demon that has dug more graves and sent more souls unsaved to judgment than all the pestilences that have wasted life since God sent the plague to Egypt and all the wars that have been fought since Joshua stood beyond Jericho. Oh, my countrymen, loving God and humanity, do not bring this grand old city again under the domination of that power! It can profit no man by its return. It can uplift no industry, revive no interest, remedy no wrong. You know that it cannot. It comes to destroy, and it shall profit mainly by the ruin of your sons or mine. It comes to mislead human souls and to crush human hearts under its rumbling wheels. It comes to destroy the wife's love into despair, and her pride into shame. It comes to still the laughter on the lips of little children. It comes to stifle all the music of the home and fill it with silence and desolation. It comes to ruin your body and mind, to wreck your home, and it knows that it must measure its prosperity by the swiftness and certainty with which it wrecks this work. Now will you vote it back?"

The application is easy to the present crisis.—*James Small,* in *Christian-Evangelist.*

OUR MOUNTAIN WORK.

Our meeting came to a close Wednesday night, as Bro. Gerringer was due to be back to his home Saturday for a meeting to begin Sunday. As far as we can see, there were no great results in terms of members being added to the Church. Bro. Gerringer presented the simple gospel message of Jesus Christ, thus showing the results of sin and the effect it has upon the life and character of mankind. He showed how sin spotted the life and blighted it; and that the blood of Jesus Christ applied, would cleanse us from all sin and make us a "new creature in Christ Jesus." Christ was held up to the people at each service for their acceptance or rejection. No one can save men from sin who absolutely refuse to be saved. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

We had one person who presented herself for membership with the Church. While we do not know just how much good has been accomplished, we trust that God, through His tender mercy, has brought joy to many hearts and comfort to their lives. If the people will only put into practice the teachings of the gospel messages as they were presented to them, I am sure the Church will be stronger spiritually. May God help these people that they may "know that I am God."

S. E. Madren, *Pastor.*

THE SECOND COMING OF CHRIST.

By John L. Shuler.

There are two places in the New Testament where we are told just when Christ will come. The first is found in the great prophetic discourse of our Lord, when He talked to His disciples about the signs of His second coming and of the end of the gospel age. Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). Weymouth translates this passage: "This good news of the kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come" (New Testament in Modern Speech).

While the spread of the gospel, in its ordinary setting, into the various countries of earth during recent centuries undoubtedly has a decided bearing on the fulfillment of this prediction of Jesus, it does not cover the specific sign of this text. It was not the gospel in merely its general phases that was to be preached in all the world; it was the "gospel of the kingdom."

The word "gospel" means good news. The "gospel of the kingdom" is the good news about the kingdom, the coming kingdom.

The Scriptures plainly teach that the coming of the kingdom is synchronous with the appearance of Christ as King of kings at His second advent (2 Tim. 4:1; Luke 19:12; Matt. 16:28). Therefore, the gospel of the kingdom is the good news about the coming of the King in His kingdom. Hence the prophecy of Matthew 24:14 calls for a world-wide dissemination of the complete gospel in a particular setting, a setting governed by the special time of its presentation, the time when the long-anticipated kingdom is about to appear. It is this announcement, or proclamation, to all the world, of our Lord's impending return, warning the inhabitants of the earth and preparing them for His appearing, that constitutes the surest and greatest sign of His imminent return.

Such a world-wide warnnig and proclamation of His coming as this gospel of the kingdom is just as necessary in the divine plan of preparing the way for the return of Christ from heaven as was the preaching of a special message by John the Baptist to prepare the way for the manifestation of Christ at His first advent. In fact, this proclamation of the coming of Jesus in the last days will sustain the same relation to His second advent as the message of the Baptist in relation to His manifestation as the Messiah at His first coming.

This is made very plain in the prophecy of Revelations 14:6-14. In these verses, under the figure of three angels flying one after another through the midst of heaven delivering certain warnings to the people of earth, is a representation of the rise of a divinely commissioned movement, or people, by whom this special threefold message will be given to all the world.

The three leading features of this special message are as follows:

1. A warning that the hour of God's judgment is come, and a restoration of the true worship of God as Creator (Rev. 14:7).

2. A warning against the great system of apostasy known as "Babylon" (Rev. 14:8), with the restoration of the true Church as God's obedient remnant (Rev. 12:17).

3. A warning against following the apostate power (Rev. 14:9-11), and a call of obedience to all God's commandments and the faith of Jesus (Rev. 14:12), in order to prepare the people to stand the test of God's judgment and to meet Christ at His coming.

This threefold message will embrace the very fullness of the gospel of Christ. It will be "the everlasting gospel" (Rev. 14:6) for the last days. At the same time, it will be the "gospel of the kingdom."

It will be God's present truth for the closing era of the gospel. It will not only give information regarding "the time of the end," but it will point out the way of salvation from the destruction that is coming. It will be a saving message as well as a warning message.

The very fact that the opening announcement of this threefold message is, "Fear God, and give glory to Him; for the hour of His judgment is come," is proof that this message was to arise in the earth right after 1844. For the prophecy of Daniel 8:1-14, 9:23-27 makes it plain that the investigative judgment would begin in heaven at the end of 2300 years from B. C. 457, or in A. D. 1844.

This message is the closing proclamation of the gospel; for just as soon as it is given to the world, the prophet sees the Lord's second coming, and describes it as follows: "I looked, and behold a white cloud, and upon the cloud one sat like onto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud. Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe" (Rev. 14:14, 15).

This establishes three important points:

1. This threefold message will be definitely heralded "to every nation, and kindred, and tongue, and people" (Rev. 14:6) between the year 1844 and the end of time.

2. This will be the last message of the gospel to be preached in this world; for just as soon as this message is preached to all the world, Christ will come to reap the gospel harvest.

3. It gives positive evidence that it is the world-wide proclamation of this gospel of the kingdom which prepares the way for Christ to come.

Coming to Reap.

The predominant purpose of Christ's return is to reap the harvest of the gospel, by gathering His people unto Himself (John 14:3; 1 Thes. 4:16, 17; Mark 13:26, 27). This is why the revelator pictures Christ as coming with a sickle in His hand (Rev. 14:14, 15). The second coming of Christ is heaven's harvest-time. Thus Jesus declared, in His interpretation of the parable of the wheat and the tares, that "the harvest is the end of the world" (Matt. 13:39).

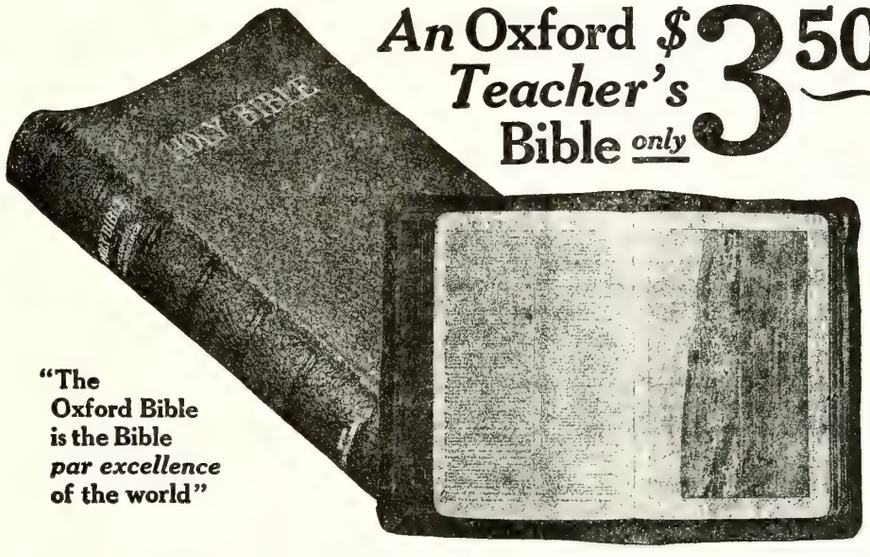
The farmer does not attempt to reap his field until the grain is ripe. So Jesus will not come—in fact, He can not come as reaper—until the gospel harvest has been made ready for reaping by the proclamation of the gospel of the kingdom to all the world.

When the full heads of grain hang ripe, the skilled husbandman does not wait long to gather them. This brings us to our second text, a text that points out exactly when Jesus will come. "When the fruit is ripe, immediately He putteth in the sickle, because the harvest is come" (Mark 4:29, margin).

When the full fruitage of the gospel is ripe, the Reaper is sure to appear. The fruit of the gospel is a converted and sanctified people, a people

(Continued on Page 14.)

OXFORD BIBLES



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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE ONWARD MARCH OF MISSIONS.

BY WILSON P. MINTON,

Foreign Mission Secretary.

One of the most significant gatherings of present-day missionary activity was the enlarged meeting of the International Missionary Council held on the Mount of Olives, just out from Jerusalem, March 24th to April 8th. Two hundred and forty representatives from twenty-six national and international Christian and missionary bodies came together from fifty-one different countries to face once more the gigantic problem of bringing to a sin-cursed world the message of the Missionary of Galilee, who more than two thousand years ago walked the streets of Jerusalem and made sacred by His presence the very mountain upon which these apostles of the twentieth century met.

Dr. John R. Mott, chairman of the International Missionary Council, in his opening remarks clearly set forth the purpose of the meeting. He emphasized the unparalleled need today for a strong, convincing lead in the face of divided thought and conflicting voices, and in no uncertain terms expressed the conviction that out of this gathering of Christian world leaders there should come forth a new and fresh understanding of the place of Christ and His message in all phases of the life of the world today. Dr. Mott spoke as a prophet when he urged that the Christian forces of the world were facing one of their greatest crises right now and that the Jerusalem meeting was destined to point the way to new and larger service on the part of the Church of Christ in the world. For the past several years, groups of leaders in various countries have been earnestly studying the whole question of the conquest of Christianity in their midst with a view to bringing to Jerusalem the facts as to the present situation together with the richest experiences of those who for years have been striving to permeate the life of the countries which they represented with the teachings and practices of Jesus.

How well Dr. Mott prophesied can be seen by a study of the findings of the several groups which, after days of careful and prayerful discussion, were finally adopted by the Council. These conclusions from the united thought of two hundred and forty of the pick of Christian statesmen are destined mightily to influence the missionary movement of the years ahead. Basing themselves on sound Christian teaching, economic science, and practical need, these conclusions deal fearlessly with world-wide industrial and rural problems, interracial relationships, the relations of the old and younger Churches (the latter referring to the Churches on the mission fields), the future of co-operation, and the problem of the home base. In no uncertain terms, the Jerusalem meeting has laid out before us a clear challenge in a unified and expanding program for world missionary effort that missionary leaders must follow if we are to bring the Christian movement abreast with the times in which we live and serve.

One of the most interesting phases of this wonderful meeting was the fact that about one-third of the delegates chosen (and all of them were most carefully chosen) were tried and proven native Christians—men and women whose services to their own countries as ministers of Christ enabled them to speak with authority as to the needs and best methods to reach their people with the message of Christ. And these national Christian leaders coming from all over the world and speaking various languages were heard and heard gladly by the representatives of the "sending" countries. More fully than ever before we are realizing that from now on the work of the regular missionary from what we have termed the "sending" country must be more and more a work of "sharing" with these native Christians in the Christian service to their own country.

Another significant thing at the Jerusalem meeting was the effort to secure a good number of younger missionary leaders in order that they might be trained to carry on the work in the days ahead when the older and more experienced men have been compelled to lay aside the burden of the work. In these and numerous other ways the far-reaching scope of the council can be discerned.

Most heartening of all is the fact that from beginning to end these great Christian leaders never lost sight of the deeply spiritual values of the Christian faith. They never forgot that if their plans were ever to become really effective they must be carried out in the spirit of the Christ whom they sought to follow. Even before reaching the city of Jerusalem the delegates assembled in groups on boats and trains and spent much time in definite, intelligent prayer. And from the very beginning of the meeting of the council through that last early Easter Sunday morning service on the Mount of Olives, a spirit of deep devotion and dependence upon God pervaded. As the company went down the mountain from that last service with the challenge of a triumphant, risen Christ stirring their hearts they scattered once again to the four corners of the earth, in a very real way to re-live the acts of the apostles, "beginning at Jerusalem" and going "unto the uttermost parts" with the glorious message of the conquering Lord. The impact of the International Missionary Council meeting at Jerusalem, 1928, will be felt throughout the world for many years to come in the new impetus and fresh conviction which it has given to those who would win the world to Christ in practical Christian service.

MISSIONARY OFFERINGS.

FOR WEEK ENDING AUGUST 18, 1928.

Sunday Schools.

Previously acknowledged since March 1...	$1,718.24
Winchester, Va.	2.92
First Christian, Greensboro, N. C.	13.09
Hanks Chapel, Pittsboro, N. C.	4.25
United Church, Lynchburg, Va.	3.00
Mt. Bethel, Summerfield, N. C.	2.00
Third Avenue, Danville, Va.	6.29
Parks Cross Roads, Ramseur, N. C.	3.00
Patterson's Grove, Franklinville, N. C.	3.75
Sanford, N. C.	3.89
Graham, N. C.	3.86
Liberty, N. C.	1.68
Barrett's, Sebrell, Va.	.73
Ether, N. C.	2.68
Oakland, Suffolk, Va.	4.00
Vanceville, Brookfield, Ga.	1.00
United Christian, Raleigh, N. C.	2.95
High Point, Swift Run, Va.	1.17
Total	$1,778.50

Specials.

Previously acknowledged since March 1...	$4,398.39
Raleigh, N. C., L. L. Vaughan, Treas.	24.63
Total	$4,423.02

Church Collections.

Previously acknowledged since March 1...	$5,982.37
Holland, Va.	120.00
Pope's Chapel, East'n N. C. Con. (add)...	1.00
Total	$6,103.37

Summary.

Previously acknowledged since March 1...	$20,264.14
Sunday School regular	60.26
Specials	24.63
Church collections	121.00
Total	$20,470.03

J. O. ATKINSON, Sec'y.

"A SONG IN THE NIGHT."

BY GEORGE D. COLCLOUGH.

Address before Valley of Virginia Conference.

In the thirty-fifth chapter and tenth verse of Job we find these words: "But none saith where is God, my Maker, that giveth songs in the night." It is not my intention to preach a sermon, but I do wish to base my remarks for this occasion on the verse given above. And for my topic I am taking the last of this verse: "A Song in the Night."

Now, in order that there may be a song in the night, it is necessary that there be four things: first, there must be darkness; second, there must be a song; third, there must be a singer; fourth, there must be a giver of the song. It is these four essentials that we wish to consider at this time.

First: There must be a night or darkness. Job was a man of a varied life. He had served his God most faithfully, and at times it was strange to his people that he should receive such treatment at the hands of God. He saw his family taken from him; he saw his stock taken away by death, and even his own health impaired.

Because of this trouble, his wife asked him to turn his back upon God, to curse Him and die. Job was experiencing night at this time. But through it all he was willing to stand by his God. Few, if any here, at this time have failed to experience a dark hour during their lives. Some time or another you have seen some loved one placed away to await the judgment day. You have experienced financial trouble. You have not been able to meet all bills as you had planned. You have suffered from sickness. You have seen your family suffering from affliction. Some of these troubles have visited you, and because of them you have experienced an hour of darkness; you have known what night is.

After we experience the darkness we must have a song if there is to be song in the night. This song may come in many ways. The comforters that came to Job were not in keeping with their names. They did not bring to him a song in the night. They were pessimistic and, no doubt, made Job's burden harder because of their visit.

Sympathy is one of the most important songs to those who are in trouble. One afflicted appreciates a visit and we who are enjoying health often fail to pay them the respect we owe. There is no better song than a word of sympathy to those who are grieved because of family troubles. Never let an opportunity to write letters of condolence to those who are deprived of a loved one or are in trouble of any nature.

There is something about man that causes him to gloat in the troubles of others. Especially if they are not near relatives. Financial reverses are the most lively topics of the neighborhood. It would mean much to our day and to the Church of Jesus Christ if we could learn to go to those who have gone astray, to those in trouble, put our arms around them, speak a word of kindness and try to give them courage to right the wrong and to walk in the path of righteousness. We have no record of Christ ever turning His back on one that had strayed away. It was these that He wanted to bring into the fold. Let us, then, be more anxious to lend a helping hand; let us strive harder to furnish suitable song to those who are in the night, to those who are in the midst of darkness.

When there is night, and there is darkness all

around us, and when there is a song, then there must be a singer. I can think of no sweeter character than the person who is a singer of songs in the hour of darkness. No doubt this was the happiest days during the ministry of Jesus. Much of this Master Teacher's time was spent healing the sick, comforting those who were grieved and ministering to the needs of His people. He was happiest when others were happy.

While we are all in position to sing songs in the hour of darkness, yet some are better than others. The minister is in a good position to render wonderful music to those who are suffering. Many fail to appreciate fully the real worth of a wide-awake minister in a community. The family physician is a great singer in the hour of darkness. Have you ever had sick relatives, sent for the doctor, and then stood in the yard and awaited his arrival? It seemed long to you, but he was the comforter, and when you saw him enter the room you felt relieved. You awaited impatiently for him to return from the sick-room and tell about the condition of the sick one. This doctor had brought to your family, in their darkness, a song in the night.

It is not necessary that we be ministers or doctors in order that we may bring a song in the night. The common layman may do this, if he chooses. It is simply; just carry your cross with a smile. Try each day and hour to make some one happy because you are living.

When we have darkness, when we have a song, and when we have a singer, we are still lacking in one essential, and that is the giver of the song. Job said: "But none saith, Where is God, my Maker, that giveth songs in the night." In spite of Job's affliction he served his God, and God gave him a song in the night. It is this God of Job that we shall depend on for the song in the night, for it is He that giveth the songs.

As we look back to the past, we are reminded that this God has given songs to many. Paul was handicapped in many ways. He was not allowed to preach as he would have liked to. He was placed in prison. He was treated as a criminal. Yet, Paul, through all this, gave to the people of his day a song. Daniel, that Godly man, walked near to God. He was imprisoned, deprived of his liberty, mistreated in many ways, yet during it all he served his God and gave to the world a song in the night. Whether it be in modern or ancient history, we find that the people who gave to their generations a song in the night are those who have put their trust in God and walked near unto Him.

Some claim the world is getting better, and some are just as ardent in their contention that it is getting worse. Personally, I do not care to enter into the argument. I am convinced that there is night, that there is sadness, that there is darkness all around; I am convinced that God, my Maker, will give to me a song for the night, and it is my desire to sing it as best I can. I am deeply concerned as to what attitude others may take in this matter, yet it matters not what course they may take, as for me I am determined to walk near unto my God who giveth the songs in the night.

THE MINISTRY THREATENED.

Nothing that we have seen lately has more clearly shown the foolishness of the world than the threat made by Mr. Raskob, the chairman of the Democratic committee, that the Churches of the South have threatened to cut off their financial support from the ministers who oppose the candidacy of Governor Smith.

Paul writes to the Corinthians that the natural man does not know the things of the Spirit of God, and that they are foolishness unto him, being spiritually discerned.

We hesitate to question the statement of this gentleman, but we are reminded of the boy who said that he saw a hundred squirrels, but who afterward qualified his statement by saying that he saw a bush shake.

We believe that some enthusiastic Smith man heard that one or more Churches had taken this step, and he accordingly wrote the chairman to that effect. He in turn argued that if one or two Churches did so, then others also would follow this example, and he accordingly publishes what amounts to a threat.

As we have eschewed politics in this paper, we shall say nothing about this step on the part of the Churches. We are more concerned about the insult given the ministers of the South, implying that the question of finances could make them act against their conscience.

We would remind this leader of the Democratic party that the ministry of the South is not to be frightened by his threats.

We would also remind him that the Good Book, of which it may be that he, being a Catholic, is probably ignorant, tells the story of two preachers who were ordered to cease accusing the political leaders of the murder of of Christ, else they would be punished.

These preachers replied, "Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

Such is the spirit that moves the ministry of the South.

You cannot scare them by threats. They are animated by a principle, and whatever stand they have taken, has been solely upon conscientious grounds.

This chairman has grown rich, and he stands high in the business world, but he has in this instance shown little wisdom.

The politician has to trim his sails with every varying wind, but the minister of God, if he be a faithful one who realizes that he must give an account of his deeds done in the flesh, fears not the face of man.

It is quite evident that this chairman knows not the things of the Spirit of God.

We read somewhere in heathen annals that whom the gods would destroy, they first make mad.—*Presbyterian Standard.*

WHO IS URGING THE RELIGIOUS ISSUE?

The injection of sectarianism—in other words, the question of a candidate's Church membership—into the present presidential campaign is to be regretted. Our Protestant Church people are, however, to be commended for eschewing this un-American policy. The issue has been raised by the wets and the Roman Catholics, and these groups unweariedly beat the drum of "religious tolerance" as a means of intimidation. From overseas come expressions of the importance of the religious issues involved. The tolerance and charity and peaceableness of Protestantism are made subject to charges of hypocrisy and militant intolerance. The enemies of our dry cause goad us with wet propagandism and then complain that our resistance is not really against liquor, but against Romanism. These wets are wonderful politicians, and so far have been marvelously successful in handling their campaign; there is no telling how fully, by the methods they are using, they may muzzle and drive the dry element of the nation. They evidently think they can make the drys very uncomfortable by accusing them of insincerity. Democratic supporters of the present Federal prohibition laws are not to be permitted to open their mouths without being told they are lying, that they at heart are anti-Romanist and are against the candidate because he is a Roman Catholic. Let us see how far the wets can go with this scheme. American character has not been accustomed to submission to such tactics and is not likely en masse to be whipped into line with a religious lash held in the hands of intolerant religionists or of audacious liquor advocates.—*Nashville Christian Advocate.*

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson X—September 2, 1928.

Paul in Thessalonica.

Golden Text: "The opening of Thy words giveth light."—Psa. 119:130.

Lesson: Acts 17:1-15; Rom. 15:18-20; 1 Thes. 5:12-23.

Devotional Reading: Psa. 119:9-16.

If ministers, and Sunday School workers, and Christians had more of Paul's spirit of courage and persistency, the kingdom of God would move forward far more rapidly. All too many of us become faint-hearted and discouraged when things do not move smoothly, and especially when we are misunderstood and opposed. But it was not so with Paul. The greater the opposition, the more rugged the path, the more zealous he became and the more diligently he applied himself to the work. He knew he was a worker together with God. He knew that the work was greater than the worker. He knew that he was not responsible for results but for faithfulness in duty. Therefore, when they persecuted him in one city he went to another. When things did not go smoothly he went right on doing what he felt God wanted him to do. We all need the man's indomitable courage and his indiscourageable spirit of faithfulness to duty, which had its basis in his simple and vital faith in God.

"Paul . . . reasoned with them from the Scriptures, opening and alleging that it behooved Christ to suffer, and to rise again from the dead; and that this Jesus, whom said he, I proclaim unto you, is the Christ." Paul used the Scriptures in a vital way. They were for him more than mere history and great literature; they were for him an irrefutable witness to Christ. They fulfilled their function only as they were interpreted in the light of Christ and only as they led to Christ. And in them, Paul found the great facts of Christ's person and mission. His suffering or passion, His resurrection from the dead, His fulfillment of the prophecies—all these and other fundamental doctrines Paul found in the Scriptures. In other words, the written word was a pathway to the living word. We will do well to keep this truth in mind. As ministers and Sunday School teachers, we are not to lose sight of the main business of our high calling. The Scriptures are to lead our people and our boys and girls into a knowledge of the Christ.

"And some were persuaded. But the Jews moved with jealousy." Here are two statements that describe the preaching of the word of all time. There are always those into whose hearts the seed falls as on fertile ground, and they follow not only the appeal of the reason but the promptings of their hearts. But there are always those who for one reason or another refuse the word, stir up opposition and attempt to discredit the gospel.

"These that have turned the world upside down are come hither also." Now, of course, Paul and Silas had no intention of starting a revolution in the sense that these men used the term. Christianity would defeat its purpose if it resorted to physical force to accomplish its ends. But in a very real sense, Paul and Silas were releasing forces that were destined to turn the world upside down. Christianity has, as a matter of fact, effected the most comprehensive and far-reaching revolution that the world has ever known, and the end is not yet. And it is doing it, not with the blare of trumpets and with physical force, but in a comparatively silent and unheralded way by the transformation of the inner spirit of things.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so." The tragedy, and it was a fatal tragedy of the Thessalonicans, was the fact that they had a closed mind. They were prejudiced, so deeply prejudiced that they did not want to know the truth. Like the old man who said that he did not eat fried onions, for he did not like fried onions and he was afraid if he ate fried onions he would like fried onions, these people apparently had made up their minds about the matter, and that was final. It is, alas! an all-too-prevalent human characteristic. All of us, to some extent suffer from this deadly thing. How many people really want to know the truth about the thing which instinctively and blindly they do not like? As Dr. John R. Ewers so pungently puts it: "Do you want to know the truth about the Jews? Are you open-minded about the Catholics? Are you willing to learn the truth about the colored people? Would you be open to the truth that fundamentalists or liberals are essentially good? Ask a rock-ribbed Republican how many good Democratic Presidents we have had, or vice versa. Ask a Socialist what he thinks of good men. Ask a member of the Ku Klux Klan what he thinks of the Knights of Columbus." What the world needs today is more of the spirit of those Bereans who had the open mind, and who followed the truth as they saw it.

Teaching Points.

1. The Scriptures bear abundant testimony to the character and mission of Jesus Christ.
2. It is our duty to sow the seed; God is responsible for results.
3. Idle hands are the devil's workshop.
4. Jealousy is a deadly poison that hurts those who harbor it more than those against whom it is harbored.
5. Christianity is revolutionary.
6. A closed door at one place means an open door elsewhere.
7. Open-mindedness is the gateway to new truth and larger life.
8. Blessed are they who are persecuted for righteousness' sake.
9. Be not weary in well doing, for in due season ye shall reap if ye faint not.

CHRISTIAN ENDEAVOR.

Sunday, September 2, 1928.

Topic: "Will the Golden Rule Work in Business and Industry?"—Phil. 4:8, 9. (Consecration meeting.)

Some Bible Hints.

"Think!" That is the key-word of this verse, and of life. We go wrong because we are stupid (v. 8).

The Golden Rule will work in business if we think the best of people. It does not work in an atmosphere of suspicion (v. 8).

It is not a "lovely" thing to cheat, defraud, or take advantage of people; and it reacts on our own heads (v. 8).

Paul and Jesus were generous, gave their best, gave a square deal. It worked with them and will with us (v. 9).

Suggestive Thoughts.

Those that have tried the Golden Rule in business find that it does work. It brings better service and larger profits.

Jesus laid down the Golden Rule as applicable to all life, without reservation. And He practiced it Himself, even on the cross.

The generosity which the Golden Rule presupposes is embedded in human nature, and generous action calls it forth. The Golden Rule demands a definite attitude which both buyer and seller appreciate.

If a man gets the name of being smart, people will be chary of dealing with him; if he is reputedly honest, generous, giving a square deal, people will deal with him and trust him.

A Few Illustrations.

The Russell Sage Foundation reports that sharing shop management with the workers is not only feasible but is good business. That is one application of the Golden Rule.

Good wages command better work than small; and good will, when it goes with good wages, gets the best returns of all. It takes an effort for an employer to put himself in the employee's place, but it can be done.

It was lack of the Golden Rule on both sides that caused the disastrous coal strike in England in 1926. There was nothing but suspicion and hatred which Christ's rule would have averted.

A certain firm had got a new manager. A big customer came to place his order with the house and met this man. He knew that he had a reputation for smart dealing and he refused to deal with the house. He could not trust the manager.

To Think About.

Why should we apply Christian principles to business?

How may employers apply the Golden Rule in business?

How may the Golden Rule be applied to your business?

WHAT GOOD IS THE CHURCH.

(Continued from Page 3.)

with God; a means of individual expression of our ideals and experiences; a means of perpetuating that character for the good of the world; a means of personal revelation of God and the character of God; a means through which men become conscious of sin, long for forgiveness and find it in God; a means for the weary to find rest, strength to the weak, reassurance to the doubtful, comfort to the sorrowing, guidance to the ignorant; a means of salvation to all. All said, it is to help men realize the fact of God, their common brotherhood with men, and the need of Divine worship as its peculiarity. That God can use the Church for this purpose may be hard to understand, but it is no greater a mystery than all the mysteries of life. Whenever God and man meet, there is mystery. But the mystery fades into the background, for somehow we know that God is in Jesus and is in us and we feel His presence in the world.

Do you believe in anything that would so bless the world? If you recognize these things as blessings for the world, is it possible for you not to believe in the thing that is the author and finisher of them? Can we believe in these things without believing in God and Jesus Christ who sponsors them? If the Church is the organization that for all time has been the organization of heaven for the propagation of these things, can we be consistent or right to give it less than our moral support?

VOTING FOR THE RIGHT MAN.

Senator Pat Harrison, of Mississippi, pleaded here yesterday for Democratic unity in spite of any differences on religion and prohibition, says a newspaper-writer of Lake, Miss., on August 3rd. And others throughout the country are asking the same thing of all who hear them. But I am wondering if the Southern people, or any others for that matter, are willing to listen to any one who will advise them to do what seems to be against what the Christian people have fought for years; that is, the much-discussed prohibition. And I am wondering just how many people there are who are willing to cast their vote in the wrong direction just because some 10-cent politician, standing on some joke platform, cries out for unity in spite of differences in what is right and what is wrong. And I am wondering how many people will say, "Well, my father was a Democrat and I have always voted a Democratic ticket, so I guess I will stand by my party, regardless of whether we have the right man or not." "I cannot forsake my party," many will cry. But to me that seems like we are going out to do something that we know is wrong, but because the leader says do it, we go ahead and do it, regardless of right or wrong. A little money will make a fool out of most of us—and there seems to be plenty of money in this campaign: and it sure does talk, too! And as I wonder about the number who will turn their ears to the above-mentioned 10-cent politician and vote the way that they are asked just for "party's sake," I am also wondering how many there are who will rise up and stand flat-footed and whole-hearted for what they, deep down in their hearts, believe is right! I am wondering how many there will be who will say with the prophet of old, "Choose you this day whom you will serve: whether the gods which your fathers served that were on the other side of the flood, or the Amorites, in whose land you dwell; but as for me and my home, we will serve the Lord." The whole weakness of the American people today can be traced back to the "choose you whom ye will serve." Whether it be the one of right or whether it be what the crowd things or what money says.

I frankly say that I do not know which man we should vote for, but I do say that I will not vote for any man who says that we should allow people to drink whatever they desire, regardless of the harm that it may do them or their family or their friends. And that we should place whiskey in the reach of those who cannot resist the temptation to drink it and make fools of themselves as well as mar the lives of those who follow them. Besides, it was bad enough when they tried to mix whiskey with horses, but how about mixing whiskey with present-day gasoline means of transportation? I for one will say that my father or my mother or my brothers or my sisters may vote for the other side, but for me I shall stand flat-footed and whole-hearted for what I believe to be right, and shall vote that way regardless of the number on the other side. And as I wonder about these things, I also wonder if God is not testing out His people today! And I would like to ask the question, "Shall we look ahead and see, or shall we wait until the handwriting is on the wall?" I am not praising either man, for I really think that we need a better man than either party has to offer; but it seems as if there is no chance for a good man, unless he has money enough to buy himself into office—and a good man will not buy an office. Therefore, we will have to take one of the two. But we can fight for what we believe to be right and pray to God that He will raise up a prophet who will lead His people in the right direction.

C. J. STRICKLAND.

Charlotte, N. C.

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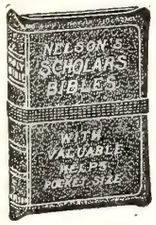

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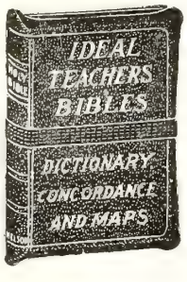

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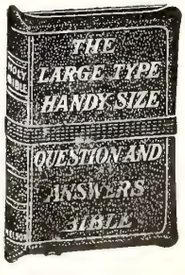

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MONDAY.

Blows We Cannot Make.

"Not by might nor by power, but by my spirit, saith the Lord."—Zech. 4:6.

There are great fears that the Church is unconsciously relying on the power of personnel, the power of organization, the power of music, the power of oratory and pulpit excellency, the power of classes, rather than the power of God. The writer attended services in Boston the other evening, where about three thousand people were present (and only an ordinary service), some of whom were there a full hour before services. There was no choir, they needed none, for all sang. There was no program or printed order of service. They needed none, the order was routine, and had it not been it would have seemed so from simple announcements. There was no confusion of tongues. Every one took a seat and seemed to come into a spirit of prayer as they entered. There was a sense of deep prevailing devotion throughout, more than I have ever seen in any Church in all my experience. "By my Spirit, saith the Lord."

The apostolic Church found its power not in organization but in waiting before the Lord. In that same spirit the red waters of the Jordan were more purifying to Naaman than all the clear waters of Assyria. Daniel's goodness was more powerful than Belteshazzar's kingdom or commands. Elijah's consecration drew more power from heaven than all Ahab's prophets who hammered at Baal's door. Paul with a kingdom at his door had a vision that upset his career, and that vision led him forth, with all his wisdom and culture, as a prisoner blind, to turn the world over for Christ. The song of a Saul, or the sainthood of a mother has done more to lay down our swords and turn our stout hearts to Christian living than anything else.

All salvation is merely and simply putting on Christ that does all the rest. It makes life new. It makes us new creatures. It changes stout hearts. It clothes one with righteousness. It hates iniquity. It takes away sin, and Dr. Jowett says, "No arithmetic can compute how far away a thing is which God has put away from you."

"Put ye on the Lord Jesus Christ." We often try so hard to be what we ought to be. Wouldn't it be better to "put on" Christ and let our being be as He makes it? "Put on" and Thy life will be clothed new. "Put on," then nothing will ensnare thee. "Put on," then no attraction will divert thy path of right. "Put on," then no intimacy will taint thy soul. "Put on," then thy lapses will be gathered up and offered to the Lord to put away. Amen. Oh come, Lord Jesus. *Amen.*

TUESDAY.

Man of Fine Quest, Lost in Familiar Parks.

"He went away sorrowful, for he was one that had great wealth."—Matt. 19:22.

Were you ever lost in familiar places? Try hunting in your own woods of a dark night.

The rich young ruler thought he was so familiar with the commandments and the requirements of righteousness that he could not make a mistake. When Jesus told him of one thing that he had not done and which he did not wish to do he turned and went away—a lost man to his own highest in good.

The way of luxury is a familiar way, but in it is no contentment. Books may be all around us, but we may not be studious. Riches may bless us, but we may be selfish. Living may be abundant, but we may be unrighteous. Learning may be extensive, but we may lack wisdom. Acquaintances may be many, but we may be void of friends. We may love those that love us, but we may fail to love our enemies. Therefore, we may be as untilled fields, or like flowers in the wilderness, or like a house unoccupied and going to ruin. There are a thousand different ways in which life is fritted away in meaningless things, in which faculties are unimproved, talents thrown away and life lose its control.

Many failures are explained in familiar ways. Lost! lost! lost! Many an ardent Christian worker has grown cold and now knows Jesus in name only. Lost! lost! There is not a tragedy that has not taken place in familiar ways. Lost! lost! lost! And Jesus came to save the lost.

Prayer.—Our Father, we acknowledge that we are in danger, and if not lost often straying from Thee. We feel that there is no good in us. Spare us, Lord Jesus, and restore us to Thy fold. Raise us daily from what we are to what we ought to be until we shall be saved in Thee forever. *Amen.*

WEDNESDAY.

What are We Intended to Be?

"If thou wouldst be perfect, go and sell all that thou hast and give to the poor and come and follow me."—Matt. 19:21.

"We are His workmanship, created unto good works which God hath before prepared that we might walk in them."—Eph. 2:10.

It is a solemn thought that we have been created for a particular thing in this world and then for us to miss it—pass life and never touch what we were put here to do.

Mr. Edison said the other day, "I do not know what there is of a hereafter, but I expect to use whatever facilities that may be available." That may not be a perfectly pious thought, but as far as it goes it is. It is invigorating to know that God has had us in mind all through the ages, seeking to bring us from darkness to light, that his purposes are nothing petty, that they embrace in us all good works and holy ways, and heavenly characters. If we will be determined to use what facilities He offers us as we go along, we have a leadership which cannot fail.

Prayer.—O Lord, let Thy tender mercies come unto us, and let Thy salvation come according to Thy word. We are glad that thou dost not break the bruised reed, that Thou dost not cast us out for our sins. Forgive us and save us to all that Thou hast intended us to be. *Amen.*

THURSDAY.

Mission and Commission.

"To set at liberty them that are bruised."—Luke 4:18.

It is amazing what criplings a bruise will make of one—a fall, a sprained finger or wrist. We go down under the slightest ills. It is, therefore, a very gracious word of our Lord's when He declares that He comes not simply to open the eyes, etc., but to help those who are smarting or wounded. From cases of the sore, the misjudged, the superceded in business, the imaginary wounded, to the unfortunate and those who suffer grievious brows, Christ came to help and He has commissioned us to go and do likewise, restoring the lame to their pristine strength and beauty. Folks are not to remain cripplings. They may go forward in confidence from grace to grace, strength to strength, and glory to glory. "The works that I do shall ye do also."

What must it be to be a man, if it is to be like Him A Christian, if it is to relieve suffering!

Prayer.—Lord, establish our ways in Thine; Thy work to be ours. Give us grace to live the life of love, to confess with ardent hearts, to help the suffering world about us. Above all, give us faith that is true and living, proven over all power of sin. *Amen.*

FRIDAY.

"Cast thy burden upon the Lord and He will sustain thee."—Psa. 55:22.

Literally interpreted, this says, "Cast what the Lord has given thee upon the Lord, and He will sustain thee."

This is a stormy psalm, threats, indignation, fears, persecutions, terrors, horrors and despair. David here so labors in anguish of soul because of the treachery of his friends, that he cries, "Would that I had wings to fly away and be at rest." Finally, he says, "I will call upon the Lord," and suddenly, like a sudden rift in the clouds through which the sun shines, a light comes to his soul and he is at ease, the Lord took his burden.

This is a lesson none of us can learn too well, that "perfect love casteth out fear," that to take the Saviour's yoke is to take comfort and peace that amidst the trials we have to bear His grace is sufficient to sustain us until we can say with Paul, "Most gladly, therefore, do I glory in my weakness." Life so inspired will be delivered from all uncertainties, for "He shall never suffer the righteous to be moved."

Prayer.—Our Father, lead us into the sanctuary of Thy word, of Thy life and Thy love, and let us abide there forever. *Amen.*

SATURDAY.

Bolts and Hinges.

"Whosoever shall say, thou fool, shall be in danger of hell fire."

Shovel and tongs, broom-sticks and rolling-pins, wheelbarrows and pitchforks, bolts and hinges are sometimes the verbal weapons in the household and among friends, which recall the Mosaic law, "An eye for an eye and a tooth for a tooth." But putting on Christ gives a new law, which says that true Christianity does not resist injury and insult (read Matt. 5:38-48).

A locomotive comes thundering down the track. A regiment of soldiers can't stop it. Neither can storms of rage stop the rage that has been set in motion by resisting injury. But the pressure of a little lever in the cab slackens the speed of the locomotive, and soon brings it to a stop, panting like a whipped cur. So the pressure of the will in your house will control your thoughts, words and actions and keep peace. He who rules himself is the biggest man in the world. Will you halt or turn?

Prayer.—Help us to know Thee, O Lord, and bless us with Thy love. Plead our case at Thy throne. Feed our tongues and give us a Christ-like control forever. *Amen.*

SUNDAY.

Hinges.

"Whosoever smiteth thee on the right cheek, turn to him the other also."—Matt. 5:38.

"Let your moderation be known unto all men."—Phil. 4:5.

The emphasis in this Scripture is on the word "turn." Can you turn? Have you a hinge in your life. Under severe provocation when the beast that is in us says, "Command thy power and fight," it takes more wisdom, more thought, more

(Continued on Page 13.)

Christian Orphanage

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CHAS. D. JOHNSTON,
Superintendent.

REAL OR FALSE?

The desire of so many to attract attention, to appear prosperous, to sail under false colors, causes them to impose upon themselves the chains of slavery. Monthly payments on the installment plan, the living above one's means are jealous masters that demand days of drudgery, hours of worry, causing new wrinkles, gray hairs, and shortened lives. The momentary satisfaction that may be derived from putting on a show is small compensation.

The old car suits fine until the neighbor gets a new model with a differently shaped hood. The clothes would do well for another season, but what would people say? The furniture looks great until the wonderful bargain sale is heard of. Everything can be bought for just a little down and a little a month. Not so bad to hear about, but how fast those months come around! How quickly the bank account may be depleted by numerous small checks!

When one pauses to think and observe, it is obvious that it is not necessary to cover the real thing with gaudy labels in order for its true worth to be known. Those who are in fact prosperous and successful care little for the appearance of wealth that others sacrifice so much to maintain. If one investigates further, it is found also that these were not procrastinators in the matter of the nest egg. Nor were they adverse to doing without the showy red paint.

Yet man's inherent enemies, jealousy, envy, false pride, the much-talked-of inferiority complex urge one deeper and deeper into a sea of bills until it becomes a constant struggle to keep the head above water. The little nest egg that was going to be put away to get a start never materializes. The laying of the foundation for the savings account is put off until tomorrow, and too often that tomorrow never arrives.

The ability to be independent, the joy of freedom from debt, the knowledge that you can look every one in the eye, knowing you are square with the world and getting a start towards success, is traded for a mess of pottage. One spends on and dreams of castles in the future.

It is a certainty that if the dream castle is to become a reality, one has to start gathering the stones. It is true that they are a little heavy at first, but with each one placed the burden is less and there is a lot of satisfaction in seeing the stones placed in the wall. Then, too, the waster, the spender, must also work in the quarry. The burdens are just as heavy, the hours of labor as long, the distinction being that such a one never knows the satisfaction of attainment and possession. The work is done for others and the castle remains a dream. H.

THE CHRISTIAN COLLEGE.

The Christian college is free to teach extensive Christianity to the limit of its desire. The State institution cannot stress this vital function of organized Christianity. State educaton is a protective measure. It is a form of insurance; ignorance is destructive and dangerous to the State, and therefore the State supports schools to guard against it. It is concerned with the making of character only so far as a man's character affects his relation to the public welfare. His relations to God and the kingdom of God in the world are not within its purview. The Christian college uses a larger map. It educates men for the whole world as well as for the nation.—*J. A. Marquis.*

(Continued from Page 12.)

good and more power to "turn" than to go ahead. To put on Christ gives us that power. It means yieldingness for good's sake. It means meekness and not weakness.

When righteous indignation arises, such as Jesus employed in cleansing the temple, then bolt. But when love is the needed passion, such as Jesus showed with the women at the well and the one brought to him under the charge of adultery, then be like Him: a hinge—turn. It may be manly, humanly speaking, to resent an injury, but it is Christ-like to forgive.

An old woman was converted and joined the Church. A proud sister taunted her by calling her an "old hag." "Yes," was the reply, "isn't it wonderful that Christ saved an old hag like me?" "A soft answer turneth away wrath." Use the hinge. Bend rather than break. Smile rather than frown. Suffer rather than cause suffering.

Prayer.—Lord, help us to keep alive in us the living truths of Thy word and the loving Spirit of our Christ, and make life sweet all the way. Amen.

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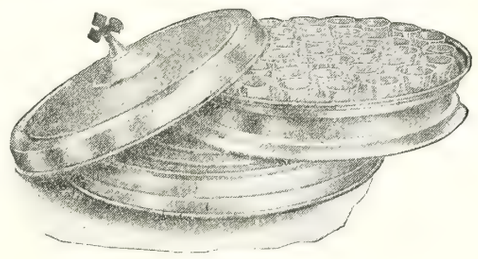

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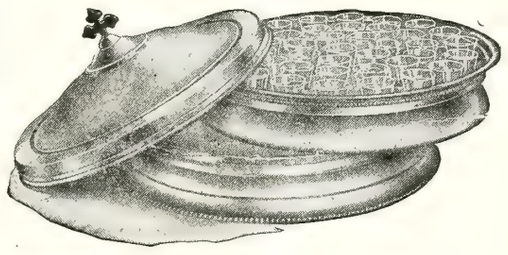

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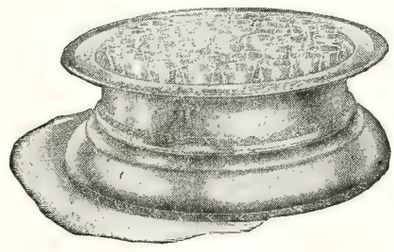

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SECOND COMING OF CHRIST.

(Continued from Page 7.)

whose characters are by divine grace fitted and prepared to live with Christ in the mansions above. The sooner this prepared people are gathered out and made ready to meet Him, the sooner He will come to gather them to Himself.

The task of gathering out and preparing such a people will be accomplished by the proclamation of the threefold message of Revelation 14 to every kindred, tongue, and nation.

Thus it is made perfectly plain that the heralding of the gospel of the kingdom to every nation and the making ready of a people to meet the Lord are the supreme signs of the approach of Christ. The accomplishment of this twofold work is what actually brings the end of this age.

Futility of Time-Setting.

This shows the futuility of time-setting. It is not the mere passing of a certain number of years or the arrival of a certain date that will bring Christ back to this earth; it is the finishing of the work of witnessing of God's message to the world, and the preparation of God's people to meet their Lord.

During the summer of A. D. 27, there were various signs of the times that indicated that the long-looked-for Messiah was about to be manifested to Israel; but the surest sign of all was the fact that John the Baptist was at that very time preaching a special message from God, to prepare the way of the Lord.

During those fateful years of that six-score "time of the end" period that passed upon the antediluvians prior to the deluge, there were numerous signs of the approaching catastrophe in the abounding wickedness and utter depravity of man (Gen. 6:5) and in the corruption and violence of the times (Gen. 6:12, 13). But the surest sign of earth's approaching doom was the warning message of heaven as proclaimed by Noah to the people of that day, and the building of the ark i nresponse to divine instruction for the saving of the faithful.

So today there is a mighty galaxy of signs on every sign, which indicate the approaching end of the age; but th epreaching of the divinely appointed message of a soon-coming Saviour and the making ready a people in all nations are the surest indications of the approach of Christ.

Heaven's Special Sign.

This twofold work is heaven's special sign that marks the end. These two conditions are like the hour and minute hands on the clock dial. When both hands stand at 12, the circuit of the dial is completed. So when both these divine purposes we have mentioned are finished, the hands of time will have finished their juorney around the dial of the ages.—*Signs of the Times.*

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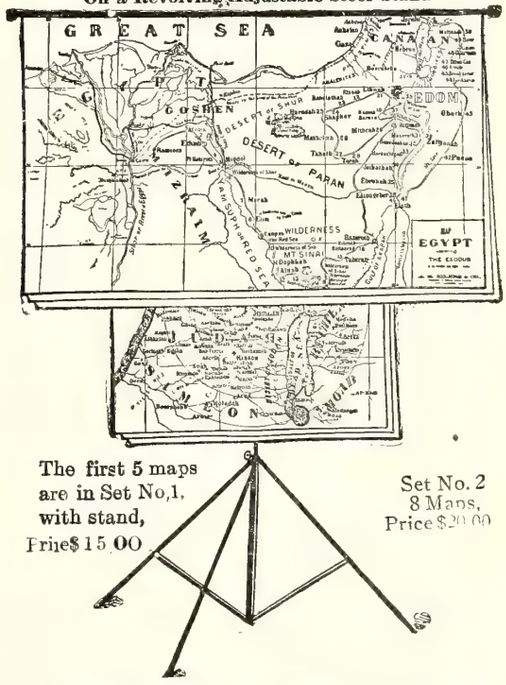

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OBITUARIES

MARSHALL.

Mrs. Alice Haizlip Marshall ("Mother Marshall," as she was so familiarly known among the young people) was born January 1, 1862, and died July 17, 1928, age 66 years, 6 months, and 16 days. She was married to William ("Witt") Henry Marshall January 11, 1883. To this union were born the following children: Lucy May, who died at age of 19 years; J. Matt Marshall, Harden H., who died at age of 26 years; Mrs. Kate Johnson, William R., Mrs. Minnie Gray Smither, Jack, Wade L., Nell, H. Vance, and Carl A., who died at age of 21 years. The above-named children and four grandchildren and her devoted husband survive her, besides a large circle of close kindred. Of a family of twelve brothers and sisters, she is the second to die, the others living in many States. Her friends were many, both far and near.

In my forty-four years of ministry I have never known a home of greater hospitality or of more genuine friendship. Her Christian graces were extended to all, old and young, rich and poor, pastor and people. Her sickness began about eighteen months ago, and at home or in the home of loved ones or at the hospital the very best care that love could provide was given freely. The long, tedious months of waiting and watching were filled with acts of kindness prompted by love. Friend and physician have done their best, but disease and death hath gained a great victory.

She joined Salem Chapel Christian Church at twelve years of age and remained a prompt and faithful member till death. She was of the old type Christian—plain and simple in faith, honest and prompt in her dealings with others. Her Christianity was not in soft words, but in deeds of helpfulness. She was prompt in her support of the Church with her presence and her means. A good mother has gone, but her influence lives. The family circle is again broken, and husband and children grieve because of the vacant chair. What God hath joined together, death hath separated.

I commend her many Christian virtues to all. Funeral services from the home and Salem Chapel, with burial in cemetery by the writer, assisted by Rev. W. C. Wicker, D. D., and Rev. G. C. Crutchfield, in the presence of a very large gathering of relatives and friends. The floral offerings were very handsome. The silent banks of beauty and perfume but tell of the love which filled the life she so beautifully lived.

"The mother, in her office, holds the key of the soul, and she it is who stamps the coin of character and makes the being who would be a savage. But for her gentle cares, a Christian man—then crown her the queen of the world." Sleep in peace till the resurrection morn.

JAS. L. FOSTER.

ROLLINGS.

In the early morning hours when all was peaceful and calm, the death angel visited the home of Deacon William G. Rollings and bore his spirit away to the home eternal. Therefore, be it resolved:

1. That it has pleased our Heavenly Father to call Bro. Rollings from an earthly to a heavenly home.

2. That while we mourn the loss of our beloved deacon, we bow in humble submission to the will of Him who doeth all things well.

3. That we extend to his family our sympathy, and may our Heavenly Father's blessings comfort them in their loss.

4. That a copy of these resolutions be sent to The Christian Sun for publication, a copy to his family and a copy be spread on the records of Barretts Christian Church. It shall be our purpose to meet him in the end.

MRS. J. T. HANCOCK,
R. M. LANE,
D. EDGAR BARRETT,
Committee.

KECK.

Sarah B. Keck, widow of the late H. O. Keck, was born September 21, 1856, and died July 6, 1928, age 71 years, 10 months and 15 days. She was a daughter of Philip and Annie Waynick, a well-known family. She leaves two sisters, Mrs. Margaret Wilkins, Mrs. L. D. Rippy; one brother, of Texas, S. L. Waynick; two daughters, Ida Keck and Mrs. C. W. Isley, and three grandchildren.

Her funeral was conducted by the writer, assisted by Dr. C. C. Ryan, in Bethlehem Christian Church, and her remains placed in the Church cemetery. A large concourse of people at the funeral gave evidence that she was well known and loved by many. She joined Bethlehem Christian Church in early childhood and lived a faithful and devoted member till death. She was one of the best women I ever knew. May the Lord comfort those who miss her and draw us all closer to Him.

J. F. APPLE.

MILES.

Mrs. Cora Lee Miles, wife of William L. Miles, was born March 10, 1865, and died August 12, 1928. Her funeral was conducted in Concord Christian Church by the writer, assisted by Rev. L. U. Harris and Rev. I. T. Underwood, and her remains placed in the Church cemetery. She was a faithful member of Bethel Christian Church. The Church and community will greatly miss her.

She leaves to mourn their loss a husband, three daughters, three sons, two brothers, nine grandchildren and a host of friends and relatives. May the Lord comfort those who mourn and bless us with the memory of a life that will not be forgotten. A good woman has gone to rest.

J. F. APPLE.

Our whole peace in this life consisteth rather in humble endurance than in not feeling adversities. He that knows best how to suffer will best keep himself in peace. That man is conqueror of himself and lord of the world, the friend of Christ, and an heir of heaven.—Thomas a Kempis.

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33 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jĕ'sus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

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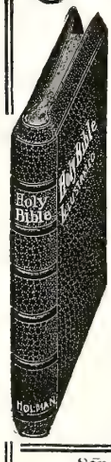

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233 **CHAPTER 1.**

1 Elimelech, driven by famine into Moab, dieth there. 6 Naomi returning home, Ruth accompanieth her.

NOW it came to pass in the days when the judges ruled, that

try of Mō'ab, he, and his wife, and his two sons.

2 And the name of the man *was* Ĕ-lĭm'ĕ-lech, and the name of his wife Nā-ō'mi, and the name of his two sons Măh'lon and Chĭl'ĭ-on,

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KELLY—HOLLAND.

Mr. Aubrey Walsh Kelly and Miss Mary Nelle Holland were united in marriage by the writer in the parlors of the Monticello Hotel, Norfolk, Va., August 14th. Mr. Millard Pipkin, Mount Vernon, Ohio, was best man, and Mrs. S. T. Holland, Windsor, Va., was matron of honor. Miss Mary Lee Foster, Elon College, N. C., sang two bridal numbers before the ceremony.

The bride is the daughter of Mr. and Mrs. E. T. Holland, Holland, Va. The groom is the son of Mr. J. D. Kelly, Wilmington, N. C. The guests from a distance were Misses Nancy Mosher, Roanoke; Clarine Lincoln, Broadway; Mary Lee Foster, Elon College, N. C.; Margaret Kelly, Wilmington, N. C.; Margaret Kelly, Wilmington, N. C.; Ella McDearman, Rocky Mount, N. C.; Freda Dimmick, Sanford, N. C.; Mr. and Mrs. Norman Bowen, Richmond, and Messrs. Douglas L. Kelly, Wilmington, N. C., and Millard Pipkin, Mount Vernon, Ohio.

In addition to these, there were present a score of relatives and nearby friends.

Mr. and Mrs. Kelly left for a northern tour, after which they will be at home at Kinston, N. C., where Mr. Kelly is engaged in educational work. May their wedded life be long, happy and useful.

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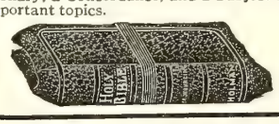

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21 But that ye also may know my affairs, *and* how I do, ¶ Tȳch'ĭ-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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VOLUME LXXX. RICHMOND, VA., THURSDAY, AUGUST 30, 1928. NUMBER 35.

THE SUN'S OBSERVATORY

THE ORIGIN AND DEVELOPMENT OF THE CHRISTIAN CHURCH.

By Rev. W. R. Chapman, D. D.

"The disciples were called Christians first in Antioch."—Acts 11:26.

One would think that the disciples were first called Christians at Jerusalem, but this is not true. Though Jesus and His apostles preached first to His own people, the Jews, to a large extent, they refused to accept Him. After His death His disciples scattered over a large part of the known world and began to preach His gospel. At first when His disciples and followers went out from Palestine they preached to the Jews, then later spread out to the Gentiles. This same thing happened in Antioch.

Antioch is situated in the northern part of Syria, Asia; that is, in the province of Seleucia, called Terapolis, from containing the four cities of Antioch, Seleucia, Apamea, and Laodicea. It is situated in a deep pass where the chain of Lebanon mountains, running northward, and the chain of Taurus, running eastward, are brought to an abrupt meeting; and on the Orontes River, which breaks through the mountains at this place, Antioch was built at a bend of the river, partly on an island, partly on the level which forms the left bank, and partly on the steep and craggy ascent of Silpius, which rises abruptly on the south. It is sixteen and a half miles east from the Mediterranean Sea, and three hundred miles north of Jerusalem. It was above Phoenicia. The founder was Seleucus Nicator, who named the city Antioch after his father, Antiochus Epiphanes. He peopled it with inhabitants from Antigonia. He founded the city in the year 300 B. C.

It was a large and populous city, containing about 200,000 inhabitants. It was divided into four townships, each enclosed by a separate wall, and the four by a common wall. It was the capital of the Greek kings of Syria, and after the Romans captured it, it became residence of the Roman governors of the province. It was also the metropolis. Its suburb was Daphne. Here was the celebrated sanctuary of Apollo (2 Macc. 4:33). Sometimes Antioch was called Antioch Daphne.

I should say that this city was for some time the residence of the Syrian kings (the Seleucidae). A multitude of Jews resided in it from the first. Seleucus Nicator granted them the rights of citizenship and placed them on a perfect equality with the other people of the city. The Jews were also allowed to have an archonor or ethnarch of their own to rule them. It is now a village of 6,000 people, called Antakia.

Apostolic Church.

No city after Jerusalem is so intimately connected with the history of the apostolic Church. It was the seat of the first missionary Church (Acts 11:19-30). The Christian faith was introduced into the city at an early date. One of the seven deacons, or almoners, appointed at Jerusalem was Nicolas, a proselyte of Antioch (Acts 6:5). At the death of Stephen the Christians were dispersed from Jerusalem, some going to Antioch and there preached the gospel of Jesus Christ. (Acts 11:19). Agabus and the other prophets left Jerusalem and went to Antioch, and there foretold the famine (Acts 11:27, 28). The Church of Antioch sent out Barnabas and Saul on a mission of charity (Acts 11:30, 12, 25). Judaizers went from Jerusalem to Antioch and disturbed the Christian Church (Acts 15:1). While at Antioch, St. Paul rebuked St. Peter for conduct into which he had been betrayed through the influence of emissaries from Jerusalem (Gal. 2:11, 12).

Disciples First Called Christians.

The murder of Stephen led to the scattering of the disciples throughout Palestine (Acts 8:4). This also led to the preaching of the gospel in its various towns and cities. Then the Church began to spread through the nations. A Church was organized in Samaria (Acts 8:14-17) through the preaching of Philip, a deacon. From there it spread through the province (Acts 8:25). Next, Peter preached to Cornelius (Acts 10:34-48). A Church began in his house. These scattered disciples went as far as Phenice and Cyprus and Antioch, preaching the gospel to none but the Jews. Some of them were men of Cyprus and Cyrene, who went to Antioch and there preached to the Grecians the Lord Jesus Christ. News of this missionary work reached the Church at Jerusalem, and they at once sent Barnabas to Antioch to preach. Barnabas invited Paul to aid him, and for more than a year they labored there. About A. D. 42 or 43 they organized the first Christian Church.

At Antioch the first Gentile Church was founded (Acts 11:20, 21), and here the disciples of Jesus Christ were first called Christians (Acts 11:26). It was in Antioch that St. Paul exercised, so far as is distinctly recorded, his systematic ministerial work (see Acts 11:22-26, 14:26-28, 15:35, 18:22).

The Jewish Church existed under the Old Testament dispensation. Out of this grew the Apostolic Church which I may say was founded by St. Peter and the eleven disciples at Pentecost (Acts 2:1-4). All of its first members were Jews. Out of this Church grew the Christian Church, which had its birth in Antioch about A. D. 42 or 43. That is, the Church got its new name here and at this time. Barnabas was the first Jewish Christian minister to go there to preach, and he was sent there by the Apostolic Church at Jerusalem (Acts 11:17-30).

The Church seems to have gotten its name "Christian" in this way. The name was given them either by divine direction or was a term of contempt applied by their enemies. The appellation "Christian" was that which could not have been assumed by the Christians themselves. They were known to each other as brethren of one family, as disciples of one Master, Jesus Christ; as believers in the same faith, the Bible; and as distinguished by the same endeavors after holiness and consecration of life; and so were called Brethren (Acts 15:1, 23; 1 Cor. 7:12), Disciples (Acts 9:26, 11:2, 29), Believers (Acts 5:14), Saints (Rom. 8:27, 15:25).

The outer world—that is, the Gentiles and heathen and non-Christians—could know nothing of the true force and significance of these Jewish Apostolic Christian names.

The name Christian occurs in Acts 11:26, 26:28, Peter 4:16. It seems to be used contemptuously. The name Christian could not have been applied to the Jewish disciples by themselves, nor come to them from their own nation, the Jews. It appears to have been imposed upon them by the Gentile world, and no place could have so appropriately given rise to it as Antioch. Here the first Christian Church was planted among the Gentiles or heathens. There is no reason to suppose that the name Christian of itself was intended as a term of security or abuse, though it would naturally be used with contempt.

Suidas says the name Christian was given in the reign of Claudius A. D. 41 (Acts 11:28, 18:2). When St. Peter appointed Evodius Bishop of Antioch they who were formally called Nazarenes and Galileans had their name changed to Christians.

The Jew called the Christians "Nazarenes," and the Gentiles regarded them as one of the Jewish sects. But there came a time when they could no longer be so regarded, and as some say, the witty Antiochians named them "Christians," from Christ, intending it as a nickname only.

I think the name Christian was of divine origin. My reasons are these: First, the Greek words translated "were called" implies the name was divinely appointed; and it means "to converse or treat about business." In the New Testament it means "to impart a divine warning or admonition, give instructions or directions under the guidance of inspiration, to receive a divine admonition, to be warned of God, be divinely in-

(Continued on Page 8.)

NOTES-PERSONALS

The Christian Conference in the Valley of Virginia dates back to at least 1838, at which time a conference was held at Antioch Church, in Rockingham County. We note the Valley Conference states in its program that it has just held its eightieth session.

Bro. J. M. Darden, of Suffolk, and Bro. and Sister Sam Davis, of Norfolk, were pleasant visitors at Elon Saturday. They report a wonderful meeting at Damascus, Orange County, N. C., and were on their way to begin a meeting at Pleasant Ridge, Randolph County, Sunday.

Rev. M. T. Sorrell, of Danville, is this week assisting Dr. W. C. Wicker in a series of meetings at Mebane. Next week Bro. Sorrell is to assist Rev. J. E. Franks at Bethlehem, Warren County, N. C. For several weeks now, Bro. Sorrell is to be in evangelistic meetings. He is one of our busiest, most energetic and consecrated pastors.

The following is gratefully acknowledged and will be read with interest: "Mr. and Mrs. B. D. Jones announce the marriage of their daughter, Adelia Rebecca, to Rev. John Galloway Truitt, on Tuesday, the 21st of August, 1928, Holland, Va." All the parties are well known to SUN readers, who will join in wishing the happily wed a long and joyous married life.

Rev. H. C. Caviness is to begin a series of meetings, First Church, Portsmouth, Sunday, September 9th, expecting to continue the meeting for three weeks. He is to be assisted by Rev. L. W. Tucker, D. D., of Chicago, a man of international reputation and a very distinguished Bible teacher and divine. Dr. Tucker will no doubt draw large audiences and will furnish a feast of good things from the Book of life.

The following will be read with interest: "Mrs. Frank G. Hamilton announces the marriage of her daughter, Reva Gold, to Mr. John Meade Fix, Tuesday, August 21, 1928, Orange, Va. At home after September 1st, 600 Webb Avenue, Burlington, N. C." Bro. Fix is superintendent of our Burlington Sunday School, a deacon in the Church and the father of Rev. Jos. W. Fix, of Franklin, Va., who united the pair in holy wedlock. We congratulate Bro. Fix and extend felicitations for a long and happy married life.

This line comes by way of a dear good sister who is always deeply interested in her Church and for years has been both faithful and liberal in her activity and giving for missions: "I only wish I had more to give. My heart just yearns for the cause and for you mission workers and the burdens you have to bear. I have noticed the contributions from the Churches and have been heartsick at the thought of what people spend on themselves for things they do not even need, and so little for the most blessed work in the world."

A personal letter from Rev. D. P. Barrett, writing from Ponce, Porto Rico, August 13th, says: "We have dropped back in Ponce so naturally that it seems hard to believe that we were away for eleven months. Just as we got here the pastor of our Ponce Church left on a three weeks' vacation, and so I took up the routine work for the time being, which seems like being at home. I have been over the field, visited all the pastors in their home and in their work, and I am glad to say I find a good spirit everywhere. We met today and arranged the conference program, which is to be held September 7th to 9th. Our automobile has been doing full duty. It has traveled 4,200 miles, and it travels as well on the Porto Rican roads as in the States. I am glad to say we are all well and happy to be back in service." He promises to write a letter to THE SUN in a few days.

Rev. T. J. Green, Elon College, N. C., who has served Shallow Ford, Apple's Chapel and Hines' Chapel for the past three or four years so successfully, has been called to serve the same pastorate the coming year and has accepted. Bro. Green has just concluded his evangelistic meetings, at the conclusion of which forty members were received into his Churches. Bro. Green is one of our steady, faithful ministers, who goes about his task quietly but with the consecration and spiritual fervor which result in kingdom growth and power.

Bro. Sam Leonard Davis, writing under date of August 22nd from Chapel Hill, N. C., where he and Mrs. Davis are holding a series of meetings at Damascus, says: "The work is going well here. The manifest interest is most gratifying, and would indicate that the people here want to see a genuine revival of religion in their midst. The attendance from the other Churches of the community has been exceedingly fine. The services last Sunday at Bro. I. W. Johnson's Churches were wonderful. Both Churches were filled to capacity and the use of chairs was made necessary because of the large congregations." Bro. and Sister Davis are doing a great work, and their work is being appreciated more and more by our people.

Rev. S. M. Lynam, 38 Barton Avenue, Toronto, Ont., Canada, who has served so successfully as pastor for two years in the Toronto Church, is open for work and would be pleased to return to the South. Bro. Lynam is one of our very able young ministers and is well known through THE SUN, especially as editor of our "Observatory." He graduated from Elon College in 1923, taught in Bethlehem College, Wadley, two years, and has pursued his studies in the University of Toronto in connection with his pastorate. He is equipped for a pulpit and for pastoral duties. Any of our Churches looking for a pastor would certainly do well to correspond with Bro. Lynam. We trust some Church will bring him back to his native Southland.

We today have this note from Rev. J. M. Roberts, pastor at Eure's Church, Gates County: "We are in the midst of a great revival meeting at Eure, Gates County, N. C. Mr. and Mrs. Sam Leonard Davis are with us and are doing the work in a most acceptable way. I need not say one word as to the work of Mr. Davis; he is too well known in our Church. Mrs. Davis has done the preaching during the entire time and has done it in a most effective way. Her sermons are wonderful from the standpoint of content, and she delivers them in a most attractive and appealing way. During my long career as a minister it has never been my pleasure to hear stronger sermons by any one. I have been in revival meetings at Eure's Church for a quarter of a century, and to my way of thinking, Mrs. Davis has delivered the strongest sermons ever preached in this good old Church."

Rev. G. E. Gerringer writes that Wakefield, Barrett's and Ivor have all voted to send a once-a-month offering to missions and a like offering to the Orphanage. Wakefield has been doing this good thing, and we are glad that all of Bro. Gerringer's Sunday Schools are adopting this helpful program. Other schools notifying us recently that they have done likewise are Pope's Chapel, in the Eastern North Carolina Conference; New Hope, in the North Carolina and Virginia Conference; High Point, in the Valley of Virginia; Cary, of the Eastern North Carolina Conference; Roanoke, of the Alabama Conference; Mt. Olivet (R), of the Virginia Valley Conference, and Richland, Ga., of Georgia and Alabama Conference. A great majority of our schools have already adopted this program and are pursuing it diligently. We long for the day when every school in the Southern Convention will be in this list, as all should be.

NOTICE.

J. Oscar Atkinson, Jr., will represent the Christian Sun through the summer months. He will solicit new subscriptions and collect renewals. Any courtesy shown him will be appreciated.

CHAS. D. JOHNSTON,
Circulation Manager.

OFFICIAL NOTICE.

The Mission Board of the Southern Christian Convention is to meet in regular annual session at the Christian Church, Suffolk, Va., Wednesday, September 12, 1928, at 9:30 A. M. Any person having matters to come before the Board are requested to present the same in writing to the secretary on or before September 10th.

J. E. WEST, *Chairman.*
Suffolk, Va.

J. O. ATKINSON, *Sec'y.*
Elon College, N. C.

THE CHRISTIAN SUN GOALS.

"THE CHRISTIAN SUN in every home in the Southern Christian Convention."

"THE CHRISTIAN SUN on a self-supporting basis."

"Forty-five hundred subscribers."

Let every member of the Christian Church help us to reach these goals.

CHAS. D. JOHNSTON,
Circulation Manager.

NOTICE.

The mission departments of our Church are issuing some mighty fine literature now which should be in the hands of every missionary society, Christian Endeavor Society and Sunday School in the Southern Convention.

Below is a list of the literature available now: "Missionary Round-Table Questions," for use in discussion groups; "Goals for 1928" (North Carolina Conference); "Our New Americans," "Potential Power for the Kingdom and Nation," about the work at Haverhill, Mass.; "Theodore Roosevelt Indian School," "Arise and Build," "The Challenge of Franklinton College" (Franklinton negro college), "Missionaries of the Christian Church," a series of boigraphical leaflets; "Our Guide," "Notes from a Porto Rican Diary," "The House the Women Built," "Looking Toward the Future," "Sharing," "A Glimpse into America," "Ministry for Christ in Porto Rico," "One Way of Salvation," "Autumn Leaves from a Missionary's Diary," "Where Your Money Goes," "Six Weeks with Foreign Missions," "Thanks for the New Home," "From Miss Takanashi," "A Typical Busy Day in the Mission Field," "The Christian Church in Western Washington," "Your Gift Helped," "Missions in the Sunday School," "In Prayer United," "Extracts from My Diary," "A Love Gift."

Order any of this from PATTIE COGHILL.
Henderson, N. C. *Superintendent.*

THE CHRISTIAN SUN'S PULPIT

A PSALM OF PRAISE AND PRAYER.

By Rev. J. W. Fix.

"I will praise Thee, O Lord my God, with all my heart; and I will glorify Thy name forevermore. . . . Teach me Thy way, O Lord . . . unite my heart to fear Thy name." —Psa. 86:11, 12.

There hangs in the home of Robert G. Ingersoll a number of his portraits with autograph statements. One of these statements written just before his death greatly interested me while visiting there this summer. In it he said, "Let the Bible go, let the Church crumble, let the pulpit fall." Since reading those words I have wondered what would have been the result if this desire of the great infidel had become effective in our civilization. One thing is sure—you and I, as well as generations yet unborn, would be deprived of these beautiful words of praise and prayer recorded in the 86th Psalm. Men and women would never have experienced the spiritual values of the psalmist's words upon which we are to meditate: "I will praise Thee, O Lord my God, with all my heart; and I will glorify Thy name forevermore. . . . Teach me Thy way, O Lord . . . unite my heart to fear Thy name."

1. A psalm of praise: David praised the Lord with his whole heart. He felt duly justified for his every act of praise, for God was gracious unto him. Often did he sing aloud unto God; always did his soul long for Him, and he ever worshiped Him in the beauty of His holiness. David's praise was genuine. To him it was worship. It was an experience of the heart which brought him into the very presence of his Creator. In this psalm of praise David saith: "For Thou, Lord, art good —among the gods there is none like unto Thee, neither are there any works like unto Thy works. All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name, for Thou art great and doest wonderous things, for Thou art God. . . . I will praise Thee, O Lord my God, with my whole heart; and I will glorify Thy name forevermore."

David heard no sermons as we do today. His worship of God was wholly by way of singing psalms of praise and making a joyful noise upon the harp unto the Lord. Where David emphasized praise and prayer, we as Protestants magnify preaching; where he stressed worship, we urge instruction. We minimize many of the vital elements in the order of service. We speak of the preliminaries leading up to the sermon and preliminaries we make them. The meaning of the word comes from two Latin words "pre" and "liminaris," meaning before the threshold. Hence, before the sermon we sing hymns as a convenient plan for filling in time, getting settled, and awaiting late arrivals who come for the sermon. All of our singing should be out of a heart filled with praise for God's goodness and greatness. Every part of the Church service should be attended with reverence and devotional praise by every man, woman and child in the congregation. The Church building is dedicated to the worship of God. Entrance through its doors ought to stimulate quietness and reverence. The prelude should call us from world of business and pleasure to concentrated meditation upon things spiritual. The doxology when sung sincerely is purely an expression of adoration and praise. Each announcement made in the Church should be heeded with attention, since each one bears upon kingdom work. The offering should never be thought of as a collection, but as an offering of our first fruits unto Him from whom cometh all good and perfect gifts. Truly the Church has a ministry of praise as well as instruction, and he who would follow the psalmist would realize that acts of praise and worship are indispensable to Church service and to the spiritual life of mankind.

In the countries of Southern Europe, women go about the streets selling flowers as a means of earning a living. As the day passes, many of their flowers fade and become withered from the dust and heat. The flowers become almost worthless and would be cast out were it not for the fact that the women have learned how they may restore them. Hundreds of flowers are taken to the city fountains and held under the refreshing spray of the fountain—thus the tarnished colors are restored by the soft midst and they become as fresh and brilliant as when taken in the early morning from the dew-laden garden. Thus our spirits droop in the dust and heat of life and need to be restored through praise to God and beseeching Him to—

"Open wide the crystal fountain,
Whence the healing waters flow."

2. A psalm of prayer: While David sang praises to God and put unusual stress upon music as a means of worship, he never failed to magnify prayer as a vital element in his daily worship. Through this act of devotion, he learned to know God as a friend, a helper, a shepherd and an ever-present being. He learned to see Him in nature, the heavens declared His glory, and the waters made manifestation of Him. And the more He saw of His works, the greater became his desire to know Him and to know His way. In this great chapter he calls upon Him, saying: "Give ear to my prayer and attend to the voice of my supplications . . . I will call upon Thee and Thou will answer my prayer." The prayer contained in the eleventh verse of the 86th psalm cannot be surpassed anywhere in the Psalter. Its two divisions come from the heart of one who desires (1) to be taught His way, and (2) for a united heart.

(1) Teach me Thy way, O Lord: The creation story, God's wondrous care in directing Abraham, His deliverance of the children of Israel from bondage, His influence upon the life of Moses, and the perfect manner in which God's providence was revealed in his own life, led David to pray, "Teach me Thy way, O Lord." He realized that his thoughts were not God's thoughts, neither his ways God's ways. He was aware that God's ways were better than human ways. As a member of God's fold, he was desirous to be led by Him, for he knew that His way would lead "beside still waters and green pastures"; that He would ever restore his soul and lead him in paths of righteousness for his namesake. Even though God's way led through the valley of the shadow of death, David feared no evil, for the Great Shepherd, with His rod and staff, would comfort him. God's goodness and mercy would follow him all the days of his life and he would finally dwell in the house of the Lord.

In this day we put too much stress, it seems, on learning man's ways. We revel in the secrets of successful men. We seek their advice and their ways. We minimize God's ways. Since the time of David, God's ways are clearer and more accessible to all. We live in the Christian era, and God's ways have been revealed in the Trinity, not only by Himself but through the teachings of His Son, Jesus Christ, and the ever-abiding Holy Spirit.

(2) Unite my heart to fear thy name: When David asked this petition, his prayer kindled great admiration in the heart of God for this His creature. He realized that he was praying for a most vital element in his religious life. There is no prayer in all Scripture like unto this one: "Unite my heart to fear Thy name." It is both beautiful and original. It is pathetic and it is practical. The man who uttered it knew the tragedy of a divided heart—a heart torn by rival affections. He knew that anything less than a unified heart would ultimately result in moral and spiritual indifference and failure. David was aware of the fact that there could be no conquering faith unless all of man's energies were united and merged in God; he, therefore, prays: "Unite my heart to fear Thy name."

Hearty unity is so essential in the Christian life that each person ought to consider its importance with great seriousness. What food is to the body and concentration is to the mind of man, unity of heart is to the spiritual welfare. And yet the greatest fault among Christians today is that of a divided heart. Our daily routine of living consists largely in serving God with a part of our being and self with the other part, which is usually the larger part. We consecrate a part of our income to God (not even a tenth as a rule) and use all the remainder for self. We attach little significance to the Saviour's words, "No man can serve two masters . . . ye cannot serve God and mammon." We continue living a divided life. There is a continuous Babel of voices in each life. Who has not heart them:

"Within my earthly temple there's a crowd:
There's one of us that's humble, one that's proud;
There's one that's broken-hearted for his sins,
And one who, unrepentant, sits and grins;
There's one who loves his neighbor as himself,
And one who cares for naught but fame and pelf.
From such corroding care I would be free
If once I could determine which is me."

The purpose of religion and the center of prayer should be to unite every faculty of the soul into a common bond with God. Pleasure and business, education and culture, philanthropy and service should converge in Him. A man is foolish to center his energies about a thing that is insignificant; he is sure to lose if he dissipates his energies in all things. God alone is able to direct talents and gifts to worthy ends, and this he cannot do unless the heart be united to fear His name. An indifferent heart is neither hot or cold. It takes no definite stand for or against God, and it is never united to fear His name. It constantly lends its every energy to serving God and man. It joyfully sings songs of praise as:

"I have ceased from my wanderings and going astray
Since Jesus came into my heart!
And my sins which were many are all washed away
Since Jesus came into my heart!

"I'm possessed of a hope that is steadfast and sure
Since Jesus came into my heart!
And no dark clouds of doubt now my pathway obscure
Since Jesus came into my heart!

Concluding our meditation upon this great psalm of praise and prayer, may you be determined to ever "praise God, from whom all blessings flow"; may you earnestly pray, "Teach me Thy way, O Lord, and unite my heart to fear Thy name."

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

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S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A PERSON AND A PRINCIPLE.

The fundamental principle of Christianity is self-denial. The fundamental Person of Christianity is Christ. However, Christ so identified Himself and built upon the principle of self-denial that in Christianity the principle and the person are one. We cannot think of Christ without thinking of self-denial. Persons influence us and move us, but principles are the foundation on which we move. Persons build on principles. Christ Himself did. He, like the rest of us, had a principle on which He built and by which He was governed. This principle, as already stated, is self-denial. Did one think it was love, goodness, patience, meekness? These were not the foundations on which He built; these were the fruits of what He was and did. The fruit of the Spirit, said Paul, is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness—against these there is no law. They are above and beyond law, just as the orange or the apple is above the roots of the trees or the trunk or the limb. These are the growth. These are the offerings from the life of the tree. The foundation is back yonder, something deeper. So the very foundation of Christianity, the root from which this tree grows, is self-denial. Christ could have been born in a palace. He was cradled in a manger. He could have dwelt in a mansion. He said, however, "the foxes have holes and the birds of the heavens have nests, but the Son of man hath not where to lay His head." He could have wielded the sceptre of the Caesars and closed His earthly career on the throne of empires. On the other hand, from His own choice, He walked the way of the despised and the forsaken, and voluntarily ended His career on the cross. One cannot think of Jesus Christ without thinking of self-denial. He was Himself the embodiment of that principle, and chose to enter His kingdom through that narrow door and to build His kingdom on that foundation—self-denial. "If any man will come after me"—come after me where? Come after me into my kingdom. He had the cross before His eye when He said that. He was preaching a sermon on the suffering and death when He used that text—a sermon on the method and process whereby He would found on earth the kingdom of heaven. This He did for man's salvation.

He wanted to establish a kingdom that would abide forever. The only hope of an enduring kingdom was that its foundation principle should be that of self-denial. The kingdoms of Babylon and Persia and Egypt and Greece had perished from the earth. Their civilizations had crumbled and had been blotted out. They had perished by the same process through which many more kingdoms on earth would perish, viz: the process of self-getting, of self-indulgence, of self-sufficiency.

Now, Christ would build up a kingdom that should never end, a dominion that should ultimately cover the earth as the waters cover the sea, a kingdom that should endure forever. Through what process? Through the process and principle of self-denial. "If any man will come after me" (into my kingdom that shall never perish and of which there shall be no end and no limitations), "let him deny himself, take up his cross daily and follow me." Christ chose the principle of self-denial that He might save us from self-indulgence, and that He might establish, even on earth, and perpetuate a kingdom that shall endure forever. When we practice self-denial we are getting on the foundations that Christ stood on and we are standing on a foundation that shall never, never waste away. So few of us, indeed, have learned the full meaning of this wonderful principle with which our Lord identified Himself, even the principle of self-denial.

GOVERNOR AL. SMITH AND PROHIBITION.

Again while many politicians and the secular press in the South generally are trying to make us believe that prohibition is not the main issue in the present campaign and that Governor Smith, if elected, would be powerless to change the Constitution or modify the Volstead act, Governor Smith and his real followers force the issue upon us and compel us to see it otherwise. In his acceptance speech, the New York Governor lets all the world know that he stands now where he has stood through all of his public career—for the liquor interests and the wet element of his own and of all political parties. He has consistently throughout his career identified himself with the wets and the liquor element and has made his reputation as a brilliant advocate of liquor and the liquor interests. He lets it be known at large in his acceptance speech that if elected he will enforce prohibition in the nation just as he has done in his own State, viz: seek to abolish or change laws that would restrict the sale of liquor. Moreover, he would leave the sale of liquor to be decided by each State, which he knows as well as all the rest of us is a farce and a pretext in these days when transportation is easy and State lines count for nothing in traffic. This man, so enamored of drink personally and politically, cites Canada as an example for us to follow, when the well-known facts are that Canada has made the sale of liquor a government matter and has made, at the same time, her dominion the scene of the most extensive and deplorable bootlegging known to our country. We were talking recently with a friend from Canada who knows his country and says that the liquor interests were never more in ascendancy and that blockading and bootlegging were rampant and deplorable.

Let SUN readers consider the following:

First: The wringing-wet element in the North is backing Smith and doing all they can to elect him. Therefore, when the drys march to the ballot box and cast a vote for Smith they are keeping company with and helping to elect a man whom the liquor interests and the wet element of the country have nominated in spite of all that the dry forces could do.

Second: Let the dry Democrats of the South know that in voting for Governor Smith they are keeping company with Tammany Hall, the most corrupt and notorious political organization that ever disgraced our nation; and this same Tammany Hall has in previous years fought with all of its resources to defeat every candidate for whom the Democrats in the South have successfully ever voted, viz: Wilson, Cleveland, Tilden. Let the Democrats in the South know that in voting for Governor Smith they are keeping company with the voters of Tammany Hall, who, for four times over, succeeded in making Smith Governor of New York and who, as Governor and before he was Governor, made himself famous on the outstanding issues in his State and in the nation as the spokesman and advocate of anti-prohibition and of the wets of his party. We think that our people are entitled to know the company they are keeping when they advocate the vote for this man to be President of the United States.

United States Senator Edwards, of New Jersey, recently, in recounting the situation, said that the hope of electing Governor Smith was the wet element in the East—New York, New Jersey, Massachusetts, etc.—and "the solid South." That is to say, they are expecting the South will keep company with and advocate anybody whom the wet East might nominate and support, because they had labeled him a "Democrat."

Third: There come to our desk week by week the papers of practically all the denominations in the South—Methodists, Baptists, Presbyterians, Episcopalians, and the rest, numbers of them—and we have yet to find the first religious journal in the South that is advocating the election of Governor Smith; but without exception they are lined up editorially against the wet propaganda that the secular press is carrying on, the unfairness of the secular press in not giving to the public the real facts in the case, and to the last one of them they are against the election of Governor Smith. Let SUN readers know that the religious forces in the South, in so far as those forces give voice through their Church papers, are opposed to Governor Smith as President of the United States because he stands for that against which they have fought through decades.

BOOTLEGGERS AND SABBATH-BREAKERS.

The air is full of criticism in these days of political agitation, and the press overflows with discussions of temperance and the eighteenth amendment. Bootleggers are at the front and wet propaganda fills the air. Any indulgence in, manufacture of, selling or buying intoxicating beverages is a violation of the law. All who engage in the business or advocate the manufacture, importation, sale or use of intoxicating liquors are violators of the eighteenth amendment in fact or in spirit. Good citizenship requires loyalty to the government and obedience to its laws. That quality of citizenship is not determined by the opinion of others, but by the mind attitude of the citizen himself. All persons and agencies that stand for obedience to the law deserve the support of all loyal citizens, and, in fact, the government is safe only in the hands of such men.

That the eighteenth amendment is violated by common bootleggers, respectable citizens, and by all types and grades of officials is admitted; and they all belong to the same class and march under

the same banner in the dark. They all deserve the same classification, the same treatment by the courts and society. If they do not get equal treatment in society and at law they deserve it, and, in the court of God, they will receive it eventually. There is too much distinction made in society between the wrong-doing of what is known as the better class and the common people. If there is any difference, the more respectable class that violates the eighteenth amendment is lower, in actual grade, than the most illiterate and obscure, so far as society is concerned.

After all has been thought, said and written about the violation of the eighteenth amendment, the Fourth Commandment is more openly violated than the eighteenth amendment. Little is said about this larger violation of this higher law—"Remember the Sabbath Day to keep it holy." The emphasis, no doubt, should be placed on the little word "it." Remember the Sabbath Day to keep *it*—the Sabbath Day—holy. This law of God is not violated by the swampers, the mountaineers, the slummers alone, but by all grades of society and even many of those who rank as good members of the Church. And it is not done secretly but openly; and little is said about it, while the air is full of what bootleggers are doing and what ought to be done with them. It is time the pulpit should say as much about Sabbath-breakers as the press says about bootleggers. Law enforcement is an apology for poor citizenship. What the State needs is such respect for government and such obedience to law that enforcement would be unnecessary; and what the Church needs is such respect for and such obedience to the Fourth Commandment that obedience to all law would become such a majority force that obedience would become the natural condition in both Church and State. The eighteenth amendment will never be fully obeyed until the Fourth Commandment is fully obeyed by Church members.

VIRGINIA VALLEY CONFERENCE.

This Conference met in its eightieth annual session with Mt. Olivet Church, near Harrisonburg, on August 15, 1928. The Conference was very largely attended from the beginning and the people were deeply interested in all the proceedings. Rev. B. J. Earp, Winchester, Va., was president, and Rev. A. W. Andes, Harrisonburg, was secretary, and Bro. Samuel Earman, Harrisonburg, was treasurer. On the roll-call, the enrollment was found to be unusually large and practically all Churches were represented. Bro. A. S. Turner, who was to have delivered the address of welcome, was in a hospital for treatment, and his place on the program was well taken by Rev. W. B. Fuller, pastor of the Church. The response was made by Rev. A. W. Andes. The program as printed was adopted for the sessions lasting for three days—Wednesday, Thursday and Friday. The executive committee made a report that Rev. W. T. Walters, D. D., had presented his credentials and resignation as a member of the Conference, and the committee recommended that the same be received. After discussion, the Conference adopted the report. The committee recommended also the return of his credentials by Rev. D. B. Seal, formerly of Swift Run, Va., he having ceased working in the Conference and not having been heard from for some time. This part of the report was also adopted.

After the morning service of routine work, a beautiful lunch was served on the long tables of the Church lawn.

In the afternoon of Wednesday, Bro. W. C. Wampler, prominent layman and vice-president of the Conference, led the devotional services. Rev. B. J. Earp, president of the Conference, requested that his annual address be deferred. The report of committee on religious literature was made, urging the necessity of taking our Church papers and the inestimable value of them as a home and family asset. There was universal regret that Dr. W. P. Minton, who was to have led the discussion, was detained in Dayton because of poor health at present. Miss Lucy Eldredge, of the Religious Education Department, talked particularly about the *Herald of Gospel Liberty* and our Sunday School literature. Mr. C. D. Johnston, circulation manager of THE CHRISTIAN SUN, urged the people to subscribe for and read THE CHRISTIAN SUN, as the paper needed their support and they needed the help that the paper would bring them. J. O. Atkinson, editor of THE SUN, spoke on certain values of Church paper frequently overlooked by subscribers and the Church. Among these values was that of keeping in touch with those members who were too far removed from their local Church to attend its services, and their only medium of acquaintance and loyalty was their Church paper. Another forgotten asset of the paper was the contribution it makes to the stay-ins at home who are not able on Sunday to go to Church. They could get their sermon and such as their Church had to offer through the columns of the Church paper. There are other forgotten factors equally as valuable, which make it imperative that we give liberal support to our Church papers.

The evening service was given to the subject of "Evangelism." There was a full house and a very valuable address was presented by Mr. G. D. Colclough, representing Elon College, and Miss Lucy Eldredge, representing the Board of Religious Education. It was a delgihtful evening, well spent on an important topic.

Thursday morning, after the routine of business, the report of the committee on education was presented. The report strongly endorsed Elon College and urged our people to patronize the college as the champion of religious education and Christian character. The report stated that Rev. W. T. Walters had made application for readmission as minister to the Conference, but that the committee was unable to bring in a unanimous report. After discussion, the Conference voted unanimously to leave the matter to the decision of twelve ministers, to be chosen by Dr. Walters from the Southern Christian Convention, and that the Conference was to abide the decision when rendered by the twelve ministers thus chosen. In the absence of Rev. R. A. Whitten, who was to have made an address as representative of Elon College, Mr. G. D. Colclough presented a very able and timely paper on "The Benefits to the Future of Christian Education at Present." The report of committee on foreign missions—and a very practical and pointed report it was—was presented by Sister Verdie Showalter. Pending the report, missionary addresses were given, and the Mission Secretary of the Convention, J. O. Atkinson, discussed the Book of Jonah as a missionary book. Superintendent C. D. Johnston, of the Orphanage, made a very emphatic and telling appeal for our Orphanage which was greatly enjoyed by the Conference. After miscellaneous business, the Mission Secretary briefly discussed the necessity of putting missions in the Sunday School. The Conference voted that all Sunday Schools of the Conference should take an offering once per month for missions. Several of the schools are doing this, and to good effect.

The Conference reached a fine climax in attendance and in enthusiasm at its Thursday evening session. The program was in charge of the Woman's Home and Foreign Mission Board. After making a report of their work for the past year, through Mrs. A. W. Andes, vice-president of the board, a beautiful and thrilling pageant was presented, which carried one by figures and through the eye-gate of our various mission centers and activities. After the pageant, which was most highly enjoyed by all, Miss Lucy Eldredge, of Dayton, made a most interesting missionary address, appealing to the women and young people to stand by their missionary societies. The Mission Secretary of the Southern Convention gave a brief address, congratulating the women on their splendid achievement and telling something of the growth in the past and the prospect for the future. A liberal offering for the Woman's Board was taken. It was a delightful evening.

THE SUN'S editor was not permitted to remain for the Friday session, as an all-day drive was required to return him and Superintendent Johnston and J. O. Atkinson, Jr., who represented THE CHRISTIAN SUN at the Conference, to their homes for a day's work at their respective posts on Saturday. Heavy rains had fallen, streams were swollen and rivers had overflowed their banks. The Staunton River at Alta Vista, Va., completely blocked our way, having gone for miles over its banks, and we had to board the train at Alta Vista and leave J. O. A., Jr., with the faithful Pontiac to return when the river should recede.

It is always glorious to visit the Shenandaah Valley of Virginia. Her great mountains are sublime; her historical sites and battlefields are thrilling of reminiscences; her caverns and grottoes beneath the hills are nature's wonders, of which the visitor never tires; her fertile fields and far-spreading pastures of rich grain, fat cattle and flocks of grazing sheep; her immense barns and storehouses bulging with harvests for man and beasts; her lovely homes and well-kept estates which bespeak thrift and prosperity and progress, all unite to inspire the visitor and make him feel that he has, indeed, arrived at a garden spot of God's good earth. The Shenandoah Valley of Virginia attracts tens of thousands of visitors and tourists annually, and is indeed one of nature's real show-places of this continent. One will find delightful fellowship, congenial entertainment and royal hospitality in every home to which one is invited. We love the Valley and her strong, stalwart Christian citizens.

MUST FACE THE ISSUE.

The main issue of this political campaign is prohibition. The liberals are seeking to conceal it behind a religious issue. We must not be deceived. The line is drawn. The issue is clear to those who understand the tactics being adopted.

Watch the prohibition situation. It must be guarded. Men must stand for it, regardless of party allegiance. Its preservation is more vital than any other subject now before the public mind.

Three months before the meeting of the national convention of the political parties there was held in Washington, D. C., a convention of representatives from forty anti-liquor organizations. They considered the situation as to the eighteenth amendment. They voted to send a committee to the national conventions, requesting that a prohibition plank of some sort be placed in the party platforms. This was done in a very satisfactory manner.

The presidential candidates have expressed themselves and their records studied. The continuation committee of the united meeting of the temperance forces is still in operation, working and searching and investigating and surveying and discovering. Literature is being issued. From them nothing shall be concealed. The committee is made up of men from all Protestant denominations and from both the Democratic and Republican parties. Being nonpartisan in the matter of

(Continued on Page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

In the Lord's Prayer this sentence contains a suggestion: "Give us this day our daily bread," by Matthew, and "Give us day by day our daily bread," as expressed by Luke. The suggestion is the short time in which supplies are sought. That is the way in which all blessings come best. Very few people have the capacity to care for blessings that cover long periods of time. The industrial world operates on the principle of short-time payments. If workers received their wages in large sums, covering long periods, they would not take care of it for future use. But they receive their pay by the week or by the month, and then make their expenditures in the same way. Salaried men get their salaries in the same way. If a preacher received his salary for a year in advance he would not be able to pay his expenses at the end of the year. That would be true of all other salaried men. Salaries are paid by the month, the average man makes his plans for expenses by the month, and in that way receipts and expenses are kept on a par. Even sunshine comes a day at a time, and the seasons come in short periods. It would ruin nature's purposes and plans if winter lasted a whole year.

Apply this principle of brief periods to farm life, and the results are plainer and suggest thought for those who till the soil. All money crops make poor farmers. The reason is found in the fact that when the crop is harvested and converted into money, and the farmer has the result of a year in money, he will not care for that money to make it last a year. The family looks at the money in hand, and not at the year ahead, their wants multiply, the demands increase, and the result of a year's honest toil is soon spent. But when the farmer undertakes to make a living, to build a farm, and then have enough money to pay expenses, he becomes independent. Let him raise all crops that supply home needs—corn, hay, oats, cattle, hogs, sheep, chickens, and then cotton, peanuts, truck, fruit and such crops as are in demand—and he will be independent of speculative markets. When his crib is full of corn, his bin of wheat, his barn of hay, his smokehouse of meat, his wood in the woodhouse, then he can live and pay his debts, and his preacher, too. But when a farmer produces money crops only and gets his year's work in his hands in cash, he is exposed to the danger of spending it before the year is half gone. Money farming is poor farming. To sell a few eggs, some butter, some hams, some potatoes, some corn, and thus pick up a little money all along through the year to buy the necessities of life, and then some money crop, in addition to home supplies, that cash is added to the profits of farming. What the country needs is the building up of good homes on improved farms, and not the making of money as the chief thing in tilling the soil. When the whole crop is tobacco, cotton, corn, wheat, potatoes, or any other money crop, and nothing else, the community is hard pressed; but when home supplies are stored away in good bins and barns, ease and comfort, and peace of mind satisfy the faithful worker on the farm.

W. W. Staley.

ELON LETTER.

"All other reserves can be purchased; but spiritual reserves can be secured only through right living."

A statement like the above coming from such an eminent authority in the business world as Roger W. Babson should cause the American public to pause and consider. Babson, in this special letter which he sends out to the children of his clients under date of August 21st, is encouraging young people to support the Church. He says that he had the previous Sunday attended the Little Church where he was baptized and trained and where a fairly good-sized audience was in attendance, consisting for the most part of gray-haired people. There were almost no young married people present and no children or younger persons.

Mr. Babson states positively that the sermon did not interest him because the minister was living in terms of an age-long past. Yet he urges young people to attend Church, and gives as his reason that "civilization would go to smash" without the Church. Continuing, he says: "The Church—even in its present weak position—is still the great backlog of society. None of you would think of permanently living and bringing up a family in a community which had no Church. You all must realize that your safety and that of your family depends not on judges or police officers, but upon the spirit of a majority of the people in your community who determine what laws are to be enacted, repealed or enforced. Now, how is their 'spirit' developed and directed? Newspapers merchandise advertising; the movies supply entertainment; and the schools treat of material affairs. The Church is the one institution which is being operated with the sole purpose of directing the motives, purposes and ambitions of people along worth-while lines. The Church stands for the spirit of true progress in contrast with the spirit of the jungle. Hence, we should support it not only with our money, but also with our presence."

Mr. Babson is not satisfied with this, but goes on to give what he considers his main reason for urging people to stand by the Church, and in this main reason he is so eloquent that I wish to quote him in full: "The above, however, is not the main reason why I would urge you to stand by the Church. The real reason is much more fundamental and intimate. May I try to explain it as follows: Success is, in the last analysis, a question of reserves. As you reach middle and old age, your happiness will depend upon your physical, intellectual, financial and—most important of all—your spiritual reserves. Your physical reserves at that time will depend upon how you are now taking care of your bodies; your intellectual reserves will then depend upon what you are now reading and with whom you associate; your financial reserves, upon what you are now saving and how you invest. Your spiritual reserves, however, will then depend upon the faith, habits and outlook on life which you are now cultivating. The Church is the one institution which is today working to provide you with such faith, habits and outlook.

"Some day you are sure to have trouble. It may be a very serious illness. It may be the loss of some one very dear to you. Some day you are sure to face death. It may not be for many years or it may be very soon. Then you'll want to draw upon your spiritual reserves. Then you'll want a philosophy of life, the power which comes through prayer and the faith which only the Church is today giving. The other reserves you are now enjoying; but, then, they of themselves will be of little avail. Yet, the only way to have this spiritual reserve, then, is to begin to store some up now. You cannot depend upon inheriting such things from your parents, as in the case of financial reserves, and you cannot buy such things at a college or bookstore. Only by developing habits of prayer, devotion and interest in religious things now can you have these desired reserves when the critical time comes. All other reserves can be purchased, but spiritual reserves can be secured only through right living."

It will be a sad day for civilization in America should the apathy which now seems to characterize the attitude of the younger generation toward the Church continue. I hope that those who read this Elon Letter will meditate seriously upon their own attitude toward the Church, and they will develop habits of prayer, devotion and interest in things religious, so that they will not be satisfied outside the Church when it is open for worship.

Roger Babson has certainly done the American public a great service in sending forth this circular letter to the children of his clients. I hope it may have a wholesole response.

W. A. Harper.

"MAN DOES NOT LIVE BY BREAD ALONE."

In the early stage of the 1928 presidential campaign it looked as if the farm problem would be the leading issue of the political battle. But since the Houston convention the center of struggle seems to have shifted from this issue to that of prohibition. The Democratic nominee has largely been the cause of this sudden shift. William Allen White has truly said, "When the Democratic delegates left Houston, they knew that Smith had rewritten the platform and made prohibition the major issue of the campaign." Thus if the Democratic platform-makers tried to avoid this issue, their standard-bearer did not, for the New York Governor, in his telegram acknowledging the nomination, told the delegates precisely where he stood on prohibition. That which was intended, doubtless, in the first place, to be nothing more than a plank no "law enforcement" has been made, because of Governor Smith's frank statement in favor of modifying the present dry laws, a leading issue in the electoral battle.

Secretary Hoover, on the other hand, has in his reply to Senator Borah, February 23, 1928, and in other pronouncements gone on record as strongly favoring the present prohibition legislation.

Thus, because of the known stand of Mr. Hoover and the unmistakable utterance of Governor Smith since his nomination, the political prospects for obtaining the farm votes of the great agricultural States normally Republican has changed wonderfully since the time intervening between the Kansas City convention and that at Houston.

The candidates and the positions they have taken on this great moral issue and not the platforms in general on which they stand are to be the great battle-ground of the 1928 campaign. It is a great moral issue in which the country is to decide whether it shall go forward or backward. Mr. Hoover has taken the right side of this great moral issue. In his telegram acknowledging the nomination, he said: "The problems of the next four years are more than economic. In a profound sense, they are moral and spiritual." There are hundreds of thousands of good, righteous farmers possessing a sane sense of civic righteousness and a high type of moral idealism who will not become modern Esaus and sell out their valuable blessing of prohibition for a mere mess of political "pottage," offered in the Democratic platform.

Kansas and other agricultural States have enjoyed the blessing of prohibition too long to ever risk the presidency in the hands of an avowed wet for what little seeming good may come from a material standpoint. Many, many thousands of good, upright farmers, not only of the Republican rank but also of the Democratic party, not only of the western agricultural States but also of the

South, are now taking their stand on the right side of this great moral issue and are saying, "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." They believe firmly that "righteousness exalteth a nation, but sin is a reproach to any people." And in November they will march to the polls and vote these sacred convictions.—*Hugh C. Guy,* in *Christian-Evangelist.*

MUST FACE THE ISSUE.

(Continued from Page 5.)

prohibition, they are without bias. Their pronouncements should be received by their brethren with an open mind. They should have the sympathetic hearing of the general public because they are out working for the common good.

The names of the men and women of the continuation committee will command respect on the part of the thinking public. They are those who have been fighting the moral battles of the nation for over a generation. Many of them are big business men. Many of them are big intellectuals. Many of them are big humanitarians. Many of them are big world statesmen. We do not publish their names, the list is too long. We submit their short report for your reading. Do not pass it over; read it carefully and without prejudice. Do not impugn the motives of the committee; stand with them and prepare to defend their pronouncement.

"Your special committee upon the platform and candidates, after attendance upon both national conventions, begs leave to report as follows:

"We regard the results in the Republican and Democratic national conventions as marking an epoch in the history of the struggle for a sober America and the outlawing of the saloon and the liquor traffic. We believe that these results present both the gravest danger and the greatest opportunity ever offered by a political stiuation to the constitutionalists and dry forces of the United States.

"In each convention the militant liquor forces were beaten in the resolutions committee and on the floor. After eight years of bitter struggle and the most widespread and continuous campaign of vicious and false propaganda by the representatives of the liquor traffic, both conventions declared for the enforcement of the eighteenth amendment.

"The results of the Republican convention were completely satisfactory. Herbert Hoover is committed not only to enforcement, but also against the repeal of the amendment. After a notable struggle in the committee on resolutions in the Democratic National Convention, in which the dry leadership of the Democratic party won a splendid victory—and that party platform declared for enforcement of the eighteenth amendment and all supporting legislation—this achievement was nullified by Governor Smith in a telegram of repudiation of the spirit of this enforcement plank, read to the convention just at the moment of adjournment.

"The Republican platform declares without equivocation for the vigorous enforcement and observance of the eighteenth amendment. The final results of both conventions present a supreme challenge to the dry forces and all those who believe in the integrity of the Constitution of the United States.

"The record, attitude, and pledges of Herbert Hoover, on the one hand, and Alfred E. Smith, on the other, fix the issue. Alfred E. Smith is the leader of the forces of nullification, evasion, and betrayal of the eighteenth amendment. As Governor of the State of New York, he has been the consistent servant of the liquor traffic in its death grapple with the moral forces that wrote the eighteenth amendment into the Constitution of the United States. The story of Governor Smith's official action is written into the record of his votes in the Legislature of the Commonwealth of New York, and as a servant of Tammany Hall in Democratic conventions, and in acts, statements and messages as Governor of that State.

"Alfred E. Smith voted against local option. Alfred E. Smith voted to retain the infamous Raines law hotels. Alfred E. Smith voted to nullify the town option feature of the liquor-control law of New York. Alfred E. Smith voted to overthrow the restrictions preventing saloons within two hundred feet of schools and within prohibited areas around Churches. Alfred E. Smith advocated and supported the nullification "beer bill," which was declared unconstitutional by the Supreme Court of the United States. Finally, Alfred E. Smith signed the repeal of the Mullen-Gage act, the enforcement law under the eighteenth amendment in the State of New York, and did all in his power to paralyze all enforcement of this provision of the Constitution in that Commonwealth.

"His whole record in public life has been consistent as the servant of the saloon and liquor traffic interests and of the most corrupt political organization in the history of this republic, Tammany Hall. His election would, in our judgment, be the greatest victory for the saloon and liquor traffic since the foundation of the republic. No amount of subterfuge with respect to temperance, the Constitution, the law enforcement for campaign purposes can change the long record of the servile obedience to the liquor interests by Alfred E. Smith and of his policy of nullification of the eighteenth amendment as written by his own hand in signing the repeal of the Mullen-Gage law.

"We call upon all men and women of this nation who believe in the integrity of the Constitution of the United States to defeat Alfred E. Smith at the polls in November."—*Western Christian Advocate* (Methodist).

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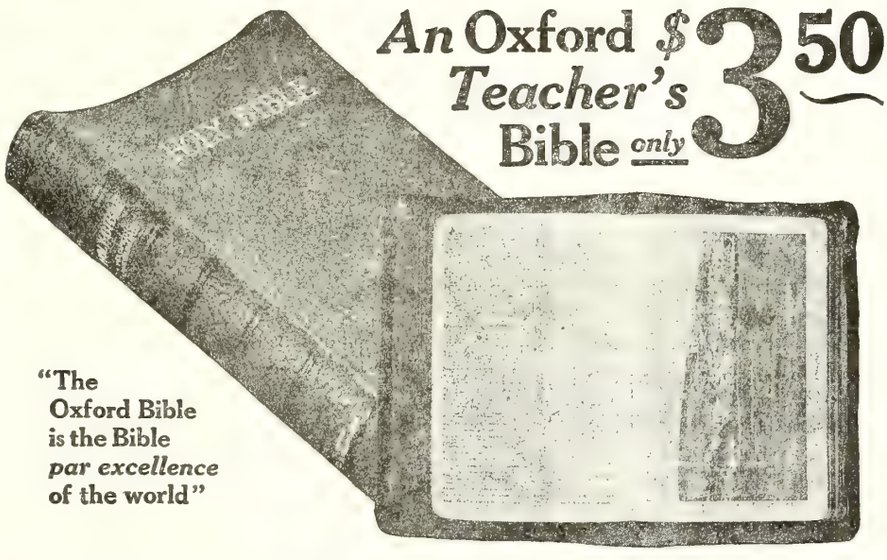

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THE MISSION DOCTOR.

By Hugh H. Linn, M. D.

The other day we received a fresh supply of smallpox vaccine. As we had been having numerous calls to go out to a certain village only about seven miles, we gathered up Rev. John Patterson, our district superintendent, and a schoolboy and hit the trail.

The boy knew the way to the village, but his knowledge was for footpaths and not motor cars or bullock carts, so after a circuitous route of near ten miles over stones, thorns and all sorts of jungle paths, we got to the village. We started our phonograph, and in no time had a crowd. Mr. Patterson cleaned up the arms with gasoline from the car, the boy wrote the names and took their collection, and I rubbed in the vaccine. By sundown we had done seventy-four cases, and the high-caste people were asking us to come to their section of the village. But as we did not know the road very well and did not have a great amount of serum left, we decided we had better leave for home.

The head man of another village was present and wanted us to come to his village for plague inoculation. As I knew his village was on another road that would take us home, I suggested that he ride with us as far as his town and that we would return in the morning for plague inoculation. The road was a little better, but we had to cross a number of creek beds where there was more or less mud, and you may be sure we were thankful each time we got through without sticking.

Crowd Comes for Inoculation.

The next morning Mrs. Linn and an Indian woman went along. We stopped under a tree, and for the first time our gramaphone did not attract a crowd. However, Mrs. Linn and the Indian woman made a short talk over nearer the homes of the people and found that we were wanted under another tree. On moving over there we soon had a crowd, and were able to give about sixty plague inoculations, as well as to go and see several who were sick. Most of the villagers had moved out into little grass huts or shelters, and we went from one to another of these to give medicines and to inoculate. In one we found a mother nursing a boy of about nine years of age who had been having smallpox, and his smallpox sores had been infected with fly eggs, so that now in several places the maggots were wriggling under the skin and in the open sores. The child was wailing with pain. The mother had a smaller baby at her side, and behind her on the dirt floor was a boy of fourteen burning with fever while the bubces of plague were appearing in both armpits. We did what we could, little enough, for them and then brought the father in to the dispensary to get more medicines. However, the boy with the smallpox infected sores died before the next morning.

This seemed a sorry plight, but we had worse to see the next morning. At the first place we stopped along one of the main streets of the little town we went into a house where a mother was stricken with plague. She was hot with the fever of it, and the tell-tale bubces were stabbing her with pain, though she still cared for a small baby. A boy of about thirteen was sitting beside her also suffering from plague, and the father went back in a dark room and brought out first a little girl of near ten years all covered with smallpox sores; and then yet another girl of about seven years in a still worse condition with smallpox, her body severed with blisters, scabs and filth, while her eyes were dryed shut, possibly never to see again. We tried to give them medicines and tell them how to use them. While we were still at this place they were begging us to see another family just across the street. Here the mother was able to be about, but seemed to be developing a plague bubce, two children were recovering from smallpox, but one had developed plague on top of it, and a third was sitting on the doorstep with bubces in the groin.

Burying their Dead.

They told us there were possibly fifty cases in the village, but we did not see more than twenty, and these that we saw first seemed to be the worse. As we went over to the section where the low caste and Christian people were living—they have no teacher in this village—we saw them carrying out one of the dead. It seemed almost out of place to set up the gramaphone and play music of any sort for them at such a time. Some were caring for their sick, others working on their plague huts, fixing poles and grass for a rude sort of shelter, yet they came together and listened to the music. Some had smiling faces. Those who had just been out to bury their dead returned and listened with the rest. They were slow to take inoculation and vaccination, yet some did. We went to one hut where we found a young man apparently stricken with plague, though the buboes had not appeared. They had a little boy of six who had recently had smallpox and lost one eye. The father asked if we would not take the boy. All their children died anyhow when they got about his size! They brought forward their little blue-eyed baby for vaccination, and then urged others to take it. From this section we went to some distance where a high-caste man had his huts. He refused inoculation, but took medicines and asked for more, but our stock was exhausted.

Smallpox in Every Villege.

It was past noon and we started home. But as we were about a half-mile on the opposite side of the village two men came running to say that two of their children had plague and could we not let them have some medicine. We went over our stock and managed to get together enough to satisfy them. What misery we left behind!

There is an article in a recent *Literary Digest* which states that, through education and modern science, we have learned to avoid those infectious diseases. But it certainly does not apply to India, where thousands every year are carried off through preventable diseases. And yet some people would like to imagine there is nothing much that needs to be done for India. "The people are educated and quite as fit to manage for themselves as any Americans are."

The village I have been telling you about is but six miles from Vikarabad. Yesterday when we were there, plague and smallpox were prevalent on every side. Today there is a public bazaar in Vikarabad and doubtless numbers of the people of this infected village will come to the bazaar to make purchases, meeting people from dozens of surrounding villages. Is it any wonder that smallpox is to be found in almost every village?

Vikarabad, Deccan, India.

THE ORIGIN AND DEVELOPMENT OF THE CHRISTIAN CHURCH.

(Continued from Page 1.)

structed, to be called, named, be known by a particular appellation."

We have a beautiful example of the use of this Greek word in Hebrews 12:25: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." Another translation: "Beware, lest you should reject Him who now speaks, for if those did not escape who rejected Him who admonished them on earth, how much less we, who turn away from Him who admonishes us from heaven." Another translation: "Beware you, lest you should not refuse the speaking. For if those did not escape who have rejected Him who divinely admonished them on earth, by how much more we, who from heaven are turning away."

They were divinely admonished, or divinely directed "to do things on earth." They were divinely instructed, or they were to "give instruction or directions under the guidance of inspiration." (Acts 11:26) "And the disciples were called Christians first at Antioch." "And the disciples have been directed under the guidance of inspiration.

Here we learn from the Greek word used that God directed that the followers of His Son, Jesus Christ, be called Christians. Giving this name was an act of inspiration. Dr. Adam Clark has these remarks on the Greek word: "If, therefore, the name was given by divine appointment, it is most likely that Saul and Barnabas were directed to give it; and that, therefore, the name Christian is from God."

Some scholars believe the name "Christian" was given to the disciples by Barnabas and Saul. This opinion is favored by the Codex Beza, which translates Acts 11:25 and 26: "And hearing that Saul was at Tarsus, he departed, seeking for him; and having found him, he besought him to come to Antioch; who, when they were come, assembled with the Church a whole year, and instructed a great number; and there first called the disciples at Antioch 'Christians.'"

This is certainly the origin of the name "Christian." Its origin, therefore, is divine. Barnabas and Saul were directed and divinely instructed to call the disciples in Antioch "Christians," which name originally had its origin in the name Christ, the Son of God, the Saviour of all men in the world. All of this was done by divine appointment. The naming of the disciples was an act of divine inspiration given to Barnabas and Saul, and this divine appointment was in fulfillment of a prophecy in Isaiah 62:2: "And the Gentiles shall see the righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name."

This prophecy was literally fulfilled. The "new name" was that of "Christians," and the mouth of the Lord realy named it by directing and inspiring Barnabas and Saul to call the disciples "Christians." And the mouth of the Lord directed the use of the Greek word which truly directs the naming of the disciples "Christians."

The word Christian comes from the Greek word meaning "follower of Christ," and also the Latin Christianus, and the Anglo-Saxon word Christen. It finds its ultimate origin in the name Christ, Latin Christus, which means "anoint, anointed," hence "the anointed," and this is synonymous with the Hebrew term Messiah. It means the followers of Jesus Christ. The root word is pure Greek, the ending is Latin, but the thought is Hebrew. In the name Christian we see the three nations—Hebrew, Greek, Latin—and their languages per-

fectly blended and unified. In these languages was written the accusation of Jesus by Pilate, and placed on the cross over His head.

It was at Antioch that the Gentiles were first admitted to equal rights and privileges with the Jews in the Christian Church. Those rights and privileges have since been extended to the Gentiles and all nations in the world. Hence, the spread of the gospel of Jesus Christ.

Before the name Christian was applied to the followers of Jesus Christ the Jewish converts were called by these names: disciples, believers, saints, brethren, the Church or assembly. By their enemies they were called Nazarenes, Galileans, the men of "this way or sect."

Controversy.

A controversy arose between certain Jewish believers from Jerusalem and the Gentile converts at Antioch respecting the permanent obligation of the right of circumcision; and this became the occasion of the first apostolic cuoncil or convention (Acts 15).

In A. D. 43 (Acts 11:25), Barnabas invited Paul to Antioch. He needed help in his work as gospel minister. The name Barnabas was given by the apostles to Joseph, or Joses, a Levite on the island of Cyprus, who early became a disciple of Christ (Acts 4:36). Tidings came to the Church at Jerusalem that men of Cyprus and Cyrene had been preaching to the Gentiles at Antioch. At once Barnabas was sent to that city to preach and look after the Christian cause. Barnabas soon went to Tarsus to seek Saul, as one especially raised up to preach to the Gentiles (Acts 26:17). He brought Saul to Antioch, and both were shortly sent to Jerusalem with relief for the brethren in Judea (Acts 11:30). On their return to Antioch, Barnabas and Saul were ordained by the Antioch Christian Church for the missionary work and sent out to do such work A. D. 45 (Acts 13:2); from this time, Barnabas and Paul became apostles.

Paul, Barnabas and John Mark go on their first missionary journey (Acts 13:14) A. D. 45. Their work was confined to Cyprus and Asia Minor. They returned to Antioch about A. D. 47 or 48. The Antioch Church sent Paul, Barnabas and others to Jerusalem A. D. 50 to discuss with the apostles and elders the question respecting the necessity of circumcision for the Gentile Christians (Acts 15:1). Paul and Barnabas were recognized as the apostles of the uncircumcision. They remained for some time in Antioch. While here, Paul and Barnabas disputed about the question of taking John Mark with them. John Mark was the son of the sister of Barnabas (Acts 15:36-41). Barnabas took John Mark and sailed to Cyprus, his native island. Here the Bible becomes silent about Barnabas.

Some time about A. D. 50, Paul starts from Antioch on his second missionary journey. He took Silas with him. At Troas he met Luke, the physician, author of Acts, and took him on his journey. This seems to be the last time that Paul was in Antioch. This city was early made the seat of a Christian Church and of the missionary work.

The Antioch Church.

We have found that a Gentile Church was founded in Antioch by Barnabas and Saul. This Church early became the Gentile Christian Church. This Church had in its fold disciples, apostles, deacons, elders and other Christian workers; but its head was Jesus Christ (Col. 1:18) "And He is the head of the body, the Church" (Eph. 1:22) "And gave Him to be the head over all things to the Church."

The Church at Antioch was both evangelistic and missionary, because it sent out Paul and Barnabas on two missionary journeys. It was a Church of great perseverance, determination, Christian brotherhood and fellowship and close co-operation. It was a Church filled with the Spirit of God. It was a working Church, because its members and preachers were missionary in every way. This Gentile Christian Church was noted especially for two things: first, the name Christian, and second, Christian missions. It was also a benevolent Church. It was the first, so far as the Bible instructs us, to send relief to the saints at Jerusalem and Judea.

I said it was a missionary Church because it sent out from its doors two of the greatest missionaries of all time—Barnabas and Paul. Paul left this Church on first and second missionary journeys. These were two of the best teachers and gospel ministers among the apostles. Paul was both very learned and a writer of many of the New Testament books.

The Christian Church.

The Christian denomination had its origin in a withdrawal from the Methodist Episcopal Church. Those who withdrew were at first called "Republican Methodists." This occurred in Virginia and North Carolina in 1792, led by Rev. James O'Kelly, who had opposed in vain the power of the bishop over the assignment of ministers to Churches. He had over a thousand followers. In 1794, at a conference held in Surry County, Va., the name "Republican Methodist" was dropped and the name "Christian" assumed. Its leader, Rev. James O'Kelly, was born in Virginia and became a great Church leader and organizer in his native State as well as in North Carolina.

A second withdrawal was from the Baptists, and occurred in 1800, led by Dr. Abner Jones, a physician, of Lyndon, Vt. He was joined by many from the Free Will Baptist Churches. They wished a non-sectarian biblical basis. Dr. Jones denied the Calvinistic doctrine. In 1801 he organized a Church in Lyndon, Vt., which was called simply "Christian." This was the first Church of that connection in New England. The second Church was founded in Hanover, N. H., in 1802. In 1803, Elder Elias Smith withdrew from the Baptist denomination, and so the Christian denomination began to grow fast.

A withdrawal from the Presbyterians of Kentucky and Tennessee, in 1801, was led by Rev. Barton W. Stone and Rev. David Purviance. There was a revival in Kentucky and Tennessee, and other States, known as the Cane Ridge or "Great Revival." Some of the Presbyterian preachers, among them Rev. B. W. Stone, of the Kentucky synod, and Rev. David Purviance, of the Springfield presbytery, were expelled by the Presbyterians for preaching against Calvanism. The Springfield presbytery dissolved in June, 1804, now called themselved "Christians." Rev. David Purviance was of Kentucky. Rev. B. W. Stone left the "Christian" Church at the invitation of Rev. Alexander Campbell when he founded the "Disciples of Christ Church and joined in his movement.

[According to the best historical data obtainable, Rev. Barton W. Stone never united with Rev. Alexander Campbell. He did, however, co-operate in the great work of evangelism.—*Managing Editor.*]

Gradually these organizations became one under the name "Christian Connection," or "Christian Convention." But in 1854 the denomination split on the negro question, and the Southern Christian Convention was organized.

It means that the general union of these organizations effected a union in 1808.

It means that the General Convention met in Cincinnati, Ohio. Three delegates were appointed to report on the anti-slavery question. One of the three was the only delegate from the South, W. B. Wellons. The Southern delegate brought in a minority report, but because of the action taken he, with several others, declared themselves disfellowshiped and withdrew. This gave rise to the Southern Convention of the Christian denomination. In 1856 the Southern Christian denomination organized the Southern Christian Convention.

(To be Continued.)

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XI—September 9, 1928.

Paul in Athens and Corinth.

Golden Text: "For I determined not to know anything among you, save Jesus Christ, and Him crucified."—1 Cor. 2:2.

Lesson: Acts 17:16-18:17; 1 Cor. 2:1-16; 1 Tim. 2:3-7.

Devotional Reading: Psa. 119:9-16.

Athens and Corinth were names to conjure with in Paul's day. The one was a university town, the center of culture and learning, the clearing-house for new ideas and innovations in thought; the other a great commercial city, strategically located, and so corrupt that Corinth almost became a syncnym for immorality. One certainly could not accuse Paul of being a coward when one thinks of what was involved in his efforts to plant the gospel in these cities, each of which offered tremendous difficulties.

Paul in Athens.

Paul had something of the Master's spirit of compassion. "When he saw the city wholly given to idolatry, his spirit was moved within him, or stirred within him." Here was a great city, with all its culture and knowledge, given over to idolatry. There was something pathetic about it that appealed to Paul. It was all the more pathetic because the altar to the unknown god showed that, in spite of their religiousness, the Athenians had not found that which satisfied their heart-hunger. Paul could not keep quiet. He knew the riches of grace in Christ, the living one, who alone had power to supply all human needs, and he set about to tell the Athenians his secret. "He preached Jesus and the resurrection," a strange message to the Athenians, and especially to the Epicureans and the Stoics with their philosophies of life, the former with pleasure as the goal of life, the latter with high ideals but with a sternness and emphasis upon fate that was foreign to Christianity.

Because Paul apparently brought them something new, they hailed him into the Areopagus, where he addressed them. He emphasized several points that his observation convinced him needed emphasizing. God as Creator and Sovereign (vs. 24), God as spirit (vs. 25, 26), the brotherhood of man (v. 26), the possibility of fellowship between God and man (vs. 27, 28), the inconsistency and futility of idol worship (v. 29), the long-suffering of God (v. 30, first part), the call to repentance (v. 30, last part), the judgment (v. 31), the resurrection (v. 31). There are some who say that Paul failed in Athens because he did not exalt Christ, and especially the cross. It is quite probable that he had in mind to lead up to this, but when he began to speak about the resurrection and the judgment, with its special emphasis upon the moral issue, his hearers would not allow him to go farther. In any event, Paul was not able to do much in Athens for the speculative spirit of the Athenians was not good soil for the gospel.

Paul in Corinth.

We have an interesting insight into Paul's character in an incident which happened at Corinth. A Jew and his wife, Aquila and Priscilla, had been driven from Rome by a persecution, and they came to Corinth. They were tent-makers by trade. As soon as Paul learned this he joined himself unto them, "because he was of the same trade." Paul was so interested in spreading the gospel that he was willing to support himself by working with his hands. There is no questioning the sincerity of the man. And from what one knows of Paul, one suspects that he was just about as good a workman as he was a preacher. One cannot conceive of Paul doing shoddy work. We may be sure that his tents were good tents. Religion for Paul applied to the practical things. It ought to do the same for us. The Christian should do better work just because he is a Christian.

"Paul was constrained by the word." After all, preaching was Paul's main business. When Silas and Timothy came down from Macedonia, presumably with financial aid, Paul was "laid hold on" by the word. He had that rich experience which every minister and every Sunday School teacher should covet and should strive for—the consciousness of having something to say, the conviction that the Spirit of God has chosen him as a mouthpiece for divine truth. Alas for us when we have to say something and have nothing to say!

Paul was far beyond us in many, many ways, but thank God he was like us in some ways. He triumphed not because he did not have our human weaknesses or limitations, but because by the grace of Christ he rose above them. Paul had his moments of misgivings and fears and discouragements. He was not always the fiery, dauntless warrior. The account of the vision in Acts 18: 9, 10 came out of an experience when Paul had his misgivings and his fears and his discouragement. As is always the case, God is our refuge and strength, a very present help in trouble, and they who wait upon Him shall renew their strength.

"I have much people in this city." What! Much people in wicked, immoral Corinth! Much people in this city when the gospel had not been preached there very long! Yes, the Lord had much people there. In the midst of that wicked city there were those who, because of higher aspirations, and the hunger after reality, and the whole-hearted following after the good, belonged to the Lord. We will do well to remember that in this day when we hear so much about the world going to the dogs, that God has much people both in the great cities and in the country, men and women who lead happy, faithful home lives, many who do not carry hip-pocket flasks and who do not frequent road-houses, many who have not bowed down the knee unto Baal or gone after false gods, many who in humble and unpretentious ways are following after the Master and seeking to serve Him. There has been and there is today what the prophets called the "saving Remnant." Let us thank God and take new courage.

CHRISTIAN ENDEAVOR.

Sunday, September 9, 1928.

Topic: "How May Every One Become Truly Educated?"—Prov. 4:1-13.

Some Bible Hints.

To learn we must listen to the experience of others, build on foundations already laid (v. 1).

The purpose of education is not to enable us to make money, but to make a life (v. 5).

Love of knowledge is good, but love of insight is better—to see the inner meaning of things, as Jesus did (v. 6).

We go wrong because we are stupid. If we could see what our words and acts lead to, we should never speak or do many of them (v. 12).

Suggestive Thoughts.

Jesus never taught that the cultivation of the understanding would do much for us. "The world by wisdom knew not God," says Paul. The soul needs cultivation.

Education does not stop when we leave school. We must continue to read and, above all, to think.

Education is not merely knowledge or information. It is wisdom. A man may be an encyclopedia of facts and yet be uneducated, unable to control himself or live aright.

Observation helps our education. Fabre spent years just watching insects and learning about their habits. Get the habit of noticing things.

A Few Illustrations.

Education is got as Jesus got some of His in the temple, by the collision of mind with mind. Man's mind, left to itself, is not productive. It needs stimulus.

As a boy, Patrick Henry would neither read nor work. He failed in business. Then he tried law and became a wonderful success. Follow the things you like and grasp opportunities.

One of the finest managers of men is far from being intellectual. He knows little about books, but he knows much about human nature. This also is education.

Education is to the soul what sight is to the body. It is insight, understanding, wisdom. When we begin, the mental eye is blurred; education makes it clear.

To Think About.

What have we learned since we left school?

What opportunities have we to learn more and more?

Why does college not always educate?

WHAT THE ELON S. S. MEANT TO ME.

By Miss Lucile Mulholland.

(Winner of the $5.00 prize for the best paper.)

One of the most pleasant and profitable weeks I have ever spent was at the Religious Summer School, held at Elon this past summer. The pleasures and profits here seem inseparable, for they were staunch companions throughout the Summer School. The pleasures have in reality passed, but their lingering memories are sweet; the profits are still active and bid fair to continue thus.

One of the big values of the school was the fellowship which existed. It seemed that we all were dwelling "in the valley of contentment on the banks of River Smile." This was especially true at the meals and at the "surprises." I think no one could ask for a better spirit of fellowship than existed—and this is something our hearts always cherish. It gives us somewhat of a quivering thrill when we live in memory days filled with fellowship such as we experienced at Elon.

Then, there was the pleasure of renewing old friendships and forming new friendships. Life is empty without friends, for they bring us joys and blessings which cannot be found anywhere else in the world. And, this was an occasion to form friendships with people whose purposes and ideals were similar to those of our own. Indeed, this was wonderful!

To my mind, this fellowship and these friendships prepared us for the big purpose of the school—Christian training for service. Every one will

agree that we all learned very much which has, and is helping us to be better workers in our Sunday Schools, Churches and societies. In one, the courses we were splendidly instructed concerning "Youth and Worship." We learned—and probably for the first time—what worship really is, and the proper attitude for worship. This is helping us now to worship "in the beauty of holiness." Many materials of worship were suggested, and with the principles for making worship programs in mind, programs were built. This afforded us excellent practice, and the principles which we were taught now find a place in our worship programs, and we use more consecrated efforts in preparing them. The result is that they are better, more deeply religious, more inspiring. We are now more fully conscious that "our best, and only our best" is due our Christ—truly a worthwhile realization!

Then, too, we became more fully aware that the world is flinging challenge after challenge to the Christian young people of the world. The challenges were big, but with each challenge came the needed new courage and inspiration. This was gained from the services of a strictly worshipful nature. First, there was that stirring message, "Our Unlimited Tomorrows," from Dr. Bloom. This seemed to me a challenge to service. Then the vesper services held each evening about sunset out in the beautiful quiet open made impressions which can never be erased. Always the air was pervaded with silence; always there was one of God's masterpieces to beautify; always the programs were deeply worshipful. One could not but feel that God was there, and that our souls were richly fed. Such experiences are milestones for the Christian. The most individual and, to some, the most beneficial moments of worship were the morning devotions, which we all tried to keep—

"A moment in the morning ere the cares of life begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then, alone with Jesus, in the silence of the morn,
In heavenly sweet communion let your duty day be born."

The value of this is obvious—it makes for better and more worthwhile and more useful Christians.

There was another factor that promoted better and more useful Christians. That was the missionary messages received. There seemed to be a missionary atmosphere abroad, and the presence of our missionaries, Rev. and Mrs. Barrett, helped to create this. When we were being told the needs of the people of other lands we could almost hear them sending out "S O S" calls to us. This caused us to have a new missionary interest and to realize as never before that when Jesus gave the great commission He meant me, you, every one! We can never forget that thrilling missionary tour we made. It brought us in contact with the people of other lands, and increased our sense of duty toward them as brothers of one faith. We want to do more for them, now that we know them better. Nor can we forget the pictures and the lecture regarding our mission work brought to us by Dr. Minton. The whole mission idea was beautifully clinched. As the audience sang "I Gave My Life for Thee," and there were flashed upon the screen pictures representing the hymn, who could resist the challenge to serve?

We have mentioned only a few of the inspiring incidents of the summer school. Even then, we can never express its true meaning and value in words—we must say it with service!

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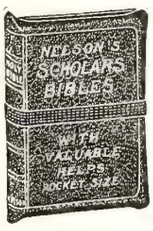

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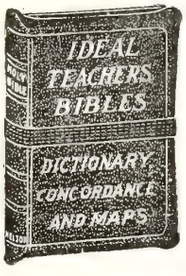

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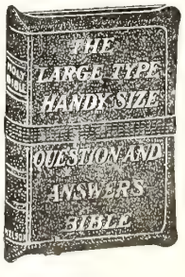

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CONDUCTED BY H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

RENEWAL WITHIN.

"Make you a new heart and a new spirit: for why will ye die?"—Ezek. 18:25-31.

Every sick man knows that if he could only get a new body he would be in no danger of death. How men long for new bodies! How much money they spend, and how much time and trouble, on the mere chance of obtaining a partial renewal of their bodies! But when it comes to a new heart, a new spirit, which is far more necessary than a new body even to the man most desperately ill, we are usually heedless.

And yet the winning of a new heart, a new spirit, is quite within our reach. We cannot get it for ourselves, but the Great Physician can get it for us, and will give it to us for our faith-filled asking. The old heart is not worth keeping. It is full of sin. Let us get rid of it, with the help of the Holy Spirit.

Prayer.—Dear Father in heaven, we pray Thee to restore us, recreate us, revivify us, make us all over again. We sadly need Thy renewing. We can make nothing of ourselves. Remake us, O Holy Spirit, for Christ's sake. *Amen.*

TUESDAY.

A HAPPY PART.

"They both chose the good part."—Luke 10:42.

She sitteth at the Master's feet
In motionless employ;
Her ears, her heart, her soul complete,
Drinks in the tide of joy.

Ah! who but she the glory knows
Of life pure, high and tense,
In whose eternal silence blows
The wind beyond the sense.

In her still ear God's perfect grace
Incarnate in His voice;
Her thoughts, the people of the place
Receive it and rejoice.

Her eyes with heavenly reason bright,
Are on the ground cast low;
His words of spirit, life and light
They set him shining so.

Sure joy awoke in her dear heart,
Doing the thing it would,
When life the holy took her part,
And called her choice "the good."

Oh! needful thing, oh! Mary's choice,
Go not from us away!
O Jesus, with living voice,
Talk to us every day!

G. MacDonald.

Prayer.—Lord, let Thy word enlighten us and lead us in the bosom of Thy affections and eternal fellowship with Thee. *Amen.*

WEDNESDAY.

THE OLD WALLET.

"I have learned, in whatsoever state I am, therein to be content."—Phil. 4:8-13.

Having learned that, Paul had learned fully half of the science of happiness. He had saved himself from endless heart-burnings, from envies and jealousies, from frustrations and despair. Incidentally, he had learned how to lay up the only permanent treasure, the treasure in heaven of which Christ spoke.

There is a meaningful story of a ragged beggar who was plodding along, grumbling to himself, and wondernig why the rich people never seemed satisfied but were always wanting more. He had an old wallet which he proffered to the passers-by, begging for a few cents. "Now I should be satisfied," he muttered, "if I could only get enough to eat and wear." Just then fortune came along and spoke to the beggar. "I have long wanted to help you," she said: "hold out your wallet and I will pour gold into it. Only be careful, for the gold that falls on the ground will turn to dust." So he held out the old wallet and fortune began to pour gold into it. "Is that enough?" "No, indeed; just a little more." So fortune poured in a little more, the wallet split from end to end, and all the gold was a pile of dust on the ground!

Have we learned Paul's lesson of entire contentment, or are we like that beggar, always asking for a little more, a little more, till at last our wallet breaks and lets it all out?

Prayer.—Lord's Prayer, all the circle joining.

THURSDAY.

MORE BEYOND.

"In Him dwelleth all the fullness of the Godhead bodily."—Col. 2:8-15.

Dr. J. Stuart Holden tells how, centuries ago, when Spain was one of the great world powers, standing at the Pillars of Hercules, facing the unknown Atlantic, "she struck on her coinage a Hercules and the words, 'Ne plus ultra' (no more beyond). She regarded herself as the finis terræ, the end of the world. But Columbus set out across the trackless ocean and came to this land and made all its treasures available to the whole world. Spain has learned better since that time, and on her coinage now she has 'Plus ultra' (more beyond). In Christ there is ever more beyond."

If any one thinks that he has exhausted the meaning of Christ, he has hardly made a beginning. Those who have gone farthest in the great exploration see most clearly how much more remains to be discovered in Christ. There is no conclusion of Christ because there is no conclusion of the infinite God.

Surely this is good reason, not for abandoning the study in despair, but for pursuing it the more fervently. No other pursuit is so gloriously rewarding. It means the highest wisdom, the supreme beauty, the enduring riches, the endless delight, the unfailing power. To know Christ is the aim of all worthy, strong, and resultful living. Not to know Him at all, or to make poor progress in that knowledge, is the one failure in life that involves all other failures.

Prayer.—We rejoice, O Christ, in the infinitude of Thy being. As a racer speeds in the arena, we would gird up our souls and press to the mark of the glory of God in Thee. *Amen.*

FRIDAY.

THE GOD THAT SEES.

"Thou art a God that seeth."—Gen. 16:7-13.

Hagar's experience should be that of every Christian. We also should know that "all things are naked and opened unto the eyes of Him with whom we have to do." As Joseph Parker once said: "We stand in the light of God's eye all the day and all the night; this is our joy as well as our fear."

Yes, it is our fear, because we know there is so much evil in us that we hide carefully from the eyes of men, and never can hide from the all-seeing God, our eternal Judge. And yes, it is our joy, because we know that He sees in us our inner longing after purity and strength and beauty and righteousness. Not a struggle against temptation, but God knows. Not an ideal sought earnestly yet sought in vain, but God knows. It is so comforting to be sure that we have a God that sees.

And since we know that our God would rather see a spiritual victory of His children than anything else, shall we not give Him many such sights over which to rejoice? Is it not good that His pleasure thus coincides with our own endless gains and eternal joy?

Prayer.—All-seeing Father, look upon Thy chidlren. See us utterly, and seeing what is evil, send Thy mercy and Thy grace. For the sake of Thy Son, our Brother, Jesus Christ. *Amen.*

SATURDAY.

THE GREATEST THING IN THE WORLD.

Lesson: 13th chap. 1st Cor.

The world is a bubble, and death shall die:
Love shines longer than lights in the sky.
The moon is a cinder, the sun grows old;
Love's fire only shall never wax cold.

The stars burn out, but the lamp of love
Illumines forever the Blessed above.
Love is the soul of the song they sing
Through the day that fears not an evening.

The song of their love shall forever resound
In the ears of the love whom God hath crowned.
Crowned in heaven is the Love who came
For love of the loveless to sorrow and shame.
Deathless in heaven is the love who died;
Adored, whom Caiaphus crucified.

Prayer.—Dear Lord, baptize us with Thy light, Thy love and Thy leadership. O dear Father, make Thyself a bed soft, undefiled and full of delight, in our hearts. *Amen.*

LONG'S CHAPEL.

We commenced revival services at Union, Alamance, on the fourth Sunday in July and closed the following Friday. Rev. R. A. Whitten was with us and did the preaching after the Sunday morning sermon. His sermons were plain, practical and earnest. He brought to us good messages. The music was in charge of the choir, led by Bro. J. H. Cates. The song service was good. A good supply of books enabled the congregation to join in the singing. The children's choir rendered good service, and their singing was much enjoyed. There were some twelve or fourteen professions. Thirteen united with the Church at the close of the meeting and were baptized. The meeting was well attended and we trust much good was done in strengthening the faith and purpose of the Church in Christian service.

Revival services began at Long's Chapel on the fifth Sunday in July and closed the following Sunday. Rev. B. J. Howard, of Jonesboro, N. C., was with us and did the preaching from the fifth Sunday afternoon till Thursday evening, inclusive. His messages were very thoughtful, earnest, pointed. He impresses one as a student and as a seeker after the deep spiritual things of life. His sermons were much enjoyed. The song service, in charge of the choir led by Bro. Beth Blanchard, was good. A new supply of song books enabled the congregation to join in the song service. A song by little folks of the Sunday School was much enjoyed. There were some six or seven professions; ten members were received into fellowship, and the spiritual life of the Church deepened. The attendance at the meeting was good.

P. H. FLEMING.

Christian Orphanage

Dear Friends:

I copy the following letter in mine this week to show you that it brings to me a pain of regret:

"Dear Uncle Charles,—A short while ago we wrote, asking you to take the Wilkins children in the Orphanage. But since then the baby boy, age five years, was accidentally killed by an automobile. This little offering, 'forty cents,' is the money this little fellow had saved to buy clothes. I went to see his mother shortly after the accident and she gave me this offering and said give it to the Sunday School class to which he belonged. So we are sending it to help some little orphan boy or girl, as this little boy has gone to be with Jesus. We hope you can soon make arrangements for the other two."

We exceedingly regret that our crowded condition would not allow us to take these three little children when application was made. Their father is dead. Their mother is in very feeble health and is not expected to recover. I truly hope the day will soon come when the Christian Orphanage will be in a position to take such cases as this one that I know is so much in need of a home like this or one similar. We could give ten more children a home if we had sufficient funds to support them.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 30, 1928.

Brought forward		$12,384.13
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Salem Chapel	$ 1.50	
Mt. Zion	1.44	
Reidsville	6.02	
Elon College	6.25	
Happy Home	2.36	
		17.57
Eastern N. C. Conference:		
Christian Light	$ 3.44	
Mebane	1.25	
United, Raleigh	2.00	
		6.69
Western N. C. Conference:		
Pleasant Cross	$ 2.20	
Providence Memorial	6.59	
Hanks Chapel	3.03	
		11.82
Eastern Virginia Conference:		
Holy Neck	$10.00	
Rosemont	18.40	
Cypress Chapel	3.53	
Bethlehem	2.26	
Berea, Nansemond	10.00	
Elm Avenue	5.00	
		49.19
Valley Virginia Conference:		
Antioch	$ 6.81	
Winchester	4.00	
		10.81
Alabama Conference:		
Noon Day	$ .62	
Wadley	1.67	
		2.29
Georgia and Alabama Conference:		
Vanceville	$ 1.00	
Beulah, 6 months' offering	14.25	
		15.25
Special Offerings.		
Mrs. Hardee, Elon College, N. C.	$ 2.00	
Nellie May Holt, Burlington, pledge	5.00	
Wilma Holt, Burlington, pledge	5.00	
Edith Holt, Burlington, on pledge	5.00	
Violet Holt, Burlington, on pledge	5.00	
Refund on fish meal	.50	
Mrs. J. B. Montgomery, Elon College	2.50	
J. R. Liskey, Harrisonburg, Va.	5.00	
Mr. & Mrs. M. Orban, Jr., Calif.	200.00	
A Friend, Valley Va. Con.	2.00	
A Friend, Valley Va. Con.	2.00	
T. G. Dixon, Haw River, N. C., pledge	2.00	
E. M. Carter, Youngsville, pledge	1.00	
C. D. Johnston, guardian	52.50	
Contribution by little boy	.40	
H. H. Kimery, cash item	1.50	
		291.40
Grand total		$12,789.15

BEFORE AND AFTER HOUSTON.

The 3,810 Baptists who in May assembled in the South Baptist Convention in Chattanooga were not exceptional. They came together from the entire Southern territory. In brains and culture and high moral purpose, they were quite representative of the Southern Baptist millions. Under the urge of conscientious conviction they expressed their views on the proper qualifications of a candidate for the national presidency. There are some, the writer among them, who question the propriety of bringing into religious assemblies matters that are so largely political; but there are none who question the right of Baptists to speak out as they see fit on any matter of public interest.

With deliberation and practical unanimity these representative Southern Baptists said:

"We enter into a sacred covenant and solemn pledge that we will support for the office of President, and for any other office, only such men as stand for the present order of prohibition, for the faithful and efficient enforcement of all law, and for the maintenance of the Constitution of the United States in all its parts and with all its amendments; and we record our fixed determination to oppose actively the nomination or the election of any candidate of the opposite type, no matter by what party put forward nor on what platform he may stand."

These utterances were made before the Houston meeting, but they were utterly disregarded by the Democratic Convention who assembled there. Said Democratic delegates assumed that Baptists in Chattanooga, educators, doctors of divinity, editors, secretaries, farmers, governors, congressmen, were merely bluffing, when they entered into a sacred covenant and made a solemn pledge actively to oppose any such candidate as Governor Smith. There were in the Chattanooga meeting 424 representative Baptists from Kentucky, who bound themselves to oppose such a candidate as Governor Smith. Certainly they did not bind anybody else, but they spoke the conviction of thousands who were not present.

The remarkable thing is that a few Baptists rate their politics higher than they do their religion and feel more at home affiliating with Tammany Hall and its corrupt foreign influences than they do in keeping fellowship with their Baptist brethren in Kentucky. Some have even gone so far as to criticise Dr. Mullins and others for saying after the Houston meeting just what they said before. It would be interesting to know just what sort of men they considered Drs. Mullins and Masters and others to be. Whatever their previous notions, they are finding out that when honorable men have deliberately expressed themselves they do not swap sides at the behest of mere political partisans. The writer was not in the Chattanooga meeting, but he is in full accord with the views there expressed. He has nothing against Governor Smith personally, but considers him hardly a suitable person to sit in the highest seat in the nation. Governor Smith does not represent the best things in American life.—*Western Recorder* (Baptist).

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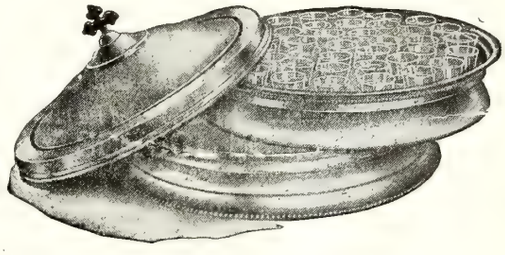
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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Tray No. 85—Interlocking only, with 36 glasses	$22.00
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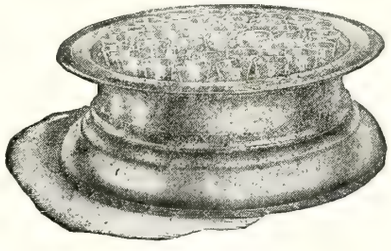
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Breda Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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MISSIONARY OFFERINGS.

FOR WEEK ENDING AUGUST 25, 1928.

Sunday Schools.

Previously acknowledged since March 1st..	$1,778.50
Wadley, Ala.	1.06
Durham, N. C.	20.48
Berea (Nans.), Driver, Va.	3.50
Pleasant Hill, Liberty, N. C.	4.84
Antioch, Harrisonburg, Va.	7.00
High Point, N. C.	4.08
Graham Providence Mem'l, Graham, N. C..	12.36
Bethlehem, Suffolk, Va.	3.72
Newport News, Va.	11.00
Pope's Chapel, Youngsville, N. C.	1.03
New Hope, Stokesdale, N. C.	1.50
Elm Avenue, Portsmouth, Va.	5.00
Pleasant Ridge, Guilford College, N. C.	2.30
Turner's Chapel, Sanford, N. C.	2.04
Bethlehem, Timberville, Va.	3.55
Total	$1,861.96

Specials.

Previously acknowledged since March 1st..	$4,423.02
J. M. Darden, Suffolk, Va., sale of car...	100.00
West & Withers, Suffolk, Va., on insurance	16.36
Mrs. M. D. Woodell, High Point, N. C.	10.00
Burlington, N. C., S. S.	50.10
A. B. Richards, Winchester, Va.	5.00
Total	$4,604.48

Church Collections.

Previously acknowledged since March 1st..	$6,103.37
Glendon, Western N. C. Con.	32.01
Greensboro First, Greensboro, N. C.	85.00
New Elam, Eastern N. C. Con.	19.34
Christian Chapel, Eastern N. C. Con.	6.30
Bethel, Eastern N. C. Con.	5.55
Mrs. Minnie Muse, Timber Ridge Church.	2.00
Total	$6,253.57

Summary.

Previously acknowledged since March 1st..	$20,470.03
Sunday School regular	83.46
Specials	181.46
Church collections	150.20
Total	$20,885.15

J. O. Atkinson, *Sec'y.*

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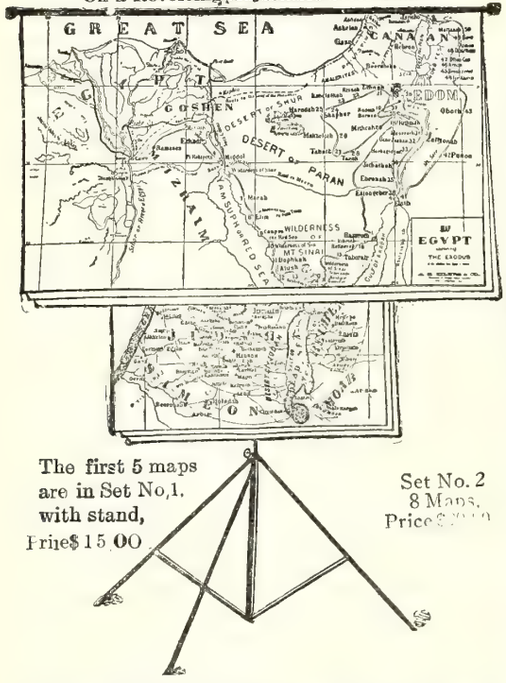

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NOTICE.

On account of loss of health, we are operating a magazine subscription agency. Youth's Companion, eight months, $1.00; American, with the Woman's Home Companion, $3.00 a year. We handle them all. Write for catalogue.

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TRUITT—JONES.

Rev. John G. Truitt and Miss Adelia Rebecca Jones were united in marriage by the writer at the home of her parents, Mr. and Mrs. B. D. Jones, R. F. D., Holland, Va., August 21, 1928. The marriage altar was arranged in the parlor, which was decorated in white and green and lighted with candles. Before the ceremony Mr. Joel C. Holland, of Franklin, sang "Beloved, It Is Morn," accompanied by Miss Margaret Corbett, of Sunbury, N. C., who also played the wedding march. The ring ceremony was used. A large number of near relatives and friends were present.

Mr. and Mrs. Truitt left at once for a motor trip to Asheville, and thence to Dayton, Ohio, where he has accepted the pastorate of the First Christian Church. Mrs. Truitt is a graduate of Elon College and has been a teacher in the State schools. Mr. Truitt is the son of Mr. H. L. Truitt and a native of Rockingham County, N. C. He is a graduate of Elon College and of Princeton Theological Seminary, and until recently pastor of First Christian Church, Norfolk, Va.

May their united lives be rich in joy and abundant in honor and usefulness.

N. G. NEWMAN.

APPLES', HINES, SHALLOW FORD.

Beginning on the fourth Sunday in July we held our revival at Apples' Chapel. Rev. L. A. Nall, of the Baptist Church, preached the first sermon, which was much enjoyed by all present. Immediately following was the sacrament fo the Lord's Supper, administered by the pastor, who also preached at the afternoon service.

Rev. John M. Allred, of Asheboro, N. C., came to us on Monday and did the preaching with telling effect until the close of the meeting on Friday afternoon. The meeting was held in the good, old-fashioned way, morning and afternoon, with only one evening service added. The attendance was fine and the interest good from start to finish, and besides the revival effect, there were sixteen accessions to the Church.

Our meeting at Hines' Chapel began on the first Sunday in August and closed on Friday P. M. following. Rev. J. F. Apple, of Elon College, N. C., did the preaching, and did it well, from start to finish. Notwithstanding it was a busy time and some interruption by rain, we enjoyed a splendid revival, with six accessions to the Church.

Beginning the second Sunday in August, our meeting was held here. Bro. Nall's sermon in the evening was enjoyed here also by those who heard it. Rev. J. W. Knight, of Stokesdale, N. C., came to us on Monday and did the preaching from thence to the close Friday night, which was thoroughly appreciated and enjoyed by all who heard him. The results were eighteen accessions to the Church, and the people much revived.

Praise the Lord for victory, and thanks to brethren for services rendered in His name.

T. J. GREEN, *Pastor.*

DAMASCUS MEETING.

The annual week of evangelistic meetings was held with the Damascus Christian Church, Orange County, N. C., beginning Sunday, August 19th. As supply pastor, I preached the morning sermon, and Rev. G. D. Underhill brought the message on Sunday night.

Bro. and Sister Sam Davis arrived for the afternoon service on Monday and continued to hold services, afternoon and night, until and including Friday night. These services were well attended and a fine interest was manifested from the beginning. Mr. Davis presided at the piano with his usual demonstrative ability, yet with a spiritual sincerity that attracts and wins at the same time. Mrs. Davis brings a simple gospel message that grips and holds her audience. Her sermons are saturated with scriptural quotations by which she seeks to back up her message.

Suffice it to say that at all times they had the attention and co-operation of their audience. The free-will offering was $91, besides about $16 for current expenses. There will be about fifteen decisions for Christ, all being young people, and about eight of them were received into the Church. Others gave preference to other denominations.

At my next appointment, on the third Sunday of September, a baptismal service will be held.

W. M. JAY.

"SECTIONALISM" THING OF PAST.

In a recent address of President Coolidge, on the occasion of the dedication of a monument to a hero of the Civil War, he expressed a sentiment which all good citizens, North and South, will endorse, when he said:

"I am firmly convinced that the responsible elements both in the North and in the South, each look with pride and satisfaction upon the brilliant contribution which the other is making to the national welfare and are just as eager to help the other as they are to help themselves. A notable example of this occurred in the last session of the Congress when the flood-relief measure for the lower Mississippi Valley, which will probably equal in cost the Panama Canal, and a very large amount of which will be paid for by Northern States, passed by practically a unanimous vote. The day of sectionalism is passed. We are a united nation."—Ex.

REAL ART IN ADVERTISING.

Art in advertising has produced some remarkable displays and some desirable changes in the product advertised, reads an editorial in the New York *Times*. Incidentally, the editorial continues, it has been a spur to the development of reproduction processes. Designers, chemists, and in fact all kinds of experts have been called in to make the product come up to its picture. "Soon," the editorial concludes, "everything will be as good as it looks."

W. C. Rountree M.D.

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No genuine Rountree Pellagra Treatment without label bears picture and signature—Caution your friends.

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Have you any of the following symptoms? Nervousness, Stomach Trouble, Brown, Rough or Irritated Skin, Loss of Weight, Weakness, Peculiar Swimming of the Head, Burning Sensations, Constipation, Diarrhoea, Mucous in the Throat, Crazy Feelings or Aching Bones.

Don't waste your money and risk delay by trying substitutes. Put your case in the care of a Physician who has been a proven success for many years as a Pellagra Specialist.

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Mrs. Edna Murphy, Route No. 5, DeKalb, Texas, Writes: "STILL WELL AFTER 3 YEARS. I was a complete physical wreck with my stomach and nerves and I took Doctor Rountree's PELLAGRA treatment. Have been well 3 years."

Mr. A. J. Burns, Route No. 4, Clarksville, Texas, Writes: "I was in bed 7 weeks. I had Pellagra until my hands were sore all over. I would have been a dead man if I had not taken Doctor Rountree's medicine. I'll tell anyone this medicine sure can relieve PELLAGRA. I have been well and working ever since."

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13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.	14 But Je'sus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

Colored Picture Edition

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9209—Morocco Grained, overlapping covers, red under gold edges, gold titles **2.00**

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233 CHAPTER 1. 1 Elimelech, driven by famine into Moab, dieth there. 6 Naomi returning home, Ruth accompanieth her. NOW it came to pass in the days when the judges ruled, that	try of Mō'ab, he, and his wife, and his two sons. 2 And the name of the man *was* Ē-lim'ĕ-lech, and the name of his wife Nā-ō'mī, and the name of his two sons Mäh'lon and Chil'i-on,

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TATE.

Whereas, our Heavenly Father saw fit on the 13th day of April, 1928, to call from his earthly to a heavenly home our beloved Bro. J. T. Tate, who for many years had been a member of Concord Christian Church; therefore, be it resolved:

1. That in his death, Concord Church loses one of its faithful and most beloved members, his children a kind father, and his community a most obliging friend and neighbor.

2. That we extend to his bereaved children our sympathy and trust that our Heavenly Father may comfort all hearts made sad by his decease.

3. That a copy of these resolutions be sent to his children, a copy be sent to The Christian Sun for publication, and a copy be spread upon the Church record.

W. B. ALLRED,
H. E. TERREL,
G. G. ANDERSON,
Committee.

WHITE.

Maude Warren, wife of J. J. White, was born October 17, 1889, and fell asleep July 5, 1928, age 38 years, 9 months and 12 days. For a number of years she had been a member of the Millfield Baptist Church and was faithful and true to it until illness prevented her from attending. She is survived by her aged parents, husband, two daughters, one sister and one brother.

The funeral services were conducted by the writer, assisted by Rev. A. K. Lamkin, of the Methodist Church, from her home, July 5th, and her body laid to rest in the family cemetery. God add His blessings to those who mourn.

C. E. GERRINGER.

EULISS.

Little Ralph Euliss was the son of Mr. and Mrs. J. D. Euliss. He was born on June 10, 1927, and departed this life on August 3, 1928, his age being one year, one month and twenty-three days. He is survived by his parents, three brothers—Willard, Seth and Everett; one sister, Lucile, and grandfather, John Euliss.

Funeral services were held on Saturday, August 4th, at 4 P. M., in Pleasant Hill Christian Church. Interment was made in the Church cemetery. May the Lord comfort the bereaved ones.

L. L. WYRICK.

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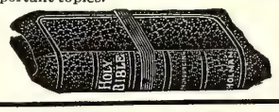

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21 But that ye also may know my affairs, *and* how I do, Tȳch'ĭ-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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¶ 17 From that time Jē to preach, and to say, I the kingdom of heaven

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17 ¶ From that time Jē̆sus began to preach, and to say, Repent: for the kingdom of heaven is at

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VOLUME LXXX. RICHMOND, VA., THURSDAY, SEPTEMBER 6, 1928. NUMBER 36.

THE SUN'S OBSERVATORY

LESSONS FROM GREEKS AND ROMANS.

By W. A. Harper, LL.D.,

President of Elon College.

(An address delivered Wednesday evening, September 5, 1928, to the freshman class of Elon College.)

The purpose of "Freshman Week" is to express the good will of a college to its incoming new students. I think you have already discovered that as the purpose of your alma mater in the social festivities, the conferences, and other items that have so far constituted freshman week, 1928. I hope that you know that Elon is glad to welcome each and every one of you to membership in her family and that every officer of the college is ready to be of any service possible to each and every one of you in every laudable aspiration toward which you may look.

In this concluding item prior to the beginning of your regular class-work on tomorrow morning, it is my pleasure to bring a word of public greeting. As I have thought of this occasion in terms of the new emphases that are so generally advocated in the educational world, I have been irresistibly drawn to a consideration of Greek education.

Today we are told that education is based on experience, that it should arise out of actual life situations, and that it is best achieved when the experience of the past crosses the experience of the present and is fused into a program of action and of idealism for the future. This was exactly what took place in what corresponds to be the first two years of our college course among the ancient Greeks. Perhaps I should be very specific and say that this was what took place for the young men of Greece, because education among the Greeks was not for women. The young women of Greece learned from their mothers the things that they needed to know of a practical character to discharge their duties as citizens, and formal education, or what perhaps I should call organized education in the form of the school, was not for them.

When the young Greek boy had completed under his pedagogue what corresponds to our high school course, he took the oath which Solon, the great law-giver of the Greeks, had prescribed for young men, and then entered upon two years of intensive training in the service of the State. During these two years of apprenticeship, his alma mater was the State and his curriculum his civic duties in connection with the State, and this continued to be the fact throughout all his life as a citizen.

I say it has been impossible for me, as I have thought of this occasion, to forget the very modern approach to problems of education which the ancient Greeks employed. They had learned that experience is the best school teacher, and it is not true, as we have a way of saying, that the tuition rate of experience is exceedingly high. As a matter of fact, considered in terms of real education, the tuition rate of experience in yielding that happy result is not only the most satisfying but actually the lowest to be had.

I referred a few minutes ago to the oath which Solon had prescribed for the Athenian youth. I would like to quote that oath to you tonight. It is as follows: "I will never disgrace these sacred arms nor desert my companion in the ranks. I will fight for temples and public property, both alone and with many. I will transmit my fatherland, not only not less but greater and better than it was transmitted to me. I will obey the magistrates who may at any time be in power. I will observe both the established laws and those which the people might hereafter unanimously make, and if any person seek to annul the laws or set them at naught I will do my best to prevent it and will defend them both alone and with many. I will honor the religion of my fathers. And I call to witness Aglauros, Enyalios, Ares, Zeus, Thallo, Auxo, and Hegemone."

Remember that the young Greek, at the beginning of his college course—or what is the same thing, his apprenticeship in citizenship—was a soldier. It was proper, therefore, for him to take oath never to disgrace the arms that were entrusted to him. We know that the safest protection is not force, but co-operative intelligence. The governments of the world do not know this yet, but they will soon be forced to see it, and it appears from the treaty that Secretary Kellogg has just negotiated with the other world powers, we are soon to see the outlawry of war. The Greek, however, was brought up in a war atmosphere. Fighting was in the spirit of the times. He did not know the method of co-operation and of intelligent, sympathetic understanding. We have made great advances over the Greek in that respect, but we have not improved upon his theory as to how real education is effected.

He also took oath that he would fight for temples and public property. This shows a fine attitude, the attitude of worship and of appreciation of the rights of others. We have been criticized in America because we lack the spirit of reverence. Represntativs of non-Christian religions who have come to our country have pronounced us terribly wanting in this respect. Also we have a feeling deeply ingrained in us that if we can take advantage of a corporation or of a State we have done nothing amiss. We do not respect the officers of the law, the policemen, for instance, as we should. We have something to learn from the oath of the young Greek in these regards.

I wish to call attention in the next place to the part of the oath which obligated the young man to transmit his fatherland greater and better than it was transmitted to him. A very simple-hearted man whom I know intimately and who had struggled earnestly to educate his son when that son graduated from college, said: "Son, you are standing upon my shoulders; you can reach higher than I. Do not fail to do your best." This sacrificing father had the right attitude. He was not jealous of his son, nor regretful for the sacrifice he made on his behalf. He was ambitious for his son to outstrip him in the achievements of his life. It has been several years now since that son was graduated from college, and I have no doubt that the inspiring words of his father on the day of his graduation still ring loud in his ears. He has wrought well in the days that have passed, and I believe he will continue to go forward and the stirring words of his father—"Son, you are standing upon my shoulders; you can reach higher than I. Be sure to do the best you can"—will, I am certain, be a constant source of inspiration to him. It was not haughtiness or self-assurance that encouraged the young Greek to take oath to transmit his fatherland greater and better than it was transmitted to him. He was simply expressing his gratitude for the good he had received and voicing the obligation he felt in his heart to further the progress of the human race.

This young Greek also took oath to obey the magistrates, by which is meant the officers and the laws that had been made or that should be made. We are living in a day when law-breaking is a fad, but it is a perilous fad. We are living in a day when the idea is abroad if certain respectable citizens do not favor a law they should disobey it in such numbers as to lead to its practical nullification, if not to its repeal. This attitude undermines democracy. It was as far as the East is from the West in the thinking of the young Greek that he should ever assume such an attitude toward any law of his fatherland. The great apostle Paul said that the law was a schoolmaster to lead us into liberty. My own thought is that law makes possible larger liberty. Law is not the enemy to our freedom, but the real promoter of the abundant life. The young Greek knew this and obeyed the law which had been handed down by Solon and added to by his forefathers.

Finally, I wish to call attention to the respect that the young Greek had for the religion of his fathers. He took oath that he would honor this religion. We do not think that religion is something to be added on to life, but that it is as essential to our spiritual nature as the atmosphere we breathe is to our physical existence. Out of the infinite cosmic energy there have come two forces, what I may call personal forces and what

(Continued on Page 5.)

NOTES-PERSONALS

Rev C. C. Ryan, of Richmond, is assisting the pastor, Rev. J. W. Fix, in a meeting at Union (Southampton) Church this week.

You are not making a donation when you subscribe to THE CHRISTIAN SUN. You will get a most excellent paper each week for a whole year.

This is the week of opening at Elon College, which thus begins its thirty-ninth scholastic year. The promise is flattering for a large enrollment.

THE CHRISTIAN SUN keeps you in touch with your College, your Mission Board, your Christian Orphanage and all departments of the Christian denomination.

Rev. James L. Foster, Elon College, N. C., is open for more church work the coming year and will be glad to correspond with any church, or churches , desiring his services as pastor.

We are sure our readers appreciate the splendid sermon in our SUN's pulpit furnished last week by Rev. Joseph W. Fix, Franklin, Va. Brother Fix is one of our young ministers, who is a careful and painstaking worker, and his sermons are well thought out and will well repay reading.

Brother Darden was with Mr. and Mrs. Davis at Pleasant Ridge for both services last Sunday and writes that he never enjoyed the beginning of a meeting more. He estimates that a thousand people were present, and all who could crowd into the house to hear them were thrilled with the music and the message of these evangelists.

Brother George J. Bradshaw, of Zuni, Va., writing under date of August 25th, requests that we ask SUN readers, who beileve in the prevailing power of prayer, to pray for his mother's recovery. This good woman in the Lord has been confined to her bed for three months, and Brother Bradshaw, heavy-hearted, feels that if prevailing prayer shall be offered she can be restored. We are sure his request will be granted.

Rev. H. E. Rountree, Chaplain on the U. S. S. Utah, is now on a visit to relatives in Eastern Virginia. Passing through Richmond last week, he called at THE SUN office for a short visit. He dropped in upon us so suddenly that we almost had to stop to think whether we had gone to sea or whether we were dreaming. We were truly glad to see him, he is looking well and had recently added sixteen pounds to his avoirdupois. He furnishes the copy for the "Altar" page of THE CHRISTIAN SUN and is editor of his ship's paper called the "Big U." May he keep well and prosper.

It is not often in our ranks that one family is blessed with three sons who are ministers. Less than two years ago our beloved brother and one of the most faithful of our old ministers, Rev. C. M. Dollar, passed from earthly labor to heavenly reward. Surely, this man's good works were not interred with his body. He has three sons today, all of whom are strong young men engaged in the ministry—Rev. J. D. Dollar, Lanett, Ala.; Rev. Jesse H. Dollar, Roanoke, Ala., a graduate from Elon College and a successful pastor; and Rev. Carl Dollar, a student the past year in Elon College and already active in ministerial labors. This is, indeed, an enviable record for a preacher of the Word.

Rev. B. J. Earp having resigned the pastorate of the Church at Winchester, Va., to take effect with the present fiscal year, that Church has called to its pastorate Rev. R. L. Williamson, of Sanford, N. C. Bro. Williamson has held several important pastorates and has endeared himself to the people wherever he has labored. We congratulate our Winchester Church and Bro. Williamson on the happy alliance they have made. Bro. Earp is open for work and will be pleased to correspond with any Church needing his services.

First Church, Norfolk, has called to its pastorate Rev. J. E. McCauley, of Nashville, Tenn., to be successor to Rev. John G. Truitt, who recently resigned to accept the pastorate of First Christian Church, Dayton, Ohio. Bro. McCauley is one of our well-prepared and very strong young ministers, having graduated from Elon College and also from Vanderbilt Theological Seminary. He has had very successful experience in several pastorates. We wish for him and the Berkley Church a most happy and prosperous period of labor together.

We commend to any of our churches, in Georgia and Alabama especially, because he is one of their number, Rev. Staley Hunt, who graduated from Elon College last May. Brother Hunt is one of our most promising young men, and we have been hearing the best of reports from his work in the pulpit this summer. He is to teach this winter and take church work in connection with his school, but some pastorate should engage this promising young man for all of his time. He is the son of Rev. G. D. Hunt, of the Alabama Conference, and inherits some of his father's splendid virtues and powers.

There were no half-measures in the terms of the resolution endorsing the candidacy of Herbert Hoover adopted at the national convention of young people of the United Presbyterian Church recently held at Conneaut Lake Park, Pa. The convention registered over 3,000 delegates from all parts of the United States. Here is the shot the young people fired: "We pledge our support to Herbert Hoover, not as a partisan nominee, but for his courageous stand for righteousness and sobriety. The issue is clearly defined. It is law, order, and decency versus nullification and corruption. We therefore call on all Christians to stand firmly for the eighteenth amendment and the Volstead act, and to vote for such national, State, county and municipal officers as may be worthy persons."—*Christian Herald.*

Our good friend, Dr. Roy Helfenstein, Dover, Del., is having the time of his life in Europe. THE SUN's editor followed him to his boat on which he was sailing from New York, and under date of August 16th, writing from London, he says: "I well remember the parting words you said to me, 'Roy, you are going to have a wonderful trip and a great experience.' Those words are not even strong enough and should be qualified by the superlative adjective. This is the greatest experience I have ever had. The people are exceedingly generous and the press is liberal, and everything possible is being done to make my trip agreeable and memorable." The *Burnley News* of England gives more than a column to a report of Dr. Helfenstein's sermon on "A Warless World," preached at the Salem Congregational Church, Burnley, on Sunday, August 5th. On August 12th, he preached at the Old Meeting Church, Colegate, Norwich. Dr. Helfenstein is on a pilgrimage of good will with fourteen other American ministers, directed by the Federal Council of Churches in America.

PIEDMONT JUNIOR COLLEGE.

We are still going along nicely with our campaign. I had to be off last week to hold a revival meeting for myself, which accounts for the absence of the report last time. I find that many are planning to make a donation, but just wait until they are approached personally. If you have made up your mind to make a donation to the college, it would help to speed matters along if you would write us just what you wish to do without waiting for a personal visit from us. This is the plan: we want as much cash as possible, with the remainder paid over a period of years not to exceed five. The unpaid subscription is given in a note. Now, dear friends, please remember that I have my regular pastoral and teacher duties to attend to, and do not wait for me to come, because it will be utterly impossible for me to get around to see all my friends in the time that I have to use this way. You may know of some one that you could influence to make us a donation. If so, lend us a hand in this way and let us know of your success. Pray on for us, but remember that "Faith without works is dead." Many write us that they are praying for us and hoping for our success, but include no cash nor obligation. What is this—a dead faith?

The report for this week is as follows: Previously acknowledged, $10,002.39; W. E. Higgins, $100; J. A. Fuller, $460; W. L. Marshall, $100; E. L. Groover, $50; Farmers' Union Warehouse, $50; Daniels, Inc., $10; E. E. Mostello, $5; J. L. Smallwood, $3; Mrs. Alice Hodge, $35; L. M. Veazey, $50; Marie Veazey, $50; J. R. Johns, $50—total, $10,960.39.

W. C. CARPENTER,
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Let every member of the Christian Church help us to reach these goals.

CHAS. D. JOHNSTON,
Circulation Manager.

NOTICE.

The mission departments of our Church are issuing some mighty fine literature now which should be in the hands of every missionary society, Christian Endeavor Society and Sunday School in the Southern Convention.

Below is a list of the literature available now: "Missionary Round-Table Questions," for use in discussion groups; "Goals for 1928" (North Carolina Conference); "Our New Americans," "Potential Power for the Kingdom and Nation," about the work at Haverhill, Mass.; "Theodore Roosevelt Indian School," "Arise and Build," "The Challenge of Franklinton College" (Franklinton negro college), "Missionaries of the Christian Church," a series of boigraphical leaflets; "Our Guide," "Notes from a Porto Rican Diary," "The House the Women Built," "Looking Toward the Future," "Sharing," "A Glimpse into America," "Ministry for Christ in Porto Rico," "One Way of Salvation," "Autumn Leaves from a Missionary's Diary," "Where Your Money Goes," "Six Weeks with Foreign Missions," "Thanks for the New Home," "From Miss Takanashi," "A Typical Busy Day in the Mission Field," "The Christian Church in Western Washington," "Your Gift Helped," "Missions in the Sunday School," "In Prayer United," "Extracts from My Diary," "A Love Gift."

Order any of this from PATTIE COGHILL.
Henderson, N. C. *Superintendent.*

THE CHRISTIAN SUN'S PULPIT

WHAT THE BIBLE CAN DO FOR US.

By Chaplain H. E. Rountree, U. S. N.

"Ye shall lay up these, my words, in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between two eyes."—Deut. 11:18.

"It shall not depart out of thy mouth, but thou shalt meditate there in day and night, that thou mayest observe to do all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."—Joshua 1:8.

Among the helps which the Church uses in its work of making God known to man is the Bible as chief, which has held that place of honor from the beginning of all time, as God's appointed means of grace. When we read it, God speaks to us through the mind, and from it the whole man is active—mind, emotions and will.

As a result of a mistaken conception of the Bible, it has been contrasted with other books and represented as exceptional and extraordinarily unlike all other books, both in composition and content. Likewise, a mysterious efficacy and supernaturalism has been attributed to it which has placed it beyond man's abiilty to achieve. The result has been that many thoughtful people have ceased to use it and are losing the spiritual help which it gives.

First: The inerrant conception. Man has expected from the Bible immediate understanding in the infallible message of God for him. We long for an authoritative revelation which relieves us of all responsibility and will put the whole weight upon God alone. We pray, and we want an immediate answer to our prayers, and in our finite thinking expect it just as we are thinking about it. Being inerrant, perfect in its parts, complete in its authority, we read and expect an immediate message with no room for misunderstanding, and when it fails to do this we become doubtful and cease using it.

Today modernists teach that the Bible has been written by men of their times, to men of their times, and with ideas of their times, and that it is a human book, as well as divine, and is to be studied by the method we apply to other literature. With this idea, the divine nature of it slips away from us. The supernatural disappears. This is the inerrancy.

The fact is that the Bible is the most trustworthy source of religious knowledge, and tells us how men of all ages have found God, what it has done for them, and teaches us how we may find God and what it will do for us; and in all things it is the Book which is able to guide us where we most need guidance and is a sufficient rule of faith and practice for the development of a perfect man and a perfect world.

Second: It introduces us to Christ. The one way of understanding the Bible is: bring everything the Book contains into touch with the central personality in whom all its teachings culminate—Jesus Christ. In it we learn most of Him. It is the direct source of all knowledge of Him. It gives His teachings, His character, records the influence He had over others, shows us what He means that shall be our thought of God.

His is an example we are to follow. He supplies us with inspiration which enables us to follow His example. The reading of the Bible satisfies our desire far beyond that of the critical scholars. Said one: "If you would know Jesus you must read the gospels. There is no other way." The wonder of the Scriptures is that to follow His example and live with Him makes the Book a loveable Book to us, and that to those who linger over its pages He grants the gifts to see and understand.

Every reform, every reformer has begun by Bible study. Every man reformed has been by Bible study. No other single influence has contributed so much to Christian life as the daily reading of the Bible.

Mr. Brown cites an instance during the World War which speaks just what God has done through Jesus Christ for the people of all ages. He says: "During the darkest days of the great war a Swiss professor sat in his lecture-room at Zurich trying to concentrate his attention upon his lectures. Across the border he could hear the guns booming, and he realized that every shot was mowing down young men like his own pupils. All that he said about God and Christ, about salvation and brotherly love seemed to him a mockery, and for a time he felt as if he had lost God out of the world.

In his dilemma he turned to the pages of Israel's prophets. There he read of men who had been through experiences like his own. They had seen their country devastated, their homes destroyed, their countrymen carried into captivity, the temple in which they worshiped leveled with the ground. Yet they had been able in and through it all to discern the working of a divine purpose and to retain their faith, which was love can triumph over man's ignorance and sin. Through these prophets this professor found his way back to a living God, Master of the fate of Europe in this great war exactly as in the days of the prophets.

A hundred years earlier a German monk, in his cell at Erfurt, was wrestling with the problem of his relation with God. He had tried to win inner satisfaction by loyal observance of the discipline which his monastic rule required; but the harder he tried, the more conscious he became of his own inadequacy and failure. In this crisis he opened the Bible, and in St. Paul's epistle to the Romans he read the words, "The just shall live by faith." It seemed that the scales fell from his eyes. A new conception of what life might mean opened before him, and for the first time in many years he felt at peace.

What the Bible did for the Swiss professor and the German monk, it has done for men of every age, acquainting men with those who have found God before them, it has helped them to find God themselves, and it has done this at all points at which human need is greatest. Through the Bible God teaches men what to think, what to do, how to feel, and He is teaching them in all these ways today.

The Bible puts us in touch with folks who have had the same questions we have and have found an answer to them. Instead of being a book of laws defining the niceties of conduct, it is a collection of rules and principles for cultivating personal piety, making our own decisions, finding our own answers. It is a book of expanding humanity. It is a book showing how men's ideas are slowly purified, their standards elevated under the guidance of God's Spirit, and they find the most complete expression of that in the character of Jesus.

Third: Reality of main convictions. In addition to this it helps us to realize the reality of the main convictions of life, such as the love of God, the fact of sin, the need of salvation, the meaning of the Holy Spirit, the hope of immortality.

All these things are as near to us and as significant to our lives as the earth on which we stand and the breath we breathe. In making us judges of our own conduct, it rectifies our errors, enlarges our vision of humanity and makes us wiser. In this way we realize the world over again, mingling with the throngs that crowded about Jesus as He traveled the Galilean highways and taught from the hillsides of Gennesaret. And as we live with Him and learn and understand Him better, duty becomes clearer, right decisions easier, difficulties lesser, and the path before us clearer and straighter.

Fourth: It brings order. Above all things else, the Bible deepens and purifies our emotional life. We all live by our appreciations, our hopes, our fears, our aspirations, our loyalties, our sympathies and our affections. If we are to make our lives what they ought to be, we must bring order into it.

We get things wrong; we love what is not lovely. We hate what is not hateful and much of our practices brings us no lasting joy. What we need is attention fixed in God who alone commands all this. To the Bible we go for the answer, and it teaches us to do this by bringing us in contrast with men and women who have loved most generously, suffered most joyously, lived most bravely, and worshiped most worthily.

Criticise it all you wish, and yet it is found to be a Book of this kind: The medium through which God speaks of enlightenment, of guidance, of comfort, of inspiration. In this we realize the eternal presence more vividly, and as He has thus spoken to men of all ages, He will thus speak to us.

NOTICE.

Dr. W. Leon Tucker, of Chicago, a man called of God, nationally noted as an evangelist, Bible teacher and publisher, will conduct a revival campaign for Christ in First Christian Church, corner of Washington and County Streets, Portsmouth, Va., beginning September 9th, continuing for two weeks, closing September 23rd, with three services each Sunday—11 A. M., 3 and 7:30 P. M.—shop meetings at noon, and each evening during the week at 7:30. These services will be devoted exclusively to the deification of Christ and the glory of God, predicated only upon God's eternal Word, dictated and directed only by the Holy Spirit.

Three competent and consecrated musicians will assist Dr. Tucker in this great campaign, using fourteen musical instruments. The musical program will be of unusual and marvelous spiritual character.

Dr. Tucker has been wondrously used of God in the principal cities of the United States, filling the largest Churches with great crowds who are hungry to hear the gospel of Christ in word and song. Tidewater Virginia is to be congratulated in securing the services of those people of God.

We cordially invite all sister Churches to engage in these services; also all those who can attend will be sincerely welcomed. Pray with—pray for us that God's will be done—Rom. 15:30.

H. C. Caviness, *Pastor.*

OFFICIAL NOTICE.

The Mission Board of the Southern Christian Convention is to meet in regular annual session at the Christian Church, Suffolk, Va., Wednesday, September 12, 1928, at 9:30 A. M. Any person having matters to come before the Board are requested to present the same in writing to the secretary on or before September 10th.

J. E. West, *Chairman.*
Suffolk, Va.

J. O. Atkinson, *Sec'y.*
Elon College, N. C.

E-D-I-T-O-R-I-A-L

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S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DISPOSING OF THE SUPERNATURAL.

We see this question asked: "Has science disposed of the supernatural?" We presume there are some, even many scientists, who would answer that question in the affirmative. One, however, is only blind to the facts in the case who would answer the question in the affirmative. The prevalence of the supernatural was never more in evidence than at present. The further science goes in its investigations, the more mysterious becomes the universe, and the more in evidence everywhere is the supernatural. By the supernatural is meant that which is above and beyond the natural, and by the natural is meant that which man has become well acquainted with and that which is ordinary in its laws and in its cause and effect. The law of gravitation, for instance, may be called a law of nature, only because man has discovered the fact that nature acts constantly and inevitably in a certain discerned and discoverable manner. The fact that two parts of hydrogen properly mixed with one part of oxygen inevitably results in a liquid called water, is a law of chemistry only, and because man has discovered that this is the way and the method of this phenomenon. Man cannot tell why hydrogen and oxygen act in that way. By discovery and observation he has only found out that it does so under all conditions known to himself, but back of the "how" is the eternal and the everlasting "why," and the "why" always introduces us to the world of the supernatural. We know that if we toss a body of physical weight upward it will reverse its direction, at some given point, and come down again. By discovery and observation, man is only aware that bodies thus treated always act in that way. He simply cannot tell *why*. He must appeal to a power, and the laws beyond that which he has never yet been able to discover. And the more of these facts and phenomena of nature man discovers, the more is he faced with that which is beyond him.

This writer sat the other evening and heard over the radio every word of an address uttered across the continent yonder in California. The only connecting media was the intervening atmosphere. The physical fact now discovered, and constantly employed, is that by the use of certain electric bulbs so manipulated as to interpret certain air waves, one inevitably gets the results. But beyond all law of electricity known to man, and beyond all the facts known about the radio, there is the eternal "why." Why should the human voice carry, or be carried, unbroken, audible and immediately across a space of three or five thousand miles or more? The invention of the radio and the wireless has not abolished any mystery or disposed of any supernatural fact. It has multiplied and increased both. One only has to open one's eye to discover the supernatural any and everywhere. We agree with Horace Bushnell, who said: "The very idea of our personality is that of a being not under the law of cause and effect, a being supernatural." That is to say, man himself is above the natural, though he can command it and, in a measure, control it. And we are yet compelled to wonder in amazement at the pertinent question of the psalmist when he sang: "What is man that thou art mindful of him or the Son of man that thou visited Him?" He is a little lower than the angels. He is not enough lower than the angels, however, to be comprehended and to be reduced to the law of cause and effect. No mortal man, scientist or philosopher, can tell us the cause and effect, the everlasting "why" of Shakespeare's mind, of Beethoven's soul, and of John Wesley's spirit.

The more we learn of any of nature's products or children, the more there is to be learned. Tennyson well said that if he could know the little flower in the cranny of the wall, he could know the universe and all that it contains. The further man advances upon the facts, the known and the commonplace facts, of nature, the more does he advance upon the supernatural and come face to face with the marvelous, the mysterious, and the mighty. Here, then, is the reason and the necessity for worship: every man who follows science or philosophy, of common sense, knows that beyond the natural is the supernatural, and above nature is nature's God. Since the mind cannot grasp, the soul must look up in awe and reverence and in faith to Him who is the God of the natural and yet who leads man on from mystery to mystery, and still surrounds himself in a cloud as He did when Moses approached Him at Mt. Sinai. He does more than this. He still seeks to lead man on to higher and to holier things, even to the promised land of abiding peace and happiness, in a pillar of cloud by day, a pillar of fire by night.

RELIGIOUS TOLERANCE.

One is hearing very much now about religious tolerance. We are being told that we must not be bigoted and intolerant, and must let every man own his conscience and worship his God accordingly. That is good advice. It is advice, too, which all the world knows, Protestants accepted long ago, and now everywhere act upon. Ours is a tolerant age. Intolerance is the most deadly foe mankind has had to face. Let us be tolerant. All the good Protestants we know tolerate all other good Protestants, and all good Catholics, too. This is as it should be, and one devoutly hopes it will never be otherwise. The curse of this earth is intolerance.

But there is one Church that is political, and always has been, as well as ecclesiastical. That Church has always sought, in every land and country it enters, to control politics. We Protestants believe in the separation of Church and State. Catholics do not. They believe in, and everywhere preach and practice management and control of the State by the Church. This is fundamental in their ecclesiastical law and doctrine. Where the Catholic Church is in the ascendancy, there, as all the world knows, or should know, the Church controls the politics of the State, controls the State in fact.

For example, at present: No one can be president of the Argentine Republic except a Catholic. The Catholics gained control and wrote that decree into their national Constitution. About two years ago we well remember Catholic Italy passed a law driving the Y. M. C. A. out of Italy. In Italy today Free Masonry is absolutely forbidden, and in Spain, another Catholic country, it can only exist, because of persecution, with greatest difficulty. No Protestant organization as such, or any sort, can do business in Italy, Poland or any other Catholic country. Up until 1857, by the Constitution, no religion was allowed, much less tolerated, in Mexico except Catholicism. The Constitution was then changed; but even now when a president of Mexico is elected who tries to enforce the Constitution, the Catholic Church employs every known device to overthrow the government. We well remember that it was only about a year ago that Catholic priests assaulted Protestant missions and publicly burned Bibles in Brazil and Mexico.

It is not Catholics that Protestants are intolerant of. It is Catholic control of government (a control which Catholicism does and must ever seek until it changes its fundamental doctrines) that Protestantism has, with good cause and conscience, had to fear and to dread since and long before Martin Luther's day. Catholic intolerance and her insatiate desire for governmental control at any price have brought more bloodshed, persecution and hatred to the human race than ever sprang from any other source.

THE COUNTRY CHURCH AND PREACHERS.

The tendency of American population is toward city residence and city life. History proves that ancient nations went to pieces through great cities. Babylon, Nineveh, Athens, Rome are examples. The country is the place of production. The harvests of the world are reaped in the country, and the great men of the United States have come up from country homes. It is claimed that city population runs out in five generations; but they keep going in from the country. Many of them leave the country Church and then fail to unite with the Church in the city to which they go. They hold their membership in the country and do not contribute to either in service or money. The Church has lost much of its strength in this dangerous way of treating Church memberships. Members should transfer their membership as they transfer their goods and their residence. By neglecting this the country Church loses and the city Church makes no gain.

There is another trend that does not help the cause. The schools may not intend to guide the minds of the young, including young ministers, but they do influence them toward city life for best opportunities. As a rule, ministers prefer to live in the city and to have a city charge; and the schools are largely responsible for this desire. The consolidated public school is responsible for this tendency. The mind of the child is turned away from the country as a place to live and work. Education should prepare the young for the life they ought to live. School teachers do not want to board in the country, and that has cre-

ated the tendency toward the consolidated school, the free bus carriage, and this radical shift from the country to the town. The people want ease, comfort, convenience, and close contact with others. The stability of American life has been built on the genuine sense and character of the country home and farm. There real religion in this country was born; there it matured into great strength; and there it found expression in noble character, and spiritual joy. There is no more potent witness to Jesus Christ than the country Church by the side of the road in the grove. It may be plain, it may be old, but the silent testimony which it bears to the faith of that community is a mighty force for righteousness. Remove that all-the-week witness for Christ, and the country would be bare as a Christian community. The country Church is a monument to Jesus Christ, and the country Church is like the heavens—"their voice is not heard," but the impression is made upon all who pass that way. And it requires more ability to preach successfully to a country congregation than to a city congregation, because they do not hear so often, give more thoughtful attention to the sermon, and think and talk about it more after they go home. The country Church and the country preacher deserve high place in the kingdom and the praise of the Church.

SECRETARY KELLOGG SIGNS UP.

For some months now there has been newspaper discussion of the proposed multi-lateral treaty to outlaw war. It will be recalled that about a year ago the French Premier proposed a bi-lateral treaty with the United States renouncing war between these two countries as a method of settling disputes between them. Secretary Kellogg replied that he favored such a treaty, but that all nations should be invited to join in it.

At first, some of the European powers regarded the Kellogg purposal as stage-play, but when it became evident that the American statesman was sincere and that he expressed the voice and sentiment of the administration, a changed attitude appeared in the Department of State in foreign countries.

So on the 27th of August, our secretary of State, with fourteen other nations, signed the treaty to outlaw war. This is one of the dramatic moments in the world's history.

Already the militaristic press has begun to throw mud at Secretary Kellogg and to belittle the whole enterprise. This same influence defeated the League of Nations before the American Senate and brought Woodrow Wilson, crushed in spirit, broken in body, to a premature grave. It will be a sad day indeed if the American people permit the Senate to nullify the treaty signed by Secretary Kellogg outlawing war.

Jesus came as the Prince of Peace and every person who loves His cause should rally solidly behind the Secretary of State in bringing pressure to bear upon senators to have this treaty ratified. The Christian Sun rejoices in a day like this and is confident that the cause of Christ is indissolubly linked up with this multi-lateral treaty guaranteeing the peace of the world.

LESSONS FROM GREEKS AND ROMANS.

(Continued from Page 1.)

I may call impersonal forces. The impersonal forces give us our science, while the personal forces yield our moral and religious experiences. When we fail to live in religious terms we fail to live completely, and I think it is entirely true that an organism which has arisen in a certain environment should live in harmony with that environment. This means to me that, inasmuch as my religious nature has come out of the infinite cosmic energy, I am, therefore, under obligation to live in religious terms. I honor the young Greek for his acceptance of his obligation to do this.

The young Greek also was expected to achieve three results with reference to his country. He was expected to know his country, to love his country, and to serve his country. I cannot think of a better attitude for a freshman to take towards his college than the young Greek took toward his country, and so I would say that it would be a fine thing for every member of the class of 1932 to know his college, to love his college, and to serve his college.

During these few days of acquaintance-making, the officers and upper-classmen who have been assisting, have endeavored to introduce each freshman to the spirit of Elon College. The college, however, has a history, part of which is stated in the opening pages of the catalogue and part of which is embodied in the life and achievements of the alumni. I hope it will be your purpose while you are here to become acquainted with this institution to which you have entrusted the finest possession you have—your very life, your physical, intellectual and spiritual life. I hope that you have not made any mistake in the confidence you have imposed in this institution and those who are its administrators and that the knowledge of the institution, of its history, its plans, its purposes, its aspirations, will be a constant source of inspiration to you all.

It is not my purpose now to trace the history of Elon from March 11, 1889, when the Legislature of North Carolina granted its charter, through the days of building to September 2, 1890, when it first opened its doors to students, on through the various changes of fortune until this good occasion when we are gathered formally to welcome you to Elon. I hope that you will, for yourself, acquire that sympathetic understanding of the history of our college which is so necessary to a complete knowledge of it, and then I hope that each of you will keep in mind always that by your daily conduct and achievements you are adding to the history of your alma mater, a history that will be a credit, I trust, to you, and an uplift to those who shall later undertake to learn it.

The young Greek also was obligated, as he thought, to love his country. I hope that, as the days come and go, you will come to love this place, every inch of ground on this campus, every brick in these buildings, every particle of the equipment, all of which have been placed here for your convenience and comfort and assistance. To me, the devotion of the alumni of this college to their alma mater is a most beautiful experience, and as I travel around from place to place and meet them, and as I see them come back to the sacred shrine of their days of preparation, I am inspired beyond measure. This institution is yours from this time forever. You are privileged to use it and to enjoy it, and I hope you will come to love it with a passionate devotion. One of the finest moments in the experience of Daniel Webster, the great orator, it seems to me, must have been that instance when he was defending his alma mater, Dartmouth College, before the United States Supreme Court. There was a movement on foot to make Dartmouth College into a great State university, but Daniel Webster, as an alumnus of the institution, opposed it and appealed his case to the United States Supreme Court and won. When he was making his dramatic appeal to that august judicial assembly, he said: "It is true that Dartmouth is a small college, but there are those of us who love it." The great orator is reported to have broken down and sobbed as he uttered these words, but he won his case and Dartmouth, through the more than two centuries of its history, has continued to be a small college and has enjoyed the affection and devotion of its alumni as few institutions of the land. I hope that your affection for your alma mater will be as genuine as was Daniel Webster's affection for Dartmouth College.

In the third place, the young Greek felt obligated to serve his State not only by arms to promote her against invasion, but through living as a good citizen, the best type of life of which he was capable. He felt obligated to earn his livelihood and then to cultivate himself through the study of philosophy and music and the other noble arts and graces of life, so that he would reflect honor upon Athens, and never bring disgrace upon his graduation degree, the degree of "Athenian Man." I hope that you will have that attitude of service toward your alma mater and that it will be a pleasure to you not only while you are students here, but in the years that shall come when you have passed out to your vocational practices to think always of opportunities whereby you can strengthen, promote, and advance the interests of your college. And I say your college advisedly because the college is composed of its alumni. Their achievements are its achievements, and their successes its successes. And the contrary is also true: success of my alma mater is my success, her achievements are my achievements, and so I feel obligated myself and I trust that each and every one of you may have a similar attitude, to do all that I can to help strengthen and promote and advance the interests of my alma mater.

I wish now to make reference, in closing, to a custom which the Romans, later contemporaries of the Greeks, employed with reference to the public official. With us, when a public official enters upon any office to which he has been chosen, he takes an oath that he will obey the laws and support the Constitution of the United States, but the Roman custom was the opposite. At the end of his term of office, the man who had filled any particular office to which he had been elected by his fellow-citizens was required to take an oath that he had faithfully discharged his duties. I challenge you, therefore, at the beginning of your college career at this place, to keep in mind this beautiful custom of the Roman officer so that when, four years from now, you come to the status of graduation from your alma mater you may be able, as the faithful Roman official was, to swear yourself out of college and to say truthfully that you have performed every duty that devolved upon you as a good citizen in the college community, that you have wrought well and that you are ready to pass over the torch to others while you pass out in the world to give expression in noble living to the ideals and aspirations you shall have cherished as students in this institution.

LARGE PORTRAIT OF POPE ADORNS WALLS

On a conspicuous wall in the drawing room of the executive mansion in Albany is a large and richly framed photograph of the Bishop of Rome—otherwise, Pope Pius XI. On the white margin are these words in the Pope's handwriting:

"To our beloved son in Christ, Gov. Alfred E. Smith, in token of our high esteem and wishes, we impart the apostolic blessing." Then came the signature and the date, Christmas-tide, 1924." On the wall on the opposite side of the arched doorway hangs a portrait of Cardinal Hayes, and on another wall another prelate.

"Amplitude almost immense, with stars
Numerous, and every star perhaps a world
Of destined habitation." —*Milton.*

CONTRIBUTIONS

SUFFOLK LETTER.

So much is said and written in these days on the question of prohibition and the eigtheenth amendment that a few facts may help some people to consider the question in a double fashion. This age is, in its largest measure, a business age. The political world considers every subject from a business angle. Farm relief, tariff, industrial conditions, public improvements, education, all have their share of money questions. Railroads were the first to prohibit employees from going on engines under the influence of liquor. Now they put up signs on the stations: "No smoking." If the Church were to prohibit smoking, political leaders would cry out for "personal liberty." Personal liberty ends where it interferes with other people's rights. Hog-pens were prohibited in Suffolk when increase of population made them offensive. Business, social, moral and religious questions all have their limitations when applied to personal liberty. But this letter undertakes to examine the question of temperance only.

Before the coming of prohibition and the passage of the eighteenth amendment to the Constitution, careful investigation was made into the economic relation of the liquor question, with results that prove that it was harmful to business. It was found that there was spent for liquor in one year $1,800,000,000, and for bread and clothes $1,800,000,000. The sum was equal. The number employed in the liquor business was 62,-920, and the number employed in the bread and clothes business was 493,655. The bread and clothes business employed more than 400,000 more wage-earners than the liquor business. The wages paid the employees in the liquor business was $45,252,000, and the wages paid workers in bread and clothes business was $244,136,000. Those working in the liquor business received $700 a year, and those in the bread and clothes business $500, and that is one reason why the liquor interests want the business continued: they get more money for less work; but it was such a smaller number employed that it had less value in the money sense, to say nothing of the immoral results of the business. The cost of raw material in the liquor business was $139,199,000, and in the bread and clothes business $744,337,000, showing that the commercial interest of bread and clothes is so far above the commercial interest of the liquor business that it was wise economy to outlaw it on purely a money basis and wage business the liquor business has no right to exist.

No teacher has ever claimed that it had a righteous value to the home, the Church, the school, or the State. It has no right in business, domestic life, education, religion, or statesmanship.

W. W. Staley.

PIEDMONT JUNIOR COLLEGE LETTER.

The college opens September 12, 1928, with the following faculty members: Rev. S. L. Beougher, B. D., M. A., Ph.D., president, professor of Bible and religious education; Herbert Scholz, Jr., A. B., M. A., dean, professor of mathematics and chemistry; M. L. Van Winkle, A. B., professor of history and education; Mrs. P. M. Beougher, A. A., matron; Alma B. Scholz, A. B., professor of English and French; D. L. Beougher, A. B., business manager and coach; Rev. Otis C. Fincher, graduate of Alabama School of Music, professor of piano and voice; William E. Ensminger, B. S., utility agent; Miss Sylvia Stephens, bursar; Rev. G. H. Veazey, A. B., chaplain.

Piedmont Junior College is an accredited co-educational institution, and its courses are co-ordinated with those of Piedmont College, Demorest, Ga. Its faculty and courses offered are under the supervision of Piedmont's committee of educational policy and the departmental instruction is under the supervision of the head of the department of Piedmont College.

The college offers an opportunity for an education to the student of very limited means. Total expenses for year (36 weeks), day students, $65.50; total expenses for year (36 weeks), boarding students, $236.50. The college has some very definite purposes. It intends to bring an education with a high standard of scholarship within the reach of young people of limited means, yet with a standard so high and a spirit so helpful that the wealthy will seek its advantages.

We are delighted to give full information regarding the school, and to call your attention to the fact that the institution is fully accredited, the administration building will soon be completed, that we have added three regular teachers and two special, a larger library, and a better equipped laboratory.

It is a pleasure to give this information, for it carries with it both a challenge and an opportunity. We are gratified with the friendship and loyalty of all, but long for your girls and boys to be with us in our school work. Many of our old students will be with us this school year. They consider it not only an opportunity but a privilege to have such an institution, and the names of new students are coming in every day.

The outlook is bright for the biggest and best school this year we have yet had.

S. L. Beougher,
Wadley, Ala. *President.*

AN AROUSED PUBLIC OPINION.

This country is waking up. Not within the memory of any of us now living has there been anything like it. Not even the feverish excitement of the World War could be compared to the aroused public mind of today. The people were excited and frightened over the war. Today they are calm and open-eyed in their acceptance of a challenge. Mass movements swept like prairie fires through the excited imagination of the people during the war. Today we have a nation aroused by individual reaction to a subtle challenge. Towns and counties, cities and States rushed into the streets in the war days, shouting their willingness to die, if need be, for their country. Bands were playing and flags were flying. It was a spontaneous outburst of blessed patriotism. Today our people are sitting in their homes thinking. They are looking into the faces of their sleeping babies at night, and they are thinking. They are looking at the faces of their forbears on the walls of their bedrooms, and they are thinking. There was never, perhaps, in this new nation, such an aroused public opinion. Our people are looking this challenge of Tammanyism, combined with the united liquor forces of this country and the world, squarely in the face. They are appraising this threat. They are measuring its possibilities in terms of what has gone before and what would reasonably follow. They are bringing to bear their best judgment. They are calm. They are cool. They are determined.

Edmund Burke once said: "People will not look forward to posterity who never look backward to their ancestors." Whether or not the liquor people took into account the fact that our people would calmly look this situation in the face, we do not know, and it is not for us to say; but they are doing that very thing, and they are doing it in terms of what has gone before as well as what exists today and what shall likely come afterward. None of us read history as constantly as we should, but the American people are reviewing their history today. Aye, they are reviewing the history of civilization. They are re-reading that glorious chapter in the world's history, wrought out in this new world, and epitomized by Patrick Henry's immortal declaration, "Give me liberty or give me death." We are coming to see today as perhaps we have never before understood, that Patrick Henry was voicing a precious and priceless conviction when he made that declaration. And they are going back of that to understand why the pilgrims and colonists felt so deeply on this subject —they are going back to Cromwell in England, and to Martin Luther in Germany. They are going back to Bunyan and to Hubmaire. They are going back to the Huguenots, back to August 22, 1572, when Coligny was mortally wounded, and to the massacre of St. Bartholomew, which followed on August 24th, two days later. Yes, our people are looking this thing squarely in the face, unafraid and unabashed. When a group of rich men, guided and trained in political maneuvers by Tammany, with its one hundred and thirty-nine years of unsavory record, and backed by liquor lawyers and liquor money and liquor newspapers, undertake to overthrow the Constitution of the United States and foist upon our people the yoke of bondage to private interests and invisible powers, they are up against a real proposition. We may be a very stupid people, drunk with the sense of luxury and pleasure, running after dollars and having a big time generally, but there are some things that the people of America remember, and there are some things still held precious and priceless by our pleasure-bent nation. No doubt this seemed a propitious moment to spring this challenge on a more or less heedless nation, but the trick is not going to work. The people are aroused. They are thinking they are praying. And they are going to vote in November.

Meanwhile, we are suffering here in Georgia from a group of hysterical editors and politicians who seem to feel that however desperate the situation may be they must keep up their shouting and obey the bosses of Tammany and the bosses of the Association Against the Eighteenth Amendment. Every day it is the same thing, over and over again. These dear friends, the editors of our Smith newspapers in Georgia, start out every day trying to write something logical and cogent about their position, and before they get into the second paragraph they break out in wild hysteria, screaming and wringing their hands. A great many people had become worried about the actual physical condition of these editors of our Georgia Smith papers, and it was reassuring when they had their pictures taken the other day and ran them on the front pages of their papers. They looked tired and worn, but it was good to see that they were able to be photographed. We hope our people will be considerate of these good friends. They are up against a very real situation and they are doing the very best they can, no doubt, with the position they have allowed themselves to be placed in by the bosses of Tammany and the bosses of the liquor interests. And likewise our politicians, let us remember that they are in a terrible mess. They jumped when the bosses cracked their whips at Houston, and now they are up to their necks in the thing. They are our editors and they are our politicians, and however much they scream, and however much they get on our nerves, we

ing moral measures of great importance then must deal as gently with them as we can. It is reassuring to see that several of our Georgia editors are pulling out of the bog and are taking their place in the high road of loyalty to principles rather than blind support of Tammanyism. And we yet have hope for all of them, and for all of our politicians. They have retreated now to the shibboleth of the negro question. That is all they have left, and the appeal of Dr. D. D. Crawford, Baptist State secretary of missions for the negroes of Georgia, published in last Sunday's papers, that the politicians leave the negro question and let them go on peaceably, as they are trying to do, will no doubt bear some fruit. Our point is simply this: don't get out of patience with these editors and politicians, who, frightened by the Tammany tiger, walked the plank. Let's deal with these hysterical editors and politicians as gently as we can. Our people are fully aroused to the real challenge involved, and these editors and politicians are doing very little harm now. The main thing, and the generous thing, is to try to save them from their own madness and fright. Given a little rest and repose, they will return to "normalcy."

Thank the Lord for this aroused public opinion. It is going to prove a great blessing. Not only will it save us from the impending threat of Tammanyism, but it will, we trust, put iron in the blood of our people for the many other problems which await solution in our national and international life. God be praised for this new day of personal responsibility in citizenship.—*Christian Index* (Baptist), Atlanta, Ga.

OUR NATIONAL HYMN.

While "The Star-Spangled Banner" is prescribed by army and navy regulations as our national anthem, "My Country, 'Tis of Thee" is our popular national hymn. Samuel Francis Smith, who was a class-mate of Oliver Wendell Holmes, at Harvard, is the author of "My Country, 'Tis of Thee." In a class poem, Dr. Holmes once described him thus:

"And there's a fine youngster of excellent pith;
Fate tried to conceal him by naming him Smith.
But he shouted a song for the brave and the free—
Just read on his medal, 'my country,' 'of thee.'"

Later in life, when Smith's hymn had become universally admired as our patriotic air, Dr. Holmes said to him: "Your name and fame will live when I and my works are forgotten."

It was while he was a student for the Baptist ministry, at Andover Theological Seminary, that he wrote "America." It was written in less than a half an hour. Dr. Tillett, in "The Methodist Hymnal Annotated," says: "The author had not the remotest idea that the words he dashed off thus hurriedly would ever become a favorite with any lovers of music and song, much less become the national hymn of a great and growing nation. National hymns do not become such by virtue of their loftiness of poetic thought and expression, but because they have in them that indefinable, simple something that gets into the hearts of the people. Greater national songs than this have been written—hymns surpassing it in dignity and nobility of thought—but it is doubtful if we shall ever have in America a national hymn more popular with the people than this."

When some one expressed regret in the presence of Dr. Smith that our national hymn should have the same meter and tune as the national hymn of England, he replied: "I don't share this regret. On the contrary, I deem it a new and beautiful bond between the mother country and her daughter."

It was written in 1832, and was first sung that year at a children's Fourth of July celebration in Park Street Church, Boston.

The following verses, published in the Boston *Courier* in 1885, indicate the wide use our public schools have made of this national song:

Passing the Primary School.

"Again each morning as we pass
The city streets along,
We hear the voices of the class
Ring out the nation's song.

"The small boys' treble piping clear,
The bigger boys' low growl,
And from the boy who has no ear
A weird, discordant howl.

"With swelling hearts we hear them sing
'My country, 'tis of thee—'
From childish throats the anthem ring
'Sweet land of liberty!'

"Their little hearts aglow with pride,
Each with exultant tongue
Proclaims: 'From every mountain-side
Let freedom's song be sung.'

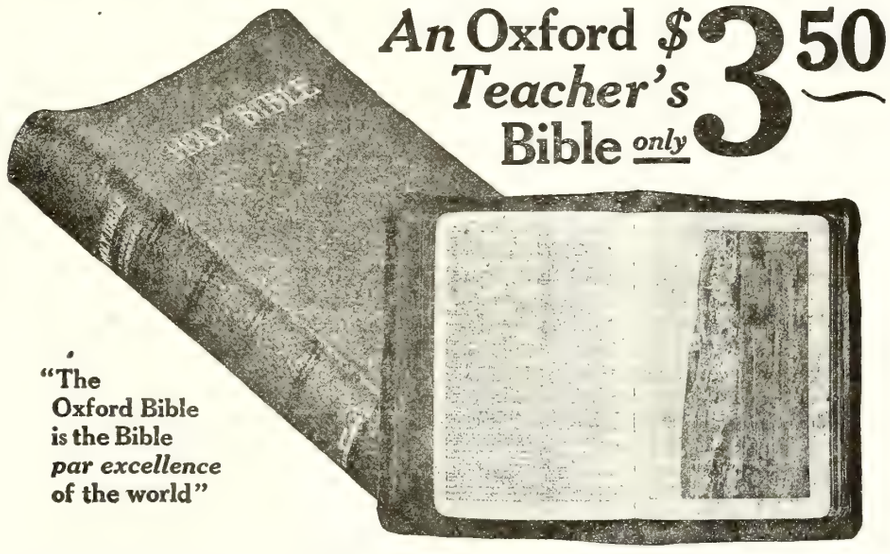
"Let him who'd criticise the time,
Or scout the harmony,
Betake him to some other clime—
No patriot is he!

"From scenes like these our grandeur springs,
And we shall e'er be strong,
While o'er the land the schoolhouse rings
Each day with freedom's song."

Dr. Ninde, author of "The Story of the American Hymn," quotes Dr. Smith as saying late in life: "I have heard 'America' sung half-way 'round the world. I have heard it on the Atlantic Ocean, on the Baltic Sea, and on the Mediterranean; in London, Liverpool, Stockholm, Copenhagan, Paris, Rome, Naples, in the baths at Pompeii, in Athens, Calcutta, and Rangoon. On the earth I have heard it on Pike's Peak, and under the earth in the caverns at Manitou, Colorado, where it was played on the stalactites."

Ashland, Va. H. H. SMITH.

OXFORD BIBLES



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17 And there was a very sore battle that day; and Abner was beaten,

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Specimen of Type

6 And Ā-hī′-shär *was* over the household: and [a]Ăd-ō-nī′-răm the son of Ăb′-dă *was* over the [2]tri-

Nos.
01521 **Morocco**ette, overlapping covers, round corners and red under gold edges $5.00
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

LIBERIA—OLD AND NEW.

Just a little more than one hundred years ago (1820) the first colony of negro freedmen from the United States landed in their Mayflower upon the coast of Africa and proceeded to hew out of the jungle the country that was to be Liberia, the only negro republic in the world, and only republic in Africa. It was from the beginning an American missionary enterprise, backed by the government under the guiding hand of President Monroe and his successors, backed by the gifts of thousands of Church people through the American Colonization Society. In succeeding years some 25,000 freed slaves were settled here from America. And then during and after the Civil War Liberia was forgotten by America. Forgotten by all but the missionary societies of several evangelical Churches—and none too well remembered, so far as funds and men were concerned, by these agencies of friendship and good will. But the mission boards did not forget Liberia wholly, for was it not the scene of the labors of some of their earliest foreign missionaries? For almost a century evangelicals had schools and Churches and teachers and preachers—and occasionally a nurse or physician—there; but all too few compared with the needs of the struggling people.

Now, as James L. Sibley points out in his new volume "Liberia—Old and New" (Doubleday, Doran & Co.), a wholly new future seems on the horizon for this negro republic. It has been discovered that rubber can be raised here at a profit. A large American concern has leased for ninety-nine years a total acreage of 1,000,000 for the purpose of developing rubber plantations. Some 350,000 men—practically the whole man-power of the republic—will eventually be on the payroll of the company. Adjustments are being made in the type of mission work, increases are being made in the number of schools, plans are being made for industrial and agricultural training, and other plans are under way for community and health betterment—all with a view to meeting this new economic situation that will doubtless reshape the country.

The fascinating story of Liberia's founding, her struggles, and her emergence as a member of the League of Nations is well told by Dr. Sibley in his new and timely book. Americans should renew their acquaintance with this land their forefathers founded. A book of this kind, authoritative and full of human interest, has long been needed upon Liberia. Added to Dr. Sibley's interesting portrayal of the history and educational and economic conditions, Dr. D. Wassermann, professor in the University of Berlin and noted authority on Africa, has added chapters dealing with the native customs and ethnic backgrounds of the peoples native to Liberia who were there when the first colonists arrived and who are being gradually absorbed into the population.

Dr. Sibley, the author of this volume, is secretary of the American Advisory Committee on Education in Liberia, representing a number of American mission agencies and other philanthropic societies interested in the welfare of the nation.

FROM PORTO RICO.

After an absence of eleven months and six days we are at home again; that is, our adopted home, 37 Concordia Street, Ponce, Porto Rico. Notice I give the full address, for we are expecting visitors from the homeland some day and we don't want you to have any trouble at all in finding us.

We had a pleasant trip all the way from Elon College to our own door. The new car that the Eastern Virginia Women's Conference furnished for the Porto Rican mission had a large share in the pleasurable part of our trip. We were enabled to stop and say good-by to my husband's relatives living in Suffolk, Norfolk, Windsor, Petersburg, Richmond, Washington and Baltimore. My relatives live too far north for me to visit.

A rest of one day and two nights in Brooklyn gave us time to look after our baggage and prepare for the four-day ocean voyage. We encountered no storm and the time passed quickly on board. There was a small passenger list of only one hundred and twenty, among whom we found several acquaintances from the island.

The usual round of music, dancing, drinking, gambling, also the more legitimate games of deck golf and shuffleboard were enjoyed by those of the passengers who cared to indulge. Seems a pity that the high seas are governed by no laws, and we see man just as he really is when all restrictions are removed.

It was a time of relaxation and rest for us. The gifts and steamer letters from our children and dear friends made the fading of our native land less noticed. Such thoughtfulness is indeed kind and helpful and fully appreciated by us all. We landed Monday, July 16th, at 9:30 A. M., in San Juan. Some time passed in observing the usual rules necessary to get ourselves, baggage and the car checked up and out of the wharf and ready for the street. We drove into the busy section of the city and looked for a restaurant. Now, if any one is curious enough to wonder just why we looked for an eating-place so soon after landing, let me advise them to take a sea voyage and enjoy (?) that queer feeling in the bottom of your stomach for part of a week, and then I am quite sure you will not wonder why food tastes better on land than it does out on the briny deep. It was a hot day, and I for one felt almost ready to argue that Death Valley itself could not register more heat than San Juan, P. R., on July 16, 1928. But perhaps it was because we had almost forgotten how hot a tropical sun can shine. But luckily for us we did not have to stay long, and about 1 o'clock found our faces turned toward Ponce.

A pleasant ride across the Cordillera Central and on down toward the southern coast, everything looked quite natural and home-like, and about 6 P. M. found us pulling up at our door, where we found Dona Delfina ready to receive us and a good supper in the kitchen just waiting to be served. Home again! Yes, and it matters not where nor how humble, there is no place quite like your own little corner on this old globe. The parsonage was clean and in order, and you can imagine with what pleasure I unpacked our suitcases and next day packed them in our "junk" room, there to stay for a season. The trunks came next day, and within a week we had received about fifty callers, got our belongings in place and attended six services, and my husband had made a hurried trip over the field. Then we settled down into our accustomed places so easily that it scarcely seems that we have been away. Our work seemed to be waiting for us, so we got busy immediately.

We found Miss Adams in good spirits and better health than during her first weeks on the island. The Monday following our return, the Ponce D. V. B. S. was opened and kept going three weeks, during which time between forty and fifty children received instructions in the Bible and handwork. Bad weather and an alarm caused by the announcement of an approaching cyclone spoiled our attendance and work of the last week, but even then we all felt gratified with the progress made by the little school for those three weeks. I noticed an increase in Sunday School attendance during that time also.

Yesterday the workers met in committee to arrange program for our annual conference, to be held September 7th to 9th, in Ponce. Any visitors from home will receive a hearty welcome. So, through the generosity of friends of the Porto Ricans, the Barretts are again on the field, glad to do whatever our hands find to do in this part of the Master's vineyard, and we beseech your continued interest and especially your prayers.

MRS. D. P. BARRETT.

Ponce, Porto Rico.

DIARY OF AN AUTO.

(Continued.)

So very many things have happened since I was rolled into that garage in Brooklyn, N. Y., wondering if my trip was over. I was soon to learn that many miles were to be traveled yet, for on Thursday morning, July 12th, quite early, the baggage was again fastened on to my running-board and we found our way through the busy streets to a place where everybody seemed to be in a hurry, with many cars, trucks and taxies coming and going. Our folks got out and the chauffeur left me standing near other empty cars. Soon a stranger took me across a gang-plank into a dark place. Other cars and a truck followed and we were shut in tight and left to wonder what next! For our tanks had been emptied of gasoline, and how could we travel? But we were soon to learn, for within an hour we knew we were moving, and after a while grew accustomed to a motion which was all new to us. This continued until Monday morning, July 16th, when the motion slowed down until we knew we stood still, and in a short time the great door in front of me was opened and there was the bright sunlight and another hustling, bustling place such as I had last seen in Brooklyn, but the people were different, and such talk! Strange hands again took charge of me and I was the first of the cars to be rolled down the gang-plank and into that crowd. And just as I began to wonder what might become of me, I saw the chauffeur and, in a minute, his wife and two boys. My! what a relief to feel friendly hands, for I couldn't catch a snigle word of all the talking and babbling that I could understand. They rolled me out into the street and the bright sunshine, which was about as warm as any I ever felt. My tank was again filled with gasoline, and after riding through some very narrow streets where I expected something to get in my way any moment (but nothing did), we soon found ourselves on a road leading out of that busy city which I heard my folks call San Juan. The people there seemed to be about as busy as in any of the cities we had passed before leaving Brooklyn, and there surely were a great number of autos on the streets of almost every make on the market. As we rolled along I noticed a big steamer near a wharf and recognized the place we had left a short time before and heard the boys say "Good-by" to the "San Lorenzo," and then it dawned on me that we had all had a long ride on the water in that boat and now my journey must be nearly over.

We rode along at a moderate rate of speed. There was much that was new and strange to me, but the chauffeur did not seem to have to ask the way of any one, for we did not stop at all—right

on through towns, large and small, we soon began to climb, and such a fine road as we had! We had to wind in and out, around curves and always up, until the air grew quite cool and very pleasant. My folks seemed to enjoy the ride, and no wonder—such a beautiful vista of valleys and hills, trees and plants that were all strange to me! After climbing about an hour we all stopped for a drink. I'll confess I felt dry by that time. We continued on our way, and after a while my brakes were needed, for we began to go downhill and around curves and the air was no longer so cool and pleasant. We left the hills and precipices and were soon rolling along on almost level ground across bridges, through towns, and I heard my folks say, "We ought to get there about 6 o'clock." Where? wondered I. We had passed through about ten towns, had seen many school-buildings and chapels on the roadside, and just a little past 6 o'clock we rolled across a bridge into a busy city, through streets well paved, crowded with people and autos. I heard, "Old Ponce at last! Well, everything looks quite natural. Please drive through the Plaza to Concordia Street; let's see how the new pavement looks" (it seems the street had been paved during the absence of my folks). Then at last we stopped before a house, and I concluded my journey was at last ended, for my folks got out and walked in as if they felt perfectly at home, and folks were there to greet them, and others kept coming until quite late that night. Then finally I was driven through a large gate into a yard, and there was a garage with the door wide open, which I have since learned to look upon as my new home.

And here we are, folks, for I've learned it is 37 Concordia Street, and I have traveled nearly 1,400 miles on that boat and about 100 miles across from San Juan to Ponce; and at last I understand what it is all about. That is, I have been so very busy since my arrival that there has been almost no time for writing a diary. Take my word for it, Porto Rico is a busy place, and I am learning that the life of a "mission car" is a busy, satisfying one. Good-by. AUTO.

(Mrs. D. P. B., Porto Rico.)

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 1, 1928.

Sunday Schools.

Previously acknowledged since March 1...	$1,861.96
North Highlands, Columbus, Ga.....	1.38
Randleman, N. C.	6.00
Mebane, N. C.	2.00
Happy Home, Ruffin, N. C.....	1.20
Holy Neck, Holland, Va.....	8.00
Piney Plains, Cary, N. C.....	3.00
Lebanon, Semora, N. C.....	1.80
Elon College, N. C.....	12.50
Wakefield, Va.	4.60
Wood's Chapel, New Market, Va.....	.70
Dry Run, Seven Fountains, Va.....	1.65
Mt. Auburn, Manson, N. C.....	3.50
Suffolk, Va.	12.50
Sanford, N. C.	3.83
Newport, Stanley, Va.....	2.35
Ramseur, N. C.	4.50
Shiloh, Bennett, N. C.....	1.00
Spring Hill, Lineville, Ala.	1.11
Cragford, Ala.	5.00
New Lebanon, Wentworth, N. C.....	6.65
Total	$1,945.23

Special.

Previously acknowledged since March 1..	4,604.48

Church Collections.

Previously acknowledged since March 1..	6,253.57
Providence-Memorial, Graham, N. C.....	6.10
Total	$6,259.67

Summary.

Previously acknowledged since March 1..	$20,885.15
Sunday School regular	83.27
Church collections	6.10
Total	$20,974.52

J. O. ATKINSON, *Sec'y.*

PROGRAM.

The Georgia and Alabama Christian Conference will convene with the First Christian Church, at LaGrange, Ga., in its thirtieth annual session, October 9, 10, 11, 1928. The program follows:

FIRST DAY.

Evening Session—7:30 o'Clock.

Conference Called to Order by President, Rev. H. M. Gray.
Devotional Service—Rev. C. W. Hanson.
Enrollment of Ministers and Delegates.
Election of Officers.
Annual Address—Rev. H. M. Gray.
Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

SECOND DAY.

Morning Session—8:30 o'Clock.

Conference Called to Order by the President.
Devotional Service—Rev. A. H. Shepard.
Reading Minutes of Previous Session.
Report of Executive Committee—Rev. H. M. Gray, Chairman.
Report on Foreign Missions—Rev. T. W. Gray, Chairman.
Address—Dr. J. O. Atkinson.
Report on Home Missions.
Sermon—Rev. J. D. Dollar.
Adjournment.

Afternoon Session—1:30 o'Clock.

Conference Called to Order by President.
Devotional Service—Rev. H. R. Heard.
Reading of Minutes of Previous Session.
Reading of Ministerial and Church Reports.
Report on Sunday Schools—Rev. W. C. Carpenter, Chairman.
Report on Christian Endeavor—Mrs. Mary Mabry, Chairman.
Miscellaneous Business.
Report of Trustees.
Adjournment.

Evening Session.

Meeting of the Missionary Association (7:30 o'clock). Rev. H. W. Elder, President; Rev. C. W. Hanson, Vice-President.
Called to Order by Rev. C. W. Hanson.
Devotional Service—Rev. W. H. Brewer.
Election of Officers.
Address—Rev. C. W. Hanson.
Roll Call and Collection of Dues.
Address—"Our Orphanage," by Chas. D. Johnston, Superintendent Elon Orphanage.
Adjournment.

THIRD DAY.

Morning Session—8:30 o'Clock.

Called to Order by President.
Devotional Service—Rev. A. B. Mann.
Reading of Minutes of Previous Session.
Report on Moral Reform—Rev. W. C. Carpenter, Chairman.
Report on Religious Literature—Rev. J. D. Dollar.
Report on Superannuation—Rev. H. M. Gray, Chairman.
Sermon—Rev. G. D. Hunt.
Adjournment.

Afternoon Session—1:30 o'Clock.

Called to Order by the President.
Devotional Service—Rev. H. T. Gray.
Reading of Minutes of Previous Session.
Report on Education—Rev. A. H. Shepard.
Address—Rev. Louis H .Keller, D. D.
Miscellaneous Business.
Adjournment.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XII—September 16, 1928.

Paul Writes to His Friends in Corinth.

Golden Text: "Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psa. 133:1.

Lesson: 1 Cor. 1:4.

Devotional Reading: Eph. 4:1-6.

"That there be no divisions among you"—this was Paul's desire and prayer in regard to the Church of Christ nineteen centuries ago. For, alas! divisions had come. Emphasizing their devotion to a leader, or their preference for certain intellectual views, at least four groups had arisen in the Corinthian Church which Paul had so recently founded. "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ"—thus were the various groups proclaiming and at the same time intimating that they had the pre-eminence. Each group thought its name was a name to conjure with. It is not strange, therefore, that we find this other word by Paul: "There are contentions among you." Ehphasis upon mere men or man-made doctrine usually if not always begets contentions. It was a sad and serious condition and Paul wrote very plainly about the matter.

He reminded them that the names they had designated as their standard, or rather their battle cry, were simply the names of the ministers from whom they had received the doctrine and to whom they had given their devotion. He reminded them that these men of themselves were nothing. He asserted that after all was said and done it was God who did the work and brought about results. And he tried to bring out into clear light the fact that Christ was the one to whom they should give their devotion because it was from Him that they got their light and their life. There is a truth here with a distinctly modern application. In many communities there are people, good people who are wrapped up heart and soul in their preacher or their minister. Furthermore, it seems that there are some ministers who encourage this practice. All such people and preachers need to keep central in their thinking that life's highest allegiance and devotion belong to Christ. A minister or a Sunday School teacher is to win men and women, boys and girls to Christ.

"There are divisions among you"—how modern that sounds! These notes are prepared while the writer is away on his vacation, and he does not have at hand the statistics in regard to the number of sects and denominations in the United States alone, but it seems that there are somewhere around two hundred such divisions in the Church of Christ. In the light of this fact, it would seem that there is something wrong somewhere. It would seem that the same thing is true today as was true in Paul's day—men have inverted the true order of things. One thing is sure: the nearer we get to Christ, the more we find that the things that have divided us are of secondary importance. Alas! that we should so long have emphasized the things on which we differ and minimized the things on which we already agree. One of the most hopeful signs of the times is the awakening, becoming more and more general, on the part of the Church, of the folly and even the sin, of these divisions, and the earnest effort on the part of so many leaders to find a way to union or at least unity. For it's too much to hope that there will ever be uniformity. Christ Himself did not pray for uniformity; He did pray for unity. And it is significant that he prayed for unity to the end that the world might believe that the Father did send Him (John 17:20). One of the greatest hindrances in the strategy of missions on the foreign field is the division and the contention of the Church at home.

"Other foundation can no man lay than that which is laid, which is Christ Jesus." Jesus Christ is the foundation that standeth sure whether it be for personal character, for Church life, for home life, for industrial life, for social life, for political life, for international life, and it is only as these spheres of life are built on His principles and embody His spirit that they can have abiding value or continuing worth.

"We are God's fellow-workers." What a stirring and challenging statement! The idea of being taken into partnership with God! But God has so willed it that He must have man in the consummation of His plans. We are workers together with God in creation, in revelation, and in redemption. We are to help Him to create a new world wherein dwelleth righteousness and peace; to reveal the character of Christ in our human life; to redeem mankind from the power and penalty of sin. It is no time, nor is there any place for idlers. Each of us has some task for which we are responsible. God is counting on us. We must not fail Him. Let us not be weary in well-doing, but let us quit ourselves like men and be strong, and let us do with our might whatsoever our hands and our heads and our hearts find to do.

CHRISTIAN ENDEAVOR.

Sunday, September 16, 1928.

Topic: "The Service of Science to Human Life." —Psa. 8:1-9.

Some Bible Hints.

The Christian sees behind all material things the power and infinite wisdom of God (v. 1).

The stars might seem useless, but we steer by them, and our study of them reveals that this is a universe, one universal creation. How small we are (vs. 3, 4).

Science reveals the greatness as well as the littleness of man. To be able to think and feel makes man God-like (v. 5).

It is science that is showing us how to exercise our dominion. We cannot rule until we know nature's laws (v. 6).

Suggestive Thoughts.

There is no conflict between true science and Christianity. God has two books, nature and the Bible, teaching different lessons, using different methods.

Science is interested in digging out nature's secrets; then practical men apply the methods science discovers. Think what the discovery of the the first wheel meant to man.

Harvey discovered the circulation of the blood. That revolutionized the practice of medicine and has saved millions of lives.

There are heroes of science, like those that allow themselves to be inoculated with poisons that they may watch the effects and possibly find a remedy. That is real service.

A Few Illustrations.

Pasteur discovered the germ theory and proved it in his treatment of hydrophobia. What a blessing his discovery has been in all fields of medical science.

Without science we could not build bridges or ships or skyscrapers or concrete houses, and so on infinitely. Modern life is shot through and through with the results of science.

We can send our voice around the world in a few seconds by radio. That will in time bind the whole world together. Our neighbors are the whole earth.

One scientific discovery leads to another. The automobile was not possible until the gasoline engine was built. What would the world be like if our knowledge of electricity were suddenly taken from us?

To Think About.

How does science grip into your business?

What is science doing for the farmer?

What scientific discoveries do we use in our homes?

THE SUNDAY SCHOOL.

A long time ago we read when the first Sunday School started under an oak tree by a blacksmith. Why did he start Sunday? Because all his neighbors' children, especially boys, would come to his shop to hear him tell them stories, and then they were all ready for fun when he was tired of talking to them; so he could see the good in them, and he wanted others to see it, so one morning his stories were different, but all liked them better; and the next Sunday he had new Bible stories, and they liked them better, so why can't we make our Bible stories better by the way we live them and the way we tell them and show our young people what Sunday is for? It is to get them to see what Jesus wants them to do to be more like Him. Some one will say, in what way? Well, do you think if He was here He would be riding and roaming over the land to see curiosities when we have hundreds of people here in our lands who don't go to Church or Sunday School, and it seems that no one cares? Have you asked them to go to see some poor blind or crippled person and sing to cheer them on their way? Just try going to see some one who can't go to Sunday School or get out and carry some flowers to the sick around you. Girls can have a special evening planned and go over their class and see how many girls in class their age that are not Christians and how many are not in any Sunday School that your class knows, and see how many you can get by a certain time.

Now, mothers, it is not for us to see which one can dress our children the nicest and prettiest, but see who can teach them more about our Father in Heaven and how He can see us and hear what we say, and that some day we will face all we do. Do you think that Church is a place for a social visit? I don't. When we go to Church for Sunday School purpose we ought to teach our children to remember we are in God's house, the most holy place on earth, and not allow them to go out of there during service. Tell them if they go they will miss some of God's great blessing. And when we have visitors be sure to speak a word of appreciation to them. Because one day we will all go home together and will want to be happy there. Remember Jesus says, "Train up a child in the way he should go, and when he is old he will not depart from it." It seems to me that we have more critics on Sunday Schools of today than we have real workers. Just so our same ones are there, that is sufficient, and we are ready to criticise if any changes are made. Are you all willing to go to Church on the old farm wagon now? Well, if not, why can't our Sunday School change and ride on something to camp or with your cars? How many Sunday Schools are there riding on

fine cars? I don't know, but a very few. The largest per percentage is being run with the farm wagon, or in other words like they were ten or fifteen years ago. How can you expect to hold them in Sunday School when the filling station and drug stores hold the biggest attraction. When Jesus was here He spoke and taught people so they would want to come back to hear. Jesus left His work for you and me. Are we doing what He wants done? He left something especially for each. When will you do yours?

Henderson, N. C. CO-WORKER.

AMERICA MENACED BY IMMIGRATION

"In fifty years from now, with little or no immigration, continental United States will have 200,000,000 of souls," said George W. Bopem, of Columbus, formerly chairman of the Immigration Board at Washington and Ellis Island and an expert authority on the subject, in pointing out the danger that exists in the immigration of foreigners to this country even in the present restricted stage. When this number is reached, he said further, "then the contest and struggle for existence here will be on in earnest. When that time comes 'America First' will call for more thoughtful consideration."

"Of our 16,000,000 of foreign-born, 8,000,000 are not naturalized," he said. Seven millions are rated by the Public Health Service as having the mentality of children of eleven years or under —morons. Thirteen in every 100 are illiterate.

"We would do well to padlock the gates until we have Americanized and citizenized, such as we can, and then deport the 'slag.'

"New England and not New England alone is freckled and pockmarked with cities of 100,000 and up, probably half of whom it would be fatuous folly to attempt to ingrain in their moral and intellectual fiber the teachings and aspirations of our national life. Why? Because they are not the stuff from which Americans are made.

"Instead of Americanizing and Christianizing these elements, they are alienizing and paganizing us.

"Cheap labor is dearly bought at any price when it results in cheap citizenship.

"American traditions are American traditions, and be they good or be they bad, they are American just the same.

"America is no place for the communist who, with glittering eye and forked tongue,. challenges Lincoln's pronouncement at Gettysburg; no place for the 'reds' who ingraft in our industrial life the deadly nightshade of syndicalism and inoculate the whole fabric of popular government with the poison fang of mobocracy; no place for the 'left wing' anarchist whose mission is to incite and foster insurrection, revolution and rebellion.

"We do not propose to surrender America to old world, nihilistic mobocrats; neither do we propose that America shall be transformed into a European quigmire.

"He who would live under the Stars and Stripes must be brought clearly to understand that America is America, with her own institutions, her own ideas and her own destiny.

"The United States is large, but it is only big enough for one colony, one doctrine, one fealty, one Constitution and one flag.—*Scottish Rite News.*

NOTICE.

On account of loss of health, we are operating a magazine subscription agency. Youth's Companion, eight months, $1.00; American, with the Woman's Home Companion, $3.00 a year. We handle them all. Write for catalogue.

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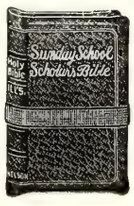

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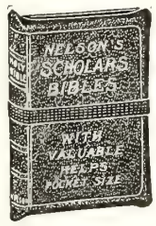

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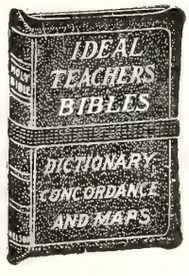

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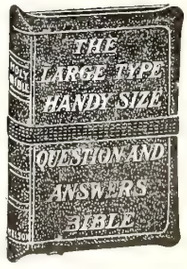

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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia.

FAMILY ALTAR

Conducted by H. E. Rountree,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

The Race for Gold.

"He that maketh haste to be rich shall not be unpunished." "He that hath an evil eye hasteth after riches."—Prov. 28:11-22.

Something is going on in the far north which looks very much like this hasting after wealth of which these proverbs speak. Miners and prospectors are now seeking the rich mineral lands of upper Canada by means of the airplane. The old-time dog teams are forgotten. Routes through the woods, which former seekers after gold have traversed painfully for weeks before reaching their destination, are now covered by a few hours in the air. The adventurer decides on a likely place, photographs it, returns before lunch, comes back in the afternoon with a diamond drill and a set of mining experts, tests the spot, and perhaps by evening has added a million dollars to his possessions. That certainly has the appearance of making haste to be rich.

But, after all, these prospectors are only making a perfectly sensible and wisely enterprising use of the wonderful facilities of modern times. Every man in every calling must do the same, or be left sadly behind. But the "making haste to be rich" which the Bible deprecates is an affair of the soul and not of the body. It happens when a man's spirit gets into an airplane and rushes off after money, leaving honor behind, and love, and the Church, and prayer, and the Bible, and God. That is the haste to be rich which shall not be unpunished.

Prayer.—Lord of all wealth, we would not seek it unless Thou go with us. Along Thy path, and with Thy Spirit's guidance, we may seek it safely. *Amen.*

TUESDAY.

Discouragement—What's That?

"The righteous are bold as a lion."—Prov. 28:1-8.

On a cold wintry day a small boy went from door to door trying to sell shoestrings and picture post-cards. He was turned away from house after house, but he kept on brightly. He wore a thin coat, and his hands were bare, though the snow was falling; still he whistled merrily as he pursued his profitless trade. At last a kind woman bought something and got him to tell about himself. His mother was sick and his father was out of work, and he was trying to help them, but some days he did not sell a thing. "Well, I hope you will sell a lot," said the lady; "and don't get discouraged." "Discouraged, ma'am? What's that? I don't understand you."

Most of us know the meaning of discouragement so thoroughly that this story seems impossible. Most of us would find it harder to understand courage than discouragement. Most of us, when we read the statement that "the righteous are bold as a lion," feel that he is condemning us, we are so cowardly and downcast. Can it be that we are righteous, if we are so little bold?

The righteous man walks with God. He does what God tells him to do, and what God helps him do. He knows that God is all-powerful, all-wise, and all-loving. Being sure of this, how can he know the meaning of discouragement?

Prayer.—Dear Lord, be Thou our courage. Forgive our faintness of heart. We know it to be distrust of Thee. Our Father who art in heaven. *Amen.*

WEDNESDAY.

Kindness Plus Truth.

"Let not kindness and truth forsake thee; bind them about thy neck; write them upon the tablet of thy heart."—Prov. 3:1-6.

Governor McCreary, a former Governor of Kentucky, a man noted for his politeness, was once the guest of a friend in the country. His hostess asked him at the dinner-table whether he would have coffee or tea. "Coffee, if you please," he replied. Thereupon she explained that her cook had neglected to heat the coffee. Now, the Governor was very fond of hot coffee, but he answered promptly, "How fortunate. Do you know, I am so eccentric as to prefer cold coffee, and do not care for it any other way." The next morning was very cold, just the day when a confirmed coffee-drinker would want his coffee steaming hot; but the Governor's hostess had not forgotten. "The coffee is hot for the rest of us, Governor," she said, "but I have it cold for you; you see I remember that you said you never liked it any other way." The Governor drank his cold coffee, but his smile was less winsome than the night before.

He had read only half of our proverb, "Let not kindness and truth forsake thee." In trying to be kind, he had been untruthful, and had paid the penalty that always, soon or late, attaches to a lie. We talk about "polite fibs," but fibs are not polite. Courtesy and kindness must be founded on truth, or they will topple over. We may not think a truth-teller kind at the time, but he will be proved kind in the long run.

Prayer.—Thou, O Christ, art the Way, the Truth, and the Life! Lead us in Thy way of truth, and we shall find life indeed. *Amen.*

THURSDAY.

A Death Grip.

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase."—Eccl. 5:10-17.

An English minister of the gospel, kneeling at the death-bed of a wealthy parishioner, asked him to give him his hands as he prayed for his unholding in that solemn hour; but he would not give it. After the soul had left the body, on turning down the coverlet they found the hands grown stiff and cold grasping the key of the man's safe. He would hold on to his possessions to the very last, perhaps with some thought that he might be allowed to carry them over the dark river.

Of course he could not; if he took time to think honestly he knew he could not. Few think honestly about death. We work for this world's goods as if we were to have all of them forever; then in an instant we are gone and have left them behind forever. It would be quite as sensible for a farmer to gather up an immense heap of dead leaves and fill his barns with them, and go in and gloat over them, and refuse to part with them. Such a farmer would be held insane, and rightly so. Is not a miser equally insane?

Pleasure abides in happy memories, for those go with us to heaven. It does not abide in perishable things.

Prayer.—God of all true wealth, give us Thy goods. Endow us with the riches that never fade away. And save us, we pray Thee, from the terrible snare of covetousness. *Amen.*

FRIDAY.

Satisfied.

"Sheol and Abaddon are never satisfied; and the eyes of man are never satisfied."—Prov. 27:20-27.

Thus closely is unregenerate man allied to death and hell. Their maw is ever eager for more, and where is the contented man? Christ, we may be sure, was satisfied with what His Heavenly Father sent Him. Paul had learned, in whatever state he was, therein to be content. Of every Christian the same should be said; but can it be said with truth? Rather is not the old proverb right, that the eyes of man are never satisfied?

There is a time and a place where we are to be satisfied. But our discontent on earth will not help us to reach that land of satisfaction. If we are not satisfied with Christ here, how are we to be satisfied with Him there? If we are discontented on earth with the lot in which Christ has placed us, what right have we to expect a better lot in heaven? Does not our discontent here prove disloyalty to our Provider, and can we expect the disloyal to be admitted to Christ's better land? Ah, discontent is more of a sin than we are likely to think it!

Prayer.—Dear Saviour, we pray Thee to save us from our empty fears, our foolish dissatisfactions. What more can we wish, having Thee? *Amen.*

SATURDAY.

Every Day a Glad Day.

"This is the day which the Lord hath made; we will rejoice and be glad in it."—Psa. 118:22-29.

We are likely to look on special days as gala days, and postpone to those days our gladness. Those are holidays, festival days, days of vacation. We reserve them for happiness, and we do not expect to be really happy on other days. They are not days which the Lord has made; they are days which the world has made, business has made, necessity has made; days of the dull and disagreeable side of life.

Now, that is an un-Christian way to live, for every day is made by the Lord. He caused the sun to rise upon the day. He gave us strength for the day. He filled the day with loveliness, with Himself.

And since each day is a day the Lord has made, it follows that we should rejoice and be glad in it. Well has Bishop Brent said that "the gladness most worth having is that which is growing by today's highway. Pluck it; it will be a present delight and a future treasure in memory's storehouse."

Prayer.—Lord's Prayer.

SUNDAY.

World-Love.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John 2:12-17.

Why are we told not to love the world? Did not the Father make the world? Why, then, if we love the world that God has made do we not love the God that made it? This is the way worldlings talk.

By "the world," John did not mean the world that God made, the lovely and majestic things of nature, the pure and lofty thoughts of man. He meant the world that man has spoiled, the world of greed and ambition and pride and silly pleasure and empty vanity.

But the love of the world that God made is ennobling in the same degree that the world unmade by man is degrading. If we are content with the simple pleasures, which are the great ones, if we are faithful to the little duties and satisfied with moderate rewards, we place ourselves in touch with the all-loving and all-powerful Father. He can then bless us, because our hands are open toward Him to receive His blessings. He can then bless us, because we are His kind of folks. *Amen.*

Christian Orphanage

Dear Friends:

Our friends are so kind to us that it makes us very appreciative. They come and see the need and then undertake to supply that need. We had our new building nicely furnished throughout except a nice clock for the reception hall. The children of the late Mr. and Mrs. B. A. Sellars, of Burlington, N. C., decided it would be a fine thing to supply this need by donating a beautiful clock in loving memory of their father and mother. A few weeks ago they placed a beautiful chime clock on the mantle of the reception hall in this beautiful building. The clock is a thing of beauty, as well as usefulness. It chimes on every quarter-hour and strikes the hour. Every quarter-hour and every hour each day and through the night it reminds us of the kindness and the loving sympathy of the two faithful souls in whose memory it has been given had toward this institution. It also reminds us each quarter-hour and each hour all through the day and night that time is fleeting by and inspires us to grasp every opportunity as they come from day to day to help our fellowman. I do not know of any contribution this family could have made that would have been more appropriate or more appreciated than this clock.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 6, 1928.

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MASKED INFIDELITY.

Infidel philosophy is a very subtle thing. It varies its methods of teaching according to occasion; suiting itself to the spirit of the age, and always affecting to be something very new and grand. It may be compared to the kaleidoscope, which, furnished with a few worthless, showy tinsel materials, manages so to shift and vary the combinations that they present an almost endless diversity and novelty of aspect; while, after all, they have been and continue to be nothing more or better than the same valueless stained pieces of glass. *"Satan is bankrupt in originality; he changes his masks, but the visage is the same."*

Skeptical speculation to-day thrives on certain theories with regard to nature and the universe, which are utterly irreconcilable with the inspired word of God, man's greatest source of truth, and directly tend to aim a backstroke at faith in that word. So much is said about nature, and the laws of nature, and the course of nature that virtually the personification is treated as a person. As though nature were something apart from, and independent of, the God of nature; as though the laws which the almighty Creator has chosen to direct and control His own universe had actually superseded Himself!

What is nature but the workmanship of God? What are the laws of nature but God's ordinary methods of working in creation? Do laws have any force without an administrator? Can machinery act without a power to keep it in motion?

"If the Creator were not also the Preserver; if the arm that built the universe did not ever uphold and govern it; if the hand that framed the complicated, exquisite, harmonious mechanism of nature were not always invisible, but omnipotently working and regulating the whole, creation would fall into chaos again, and death and desolation universally ensue." The universe is no more self-sustained than self-created; it owes its preservation as truly as its origination to the great God; and in His written word He makes these facts very clear to His servant Job. (Job 38-41). —*Ernest Lloyd in Signs of the Times.*

THE CHURCH AND THE NEWSPAPERS.

Many people recall a few years ago when the moral forces of Virginia had to organize a daily paper to give the people the real facts and touching moral measures of great importance than pending. We have come again to the time in the Old Commonwealth when it is almost impossible for the people to get real information on the greatest moral and patriotic measures that have faced the South in a hundred years. All the daily papers we see in the State are warped with Tammany bias and their pastime is picking at the Protestant Churches and ministers. It is impossible for the people to understand the real issues before this nation if they rely upon the daily papers for information. The unfairness of these papers is amazing in this day of liberty and enlightenment. Their littleness in running over the State to run down the reputed sayings of a Methodist preacher and at the same time editorially saying they are not worthy of notice, must be disgusting to the people.

It is because of these things we feel the Church paper must give the people the real conditions we face in these tremendous moral issues. If we fail, there is no other printed page to which they can look for light. With every daily gone over to Smith and Tammany, where can the people expect to turn for the side the Church must hold up? If this was not the fact we would not use so much space, but since the people are being misled and have no other source of publicity for these great moral and patriotic issues, we feel it the duty of the Church to inform them.—*Editor Rowland,* in *Richmond Christian Advocate.*

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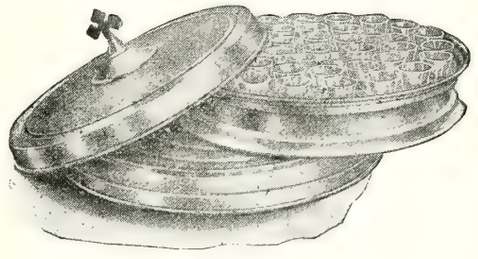

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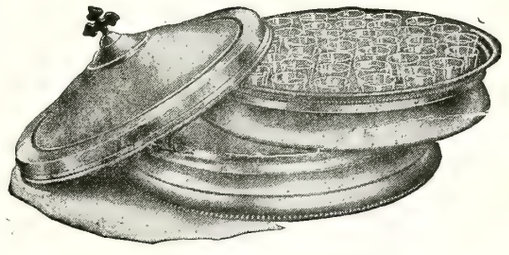

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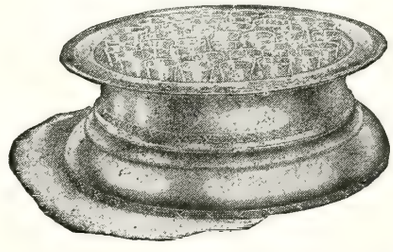

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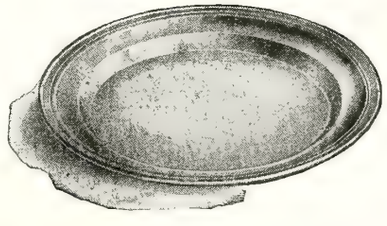

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This is not written in criticism of the doctors (for the diagnosis and treatment of tuberculosis is a specialty, and requires special preparation not had by the ordinary physician), but to warn persons, who have cause to suspect that they have beginning tuberculosis, to seek advice at once from some physician who specializes in lung diseases, and is known to be able to detect early tuberculosis.—*G. H. Heald, M. D.,* in *Life and Health.*

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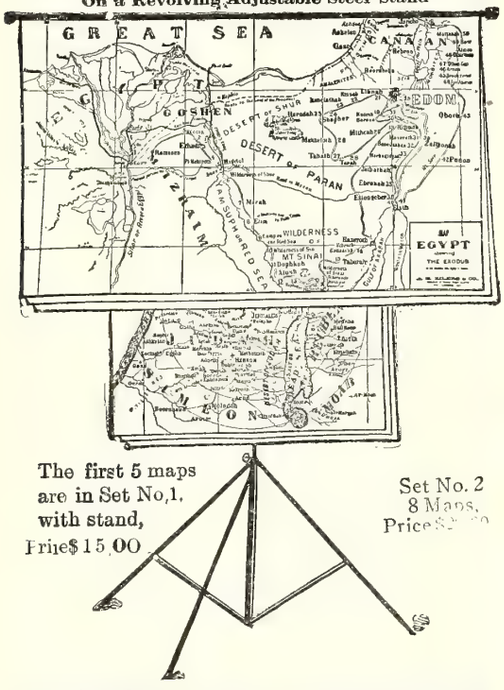

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PROTESTANTISM AND ROMAN CATHOLICISM COMPARED.

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This comparison is intended as the simplest possible statement, almost a tabular one, of facts and principles. It has nothing to do with the personal religion of either Protestant or Roman Catholic except as personal religion is conditioned by general principles. It has nothing to do with politics, though political conditions just now should greatly enhance the interest in such a study, and the value of it. There is a jaunty saying that "one religion is as good as another." This comparison does not aim to settle that question pro or con. The reader must draw his own conclusions.

First, then: Roman Catholicism places the seat of authority in the Church; Protestantism (speaking broadly) places it in the Bible. The difference is radical, and it leads far. Of course, Protestants have the problem of interpreting the Bible while the Roman Catholics have the problem of interpreting the Church. During many centuries in the Roman Catholic Church the question of authority wavered between the ancient, Ecumenical Councils and the popes. The Vatican council of 1870 decided in favor of the popes. By that council the pope was declared infallible when he speaks ex cathedra—that is, out of his office. The official word of the pope is, therefore, the final authority for the whole Church. This explains why the Bible is not popular among Roman Catholics, and why the pope is not popular among Protestants.

Secondly: In governmental ways Protestantism, because of its element of individualism, tends toward democracy; Roman Catholicism is monarchical. It is a Church of priests, grading up from the local "father" to the bishop, the archbishop, the cardinal and the pope. It is a reversion to the governmental concepts of the ancient monarchical religions, such as those of Egypt, of Babylon, and of Judea. The Roman Catholic Church may tolerate but she cannot bless republics and democracies.

Thirdly: Protestants confine their worship to God the Father, Christ the Son and the Holy Spirit; that is, to the Trinity. In addition to this the Roman Catholic Church has the Virgin Mary as one of her most popular objects of worship, and a long list of saints. Many of these saints answer to the functional gods of the old Roman empire; they have their respective fields of activity. St. Blasius, for instance, heals diseases of the throat; St. Anthony heals erysipelas; St. Mark is the patron of Venice, and St. George of the kings of England.

Fourthly: The Roman Catholic Church places far more emphasis on sacraments than Protestant Churches do. She has seven sacraments, only two of which Protestants retain, namely baptism and the Lord's Supper. The sacrament of holy orders is reserved for the clergy. The sacrament of marriage, on the contrary is not for the clergy but for the laity. Confirmation is for the adolescent who has been baptized in infancy. Then there are penance and extreme unction, the latter for those who are in danger of death. To most of these sacraments mystical, magical, saving powers are attributed. An infant must be baptized or it is not saved. Extreme unction may save the dying. He who partakes of the wafer of the eucharist partakes of the very body of Jesus. The priest who partakes of the wine partakes of the blood of Jesus. Without the sacraments eternal life is imperiled. But Protestants in general place more emphasis on the teaching functions of Christianity, and consequently on conduct and character.

Fifthly: Protestants, especially in America, believe in the separation of Church and State. Their thought is that of a free Church in a free State. The Roman Catholic thought is that the temporal power should be subject to the spiritual; the State to Church. This means that the pope should rule the State ex cathedra as he rules the Church. This claim has caused serious trouble in many of the States of Europe.

Sixthly: One of the sharpest differences lies in the approach to God. The Protestant believes that he may come immediately to God as a child comes to a father; that there is no mediator except Jesus; and that the only requisite is a good conscience in fullness of faith. To the Roman Catholic the approach to God is through the sacraments of the Church officially administered by priests duly ordained and duly authorized. To the Protestant salvation is spiritually guaranteed; to the Roman Catholic it is officially guaranteed. To the Protestant, salvation means "growth in grace and knowledge of the Lord Jesus Christ." It means character and Christ-likeness. To the Roman Catholic it means the confessional, penance, loyalty to an institution and the official assurance of that institution. As in the days of Augustine, Rome still proclaims her dictum: "Extra aclesia nulla salus est"—"Outside the Church there is no salvation."—*Christian Evangelist.*

YOUTH'S THREEFOLD CRUSADE.

The theme of the International Christian Endeavor Convention last July was "Crusade with Christ," and the appointment of three representative commissions to carry out this crusade along three lines—evangelism, world peace, and Christian citizenship—was announced recently. Indorsements and expressions of co-operation have come rapidly since then, reports the national Christian Endeavor headquarters (1) from the Interdenominational Young People's Commission, in charge of young people's societies in twenty-one denominations; (2) from the Sunday School workers among the young people of more than thirty denominations; (3) from a group of official representatives of young people's agencies within and without the Church.

Thousands who attended the threefold Crusade of Evangelism, World Peace and Christian Citizenship received its first popular acceptance.

When a man has not a reason for doing a thing, he has at least one reason for letting it alone.—*Walter Scott.*

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13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Je'sus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

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233 CHAPTER 1.

1 Elimelech, driven by famine into Moab, dieth there. 6 Naomi returning home, Ruth accompanieth her.

NOW it came to pass in the days when the judges ruled, that

try of Mō'ab, he, and his wife, and his two sons.

2 And the name of the man *was* É-lĭm'ĕ-lech, and the name of his wife Nā-ō'mĭ, and the name of his two sons Mäh'lon and Chĭl'ĭ-on,

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PIERCE.

When the gentle spirit of Mrs. Mary Virginia Johnson Pierce took its flight to that land of endless day, the angels must have sung a sweet refrain as they pushed the gates ajar and stood just outside as she entered into the celestial city to be with her beloved Christ. Now she is with us no more, may it be said:

Whereas, God, in His wisdom, saw fit to transplant such a beautiful full-blown rose from earth to heaven, a bride of only a few months, beloved by all those with whom she came in contact. Her sweet smile and loving words made her a favorite in her husband's home. Therefore, be it resolved:

First: Our loss is heaven's gain; God is wise, great and good, and He never makes a mistake.

Second: We extend to her husband, dear father and mother and all her loved ones our heartfelt sympathy and point them to the loving God who gave and who has taken away. Our hearts throb with pain in the loss of so young a mother and friend, but remember dear ones she will be waiting and watching for you in that celestial city prepared for all those that love and serve God.

Third: That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication, and a copy be spread on the minutes of the Church records.

MRS. Y. C. BYRD,
MRS. V. E. RAWLES,
F. F. BRINKLEY,
Committee.

BYRD.

Inasmuch as God has seen fit, in His wise providence, to remove from our midst in Sunday School and Church services our beloved friend, C. E. Byrd, we keenly feel our loss in the death of such a splendid Christian character. His death has brought to us a deep sense of sorrow, and he will always occupy a large place in our memory. A kind husband, neighbor and friend has passed on to that beautiful home to be transplanted by God into the realities of eternity, there to await the resurrection morn and the coming of those he loved so dear.

Therefore, be it resolved:

First: That we bow in humble submission to God's will, knowing that He doeth all things well.

Second: That we extend to his sorrowing friends and loved ones the assurance of our heartfelt sympathy, that God's richest blessings may be theirs, and that He may sustain them with His love.

Third: That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy spread on the minutes of Liberty Spring Christian Church records.

MRS. Y. C. BYRD,
MRS. V. E. RAWLES,
F. F. BRINKLEY,
Committee.

PINKARD.

Oscar Ford Pinkard was born March 8, 1917, and died in a hospital at Roanoke on August 24, 1928. Funeral services were held at Mt. Zion Christian Church Saturday at 11 o'clock A. M., August 25. His body was laid to rest in the Mt. Zion Cemetery to await the morning of the resurrection. He leaves to mourn their loss a mother, three brothers and one sister and a host of relatives and friends. We pray God's blessing upon the bereaved. The funeral was conducted by the writer, assisted by Rev. J. H. Dollar.

G. H. VEAZEY.

Old friends, old scenes will lovlier be
As more of heaven in each we see:
Some softening gleam of love and prayer
Shall dawn on every cross and care.

—Keble.

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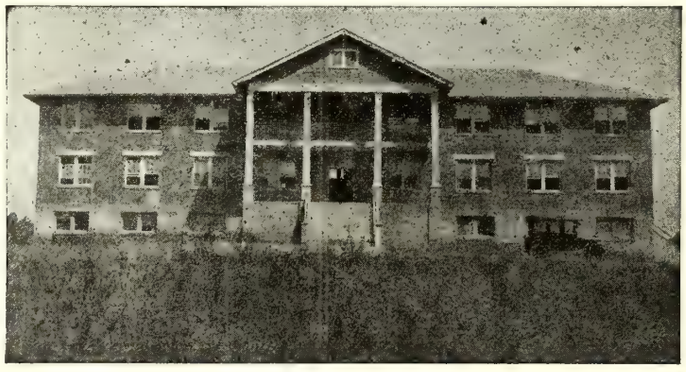

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VOLUME LXXX. RICHMOND, VA., THURSDAY, SEPTEMBER 13, 1928. NUMBER 37.

THE SUN'S OBSERVATORY

ACCORDING UNTO THE PATTERN.

By Dr. W. A. Harper, *President.*

(Opening address, September 9, 1928, to the Elon student body.)

"According unto the pattern which the Lord had showed Moses."—Num. 8:4.

The discovery of the individual is the outstanding achievement of the Christian religion. There are eleven so-called living religions today, rating Christianity and Judaism as separate religions. Not one of these religions except Christianity has properly evaluated the individual soul. Some of these religions deny the existence of the soul and others of them teach that individuality is a curse. They avowedly encourage their adherents to expect the absorption of the individual spirit-substance, whatever that may be, into the all-soul substance. The chief evil, they teach, is personality, but it is entirely different with the Christian religion. Jesus taught the infinite worth and value of the individual life. So infinitely valuable did he regard the individual life that he, in a bold figure, placed it on one side of the balance and the individual life on the other side and then declared that the individual life outweighed all the wealth of the world.

We need not, therefore, be surprised to find the germinating principle of the individual's worth constantly tending to express itself with increasing force and clarity through the Christian centuries. It was nearly eighteen hundred years after the coming of Jesus before such a government as the United States could appear in human history. We do not claim that the United States is perfect as a democraccy. What we are trying to say is that there would have been no democracy such as we have here in the United States or elsewhere in the world if it had not ben for the teaching of Jesus. The liberation which has come to childhood and to womanhood as a direct consequence of the teaching of Jesus, as to the individual's wroth is equally noteworthy during the Christian centuries with the development of democracy which we have cited. Just at this particular time the spirit of democracy which is but another expression for the recognition of individual worth, is mightily influencing educational theory. We find that modifications of the curriculum in terms of individual need go steadily forward. This tendency has made educational costs mount, but educators have been willing to accept the mounting cost because they believe in individual worth. The crown and the glory of the Christian religion is a perfected personality. Toward this achievement every institution and every influence that touches our life should concentrate its attention.

But there is another side to the picture. Jesus recognized the individual's infinite worth, but he also recognized that the individual owes allegiance to God. There is freedom and full liberty for the exercise of one's powers Jesus taught, but these powers and this freedom are to be exercised in terms of our relationship to God as Father and to our fellow-man as brother. There are patterns for life and the individual man pays a heavy penalty when he departs from these patterns. This does not reduce life to dull uniformity. It is rather an encouragement for the individual to express himself in accordance with standards that have been tested through experience and have the Divine appeal. The creation of these patterns does not thwart individual expression, but encourages man by giving him assurance that God is interested in the aspirations and the achievements of his individual life.

Some years ago a great preacher said that the individual soul is a masterpiece of the Divine Architect. This great seer in the spiritual realm also declared that God had a plan for each individual life and that no life can be said eventually to have succeeded unless it has constructed itself according to the Divine plan adopted for it. We have become so modest in these latter days that some of us have concluded that the great preacher was wrong and that human pride had suggested to the mind of this man that God is personally interested in the individual's welfare. Let us not forget in this connection that Jesus said no sparrow falls without the knowledge of our Father, and that even the hairs of our head are all numbered. Evidently Jesus believed that God is interested in the individual's welfare. And it does add a dignity to life and vest every experience with eternal significance when we are convinced that the great Architect of the universe has a pattern for our individual life.

We find that patterns are necessary in the construction of a building. We know them as blueprints and are willing to pay liberally for them. We have learned by experience that plans are necessary for the construction of worthy buildings. The same principles of architecture may be employed in a thousand different Churches, and no two of them will look alike. Yet, in essence each one of them will be constructed according to the pattern for a building. The architect who should undertake to depart from the accepted principles of building construction too far, will not only bring loss to the owner of such a building, but will produce an abnormality offensive to the best tastes.

In the profession which a man chooses he certainly feels that he has liberty of self-expression, and yet there are certain professional ethics or patterns of conduct from which he must not depart unless he expects to lose the confidence and approval of his associates in the same calling. A physician, for example, is forbidden to advertise, and the whole profession frowns upon any member of the group who undertakes to patent a remedy or discovery which he has found of especial value in the relief of human suffering. The other professions have equally rigid ethical codes, and yet, despite the presence of these patterns of conduct, there is wide room for individuality and for personal and distinctive achievement.

Colleges, too, have individuality. This is as it should be. No two colleges should aim to be exactly alike. The conventions and standards of conduct, the social codes, as well as the requirements for degrees may properly vary from one institution to another. Certain traditional patterns or types of conduct have been historically developed in certain institutions of learning. These standards appear out of date, sometimes even ridiculous, to visitors from other institutions where different standards or patterns are maintained. No doubt there are certain tradifions and patterns in the organization of any college or university which appear antiquated and unnecessary to those acquainted with other traditions and practices, but should there be dull uniformity in such matters? We would not wish every man to dress like every other man. We would not wish every woman to talk exactly like every other woman. Neither should we expect every college to be like every other college. We wish individuality and personality and distinctive habits and characteristics, a unique pattern, if you please, for every institution. And if the college is really entitled to be a college there will be associated with it certain traditions, customs and practices, patterns of conduct, which will differentiate it from every other institution in the land.

And yet, in spite of the fact that institutions of higher learning should show this individual aptitude and vitality of corporate life, there are certain standards or patterns which may be called universal in the organization and administration of a college. The buildings are of a certain standard, the professors must have had certain academic preparation for their specific work as teachers, the library must not only be appropriately housed in a building designed for library purposes but it must have trained librarians and books in a certain number related to the departments of instruction. There must be a certain amount of endowment to furnish income for the maintenance of the college. Its athletics and social life must be organized in accordance with certain approved ideas of the acccrediting or standardizing agencies. At least one hundred and twenty semester hours of college work based upon high school graduation must be satisfactorily pursued by each student before he can be graduated. Some education bolshevists have looked upon these standards and

(Continued on Page 5.)

NOTES-PERSONALS

Rev. D. D. Nash, pastor of the Christian Church at Hopewell, Va., was a visitor at THE SUN office the past week and stated that the Church at Hopewell is completed and the work is progressing splendidly.

Rev. J. G. Truitt changes his address from Norfolk, Va., to his present permanent location, 2301 Salem Avenue, Dayton, Ohio. Bro. Truitt has begun his work in Dayton as pastor of the First Christian Church of that city.

Writing under date of September 8th, Rev. B. J. Earp says: "Bro. R. L. Williamson, of Sanford, N. C., was unanimously called as pastor of the First Christian Church, Winchester, Va., by the Church in called conference last night. I feel sure the Church will prosper under his leadership."

Rev. E. M. Carter, Youngsville, N. C., has two Sundays open for work the coming year. Bro. Carter should be engaged for every Sunday. Some Churches in our Eastern North Carolina Conference would do well to engage him to the ministry which he loves and which he has dedicated his life.

President W. A. Harper, of Elon College, spoke to the freshman class entering Elon this fall on Wednesday evening, September 5th. His address was carried in THE SUN last week and is well worth careful reading. According to figures issued by the press, the freshman class numbers 150, sophomores 115, juniors 80, seniors 55. We congratulate Elon on its splendid opening.

Rev. H. C. Caviness, of our Portsmouth Church, is anxious that SUN readers will be much in prayer for the Church and the revival now in progress in the First Christian Church, Portsmouth, Va. Rev. W. Lynn Tucker, D. D., is doing the preaching. The meeting began September 9th and is to close September 23rd. Dr. Tucker is one of the most prominent and able Bible teachers and preachers in America and will be heard in Portsmouth to great profit by all who are fortunate enough to attend his services.

Two of our Sunday Schools have recently voted to take the monthly missionary offering and have already sent in their first monthly offering, viz: Hopedale and Bethlehem—both in the North Carolina and Virginia Conference. This goodly number continues to increase, and we believe the day is not far away when every school will be loyal to the Convention and the Church, and will do itself the favor and the service of taking the offering for missions, as has been so often voted by Sunday School Conventions and Conferences.

Deacon V. E. Kitchens, of our Roanoke, Ala., Church, writes: "We have just closed a very successful meeting, with twenty additions to our Church. Rev. J. H. Dollar did the preaching." The pastor, Rev. G. H. Veazey, writes that "the Church is much built up and that thirty-three members have been added to the Church since September, 1927. Our members are loyal and are prompt in attending Church. Very few persons go home from Sunday School before preaching. In fact, this Church is in the best condition of any I have ever served."

The following will be read with interest by a large number of SUN readers who are well acquainted with Mr. Betts, who was for some years a teacher in Elon College, and Miss Stryker, who is a graduate from this institution and later a teacher in Norfolk County, Va. The announcement to which we refer reads as follows: "Mrs. Bettie C. Hall announces the marriage of her daughter, Mary Hall Stryker, to Mr. Edwin Morris Betts, Wednesday, September 5, 1928, Great Bridge, Va." Mr. Betts is now assistant professor of biology in the University of Virginia. The happy pair, who have our best wishes, are to reside after September 15th at the Brandon Apartments, University, Va.

In making his annual report to the Mission Board, the pastor, Rev. S. E. Madren, records the fact that the present membership of our Elks Spur Church, Carroll County, Va., is fifty-eight, and three others have expressed their desire to unite at an early date. Rocky Ford Church has forty-seven on roll at present, and seven others have made confessions and will unite at an early date. "Our Sunday Schools also seem to be making prgoress the past year. The enrollment at Elks Spur is about forty; that at Rocky Ford about forty-five. We have added about seven new names to the Sunday School roll the past year. The work in this field is very, very promising. Improvements are being made. God only knows the fruits of labors among these splendid people, and there is great hope and fine prospect for the work in the future, especially with the young people."

We acknowledge receipt of a copy of the annual catalogue of Franklinton Christian College for negroes. The roster of teachers numbers twelve, and there was an enrollment of 120 pupils last year. The catalogue carries a cut of the main building, and also one of the unfinished dormitory. How sorely they do need funds with which to complete that dormitory! Franklinton's capacity for good and for receiving and educating pupils is limited only by the available capacity of the buildings. We know of no better place where a real philanthropist could do a nobler piece of work in building up a most worthy cause than at Franklinton Christian College. Prof. J. A. Henderson, the president, is held in high esteem by and enjoys the utmost confidence of not only the people of his own race, but the white race as well. We congratulate the college on having at its head a man of such stability of character, integrity of purpose and soundness of judgment in all interests committed to his hands.

A strong attack upon the record of Governor Smith, Democratic presidential nominee, is contained in a report made by the special committee appointed by the National Conference on Prohibition Enforcement Planks and Dry Candidates to attend the Republican and Democratic National Conventions. This special committee included Dr. Daniel A. Poling, Dr. Edwin C. Dinwiddie, representing the National Temperance Bureau; Mrs. Ella A. Boole, representing the Women's Christian Temperance Union, and Dr. Oliver Stewart, representing the Flying Squadron Foundation. In part, the report says: "The record, attitude, and pledges of Herbert Hoover, on the one hand, and Alfred E. Smith, on the other, fix the issue. Alfred E. Smith is the leader of the forces of nullification, evasion and betrayal of the eighteenth amendment. As Governor of the State of New York, he has been the consistent servant of the liquor traffic in its death grapple with the moral forces that wrote the eighteenth amendment into the Constitution of the United States."—*Christian Herald,* New York.

Brother J. M. Darden, Suffolk, Va., who was appointed by the Mission Board to make dates for Brother and Sister S. L. Davis and to help direct their work on behalf of the Mission Board, greatly appreciates any word of commendation from the pastors who engage them for evangelical work. Brother Darden received from Dr. W. M. Jay, acting pastor of Damascus Church, the following: "I desire to express my appreciation for the splendid services rendered by Brother and Sister Davis in the five days' meeting conducted at Damascus Christian Church, Orange County, N. C. I do not think one can have any doubt as to the sincerety of this pair of co-workers in the field of evangelism. As they themselves express it, their desire is to do constructive Christian work, so that when their labors on the field are done, the good work will go on. This is a noble motive. Brother and Sister Davis have a fine way of getting hold of their audience and securing their co-operation. It was a great blessing to the Demascus Church to have met them and come under their teaching and influence.

"May the Lord richly bless them in their future work."

The women of the North Carolina Woman's Board of Missions spent Friday, August 31st, in Raleigh, N. C., building a program and planning the work for their annual conference at Sanford, N. C., October 5th. A splendid program was prepared, and the women are expecting a great meeting. They are exceedingly anxious to have the forty pastors of the Conference present and have sent to each a personal invitation and appeal to be present and enjoy the great good day with them at Sanford. Surely, as many pastors as can do so will attend this meeting to give to our good women the benefit of their presence and their counsel. The women are also anxious that as many Church secretaries as possible be present and secure from their Churches a delegation of women to attend the Conference, whether there is a missionary society in the Church or not. They have sent an invitation to every Church secretary of the Conference urging a delegation from each Church. The women are exceedingly anxious, and now believe that they will reach their goal for the present year, as reports indicate they are having the best year in their history. Let all who can do so join the good women of the Church in making October 5th a great day at Sanford.

This from our beloved Rev. Albert Godley, of Tenafly, N. J.: "Dear Bro. Atkinson,—May the Lord continue to bless you in all your very good work. I greatly appreciate the fact that it has been made possible for me to have THE CHRISTIAN SUN to read weekly, because I love all the good work of our Church. I am much interested in the excellent work you and others are doing so faithfully in the South. Your very timely editorials I have appreciated much. You are in the line of your duty in presenting needed facts as to political matters when the highest interests of the Church demand it. Keep it up as long as Christ the great Head of the whole Church, by the Holy Spirit, may lead you so to do. Let us pray that many of the editors of the secular papers may be led to read your editorials and have a conscience to present the needed facts. Send your paper to them and say you have been requested so to do in the very highest interests of our great country that a very large army may not be mustered to all the borders of all the dry States if the very unwise suggestion of granting wet States right to pass laws as to content of alcohol in beer to satisfy the unnatural appetites of some modern drinkers, regardless of the present and eternal welfare of many beside those who are now clamoring for a 'personal liberty' that by no means belongs to them. Oh, that they might see it!"

THE CHRISTIAN SUN'S PULPIT

JESUS MAKES A CHURCH SURVEY.

By Rev. J. W. Fix.

"And He came into the temple and looked it all over . . . On the next day, entering the temple, He proceeded to drive out those who were buying and selling inside the temple; . . . also He taught them 'My house shall be called a house of prayer.'"—Mark 11:11, 15, 18.

Miraculous changes have been wrought during the past two hundred years. Liberty, education, wealth and science are the outstanding bi-products of this progressive generation. So numerous have been the developments and so rapid the speed at which we have traveled that some one said the other day, "I wonder what our grandparents would think if suddenly they should return to this life and for a moment look upon things as they are." Surely they would be astonished at the manner in which we live. The land, homes, communities, friends, and relatives from which they were taken would be unfamiliar to them. But we need not be greatly concerned about such imaginary fancies as the reappearance of our forefathers; rather let us wonder what Jesus would think if suddenly He should appear in our cities and on the Sabbath come into the Church and looked it all over. Would He recognize it as His "holy bride"? What would He think and what would He do? These and many other questions are very timely to every modern Church. In answer to them we can best judge the present and future in terms of past history.

The gospel writers tell us that on one occasion, after an absence of about two years, Jesus reappeared in the city of Jerusalem, the city He loved, the city over which He wept, the city in which the mother Church was located. In the words of the text from the modern translation by Goodspeed—

1. "He came into the temple and looked it all over." It is essential that an occasional survey be made of every institution. Errors in our modern banking system are greatly eliminated by periodic inspections made by State bank examiners. Progressive farmers go out on their fields many times during a season and look their crops over. If conditions are favorable, they smile; if the bankers' books reveal deficits or the farmers' crops seem stunted, disappointment and sadness come.

When "Jesus came into the temple and looked it over" He left immediately. He said nothing; He condemned no man. It was eventide and the day when the multitude had strewn palms before Him as He made His triumphal entry into the city. In our modern English, after giving the Church "the once over," He was saddened, and, with His disciples, He left for Bethany, and I am sure that night was spent in prayer for His Church. He must have pointed out its failures, as He saw them, to the twelve, for He was never given to allowing wrongs to go unnoticed. In like manner, He realized the folly of simply trusting and hoping that a changed state of affairs would soon occur. He knew that something had to be done, and with that strong determination He returns to the city of Jerusalem on the following day.

2. "And entering the temple, He proceeded to drive out those who were buying and selling inside the temple; He upset the tables of money-changers and the stalls of those who sold doves." When He was come into the city, Matthew tells us, all the city was moved, saying who is this? We draw upon our imagination to picture the situation. The city of Jerusalem that week was crowded with more than two million and seven hundred Jews, most of whom were attending the Feast of the Passover. We see Him as He wends His way through the narrow streets of that Oriental city, and hear with anguish their stirring cries, "Who is this?" Some said it is Jesus the prophet; but they did not believe, for this man was not the type of man about whom they had heard, for He moves with rapidity through the streets, in His eyes were to be seen flashes of anger, and in His hand He held a whip. Could this be the Saviour of the world who was to establish universal brotherhood? Let us see!

Too often He has been pictured to us by painters and poets as the pale Galilean; whereas He was a red-blooded Man who rebelled against wrong. At times, He was given to outbursts of anger, and truly the occasion at hand justified His notice. As we behold the situation, let us also bear in mind that Jesus loved the temple and the people who were abusing it, rather than feel that He was seeking revenge.

Jesus was aroused as He looked over the temple, because those present had sought to commercialize it. On every hand doves were being sold, money was being changed and many of the male Jews were paying their personal tax.

Over 2,000 years have passed since Jesus arose against the evil practices of the Jerusalem Church. The things which were wrong in those days are wrong today, for time does not justify unworthy actions. While Jesus is not here today in the physical form, I am convinced that He surveys the Church. With an all-seeing eye and a heart of supreme sensitiveness, He knows.

While we do not sell doves or allow money-changers to have office in the Church building, we sponsor practices that tend to commercialize His house. For each offense, we seek justification on the grounds that the Church must have money for its benevolent and local expenses. I wonder what Jesus thinks of some of our Church bazaars, Church suppers or entertainments! Have we not lost sight of the original design of His Church?

Not long ago I visited a Church in which the average weekly offering amounted to over $1,000. The building was a magnificent edifice. It cost its members about one-half million dollars. It was located in New York City. The conclusion we would consequently draw would be that anything could happen in New York and that in all probability this Church was given largely by some New York financier. However, such is not the case, for the great possibilities of this house of God were made because its members learned to tithe, and today more than 65 per cent of them are regular, systematic givers. This Church is owned, operated and attended by negroes. Its membership now numbers 7,000, and not one penny toward the building, pastor's salary or local expenses comes through commercial activities of its constituency.

3. "My house shall be called a house of prayer." Jesus drove out the money-changers because He loved them. His great heart was filled with compassion toward those who, through ignorance and indifference, had failed to know the mission of His house. Before teaching them what His house was to be, He showed by His actions what it was not to be. Instead of it being a place of commerce, He taught them, saying, "My house shall be a house of prayer," and as such its membership should pray without ceasing. Prayer changes things; it wins victories; it achieves.

Since His house was originally designed to be a house of prayer, we, as Christians, are challenged to help maintain its mission. As members, we "ought always to pray and faint not." The Church we love should place great emphasis upon prayer as a means of building the spiritual life of its membership. Every man, woman and child ought to believe and say with Samuel, "Moreover, God forbid that I should sin against the Lord in ceasing to pray." And yet, many of us are guilty of neglect—we have ceased to pray. It would be interesting to know just how much time each member of the Church spends in actual prayer each week. If out of the hundred and sixty-eight hours we prayed a total of one hour, the average would be less than eight minutes per day. Surely we can devote that much time to definite prayer.

Let us pray for one another; for the Church at large; for its great missionary enterprise, and for those within reach of the Church who are without the fold. We ought always to pray as Jesus taught, for power to forgive our enemies. From this day forth, let us pray more. Let the Church pray more fervently; let it teach prayer as a source of strength for daily tasks, for "the effectual, fervent prayer of a righteous man availeth much." Prayer links us with God; without it we can do nothing; with it we "can do all things through Christ who strengtheneth us."

A praying Church has released within its walls energies for the spread of Christ's kingdom and His truth. Such a Church has victories in the hour of a crisis. Pray more, O Church of God. Be ye faithful in your Master's original plan and purpose for you and your mission, for as long as time shall last you are to be His house and shall ever be called "a house of prayer for all nations."

NOTICE.

The mission departments of our Church are issuing some mighty fine literature now which should be in the hands of every missionary society, Christian Endeavor Society and Sunday School in the Southern Convention.

Below is a list of the literature available now: "Missionary Round-Table Questions," for use in discussion groups; "Goals for 1928" (North Carolina Conference); "Our New Americans," "Potential Power for the Kingdom and Nation," about the work at Haverhill, Mass.; "Theodore Roosevelt Indian School," "Arise and Build," "The Challenge of Franklinton College" (Franklinton negro college), "Missionaries of the Christian Church," a series of boigraphical leaflets; "Our Guide," "Notes from a Porto Rican Diary," "The House the Women Built," "Looking Toward the Future," "Sharing," "A Glimpse into America," "Ministry for Christ in Porto Rico," "One Way of Salvation," "Autumn Leaves from a Missionary's Diary," "Where Your Money Goes," "Six Weeks with Foreign Missions," "Thanks for the New Home," "From Miss Takanashi," "A Typical Busy Day in the Mission Field," "The Christian Church in Western Washington," "Your Gift Helped," "Missions in the Sunday School," "In Prayer United," "Extracts from My Diary," "A Love Gift."

Order any of this from *Henderson, N. C.*

Pattie Cogill.
Superintendent.

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E-D-I-T-O-R-I-A-L

EDITOR

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NEW MISSION YEAR BEGINS.

The fiscal year for the Mission Board of the Southern Christian Convention closes September 1st, and the board meets in annual session Wednesday after the second Sunday in September each year. The past year has been the best since the boom days of 1918-'19. The Convention had asked for missions during the year, from all sources, $39,000. The actual amount raised and appropriated, as the report of the board shows, was $38,512.99. This has enabled us to meet the demands from our foreign work and largely curtailed the board's indebtedness for the home work. If we can have another year equal in returns to the past year, the board will be able not only to wipe out all of its indebtedness but to pay all outstanding pledges and have funds with which to begin again real constructive work. SUN readers will understand that owing to the large pledges and promises from our Men and Millions Movement, the board, acting as it deemed at the time conservatively, made pledges covering a period of five years. Individuals who had pledged to Men and Millions in very large numbers failed to pay their pledges. The Mission Board, however, could not go back on its pledges made, and was driven to the necessity of borrowing money to meet those outstanding obligations to Churches which were in building and workers in the mission field. It has taken persistent effort and wise economy and careful planning to meet these obligations, and to carry forward the work without allowing the work begun to suffer.

The Mission Board can at last begin to see the light, and if our people will hear the call sent out by the last Southern Convention, and by September 1st, 1929, give $45,000 to missions as called for by the Convention, instead of the amount given this year, there will certainly be rejoicing in many hearts that have been heavy and exceedingly anxious for the last five years. We are not developing on the foreign field, and in the home field, as is our privilege, but the board has every right to believe that the missionary spirit is increasing amongst us and our people are becoming more liberal in their donations to missions. The Convention has decided that all gifts to missions shall go direct to that purpose, and not be a part of Conference apportionments, and this it is believed will help increase rather than decrease our contributions the coming year. There are several points in the home field now where demand is upon us Christians to have Churches and ministers, and these demands can be met very largely in another year if our people will help us reach the goal of $45,000 in their giving to missions from September 1, 1928, to September 1, 1929.

INTERESTING FACTS ABOUT AFRICA.

Since the days of David Livingston, that hero of world movements, Africa, the dark continent, has been a land of interest to the civilized world. The mission study book this year is on that great continent, with its problems and its possibilities. There are facts about Africa which, we think, CHRISTIAN SUN readers would note with profit and interest.

The area of what Livingston called "the open sore" of the world is 11,403 square miles—one-fourth of the earth's surface and over four times that of the United States, excluding Alaska. The coast line of Africa is 24,000 miles, thus almost equalling the circumference of the earth at the equator. Her population numbers 150,000,000 souls, nearly one-tenth of all the world's population and much larger than that of the United States. The death rate in Africa is fifteen persons a minute, whereas that in America is only three a minute. The birth rate is ten per minute, which is twice that of America.

Missions have been making headway in this continent and souls are being won to Christ in great numbers. For instance, in 1914, there were 4,629 Protestant missionaries in Africa. There are now 6,289. In 1914 there were 6,586 organized Protestant Churches. In 1924 there were 10,592. In 1914 there were 645,958 African communicants. In 1924 there were 1,015,683. There were 680,755 in mission schools in 1914. Ten years later there were 926,793 in such schools.

The missionaries are not only helping to save men's souls in Africa, but they are helping also to relieve human suffering and to restore health to the diseased. In 1914 medical treatments reached 226,427. In 1924 they reached 1,809,391. Missionaries are going into all parts of the so-called "dark continent," and at the present rate of increase it will not be many decades until the light of the gospel of our Lord will shine in every nook and hamlet of that continent of millions of human souls that the world did not believe were worth saving until David Livingston blazed the way to the heart of the dark continent and died on bended knees invoking God's blessing upon every person everywhere who would help poor needy Africa. Livingston gave his life to help save a people that the rest of the world did not think was worth saving, and this explains why Livingston is today counted among the world's bravest and greatest heroes.

ANNUAL CONFERENCES.

The annual conference is more than a few days' meeting. It is the harvest of a year and the planning of another year. Its implications are potential in results and purposes. Two agents are responsible for the success which the reports reveal: the pastor and the congregation. The presumption is that the plans outlined at the previous Conference should have been prepared and passed with great care. The necessity, the ability, and the willingness of the local Churches should be taken into consideration in Conference askings from the local Churches. As the Churches are represented by pastors and delegates, the presumption is that reasonable requests from Churches will be made by the Conference. When the Conference has acted in good faith, and through its best judgment, then the year should answer Conference requirements in full. The first thing the locacl Church should do after Conference is to decide to send up to the following Conference its full apportionment. Churches can do this if pastor and people decide in good faith to do it.

This Conference year is drawing to a close. Within two months all of the Conferences of the Southern Christian Convention will hold their annual sessions. During September and October the business for the year will have to be closed and reports sent in to Conference. Every effort should be made by pastor and members to raise Conference apportionments, and to select good men and women as delegates. Conference is important, and the best members—that is, those best suited to represent the Church—should be chosen. It is important, too, that delegates go at the opening and remain to the close of the Conference session. In that way the delegates get the spirit of the Conference in their minds and hearts. Then, upon their return and at the first quarterly Conference, the congregation should be informed as to what Conference did and what Conference asks of their Church. Business men should put their experience and their ability into the work of the Church.

Pastors should not be too timid and afraid to insist upon their Churches doing all that Conference requires of them. No pastor has ever received less salary or gone to Conference with his salary unpaid, because he insisted on his Church, or Churches, paying their full assessment. If he succeeds in getting his congregation to do their part for the Conference they will do their part by him. Moreover, the Churches always feel a keen sense of satisfaction when their delegates carry up a report that all Conference requirements have been met in full.

ATLANTA SEMINARY AND ELON.

We are in receipt of a four-page bulletin making announcements from the Atlanta Seminary. We take from the announcement items which we are sure will prove of great interest to SUN readers. The front page carries this statement: "Atlanta Seminary, the South's Congregational Seminary, affiliated with Elon College, N. C., the South's Christian college." As to the two institutions and the plan of affiliation, the following is given:

"The seminary is maintained to supply the Churches in needy communities with a trained spiritual ministry. Graduates and students of the seminary are now pastors of Churches in the South and North. It has done a vital work. It has been non-sectarian, has welcomed all denominations, has stood for the open mind, has been a seminary for college men, and has given opportunity to men of conviction and power who could not take a full college course.

"Trustees of Atlanta Seminary and Elon College vote to affiliate. It is approved by the Congregational Foundation for Education, the Southern Christian Convention, by Ohio and other State Congregational Conferences. Over one hundred leading Congregationalists write commending it.

"Within a year, Atlanta Seminary will sell its campus, convert the equity into an endowment and move to Elon College, N. C. Some of the teachers will go and the students, as a body, will go. The library and furnishings of the buildings will be taken to Elon, with the wonderful spirit and traditions of the seminary.

"The seminary will be given the use of the magnificent Religious Education Building of Elon College for offices and recitation rooms. Students of each institution will be welcomed to the classes of the other. The seminary will enjoy college privileges and opportunities. The college will have the co-operation of a postgraduate institution of wide influence. Together they will form an educational and religious center.

"In service, Atlanta Seminary now becomes a union seminary. It represents the Congregational and Christian Churches of the South and will freely welcome students from other denominations. Its faculty will co-operate with that of the college in the religious training of four hundred students. The number of students in the seminary will be largely increased. The seminary may now become one of the outstanding religious institutions of the South.

"The seminary will continue to do in the South the work for which it was founded. It will retain its present name and the administration of its efficient board of trustees. It will make and be responsible for its own budget.

"Dr. Robert L. Kelley, the eminent leader of American Theological Seminaries and Christian Colleges, is counselor in every step being taken. The affiliation is universally regarded as timely, leading to the development of a united school of religion to have a commanding influence in the South and the nation."

ACCORDING UNTO THE PATTERN.

(Continued from Page 1.)

have said that they take away all the liberty of expression and individuality of action from colleges, but this is far from true. It is possible for a college to measure up fully to those patterns and at the same time exercise full liberty in the development of its individual program. An institution may have its own ideas and its own methods of achieving them. The pattern in the form of standards then becomes but the framework into which the individual architects fit their building materials for the fashioning of a work of educational art.

What we have been saying about patterns for houses and ethical codes for professions and standards for colleges, applies with equal force to individual life. Nothing must be done from any source to cripple individual development and personal self-expression. Every pattern that is offered to the individual for the fashioning of his life must be like a yoke which is not a burden to the ox but a means of lightening his load. Every standard that is erected and in terms of which the individual is expected to conform, must be cement, as it were, to hold together the individual blocks of masonry that go to make up the edifice of life.

It was difficult for even so great a poet as Lord Tennyson to understand the interest that God has in the individual life and we find this zealous spiritual seer in his "In Memoriam" asking:

> "Are God and Nature then at strife
> That Nature lends such evil dreams,
> So careful of the type she seems,
> So careless of the individual life?"

Yet he was wrong even as those are wrong who think that what is known in science as the evolutionary process disregards absolutely the individual and is concerned only for the type. Biologists know now that nature, even in the blind evolutionary sense of that word, is tremendously interested in sporadic types and tends to preserve them. Otherwise, there would be no progressive evolvement in the evolutionary process, but what the biologists mean by sporadic type is what the man of ordinary speech means by individual difference.

Yet we can observe even in the sporadic individuals a conformity to type or pattern. The individual has freedom to live his own life, and yet if he is to live a full live he must live in terms of his past and in terms of his environment, his total environment, and there is no conflict between ordering our life according to certain patterns and living with perfect freedom. The man who undertakes to live in defiance of the pattern that experience has shown to be best adapted to human living comes to speedy grief, if not to ultimate disaster.

Now, there is a certain type of mind that resents this presence of the pattern and this obligation to conformity. Such a mind claims that this nullifies freedom and debases individuality. These minds become the bolshevists, the anarchists, the reds, splendid high raised spirits most of them, but mistaken as to the method by which life is best to be lived.

Several times in the Pentateuch God commands the people of Israel through Moses to do certain things according to the pattern that He had given. They were to build the tabernacle according to a certain pattern, they were to build the candlestick according to a certain pattern. No doubt there were individualistic Israelites who did not see the necessity for this strict conformity to pattern. We know, however, that there was need for this very thing among these people in their endeavor to break away from the idolatrous and pagan practices of the people with whom they had lived in bondage and of those other peoples with whom they were planning to live in neighborliness. There was the same reason for their conforming to type and to the pattern in these matters that we find with reference to architecture and professional conduct and college organization and individual life today. They needed to learn the synthesis of individual freedom and self-expression and of conformity to standards and patterns based on experience and meriting the divine approval. No age ever stood in greater need in the same direction than our own.

After all, it is the attitude that we assume toward life itself, and toward its issues, problems and privileges which ultimately counts, which, in the final analysis, determines our conduct. If we take a selfish attitude toward life it will color every item of our personal conduct. If, on the other hand, we assume an altruistic, unselfish attitude, our conduct in every particular will tend to reflect it. If we assume the attitude of inferiority with reference to others or of superiority we shall find a corresponding outcome in our individual life. These attitudes become necessarily the real patterns of living. We can no more escape taking an attitude toward life and its problems than we can escape breathing while continuing to live. By their attitudes we shall know men, because their attitudes control the fruits of their living.

There are many attitudes which we may take toward life. There are many patterns in accordance with which we may order our conduct and express our individuality. They have, however, really been five great philosophies of life, and five only, with many variations to be sure, but yet, each of these variations is readily classified under one of the five. These philosophies have been excellently dscribed by the late President Hyde of Bowdoin College in his "The Five Great Philosophies of Life." I hope that you will read this book and so be able to evaluate any proposal that challenges your life in terms of these five great philosophies—the philosophies of Epicureanism or happiness as the ultimate good of life; of Stoicism, or self-discipline and superiority over circumstances, of the subordination of the lower nature to our higher impulses as taught by Plato; of a sense of proportion in giving due expression to all life's functions as taught by Aristotle, and of love as taught by Jesus.

It is not necessary that we should discuss each of these philosophies here, but we may deal particularly with that philosophy which, after a thorough examination, President Hyde concludes is the best, "The Christian Philosophy of Life," the philosophy that teaches that love is the highest level on which the human being can live. President Hyde concludes that if a man would live fully he must live in terms of love, and that a man can no more change the law of love as operative on the highest levels of human conduct than he can change the law of gravity. I would summarize the Christian philosophy of life as exemplified in the teaching and practices of Jesus briefly, as follows:

1. A profound trust in God as love.
2. A mind-set that love is the practical, final basis of human and divine relationship.
3. A sublime confidence that love eventually will rule in the hearts of men and in the institutions of their life.

And I would define faith as the acceptance on the part of the individual of this philosophy of life and making it the hypothesis in accordance with which life should be lived just as Jesus did. I think I will go further with this matter of faith and say that unless this faith becomes active rather than vocal simply, it is not faith at all. We must be willing to act upon this Christian philosophy of life as a satisfying hypothesis for conduct. Jesus believed that love, compounded of meekness and good will, would win the hearts of man and so during the week of his passion he made his triumphal entry into the Holy City, in the spirit of humility and meekness, of good will and love. He risked his life by this triumphal entry in the adventure of winning the religious and secular leaders of his time through love. He lost his life, but he is gradually winning the world. He will ultimately triumph. The Galilean who risked his all on love shall win. We need a faith of that type not only during our college days but during all our life—a faith that will enable us to risk our all, too, in the confidence that the only really triumphant achievements of life are to be wrought out in terms of love.

In conclusion, let me encourage every one of you to have a pattern for your life, and let me encourage you also to be sure that this pattern conforms to the high standards of living and of service which are exemplified in teachings and the life practices of Jesus. The selection of such a pattern for individual character will in no wise circumscribe or limit or hinder the fullest and the freest self-expression. On the other hand, the selection of such a pattern will lend dignity and charm and grace and significance and abiding character to individual life. Let us be sure that we are living our life "according unto the pattern" as revealed in Jesus Christ.

A rather surprising incident disturbed the equanimity of certain press correspondents located in the national capital of this country when the fact became known that Premier Mussolini had been sent a cablegram by an official of the National Press Club "congratulating him upon his election as a non-resident member of the Club and sending the best wishes of fellow members." When some of the amazed scribes learned of this they made indignant protest to the board of governors in which they cited among other things Mussolini's harsh treatment of the press correspondents, not only American but foreign newspaper men in Rome; furthermore, that Mussolini believed in a muzzled press, that his cohorts exercised a strict censorship on all news leaving Rome, etc. The board of governors, after carefully reviewint the situation, wisely withdrew the name of Musolina from further consideration for membership.

CONTRIBUTIONS

SUFFOLK LETTER.

Modern politics is a caricature on statesmanship. Greed and ambition, in most cases, are responsible for modern politics. One of the menaces of this age in this country is political party scrambles for office. Politics divides citizens as theology dvides Christians. The sixteenth century Reformation in religion and civil governments might well be repeated. Church divisions and politics are first cousins and lead a bad row in Church and State. In the Church the ideal is to work for the kingdom rather than our Church; and in the State, to work for the government and not our party. That does not mean that Churches and parties shall be abolished, but that they should be purged of all that mars the Church or defiles the State.

The Church has reached the stage of numbers, learning, and wealth, that it could save the world, if united and consecrated in heart and power; and this nation has reached the stage of influence in wealth, education and power that it could determine the destiny of the nations. Responsibility rises with ability to perform, and opportunity always meets the willing workers on the road of progress. The campaign for rulers in Church and State ought to be conducted in the spirit of earnest desire to purify character and stabilize government. Selfishness in Church or State is sordid and without excuse. The blessings of good Church and good State are so great that they ought to inspire best life in both. Citizenship is more than the right to vote—it is an obligation to obey law, to cultivate right relations with others, and to contribute service for the welfare of the State. Citizenship in the Christian State is the highest civil position known to man; and Paul presents a still higher position for man when he says, "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. 2:19). Christian civilization is the fruit of Christianity and Christian citizenship is the mark of a Christian citizen. The act of voting is the puttingg of the citizen's character into the character of the government. The State can rise no higher than the sum of its citizens, and the Church can rise no higher than the character in the total of its membership. The oath of citizenship and the profession of religion are sacred and binding for life. Men do not take these positions as seriously as they should; and no one should try to ride into power on the prejudices of citizens or members. It is not what men get out of the Church or State that counts, but what men put into the Church and State. What this age needs is statesmen, not politicians; and in the Christian State, the need is for Christian statesmen. No higher position is open to man than to serve his fellow-men in the Church and the State.

W. W. Staley.

THE ORIGIN AND DEVELOPMENT OF THE CHRISTIAN CHURCH.

PART II.

By Rev. W. R. Chapman.

The Principles of the Church.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to and exercised by all.

The three great founders of the Christian denomination, Rev. James O'Kelly, Dr. Abner Jones and Rev. David Purviance, saw a wonderful vision. These were the chief founders. Their vision was portrayed by the great principles they enunciated. These principles are true, broad, good and beautiful. The great vision seen by the founders and handed down by these I shall enumerate under heads.

The Head. Jesus Christ is the only Head of the Church, and He is peculiarly so of the Christian denomination. This Head is a witness, leader commander and Saviour of the people. All who accept Jesus Christ as the Head of the Church and obey Him place themselves under His direction, guidance, leadership, and in so doing become members of His militant Church and of His triumphant Church in heaven, and their names are recorded by the recording angel in the Lamb's book.

There is a beautiful communion between Jesus Christ, the Head of the earthly Church, and this Church which is in reality the body. Now, as Jesus Christ is the Head of this Church, then the Church here on earth owes Him allegiance and perfect obedience. Hence, we may express this relationship in these words: the Fatherhood of God, the elder brotherhood Christ, and the brotherhood of man.

The name. I have discussed the name Christian, but at this point I must add these thoughts. The name Christian defines a peculiar people, and this people is set apart to the service of God. This name is, as I have shown, Scriptural. It is the first name applied to the first Gentile Christian Church in Antioch. It is the name of the early Church whose members were the true followers of Jesus Christ. Under this name many martyrs marched to their death. Indeed the name means a believer in Jesus Christ, and His true follower. Why the name carries everything that is significant of all that belongs to Christianity and to God. I am fully persuaded that the name Christian is a comprehensive and cosmopolitan name, and therefore is the truest and best name that can be borne by people that follow Jesus Christ. It stands above all other names that have been or can be applied to the followers of Jesus Christ, because it is, as I have shown, of divine origin. This name can be applied to all Christians in all the different denominations. And to be a Christian means to be a true follower of Jesus Christ and endeavor to do His will perfectly and completely.

The creed. The Christian denomination accepts the Bible as its only creed. This denomination does not discard one of the sixty-six books of the Bible. All are sacred. All contain the words of God. The entire Bible is accepted as their rule of faith and practice, and all good Christians strive to live up to its teachings. The book of Genesis is as fully accepted as any other book of the Bible. Such great doctrines as man's and woman's creation, their fall, regeneration, adoption, repentance, justification by faith, the resurrection, the making new the body, and the immortality of the soul-spirit, and all great doctrines such as man's free will to choose, are accepted and held as cardinal doctrines. The Bible is held as the basis of these doctrines.

Another great principle is the right of private judgement and the liberty of conscience, which is a right and privilege that should be accorded to and exercised by all. All in this denomination may think for themselves. One is left to study the Bible, come to his own conclusions, and follow the dictates of his own intellect and conscience. No one is obliged to subscribe to and accept dogmatic doctrines.

Church membership. Christian character is a sufficient test of fellowship and Church membership. The great doctrine is this: When a man, woman or child accepts God as his God, the Holy Spirit as his Comforter, and Jesus Christ as his Lord, Redeemer, and Saviour, he at once becomes a Christian. He should endeavor to live up to the principles he accepts. I am sure that the ruling principle in Christian character is Christ-mindedness, Christ-lifeness, Christ-likeness, and Christ-fellowship and Christ-love. To this I add Christ-like love for your enemy. Christian character is the highest, noblest and most transcendent character that man, woman or child can bear in this world.

This great principle is inclusive. It is also exclusive. It excludes not one who wants to accept Christ as his Saviour. It includes all, because Christ died for all, He suffered for all, He saves all, He rejects none. And God says, "All souls are mine"; "You are sons and daughters." All the lost pieces of silver were found, and all the sheep were brought back to the fold.

And so we may come to God the Father. And indeed, says the Lord, "Every knee shall bow to me, and every tongue shall confess to God." This is a great inclusive creed.

Private judgment and the liberty of conscience. This an inalienable right and privilege of all, and should be accorded to and exercised by all. Scholarship is such a right and privilege of all to study, construe and put our construction upon the Bible, history, science and literature as we think best; is also such a right and privilege. No dogmatic rule respecting the Bible should be enforced or should an attempt even be made to enforce it. Every man and woman have rights, private rights, with reference to the interpretation of the Bible which belongs to them; no one has a right to say nay. Liberty of thought and construction, and views should be fully accorded to all. No one has a right to dogmatically say what man shall think about the Bible, how he shall construe it, or his conceptions of its teachings.

It is also understood that this creed or principle is made by and for those who have repented of their sins and have accepted Jesus Christ as their Saviour, and God as their only God, and the Holy Spirit as their Comforter. It is made for all who follow Jesus Christ in His life and teachings, and for all who are led by the Holy Spirit in the construction and interpretation of the Holy Bible.

Men and women are responsible beings. They are also free. All have a perfect right to claim Jesus Christ as their elder Brother and as their Saviour. For Jesus Christ is love, He is also Lord and Master of all. This is the great creed and privilege. It is biblical.

Things done. In many fields, the Christian denomination has blazed the way. These simple ways have now, in many instances, become great highways. The Church has initiated and fostered many good things, and has done many splendid things. The people known as Christians are still doing such things. The Christian denomination stands first in five great efforts. I mention four:

In union. The first thing done was the uniting of three organizations—that of Dr. Abner Jones, and that of Rev. Barton W. Stone and Rev. David Purviance. The last Rev. David Purviance renamed a Christian. These bodies led by these great men of God came out of the Methodist Episcopal Church, the Baptist, and the Presbyterian

Churches. Yet they came together and united under one great name—the name Christian. This union marked the way to future Christian unions. It blazed the way.

And now there is a movement before the Christian denomination to unite with the Congregational Church. I hope it will be effected.

Religious newspapers. The Christian denomination gave to the world, in 1808, the first religious newspaper. This paper is known as the *Herald of Gospel Liberty,* which is now the oldest religious newspaper and Church organ in the world. And so we see our great Church standing first again.

Co-education. The Christian denomination was the first to organize a co-educational institution of learning, giving to girls and women the same educational rights and privileges accorded to men. This was done in 1850. Not only was this the first co-educational, but it was the first denominational institution of learning, or college. This college was Antioch College, Yellow Springs, Ohio. Horace Mann was its first president. This college gave equal privileges to men and women classes and to professors and to all creeds.

Temperance. In the field of temperance societies with constitutions, there is one which has a total abstinence clause in it, and this was an organization of members of a Christian Church. So we see this denomination was in the forefront in such good work. On a large stone set in concrete, on property now owned by the Pleasant Hill Christian Church, in Alamance County, N. C., where at one time a Christian Church stood, there is a tablet placed on the large stone containing this inscription: "Erected 1909 by the Pleasant Hill Temperance Society in commemoration of its organization 1803."

From an old, faded book, containing the constitution, roster, minutes of that great society, I quote the following, which contains the total abstinence clause: "We, therefore, agree that we will abstain from the use of ardent spirits except as a medicine, in case of bodily infirmities; that we will not allow the use of them in our families nor provide them for the entertainment of our friends, or for persons in our employment, and that in all suitable ways we will discourage the use in the community."

Women preachers. The Christian denomination led in ordaining women to the Christian ministry. The first woman to be ordained in 1866, yet women were among the pioneer preachers, and they have continued to occupy the pulpit of this denomination and to labor acceptably as evangelists. It seems that Mrs. Nancy G. Cram, who died in 1816, was the first woman worker and preacher. As far as my studies have led me in this matter, it was the first denomination in modern times to ordain a woman in the ministry.

From what has been said, the Christian denomination, in its early history, caught a great vision and has entertained great ideas. Many of these have ripened and are bearing much fruit. It has set in motion great streams of wonderful influence for good. It is our prayer that all the ministers will be urged on to do greater things because of the wonderful things which the denomination has done in the past. The opportunity is great in the South. It is the same in the South as that of the Congregational Church in the North. It should be to the South what the Congregational Church is to the North. It should stand for scholarship, liberty and freedom in the South as the Congregational Church does in the North. It is a great denomination. It stands for great things. Now work to those great ends. Reap a great harvest for God.

Bealeton, Va.

(To be Continued.)

PROGRAM OF WOMAN'S MISSIONARY CONFERENCE OF N. C. CONFERENCE, FRIDAY, OCTOBER 5, 1928, SANFORD, N. C.

Morning.

Theme—"Seld-denial."

Scripture Lesson—Luke 9th Chapter, 23-25 Verse: "Let him deny himself and follow me."

Call to Order—Mrs. L. L. Vaughan, President.

Song Service.

Opening Prayer—Mrs. J. D. Kernodle, Graham, N. C.

Enrollment of Societies and Delegates.

Reports of District Leaders.

Officers.

Recognition of Ministers.

Special Music by Local Church.

Address—Mrs. W. M. Jay, Elon College, "Stimulating Interest in Missions."

Address—"Self-denial," Dr. J. O. Atkinson, Elon College, N. C.

Offering—Special Music.

Report of Superintendent of Spiritual Life Department—Mrs. W. H. Carroll, Burlington, N. C.

Devotional—Mrs. W. H. Boone, Durham, N. C.

Afternoon.

Devotional—Young People's Society of the Sanford Church.

Miscellaneous Business—Report of Committees, Election of Officers.

Report—Mrs. M. R. Rives, Graham, N. C., Superintendent of Young People's Work.

Cross-bearing for Young People—(a) Elon School of Missions, Miss Lucille Mulholland, Durham, N. C.; (b) Blue Ridge, Miss Jean Boshart, Raleigh, N. C.

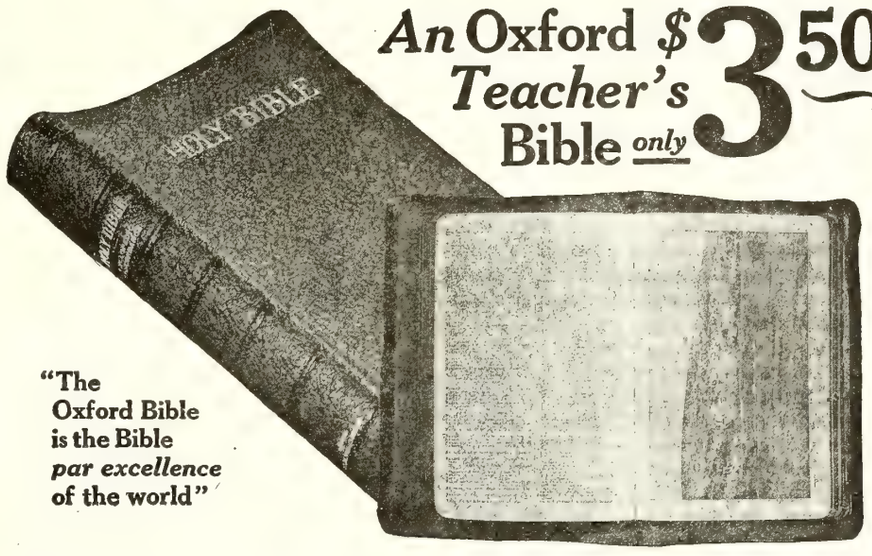
Special Music.

Pageant—"Cluster of American Beauties," Young People of the Burlington Church.

Organizing Young People for Missionary Service—Miss Pattie Coghill, Henderson, N. C.

Benediction—Rev. R. L. Williamson, Pastor, Sanford, N. C.

OXFORD BIBLES



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Specimen of Type

6 And Á-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

CONFERENCE APPORTIONMENTS.

By reference to page 7 of Southern Christian Convention Proceedings, Richmond, Va., May 1, 1928, it will be seen how all Conference apportionments which go to Convention purposes are to be distributed, both for the present year and for two years to come—1928-'30, inclusive. If all the Churches raise all their apportionments for Convention purposes, as their apportionments now stand (there was no increase asked this year) the total thereof will be $25,000. The Convention voted that these Conference funds shall be distributed as follows:

	Amount.	Per Ct.
Superannuation	$ 3,000	12
Convention	2,000	8
Publications	4,000	16
Convention obligations (to Elon Col.)	12,750	51
Undistributed	3,250	13
Total apportionments	$25,000	100

With Conference apportionments thus distributed, the institutions and enterprises of the Church are to call on the Churches, Sunday Schools, societies and individuals to contribute independently of all Conference apportionments the following:

For missions	$ 45,000
For the Orphanage	30,000
For colleges (Elon, Bethlehem)	34,000
For Christian education	4,500
Total	$113,500

This would make a total of $138,500 for all Convention purposes—or a fraction over $4.50 per capita for all Convention purposes, on a basis of 30,000 members.

It will be seen from the above that three enterprises of the Church—msisions, the Orphanage, and Christian education (for Sunday School and Christian Endeavor work)—do not share in the Conference apportionments. It has been the policy and custom from the beginning for the Orphanage to make its appeal directly to the people. Missions have now been put on the same basis—the appeal for all funds for missions to be made directly to the people. Last year missions shared in Conference apportionments and received from this source a total of $6,773.23, which was $3,492.87 for home missions, and $3,280.36 for foreign missions. According to the distribution voted by the Convention at Richmond, nothing will go to Convention missions, home or foreign, from this source this year. So, if the income to missions this year is to be equal even to that of the past year, individuals, Churches, Sunday Schools, societies will have to give direct to missions, home and foreign, $6,773.23 more than they gave last year (the amount lost to missions by not sharing in Conference apportionments). This was done by the Convention, so we are advised, that missions might have direct appeal to the Churches and people, in the faith that when the people knew what they were giving to missions, and when, without any divisions or percentages, they would be more liberal to missions, and would see to it that missions in the Christian Church should amount to more in the future than in the past. Acting on this faith, the Convention voted to ask $45,000 a year for missions this year, and the next two years, instead of $39,000 asked per year the last two years. So the Convention had the faith to believe that when missions were separated from Conference apportionments, and not permitted to share therein, instead of losing $6,773.23, missions would gain $6,000. Hence, the asking for $45,000—or $6,000 a year more for missions than ever before. Will our people live up to this request and expectation of the Convention; and see to it that what missions lose by not sharing in Conference apportionments shall be more than made up by direct gifts since they have now the consideration and the fact that what they give for missions shall go direct to missions without any percentages, or division, with other interests and enterprises of the Church.

The Convention has paved the way. Will we accept the challenge, govern ourselves accordingly, and go forward in the work of kingdom enlargement?

J. O. A.

MISSIONARY OFFERINGS.

(Explanation: Our last acknowledgment, THE CHRISTIAN SUN, page 9, September 6th, showed total amount received from March 1st, $20,974.52. We had previously acknowledged from September 1, 1927, to March 1, 1928, $7,538.47, making a total for our fiscal year, September 1, 1927, to September 1, 1928, received for missions from all sources, $38,512.99. Our goal as asked by the Convention for the year was $39,000. We thus lacked $487.01 reaching the total amount asked by the Convention. September 1st began our new year, and the Convention in Richmond, May 1, 1928, set the goal for this year, September 1, 1928, to September 1, 1929, for $45,000. This seems a small sum to ask for missions, home and foreign, from a constituency of 30,000 people—an average of $1.50 per member. Surely our people will see to it that we reach this goal. All Convention missions, home and foreign, have now been taken out of Conference apportionments, and gifts to missions by Churches, societies, Sunday Schools and individuals are to go direct to missions without percentage divisions. All Churches and individuals will know just what and when they are giving to missions. With this in view, the Convention acted on the faith that there would be an increase to missions, home and foreign. Hence, the increase asking for $45,000, this being $6,000 more than asked last year. If, during the year, we can raise the $45,000, the Mission Board will be able to pay every outstanding obligation and pledge for home and foreign missions to September 1, 1929, and keep up all appropriations already voted. Surely, with this incentive, we should reach our goal.) We began the new year September 1, 1928.

WEEK ENDING SEPTEMBER 8, 1928.

Sunday Schools.

Mt. Zion, Mebane, N. C.	$ 1.00
First Church, Greensboro, N. C.	9.14
Palm Street, Greensboro, N. C.	4.85
Oak Level, Youngsville, N. C.	1.94
Turner's Chapel, Sanford, N. C.	.87
Vanceville, Brookfield, Ga.	1.00
Dendron, Va.	20.25
Bethlehem, Altamahaw, N. C.	1.71
Bethlehem, Altamahaw, N. C.	1.57
Hopedale, Burlington, N. C.	1.40
Linville, Va.	5.33
Timber Ridge, High View, W. Va.	3.30
Bethlehem, Timberville, N. C.	2.09
Pleasant Ridge, Ramseur, N. C.	6.50
Antioch, Harrisonburg, Va.	4.34
Liberty (Vance), Henderson, N. C.	4.44
Franklin, Va.	10.00
Total	$ 79.73

Individual and Church Collections.

M. W. McPherson, Burlington, N. C.	$ 5.00
Newport News, Va.	120.70
Total	$ 125.70

Mountain Work.

Liberty (Vance), C. E. S., Henderson	$ 5.00

Summary.

Sunday Schools regular	$ 79.73
Individual and Church collections	125.70
Mountain work	5.00
Total week ending September 8	$ 210.43

J. O. ATKINSON,
Mission Secretary.

EXPERIENCES WITH THE PROMISES.

A man's own personal experience with any particular thing gives him an intelligence concerning it that enables him to know the ground upon which he stands. Hence, before we can understand anything definitely for ourselves, we must have an experience with that particular thing.

A young man, for example, enters college and passes on through the university, gathering to himself all the theoretical knowledge that he can gain upon the subject of engineering. He also goes out with his class for the "field work" that the college and university offer in this line; but after all this he must test his knowledge by an actual experience in real work that has to be done.

The crucial test, then, is personal experience. This applies most definitely when considering the words of the infinite God. All through that Book which we call the Bible are strewn the promises of this Infinite One. And the individual who has had experience with these promises knows for himself personally that the word of God is true and that it is freighted with a living power.

In the letter to the Hebrews we read: "Be ye free from the love of money; content with such things as ye have: for Himself hath said, I will in nowise fail thee, neither will I in anywise forsake thee. So that with good courage we say, the Lord is my helper; I will not fear: What shall man do unto me?"—Heb. 13:5, 6.

A promise is here quoted that was given to Moses primarily for all Israel, and then specifically for Joshua, who was about to assume the leadership of the Israelitish host and to go before them across the Jordan into the promised land.

This promise, in its original form, is in the thirty-first chapter of Deuteronomy and the sixth verse. The first verse tells us that Moses "spake these words unto all Israel." And then follows the exhortation that contains the promise: "Be strong and of good courage, fear not, nor be affrighted at them: for Jehovah thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee."

And then, after reciting this promise to all the people, he "called unto Joshua, and said unto him in the sight of all Israel, Be strong and of good courage: for thou shalt go with this people into the land which Jehovah hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And Jehovah, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed" (Deut. 31:7, 8.)

All through His word, God calls our attention to His loving watchcare over us. He especially directs us to the majesty and the greatness of His power. He is the Creator, not only of this earth, but of the ends of the universe. And then He tells us, "Jehovah, He it is that doth go before thee." He would inspire us by the thought of His invisible presence. He would inspire us also by the greatness of His power. And then, standing in the full assurance of this greatness and this

power, and of this loving watchcare, He says, "He will not fail thee, neither forsake thee."

This promise, given to all Israel and then so specifically repeated to Joshua, is thought to be of sufficient importance by our divine Father that He repeats it again to Joshua in the first chapter of the book that bears his name.

The book begins with the Lord's announcement to Joshua that Moses is dead, and that he is to have the same power and blessing that Moses enjoyed. Read and study the passage as it is given in the first chapter of Joshua. It is most encouraging and strengthening to any individual who is seeking to gain an experience with God in the real things of God.

Joshua is told, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them. Only be strong and very courageous, to observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest" (Josh. 1:5-7).

Joshua was assuming one of the most important positions ever committed to a man. He was to pass through great conflict, and to be confronted with tremendous difficulties. And in this work that he was called upon to do, he was to have the assurance continually that God would be with him just as He had been with Moses; and God repeated to him that soul-strengthening promise, "I will not fail thee, nor forsake thee." And in view of this knowledge of the presence of the Lord with him, how could he fail to rise to the heights of the exhortation, "Be strong and of good courage"?

How these sure promises of God fill the soul with courage when in the midst of perplexity, calamity, and disaster! And how definite the voice in the soul, "Fear not, neither be dismayed"! God's infinite power is with His confiding, trusting followers; and He would have them know that He will "not fail" them, and that He will never "forsake" them.

It is a personal experience with such living promises as these that enables the individual to know for himself, regardless of any of the cavilings of critics, that God is true, and that the Bible is His living word. It is the test of a vital experience that the soul needs in this auspicious hour of the world's history.—*Sign of the Times.*

THE SUN NEEDS YOUR HELP.

If my neighbor should come to me next week and tell me that he wanted to give me a week's work to help us fill the silo, I would not only accept his offer but I would go with him and work with him and help to make his work as easy as possible.

The Southern Convention asked the writer to become circulation manager for THE CHRISTIAN SUN without salary. We realized the mountain of work which it would put on us besides our Orphanage work with its many duties and responsibilities. We wanted to see THE SUN go to every home in the Southern Convention. We wanted to see it grow in number of subscriptions. We wanted to see it put on a paying basis. We wanted to see it grow in the hearts of our folks. We wanted to see it glow and go. We want you to help us make it so by reading the little label on the front page of your paper, and if your subscription has expired mail us your check to renew. The printer needs his pay. Your renewal will help to bear this expense. Won't you help to make this work as light as possible by co-operating with me in this? This is a work of love on my part for the Church. We do it gladly. We will get a great deal of joy out of it if you will do your part. Send us your renewal when you read this letter.

CHAS. D. JOHNSTON,
Circulation Manager.

Elon College, N. C.

PROGRAM.

The Georgia and Alabama Christian Conference will convene with the First Christian Church, at LaGrange, Ga., in its thirtieth annual session, October 9, 10, 11, 1928. The program follows:

FIRST DAY.

Evening Session—7:30 o'Clock.

Conference Called to Order by President, Rev. H. M. Gray.
Devotional Service—Rev. C. W. Hanson.
Enrollment of Ministers and Delegates.
Election of Officers.
Annual Address—Rev. H. M. Gray.
Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

SECOND DAY.

Morning Session—8:30 o'Clock.

Conference Called to Order by the President.
Devotional Service—Rev. A. H. Shepard.
Reading Minutes of Previous Session.
Report of Executive Committee—Rev. H. M. Gray, Chairman.
Report on Foreign Missions—Rev. T. W. Gray, Chairman.
Address—Dr. J. O. Atkinson.
Report on Home Missions.
Sermon—Rev. J. D. Dollar.
Adjournment.

Afternoon Session—1:30 o'Clock.

Conference Called to Order by President.
Devotional Service—Rev. H. R. Heard.
Reading of Minutes of Previous Session.
Reading of Ministerial and Church Reports.
Report on Sunday Schools—Rev. W. C. Carpenter, Chairman.
Report on Christian Endeavor—Mrs. Mary Mabry, Chairman.
Miscellaneous Business.
Report of Trustees.
Adjournment.

Evening Session.

Meeting of the Missionary Association (7:30 o'clock). Rev. H. W. Elder, President; Rev. C. W. Hanson, Vice-President.
Called to Order by Rev. C. W. Hanson.
Devotional Service—Rev. W. H. Brewer.
Election of Officers.
Address—Rev. C. W. Hanson.
Roll Call and Collection of Dues.
Address—"Our Orphanage," by Chas. D. Johnston, Superintendent Elon Orphanage.
Adjournment.

THIRD DAY.

Morning Session—8:30 o'Clock.

Called to Order by President.
Devotional Service—Rev. A. B. Mann.
Reading of Minutes of Previous Session.
Report on Moral Reform—Rev. W. C. Carpenter, Chairman.
Report on Religious Literature—Rev. J. D. Dollar.
Report on Superannuation—Rev. H. M. Gray, Chairman.
Sermon—Rev. G. D. Hunt.
Adjournment.

Afternoon Session—1:30 o'Clock.

Called to Order by the President.
Devotional Service—Rev. H. T. Gray.
Reading of Minutes of Previous Session.
Report on Education—Rev. A. H. Shepard.
Address—Rev. Louis H. Keller, D. D.
Miscellaneous Business.
Adjournment.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each.. .75

In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, $1.00; paper ..... .75

A SERIES OF SIX BIG FOREIGN MISSION BOOKS

China, Japan, India, Africa, Near East, and Latin-America—Per set in cloth, $6.00; paper, $4.00; cloth, $1.25; paper.....$ .75

All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XIII—September 23, 1928.

The Christian Basis of Total Abstinence.

Golden Text: "Let no man seek his own, but each his neighbor's good."—1 Cor. 10:24.

Lesson: 1 Cor. 8:1-13.

Devotional Reading: Rom. 14:13-21.

"Now, concerning things sacrificed to idols." What does that mean, and how does that create an issue? It is necessary to answer that question before the implication and the application of this lesson can be appreciated and interpreted in its relation to modern life. The situation was as follows: In Corinth there were temples in honor of heathen gods, temples in which there were idols to these gods. It was the custom to offer sacrifices to these idols, usually sacrifices of animals. These animals were then sold to be used as food. In some cases they were taken to private homes; in other cases they were eaten at banquet tables in the temple itself. The question was, "Should a Christian eat meat that had been offered to an idol?" "If not, why not?" A rather plausible argument was offered to justify those who felt that they were within their rights in eating such meat. They suggested that they knew there was only one god, and that idols were nothing. Furthermore, in view of this fact, meat that had been offered to idols was not different from any other meat. Therefore they would eat it, and eat it all the more readily because of their Christian liberty. It was not so far-fetched reasoning after all. But Paul, with a profound spiritual insight, saw a little deeper into the issue. He agreed that there was no god but one God, the Father of our Lord Jesus Christ, and he admitted that offering meat to an idol that was, after all, nothing, could not hurt the meat. But Paul reminded his Corinthian friends that there was something else to be considered. How about those who did not have "this knowledge?" How about the responsibility of the stronger brother for the weaker brother? How about the influence on the man with the weak conscience, when he saw those who were supposed to be Christians doing the things that he thought was wrong? Or what is as bad, what about his standards when those who were Christians put their stamp of approval on something which he had not thought through? There was indeed a very vital issue here, an issue of far-reaching significance and influence. Paul insists that men have social responsibilities as well as personal liberties. They are their brothers' keepers. What is apparently all right in itself must be evaluated in terms of its effect on others. A man must not do as he pleases, but he must act in such a way that the good of all will be guaranteed. Liberty does not mean license.

Now, all this is not something ancient and remote. Right now we are confronting this issue. The question has been injected into the present political campaign. The question put to Paul, "Now, concerning things sacrificed to idols" might be paraphrased and stated thus: "Now, concerning the drinking of liquor"—for at heart the issue is the same.

The argument of personal liberty is usually the last resort of those who are opposed to the eighteenth amendment and the Volstead act. "I can take a drink or leave it alone" is the slogan of the man who wants liquor, and he usually takes his drink. Now, it would be interesting to go more into detail in regard to the present situation, but space forbids. Several things need to be said, however, which cannot be discussed at length.

1. Prohibition has not been given a fair chance.
2. Even if it had been given a fair chance, it has not been in force long enough to have effected all that it is designed to effect.
3. Many, if not most, of those who flagrantly and defiantly defy the law are professing members of the Church.
4. Mere law will never solve the problem.
5. The liquor business has proved again and again that it is not amenable to any law, however liberal. In essence, it has always been an outlaw.
6. The attempt to modify the amendment and all anti-liquor laws is an attempt to make legally right what is morally wrong.
7. Those who raise the cry of "infringement of personal liberty" are either blind to the fact that after all there is only limited personal liberty, or they deliberately misrepresent the issue.
8. The liquor problem is not so much a matter of personal liberty as it is a matter of social redemption.
9. If the matter is ever settled at all it can be settled only on the basis of Paul's principle.

This suggests something that came to the writer's knowledge last week. In the town where he is spending his vacation (these notes were written in August) there lived a successful, prosperous business man, a Jew who held the respect and confidence of all those who knew him and dealt with him. This man had from his early days had his "toddy" and thought nothing of it. He was getting along in years when the eighteenth amendment went into effect. But, unlike so many of those who call themselves good citizens and 100 per cent Americans, when the amendment went into effect he absolutely refused to have liquor in his house or to touch it anywhere or at any place. He accounted for his action by saying that his country had outlawed the thing and that as an American citizen he was going to support the law by his personal example. To the writer there is something magnificent about this. Here is the solution of the matter. If the men and women and the young people who have been looking at the thing from the standpoint of their personal tastes, or who have boasted that they have "beaten the law" would have a sense of honor and would use their personal, moral influence in behalf of law observance, we would go a long way toward solving the situation. There must be, of course, a new emphasis upon law enforcement. The Christian people must arise in their might and make violaters of the law pay the penalty. But the solution is not in law enforcement, but in law observance. It would help a great deal if some of our people would have the courage to stop serving it in their homes and before their own children, if men of affairs would have the courage to say "no" to their associates; if young women would refuse to associate with young men who persisted in carrying their flask, and if young men would set a better example for the young women. There are those who say that all this is visionary and idealistic. But in the long run it is the only constructive way. One thing is sure—we are never going to solve the liquor problem by making it legal. Nor are we going to help the situation any by making it possible for those who want to get it to get it from the State or from any other approved source rather than from the bootlegger. When one considers the source of history, one who has the faith based on the character and purposes of God can see that the present turmoil is the travail period of a new order, which, though delayed and perhaps long delayed, will come in the providence of God. The liquor traffic is wrong, and eventually it is doomed. It has the sentence of death in itself. Therefore, let us not be weary in well doing, for in due season we shall reap if we fight and pray, and faint not.

CHRISTIAN ENDEAVOR.

Sunday, September 23, 1928.

Topic: "How Missionary Interest Broadens Our Knowledge."—Acts 14:19-28. (Missionary meeting.)

Some Bible Hints.

Just to follow the footsteps of Paul would give us a remarkable knowledge of the Near East (v. 19).

To study the experiences of missionaries leads to intimate knowledge of peoples, customs and prejudices (v. 20).

One-half of the world does not know how the other half lives and cares little for the sorrows and needs of the others (v. 22).

Traveling with missionaries we learn facts that no one but a missionary would think of speaking about (vs. 24-28).

Suggestive Thoughts.

Ask any one who is not interested in missions how much he knows about any missionary country, and note the answer. The more obscure the country, the greater the ignorance of it.

School books may give facts about a country's products and history, but only missionaries tell of its spiritual interests, its superstition, its need of Christ.

There are people who still think that India is a country of ignorant savages. Missionary interest has shown us a people eagerly seeking for God.

Missionaries know the people they live among far better than tourists or travelers. They get at character,. which is deeper than customs. Oddities have only passing interest; human needs make a strong appeal.

A Few Illustrations.

Few of us would think of studying the negro in the South unless we were led to do it through missionary interest.

A modern book on China is more interesting than a novel. The missionary has no ax to grind and can afford to tell the truth.

Our ideas of Mexicans, gained from newspapers, make them out to be bandits; but missionaries see another side and tell another story. The Mexican has fine traits and great possibilities.

The missionary traveler, like Livingstone, is good company. He gives us eyes to see things that other interests do not wish us to see, as, for instance, child labor in China.

To Think About.

What missionary book has interested you?
What do you know about Mohammedanism?
What missionary's life have you read?

NOTICE.

Dr. W. Leon Tucker, of Chicago, a man called of God, nationally noted as an evangelist, Bible teacher and publisher, will conduct a revival campaign for Christ in First Christian Church, corner of Washington and County Streets, Portsmouth, Va., beginning September 9th, continuing for two weeks, closing September 23rd, with three services each Sunday—11 A. M., 3 and 7:30 P. M.—shop meetings at noon, and each evening during the week at 7:30. These services will be devoted exclusively to the deification of Christ and the glory of God, predicated only upon God's

eternal Word, dictated and directed only by the Holy Spirit.

Three competent and consecrated musicians will assist Dr. Tucker in this great campaign, using fourteen musical instruments. The musical program will be of unusual and marvelous spiritual character.

Dr. Tucker has been wondrously used of God in the principal cities of the United States, filling the largest Churches with great crowds who are hungry to hear the gospel of Christ in word and song. Tidewater Virginia is to be congratulated in securing the services of those people of God.

We cordially invite all sister Churches to engage in these services; also all those who can attend will be sincerely welcomed. Pray with—pray for us that God's will be done—Rom. 15:30.

H. C. CAVINESS, *Pastor.*

REVIVAL MEETING.

We began our revival at Forest Home the fifth Sunday in July and continued through the following Friday night. We had a real good meeting, receiving five members. Rev. Staley Hunt, of Elon class of '28, did the preaching, and did it in a very simple, thoughtful, spiritual way. We predict for him a great future in the Christian ministry.

Our revival at Roanoke began Sunday, August 19th, and closed Sunday night, August 26th. Rev. Jesse H. Dollar did the preaching, and did it in a thoughtful, forceful way. The great congregations that thronged the Church every night gave evidence that his messages were appreciated. We received twenty members, six by letter and fourteen by profession of faith, making a total of twenty-six that we have received since June 1st. Our little Church now has a total of sixty-five members.

We are now looking forward to the time of our annual Conference that meets with us in less than two months. We are expecting one of the best Conferences in our history in this section.

I have been quite busy in revivals this summer, helping other pastors. Am this week engaged in a revival at New Harmony with Rev. W. T. Meacham. When I am through here I hope to be at home a while and catch up with neglected work there. May God strengthen His workers and cause His kingdom to prosper is the prayer of an humble servant. G. H. VEAZEY.

One of our very busy men is Rev. G. D. Hunt, of the Alabama Conference. He has just finished his round of revival meetings at his Churches, in which he enjoyed splendid service. He received into Church fellowship about thirty members, one of whom was a good old mother about seventy-two years of age. Bro. Hunt adds: "'I baptized at two Churches last Sunday and preached at two others. Rev. G. H. Veazey, J. H. and J. D. Dollar and Carl Dollar have been my helpers. All of these brethren were well received and their efforts were appreciated. My own son, George S., preached for me at New Hope, Mt. Zion and Pleasant Grove. I am so fond of our young ministers and do hope and pray that our Churches here in Alabama will not let them have to go to other fields for a living. We have here a great door opened to all young men who are qualified and willing to work. I am praising God for these young men." The Alabama Conference should see to it that these young men, three of whom have just graduated from Elon College, are given work in its bounds. They are strong and worthy young men and are capable of doing great things for the Lord. If the Churches of that Conference would get busy and give these young men a living salary, the Conference would feel the weight of their work in a very few years. It is, indeed, a consummation greatly to be desired.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
3. Pupils' Lesson Stories, per quarter..... .06
4. Little Bible Lesson Pictures, per quarter.. .05

Group Uniform Series, Primary Course.

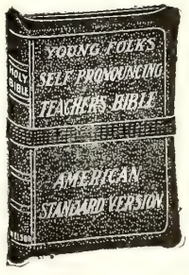
1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The 'Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

TEACHERS' BIBLES.

Minion Bold-Face Type, Self-Pronouncing, Size 4 7-8x 7 Inches, and 1 3-8 Inches Thick.

2152—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold.....$3.75

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2152X—Genuine Leather, Morocco grain, divinity circuit, silk sewed, round corners, red under gold edges, title stamped on back in pure gold.....$6.00

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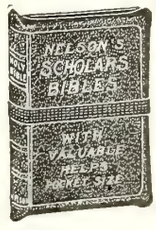

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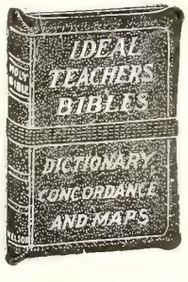

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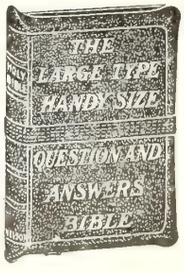

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One of Our Chaplains in the U. S. Navy.

MONDAY.

DOING ONE'S BEST.

"She of her want (poverty) did cast in all she had."—Mark 12:44.

There is a story of a weak-minded lad who had the habit of bringing his father sticks. Because of his weakness and innocence, the family loved him especially dear. Yet there was apparently no evidence of affection on his part. One day when other children were gathering flowers and bringing them to their parents, the poor little lad gathered a bundle of dry sticks and brought them to his father. Said the father, "I valued those sticks more than all the fairest of flowers."

We are not equally gifted. Some can do great things while others do the lesser. But the Master says, even a "cup of cold water only, in the name of a disciple," shall be rewarded.

Prayer.—Give me, Lord Jesus, a heart that knows and is obedient to truth, and give me courage to do my best always, and rejoice in Thy glory. *Amen.*

TUESDAY.

OPPORTUNITY.

"As we have, therefore, opportunity, let us do good."—Gal. 6:10.

Somebody has said, "Well doing is the supreme condition of well being. We become good only in the measure that we do good."

The above text is Paul's passion for every one to seize every opportunity to do good which he says is the only possible way to expand our capacity for God and become a force in the world.

"Opportunity" is a hackneyed expression and a tedious one. We rather drift than to struggle to see opportunity, or to be reminded of it. To those who are sore or sour, it is offensive, for it is contrary to all their experiences. To those who are alert and hopeful it is the spice of effort.

"The golden moments in the strain of life rush past us and we see nothing but sand. Angels come to visit us and we know them only when they are gone."

Like missing something—the ship is warmed up, ready to sail with one more moment to go, and we miss it. How oft to the door of a man's soul comes the opportunity that would have changed his life from beggary to wealth, loneliness to joy, from sin to Christ! But we didn't realize it and the silent invisible figure passed away laden with priceless worth to us. Lost: one golden opportunity.

Prayer.—Our Father, Thou hast bestowed upon us a great gift in spiritual alertness, and forbid that the devil shall take it away from us. May we rejoice in Thy word, in Thy service and in Thy love forever. *Amen.*

WEDNESDAY.

MURDERING OPPORTUNITY.

"It repenteth me that I have set up Saul."—1 Sam. 15:11.

"The Lord departed from Saul."—1 Sam. 18:12.

The following are types of folks in relation to their opportunities: He who murders opportunity; he who misses opportunity; he who grasps opportunity; he who creates opportunity.

King Saul murdered it. What an opportunity his was to be a king! But, being drunk with the power conferred upon him, he claimed as a right what he should have held as a privilege. The kingdom was not his. It was God's. Do you regard the things above you as yours or God's? We covet things and then when we get them we are seized with a spirit of greed and forget the use of possession.

Prayer.—Our Father and our God, hold Thou our hearts within the hollow of Thy hands at all times and may we know and never forget the true meaning of life and the possession of gifts and use all that life is for its highest ends. *Amen.*

THURSDAY.

MISSING OPPORTUNITY.

"While Thy servant was busy here and there he was gone."—1 Kings 20:40.

"Let us fear lest a promise being given us—we should come short of it."—Heb. 4:1.

Dickens' "Mr. Micawber" was always waiting for something "to turn up" and then when it turned up he happened not to be there.

Often we grow eloquent over chances and hopes which are extended to us, and equally pathetic over the chances which blight our anticipations. We have not been bad. We have meant well, but by some mischance due to training or something else just as vital we have developed distraction, and concentration and creativeness is impossible, and tragedy turns to doom.

God wants us to be His in the caronation of Jesus Christ in the trifle of life as well as the bigger things. To delay in doing this means that one day we shall want Him and He will be gone. It is one of the saddest things of life to be cut out for something good, or to be in line for a fortune and then miss it. Maybe a hair's breadth, but even so a miss is as far as a mile, and the prize is lost just the same. There is as much obedience to God in alertness to opportunity to do good as there is in praying.

Prayer.—Our dear Father above, we need all of Thee our souls can contain. Give us Thyself, Thy light, Thy grace, Thy spirit, that we may believe and do Thy will always. *Amen.*

FRIDAY.

GRIPPING OPPORTUNITY.

"Who so harkeneth unto me shall dwell securely, and shall be quiet without fear of evil.—Prov. 1:33.

"Who so harkeneth." This is the typical successful man. He is a man alert in foresight, intent in concentrating energies in important things, patient to acquire skill in some particular things, doing his best with what he has. The world is looking for just such folks. The Church waits for those whose services are keen to the call of humanity and are always on hand to respond to any need the welfare of the people demands.

Prayer.—Our Father, as we turn our thoughts to Thee, Thy spirit speaks and says, "Who so heareth these sayings of mine and doeth them" shall be successful. Grant unto us ears to hear Thy voice, and a perfect understanding of what success is, and bestow upon us the courage to be strong and never faint. *Amen.*

SATURDAY.

CHEATING OPPORTUNITY.

"Through all these things we are more than conquerors."—Rom. 8:37.

This is a very rare type. It is the ideal. This is the one who takes discouragements, disappointments, failures, sorrows, etc., as an opportunity to show strength of soul and will, as an opportunity to interpret life into something better, as an open door to a victorious spirit.

Sir Walter Scott went into bankruptcy, lost everything he had but it didn't phase him. He said, "My adversity is a tonic and a bracer." Paul discovered a conquering spirit through tribulations. The way of Jesus was beset with great hardships which culminated in a death on a felon's cross without a scintilation of guilt of wrong-doing, but along His way He spoke truths which have controlled the thought of nineteen centuries. Even the cross has become the rallying point of the ages, and its message the inspiration of the world. The spirit of sublime faith draws from the Lord things of the world the power to rise above them.

Prayer.—Our Father, the Giver of every good and perfect gift, give us the conquering spirit of Paul, the loving and enduring spirit of Jesus, and make us steadfast forever. *Amen.*

SUNDAY.

LIFE'S IMMOVABLE THINGS.

"This word—signifieth the removing of those things that are shaken—that those things which are not shaken may remain."—Heb. 12:27.

Every day brings to our attention things that are shaken and pass away—old landmarks, collapsed institutions, broken cables, ripped dirigibles, fallen trees, blasted traditions, fixed standards, time-worn safeguards, blasted hopes, vanishing possessions and securities and brighted souls. The world is staggering in unutterable sorrows amidst things that are falling and passing away, and man's soul is crying for the everlasting something that cannot be shaken.

What is our hope? The ocean, lashed by the winds, piles up in terrific fury, but back of it is some power that always holds it. The furies of life may rage against one and shipwreck him, but truth banished is not vanguished. Amidst all the convulsions, it is the same, "Though crushed to the earth will rise again."

There are a few eternal verities we may always hold on to by which we are lifted from the debts to the heights. First, "not by might nor by power, but by my spirit," saith the Lord. Second, God is everlasting and doeth all things well to them that love and serve Him." Third (as was said of Lincoln), "Righteousness and judgements are the habitation of his throne." Fourth, "God is our refuge and strength, therefore will we not fear, though the earth be removed, though the mountains be shaken into the heart of the sea—God is in the midst of her—she shall not be moved."

Prayer.—Dear Father, in Thy light shall we see light and be light. Enlighten our souls and our minds that we may find Thee near us in all life's experiences. *Amen.*

COMMITTEE REPORT.

Suffolk, Va., Aug. 31, 1928.

A committee of ministers selected by Dr. W. T. Walters, in pursuance of a motion passed by the last session of the Virginia Valley Central Christian Conference, to act on the matter of his relation to said Conference, as a minister, met today in the Suffolk Christian Church and was called to order by Dr. L. E. Smith at 10 A. M. The following were present: Revs. L. E. Smith, W. W. Staley, I. W. Johnson, B. J. Earp, W. C. Hook, J. F. Morgan, A. R. Flowers, T. N. Lowe, O. D. Poythress and G. O. Lankford. Dr. W. T. Walters, Mrs. J. A. Williams and three laymen from the Valley Conference were also present. Prayer led by Dr. W. W. Staley.

It was agreed that the ministers present could act for the twelve selected.

Dr. L. E. Smith was elected chairman; I. W. Johnson, secretary.

Statements were made by Dr. W. T. Walters and others.

After having heard the statements, Rev. J. F. Morgan presented the following resolutions, which were unanimously adopted:

Whereas, Dr. W. T. Walters, a minister of the Virginia Valley Central Christian Conference, has admitted certain financial wrong-doing; and, whereas, in view of this admission, the Virginia Valley Central Christian Conference, at its last

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Little children always appeal to the tender heart-strings of us all. They should appeal to us. They are the most precious little beings in all God's creation—and the most helpless. The little orphan child is the most helpless of them all. Think of a little tot left fatherless and homeless, without food, clothes, and friends, who really care for it. Can you imagine any being more pitiful or more helpless! Do you know of any being you would rather take money out of your pocket and help than the little helpless child? Then, after you have contributed from year to year to see this little helpless child develop into a splendid young man or a young woman, as the case may be, to be a worthy citizen of our country; perhaps a teacher to train and teach children, perhaps a stenographer to give honest and faithful service to some business concern, perhaps a foreign missionary to carry the gospel of Jesus Christ to the foreign fields where they know not His name. Or it may be a young man that you have helped through your Orphanage and he goes out to preach the gospel of Jesus Christ, or he may engage in some useful occupation whereby he can render valuable service to human-kind. Then you see the fruits of your gifts and rejoice that you have had a part. It's a joy to give and see the fruits of your giving grow into splendid young womanhood or manhood. Because you have helped them when they had no other friend to whom they could go.

Since our last report, our good friend, Mr. H. A. Carlton, shipped us 1,062 bushels of oats from the farm in South Carolina. Bro. Carlton gets lots of real joy out of helping us in this work. Holland & Beamon Company shipped us a car of coal to keep our buildings warm and comfortable this winter. These good people make this annual donation every year. It is so much help to us in our work. The Junior Philathea Class, Suffolk, Va., sent us 24 cans of soup for the children. Mrs. W. H. Boon, Durham, N. C., 1 package of dresses. Mrs. Cora Zeider, Mansfield, Ill., 4 pillows, 8 cases, 1 sheet. For all these contributions we are very grateful.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 13, 1928.

Brought forward		$13,000.21

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
Lebanon	$ 1.25	
Bethlehem	3.26	
Greensboro, First	9.14	
Union N. C., Virgilina, Va.	20.00	
Durham	16.73	
Shallow Ford	1.44	
		51.82
Eastern N. C. Conference:		
Oak Level	$ 2.54	
Lebanon	2.45	
Plymouth	3.00	
Catawba Springs	3.30	
		11.29
Western N. C. Conference:		
Randleman	$ 3.43	
High Point	3.51	
		6.94
Eastern Virginia Conference:		
Franklin	$10.00	
Oakland	8.00	
Mt. Carmel	5.09	
Mt. Carmel, Class 6	1.00	
		24.09
Valley Virginia Conference:		
Leaksville	$ 2.40	
Concord	1.85	
Mayland	1.29	
Linville	4.65	
Wood's Chapel	1.00	
Dry Run	2.25	
		13.44
Georgia and Alabama Conference:		
Vanceville		1.00
Northern Sunday School:		
Potersville Sunday School		3.70

Special Offerings.

R. B. Wicker, support of Edna	$15.00	
Class No. 5, 1st Church, Burlington	50.00	
Mrs. H. B. Wrenn, Garner, N. C.	1.00	
W. H. Lee, support of Mary Dell	25.00	
W. T. Dowd, board and clothes	42.45	
M. W. McPherson, Burlington	5.00	
Mrs. W. H. Holt, Graham, pledge	10.00	
Alma Turner, Burlington, N. C.	1.00	
Mrs. H. A. Culver, Robinson, Ill.	75.00	
		224.45
Grand total		$13,342.94

(Continued from Page 12.)

session, accepted his resignation and the return of his credentials as a minister; and, whereas, said Conference, in session, referred this matter to a committee of ministers to be selected by Dr. W. T. Walters, with full power to act in the matter; and, whereas, Dr. W. T. Walters, on August 31, 1928, personally appeared before the undersigned members of the committee and made confession of his wrong, with evidences of penitence for same, and with the request that he be forgiven; therefore, be it resolved:

1. That this committee disapprove the conduct of Dr. W. T. Walters on his part in the improper use of the sacred funds of the Woman's Mission Board of the Southern Christian Convention; and, in view of his penitence and request, recommend that he be forgiven.

2. That the action of the Virginia Valley Central Christian Conference be approved, in the matter of accepting his resignation from the ministry, and the return of his credentials; and the Conference be commended for the high standard of honesty and integrity expressed thereby.

3. That Dr. W. T. Walters be given another opportunity to make good as a minister; therefore, recommend that temporary permission be given him to continue his work for two years (with full ministerial privileges except performing the marriage ceremony), and that at the end of two years, if no further complaints are sustained against him, his full ordination credentials be restored to him.

4. That Dr. W. T. Walters be advised not to accept pastoral work in the Valley Conference for the next two years.

5. That a copy of these resolutions be forwarded to the secretary of the Virginia Valley Central Christian Conference and to Dr. W. T. Walters with instruction that they be published in THE CHRISTIAN SUN.

On motion, Dr. W. T. Walters was given ninety days to adjust his work in the Virginia Valley Central Christian Conference.

Committee adjourned. Prayer by Rev. J. F. Morgan.

L. E. SMITH, *Chairman,*
I. W. JOHNSON, *Secretary,*
T. N. LOWE,
J. F. MORGAN,
W. W. STALEY,
A. R. FLOWERS,
G. O. LANKFORD,
W. C. HOOK,
O. D. POYTHRESS,
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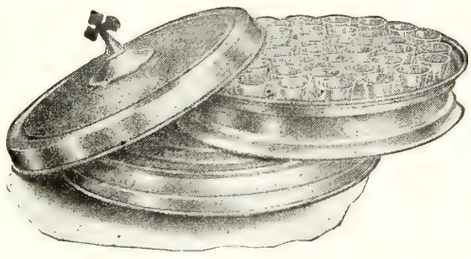

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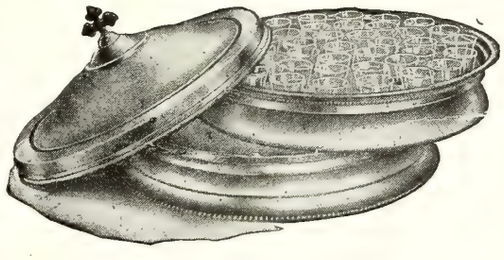

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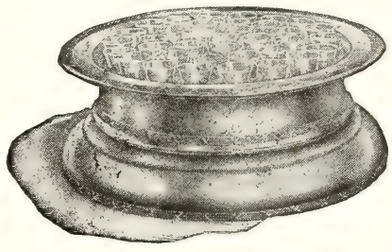

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WINDSOR, VA.

Bethlehem Christian Church witnessed a very successful and inspirational revival during the past week. We feel that much good was accomplished for the Kingdom. There were around two hundred reconsecrations, twenty-five confessions of faith and nineteen additions to the church. Attendance was good throughout the week, deportment excellent. The children and young people took prominent part in the singing; this feat sure added greatly to the success of the music. In spite of the fact that Rev. O. D. Poythress was called to go back home and bury two or three of his immediate flock during the week, he did some very effective and forceful preaching, and only missed one service after he began on Monday night. The meeting came to a close on Friday night, being by far too short. It is a pity that rural churches only have one week for revival services during the year. It is the convictions of the writer that each church should have at least ten or twelve days of revival services during the year and these to come consecutively. We are hoping and praying that this meeting is just the beginning of a great revival at Bethlehem.

Rev. G. C. Crutchfield is doing some wonderful preaching at "Isle of Wight Christian Church" this week. However the roads being rough, made so by a much needed rain, is keeping some away that would be among the number: the people are coming out in goodly numbers. The music is all that could be asked for. Will THE SUN Family join us in prayer for the meeting?

Rev. H. S. Hardcastle will begin a series of revival services at the "Windsor Christian Church" 8 p. m. Sept. 9th. Those who have heard Bro. Hardcastle, know of his ability in this work. Let us pray that God may give us a great awakening in Windsor.

Revival services begins at "Antioch Christian Church" Sept. 16, afternoon and night services. All are invited. Rev. O. D. Poythress will be the speaker.

Bro. G. W. Uzzell, a faithful member of Antioch Christian Church, was taken ill Sunday morning, Sept. 2nd, after attending to the chores and sent for the doctor, but when he arrived, the end had come. He walked among us over seventy-two years, and leaves a host of friends and loved ones to grieve their loss but his gain. Services were conducted by the writer and internment was made in the "Antioch Cemetery."

GEO. A. PEARCE.

The most momentous fact in the universe, so far as we know, is that 800,000,000 human beings are still groping in ignorance without knowledge of God.

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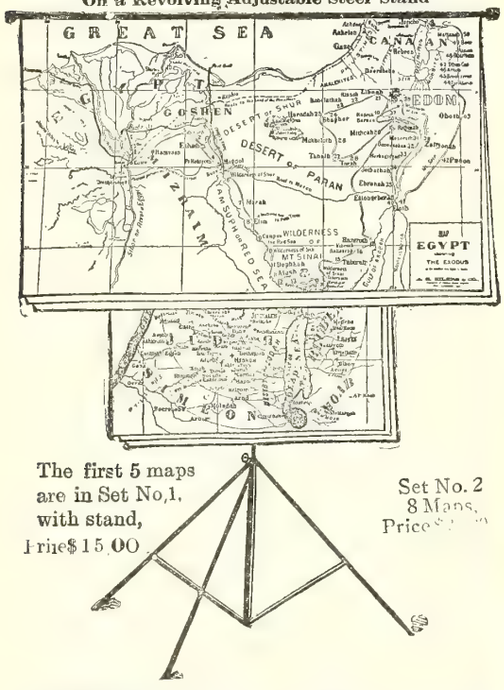

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OUR MOUNTAIN WORK.

Perhaps some of our people who have missionary zeal in their hearts would like to hear something of our work in Carroll County, Va. For the past two summers the writer has spent the vacation months on the field of this work, but as I have not yet finished my course at Elon College it becomes necessary for me to return for the opening of the fall semester. I wish to state that my work during the past summer months among those our friends of Carroll County has been very pleasant. The work was more interesting this summer than ever before because I have become more intimately acquainted with the people and the situation and can better adapt myself to the work.

During the summer we had delegations from four of our Churches to visit us and render to the people programs that were beneficial. Those that were represented by delegations were First Church, Burlington, N. C.; the Third Avenue Church, Danville, Va.; Palm Street and First Churches of Greensboro, N. C. All of these visits brought to us messages of joy through words of comfort and songs of praise. Such visits bring our people of the different Churches in closer contact with our work. In this way we may become better acquainted with the work of missions. So many of the people of our Church who call themselves Christians (and, by the way, I might say some of our Churches, too) have not as yet seen any need for the missionary effort and work which Christ commanded His followers to do. Too often is it the case that when we think of missionary work it seems to us as some foreign object that does not deserve or require our attention. Yet I frankly say that it is foreign in our minds when we have not been brought in contact with the matter. Christ said, "Seeing they may see and not perceive, and hearing they may hear and not understand: lest at any time they should be converted, and their sins should be forgiven them" (Mark 4:12). God grant that some of our people may be "converted and that their sins should be forgiven them"—the sin of a neglected duty; the sin of omission.

I made mention of our meeting at Elks Spur in a previous issue of THE SUN. Now I will give a brief account of the Rocky Ford meeting, which was held the last two weeks of August. Bro. P. T. Klapp came to assist in this meeting, but owing to illness of his wife he was called away at the beginning of the meeting. I tried to get some one else to continue the meeting, but all my efforts were in vain. Bro. Klapp, Dr. Atkinson, and others advised me to carry on the meeting myself. I was somewhat backward because I had never conducted a revival. I knew there were souls lost and no one to lead them to repentance by a gospel message; and by the help of God and through the prayers of those who were praying for me, we managed to continue the meeting for ten days. As God would have it, we were blessed with a revival. Eight made a confession of faith, and others reconsecrated their lives to Christ. As a result, we still have nine to unite with us in the Church. I will carry Bro. Klapp with me at my next appointment to conduct a baptismal service.

The Church has witnessed a revival in the hearts of some of her members. Much good has been done to the community. I feel that there has been a revival within my own soul as well as in the lives of others. I feel stronger spiritually after having trusted the Lord for such spiritual blessings as He saw fit to bestow upon us.

S. E. MADREN.

HOME-COMING DAY AT BEREA.

For six or eight years, on the first Sunday in September, we have had a home-coming day at the Berea Church. So yesterday was our home-coming day at this Church, and it realy was one of the best we have had yet. We always meet members of our Church that we never see at any other time; also we frequently meet friends that we haven't seen for years. On this occasion I met two brethren I had not seen for thirty years; but what added to the chief joy and pleasure of the day was the presence of three of our ex-pastors—Chaplain H. E. Rountree, Rev. W. C. Hook and Dr. G. O. Lankford and family. Chaplain Rountree held his audience spellbound in the morning with one of his most powerful sermons on "Unbaptized Powers, or What Must I Do?" In this sermon he outlined the many wonderful powers God has given His children to be used for the good of His kingdom, for the uplift of humanity, for the saving of the world; yet so often we find these powers misused, thoughtlessly and carelessly considered. Then the question, "What must I do?" or what must we do with this most momentous problem with which our life must have to do. It was a great sermon. In the afternoon Rev. W. C. Hook gave us another heart-searching, soul-inspiring sermon on just the one word, "Home." Bro. Hook's convincing, indispensable, commendable methods brought out that are essential for the right kind of a home were expressed with such power and effect that our very souls were stirred within us. To have these two much-beloved ex-pastors to bring us such telling messages on this home-coming day was a treat that brought so much joy and gladness to our hearts that we cannot find words to express it. Dr. Lankford's visit also so broadened the smiles of us Bereans that you might have thought we had seen a heavenly vision on this glad home-coming day.

Dr. Lankford surely holds a warm place in hearts of the people in this community both in and out of the Church. Chaplain Rountree and Bro. Hook, too, are highly thought of and esteemed by our people. We cannot help loving all of our ex-pastors. May the Lord's richest blessing rest upon them all along the way. This day has brought so much pleasure in our midst that we pray the Lord may grant us many more.

M. W. HOLLOWELL.

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13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.	14 But Jē'sus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

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233 CHAPTER 1. 1 Elimelech, driven by famine into Moab, dieth there. 6 Naomi returning home, Ruth accompanieth her. NOW it came to pass in the days when the judges ruled, that	try of Mō'ab, he, and his wife, and his two sons. 2 And the name of the man *was* ĕ-lĭm'ĕ-lech, and the name of his wife Nā-ō'mi, and the name of his two sons Măh'lon and Chil'i-on,

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KECK.

Whereas, it has pleased our Heavenly Father, in His infinite wisdom, to call from labor to reward one of our oldest members, Mrs. Sarah Keck, on July 6, 1928, she also being a charter member of the Ladies' Aid Society of Bethlehem Christian Church; resolved:

1. That while we miss her presence and untiring aid in our meetings, we feel that our loss has been her gain.

2. That we extend to her family our heartfelt sympathy, and may our Heavenly Father bless, comfort and sustain them.

3. That a copy of these resolutions be sent to The Christian Sun for publication, a copy to her family and a copy be spread on our society record.

MRS. R. A. THOMPSON,
MRS. B. M. FAUCETTE,
MRS. CARL H. GILLIAM,
Committee.

IN MEMORY.

We, the Ladies' Aid Society of Bethlehem Christian Church, feel so keenly the passing of two of our former members, Mrs. Lydia Waynick Isley, of Hines Chapel Christian Church, on May 13th, and Mrs. Annie Paschall Bennette, of Berea Christian Church, on July 21st. While we mourn the loss of our dear sisters, we bow in humble submission to the will of Him who doeth all things well.

Their lives and influences has been a blessing to us, to the Church and to the community in which they labored so faithfully. May we imitate their good examples by always being faithful to God's cause. We express to their loved ones our deepest sympathy and commend them to the Lord for comfort.

MRS. R. A. THOMPSON,
MRS. B. M. FAUCETTE,
MRS. CARL H. GILLIAM,
Committee.

Dost thou intend a kindness to thy beloved one? Do it straightway, while the fateful future is not yet here. Has thy heart's friend carelessly or cruelly stabbed into thy heart. Oh, forgive him! Think how when thou art dead he will punish himself. True precepts—clear dictates of prudence both, yet how often neglected!

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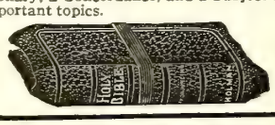

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VOLUME LXXX. RICHMOND, VA., THURSDAY, SEPTEMBER 20, 1928. NUMBER 38.

THE SUN'S OBSERVATORY

PASTORS AND MISSIONARY PROGRAM.

In its issue of September 13th, the *Congregationalist* carries an address given by Rev. George E. Green, in which this vital question is discussed; a business man sending to his mission board a check for $500 asked this question: "What is the matter with the Churches that they are falling off in their giving to missions at a time when the country is more prosperous than ever before?" Rev. Mr. Green summarizes four points in reply to this question. We would like CHRISTIAN SUN readers to get these four points of the compass, that they may see if our Christian Church is steering in the right direction in the missionary enterprise. We wonder if any of our pastors or our Churches can plead guilty to the very plain indictment:

1. A very large proportion of Church members have never given whole-hearted allegiance to the program of Jesus. They have never "joined Him in His enterprise." They believe in, or on, Jesus, but they do not believe what He says. They ignore or reject the great command. They "don't believe in missions."

2. It follows that very many of our Churches are organized and working for themselves, and not for others. Many of our modern Churches have degenerated into social clubs. They do not seem to understand that "the missionary enterprise is not the Church's afterthought; it is Christ's forethought. It is not secondary and optional; it is primary and vital."

3. The kingdom is not getting its rightful share of the Christian's dollar. We do not give to missions as we spend for other things. The cost of high living leaves small surplus for Christ and His Church. The Christians of America are rich in goods, and spending more than is meet upon themselves.

4. Very many of our pastors are not "sold" to the world-wide work. Their interests are bounded by the local parish. But the pastor is the key-man to the problem. He must lead His Church in missionary interest and giving. If he does not—like priest, like people.

As I look at it, the pastor's part hinges largely upon these four things mentioned. These are some of the obstacles encountered by our missionary car as it tries to climb Apportionment Hill. Doubtless there are others. Or, to put it in another way, these are the four brakes that retard its progress. Now the pastor of the local Church is the driver of the missionary machine. It is his business to see that there is plenty of gasoline in the tank, plenty of oil, plenty of water, that the battery is charged, and that the brakes are off! The other day I took a trip to a neighboring town with the brakes on all the way. And I put them on myself! The local pastor himself is gas, oil, water, electricity, but he must not be a brake. He must fill up, loosen up, and step on the gas.

Let us very hastily go back over our diagnosis, noting the points mentioned.

First, many of our members do not believe in missions. At least, some say they do not, and they act as if they did not. Neither do they like that word "apportionment." I question very much, however, whether they would like some newly coined word which would mean the same thing any better. Well, the pastor must believe in the missionary work of his denomination, so wholeheartedly that there will be no question as to where he stands. "For if the trumpet give an uncertain sound, who shall prepare himself for war?" And he must try to direct the gaze of his people beyond the apportionment, to the end it serves. Meeting the apportionment is not the main thing; the main thing is the helping of a struggling Church here in the homeland, the support of a village school in India, the maintenance of a hospital in Porto Rico. The pastor's chief concern should not be to get his Church upon the honor roll in the State minutes, or year-book; but the building of the kingdom of God in America and China.

Second, many of our Churches have no vision of the world-wide need, and of their opportunity. They would live for themselves alone, if they were left to themselves. It is the pastor's privilege and should be his pastime, to be forever stirring such a Church out of its lethargy. He should keep before it the Master's great command—and the Churches' obedience to it, as the condition of his great promise—his continued presence and power. As pastors, we should make our Churches understand that it is as sinful for a Church to live for itself as it is for an individual.

Missionary Program Primary and Vital.

I sometimes wonder what the reaction would be if, in some of our Churches which so lack the missionary spirit, the pastor some Sunday should take the attitude of so many in the pews, and say: "Brethren, I am convinced that the whole missionary enterprise is a mistake; I do not believe the angels at Bethlehem ever said that the gospel was for all people; I do not believe that God loves the whole world, and that Jesus told His disciples to take His gospel to the end of the earth; or that Paul knew what he was talking about when he said he was debtor to all those who knew not Jesus Christ." Possibly some pastors speaking thus, like a heathen, might be able to shock their Churches out of their heathenism. It is the pastor's business to make his Church see that the missionary program is not secondary and optional, but, instead, primary and vital to the very life of the Church.

We said that the missionary enterprise was not getting its proper share of the Christian's dollar; that we do not give for the Church and the kingdom as we spend for other things. And that is true. It is true everywhere and all the time. Doubtless, some of you have seen the diagram showing how the average American spends his dollar. The figures are based upon total population, earnings and expenditures of the nation. Here are four items from the nine: He spends twenty-four and one-half cents for actual living expenses, twenty-two cents for luxuries, wastes fourteen cents, and then gives three-fourths of one cent to the Church. With these figures before him the pastor of the local Church can set himself as a rock against the prevalent and foolish idea that the reason why our Congregational Churches fail in reaching the missionary goal is because they are "hard up." There is money to burn if we can get hold of it.

When the saloons went out of business some years ago, they say the "wets" had a song, "How dry I am." The song most popular now among our Churches is "How poor we are!" If I were to write another to go with these just mentioned, I think it would have the title, "How tired I am"—of hearing finance committees and Church people generally sing "How poor we are!" This is the most popular song in our Churches. Everybody is singing it! They sing it on my own field. They sing it all the way across the State to the Black Hills. And all the time there is money enough in most of our communities to meet the apportionment if you can only get hold of it.

The Poverty Complex in Church Life.

The pastor of the local Church should see to it that his people do not acquire the poverty complex, or if his Church has it, he should seek to cast out that particular devil. There is money for full apportionment in most of our Churches, and it is the task of the pastor and the missionary committee to get it. The pastor has a right to go after it, whatever the condition of the Church treasury. To illustrate: in our Church last fall, at Thanksgiving time, we were behind on local expenses, including pastor's salary. Our Church was singing, "How poor we are!" But I urged a generous thankoffering on the part of the whole Church, and secured eighty-five dollars—a great surprise to us all. This spring our Easter offering made under the same depressing conditions amounted to fifty-five dollars—and ours is a small Church.

In the average Church, it is not lack of money; it is lack of something else. If I had given heed to the mood of the people, and emphasized the deficit in our local expense account, we would not have had more than fifteen dollars on either occasion, and the hundred dollars or more which we would not have received for missions would have gone for "gas" rather than into the local budget.

NOTES-PERSONALS

The Medical College of Virginia, Richmond, opened last week. Dr. Sanger is president and Mr. Ralph McCauley is executive secretary. There is a large enrollment.

Rev. L. E. Smith, D. D., president of the Southern Christian Convention, was a visitor at THE CHRISTIAN SUN office last week. Business brought him to Richmond.

The protracted meeting will begin at Salem Chapel the fifth Sunday of September. Rev. J. L. Foster is pastor and expects to be assisted in the services by a competent and successful helper. Here is hoping that it will be a great and good meeting, as evangelism is the harvest of gospel sowing.

Rev. S. M. Lynam, known to all SUN readers, has accepted the pastorate of the Christian Church at Freehold, N. Y., to which place he will go at an early date from his present charge in Toronto, Ont. Bro. Lynam feels happy over the prospect of his labors in his new field.

Mr. and Mrs. Sam Davis are this week and last week conducting evangelistic services at Wake Chapel, Fuquay Springs, N. C. It was the editor's privilege to be in some of their services, and it goes without saying that the services are very impressive, full of evangelistic zeal, consecration and efficiency. Large audiences are attending these services.

Prof. W. J. Cotten, who for many years has been an instructor in Elon College and who presented his resignation at commencement to enter the field of secondary education, has accepted a position as head of the department of Latin in the Petersburg, Va., High School. We felicitate the Petersburg School Board on its good judgment in securing Prof. Cotten's services.

Rev. Joe French, of Wedowee, Ala., graduated from Elon College last commencement. Bro. French is one of our strong young men and made a fine record at Elon College. He is ready now to take Church work for full-time. Any of our Churches desiring a young man of consecration and promise would do well to correspond with Bro. French. We can commend him most heartily.

Rev. H. M. Gray changes his address to 406 Jefferson Street, La Grange, Ga. He has accepted the pastorate of Hill Side Christian Church, La Grange, and Rose Hill Christian Church, Columbus, Ga. each for half-time. We feel sure his Churches that he served the past year regretted to give him up. He leaves two good Churches that deserve a worthy successor to him.

Rev. H. C. Caviness, with the assistance of Dr. Leon Tucker, of Chicago, and an able corps of musicians, is conducting a great evangelistic campaign at First Church, Portsmouth. We advise all ministers and SUN readers living within the reach of Portsmouth to attend these services when opportunity affords. Great audiences are availing themselves, and the services reach the high-water mark in evangelistic endeavor. We congratulate Bro. Caviness and the Portsmouth Church on being able to secure such distinguished and competent help.

Several inquiries have come recently as to the mission study books in missionary societies the present year. The women are using as a home mission study book "What Next in Home Missions?" For their foreign book, "Friends of Africa." The Young People's Society, "Youth and the New America" for the home work, and for foreign, "Africa Today." For children's societies as a home study book, "Indian Playmates of Navajo Land"; as a foreign, "In the African Bush."

Our attention has been called to a diagram showing how the average American spends his dollar. The figures are based upon the total population, earnings and expenditures. Of the nine items on the diagram, here are four: The average American spends out of every dollar 24½ cents for living expenses, 22 cents for luxuries, wastes 14 cents, and then gives three-fourths of 1 cent to the Church. We can hardly be surprised that the Church is hard up, falls behind in paying the pastor's salary, and other enterprises of the Church, looked at in the light of such a division.

Rev. W. T. Scott has accepted the pastorate of the Walnut Hills Christian Church, Dayton, Ohio, and is to begin there October 1st. We regret exceedingly that some of our Churches in the South did not lay hold on Bro. Scott and keep him amnog his own. We need him, but Dayton is stronger for his going. Two of our very promising young men, both of whom are needed here in the South, have gone to Dayton Churches within the last two weeks—Rev. John G. Truitt and Bro. Scott. We are wondering what designs Dayton has on our Churches in the South.

If THE CHRISTIAN SUN readers miss everything else this week, we trust all will read "Kagawa," written of by Dr. Woodworth, of Japan. People in the homeland little realize what sacrifices many converts to Christianity in pagan lands really sacrifice for their Lord. Sometimes there be those of us who feel that their money, given to help carry the gospel to the heathen, is wasted. We would just like to know how many millions of dollars, if it could be estimated in dollars, the life of a man like Kagawa is worth! His is a story of one who knows how to suffer as a Christian and for his Lord. Read what Dr. Woodworth says of this living hero of the Christian faith.

The Woman's Board of the North Carolina Christian Conference, Mrs. L. L. Vaughan, president, Raleigh, N. C., met in Raleigh, in the home of Mrs. Vaughan, Friday, August 31st, and spent the day in building a program for the annual conference which will meet at the Christian Church, Sanford, N. C., 10 A. M. Friday, October 5th. The good women feel that they will present the strongest and most attractive program of any yet presented in their annual meetings, and the prospects are for a large attendance at the meeting. The women are exceedingly anxious for all the pastors in the Conference to be present, and for delegations to come from Churches that do not have missionary societies as well as from the societies. The women of this Conference have had a splendid year's work, and some of the socieites have already raised in full their quota for the year, and it is believed now that the full quota for the conference will be reached by the October meeting. Mrs. J. J. Henderson, Graham, N. C., is the secretary, and will be pleased to furnish programs and information about the approaching Conference to any one desiring such information. Mrs. Vaughan very generously served a sumptuous luncheon to the members of the board, and the Mission Secretary, who greatly enjoyed the whole day, entered most heartily and fully into this particular part of the day's exercises. Mrs. Vaughan was given a unanimous vote of thanks for her royal and generous entertainment.

NOTICE.

The Palm Street Church at Greensboro will be open for a new pastor for the coming Conference year. As yet we have not called any one for this work. We feel at this time we are not financially strong enough to call a full-time pastor, but we would like to secure a pastor that could live here and serve Palm Street Church for two Sundays in the month and take some other Church elsewhere for the other two Sundays. For a pastor who could serve the Church in this way we probably could pay a little more than for just coming here and preaching two Sundays in the month and spending the remaining time somewhere else.

As chairman of the pastoral committee, I would like to hear from preachers who could consider the work here in that way. Or if any one could not consider the pastorate as I have outlined it, but could serve some other way, I would like to hear from them also. Address your communication to A. H. HINSHAW.

Greensboro, N. C., Gen'l Del.

NOTICE.

Dr. W. Leon Tucker, of Chicago, internationally known Bible teacher and preacher, with his musical messengers, who is conducting one of the greatest meetings Tidewater Virginia ever had at the First Christian Church, Portsmouth, Va., concludes his engagement Sunday, September 23rd, and on Monday, September 24th, Dr. Tucker will begin the conduct of a Bible conference and mission under the auspices of the Greater Norfolk Sunday School Association at the Christian Temple, in Norfolk. This conference will last one week. Services at 2:30 and 7:30 P. M. every day.

Dr. Tucker's addresses and Bible expositions will be directed to Sunday School superintendents, officers, teachers and preachers, and of course, to all who will attend. The association is to be highly congratulated upon securing the services of Dr. Tucker, who is the outstanding Bible teacher in America today. All Churches and people are cordially invited to attend this conference.

Please pray therefor (Rom. 15:30).

H. C. CAVINESS,
Ch'n Arrangement Committee.

BIBLE AND THE SUN.

There are two things I want on my desk: my Bible and THE CHRISTIAN SUN. I want my Bible because I like to read it. It brings me comfort when I am discouraged and blue. It lights up my pathway when the way is dark. I want THE CHRISTIAN SUN because it keeps me in touch with my Church and her institutions. I want to know what we, as a Church, are doing. Then, too, it is filled with choice articles written by good writers, articles that elevate our minds and make us better. Every home in our Church should take THE CHRISTIAN SUN. It should carry its "Sunshine" to every individual member of our Church. If you are a subscriber to THE SUN and know of a friend who does not take it, send us $2.00 and we will be glad to send it to that family for one year. You will do that family a good deed.

We want every subscriber to help us by sending in your renewal promptly. Look on the label on the front page of your paper that bears your name and address, and also the date your subscription expires. If it has expired, please send us your renewal. It will assist us very much in paying the printer to get the paper out each week.

CHAS. D. JOHNSTON,
Circulation Manager.

THE CHRISTIAN SUN'S PULPIT

THE HONEST DOUBTER.

By Rev. J. W. Fix.

"Be not faithless, but believing."—John 20:27.

There is a story of an old controversy between two men. One said the fence was black; the other one affirmed that it was white. Each one doubted the other's statement, and they almost came to blows; but the real facts were that both men were right—one side of the fence was whitewashed, the other side was weather-beaten and black. They had viewed it from different angles, and both were correct.

Some of the elements in Christianity arouse honest doubts in the minds of some men. Some view religion one way, some another. Some sincere men see the black side of the fence; others see the white side. Often one man may see it darkly and then suddenly his eyes may be opened and the white will become apparent. At one time he becomes faithless; at another time a believer. Such was true of that member of the twelve who at one time was an honest doubter, or a faithless man, but later a devout believer.

We know the man Thomas mainly for his faults. The words "Doubting Thomas" have become so proverbial that one is inclined to think that "Doubting" was his first name and that he was "Mr. Doubting Thomas." Being one who doubted his Lord, Thomas became a man of great despondency. On the other hand he possessed some of the richer qualities of Christian character. His ways seemed paradoxical; let us consider the conflicting elements of doubt and belief.

1. A man of doubts. That side of his life which portrays his gloom and doubt is so pronounced that we almost refrain from any discussion which will make it more apparent. Of the four gospel writers, only one endeavors to cite these morose moments and actions. Matthew, Mark and Luke barely mention his name. John alone gives the record. In the upper room Jesus said, "Let not your hearts be troubled: ye believe in God, believe also in me . . . I go to prepare a place for you, and if I go to prepare a place for you I will come again and receive you unto myself; that where I am there ye may be also. And whither I go ye know and the way ye know." To these words of hope Thomas made no favorable response. As long as he doubted his Lord's words he was faithless. "Thomas saith unto Him, Lord, we know not whither thou goest; and how can we know the way?" Even though he had been with His Lord constantly and had heard his wonderful words of life and of spirit, they meant little to him because he doubted. Thus with special emphasis "Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father but by me."

Thomas would not—

"Come, then, and join His holy band,
And on to glory go:
To dwell in that celestial land,
Where joys immortal flow."

Thomas hesitated to join his comrades in the happy refrain—

"Only trust Him, only trust Him,
Only trust Him now;
He will save you, He will save you,
He will save you now."

After the resurrection, Jesus granted the twelve disciples the privilege of being with Him in secret; indeed, it was a rare opportunity for all. But Thomas went elsewhere. We wish he had been present, for on that occasion our Lord gave that great commission recorded by Matthew in the 28th chapter of his gospel: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." Unfortunately Thomas did not receive that personal challenge from the Master's lips. But when the other disciples saw Him they testified unto Thomas of the risen Lord, but Thomas doubted, saying, "Except I shall see in his hands the prints of the nails and put my finger into the prints of the nails and thrust my hand into His side, I will not believe." A few days later some of the disciples were assembled in an upper room with Thomas. They were relating some of their experiences relative to the resurrection when Thomas reaffirms that he will not believe unless he actually see the Christ. At that moment we read Jesus appears and, looking into the face of this honest doubter, saith: "Thomas reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." From that moment forward this honest doubter became "Not faithless, but believing" (John 20:27).

He had seen the folly of doubt, even honest doubt. And after seeing Jesus and hearing Him speak he became a believer. To this phase of his life we now turn.

2. A believing Christian. The words of the Master, "Be not faithless, but believing," take on new meaning, now that he has seen the Christ. He falls down at His feet and, with a most touching confession of faith in Him, exclaims, "My Lord and my God!" He has seen the white side of the fence. Doubts were now dispelled, and Thomas could well say with the old father, about whom Mark speaks, "Lord, I believe; help Thou mine unbelief." Now that He was victorious, we might hear him sing:

"Just as I am, though tossed about,
With many a conflict, many a doubt,
Fightings within and fears without,
O Lamb of God, I come, I come."

Where he once doubted, he now believes and is ready to help his Lord in all things. Where once he allowed discouragement to enter his life, he now is filled with courage. Soon after the event described, a certain man named Lazarus became sick. When Jesus received the message He sorrowed. He entreats His disciples to accompany Him to the bedside of this friend. He reminds them of the faithful sisters, Mary and Martha, and of their need for comfort in the hour of distress; but the disciples feared to go. It was then 2 o'clock in the morning and the way was dangerous. They also feared the Jews, for certain of them had threatened to stone the Master. But that man to whom we have referred as "Doubting Thomas" now takes the role of "Courageous Thomas." We hear him say unto his fellow-disciples, "Let us also go, that we may die with Him."

"He was possessed of a hope that was steadfast and sure,
And no dark clouds of doubt were in his pathway to obscure."

As we study the record of the Christian religion we become fully convinced that it has won its way repeatedly in the face of questioning and uncertainty. From what has been said, we see that it had won the complete devotion from this man Thomas, who once was a doubter. That which counted so largely in his victory was that he faced his doubts and slew them, not by accepting the dogmatic pronouncement of some foreign or external authority, but on the strength of his own religious experience and the competent evidence gained therefrom.

Having seen His Lord, risen from the grave, he believed. On this fact, Christianity makes its final appeal, for it stands or falls upon the ground of a personal experience of those verities which are unseen, yet are eternal.

It seems that there is a striking lesson in the story of Thomas the Doubter, who heeded the words of his Lord to "Be not faithless, but believing." In our own strength we know not the way. Many of us become honest doubters; we know nothing of the life beyond and we ask with Thomas, "How can we know the way?" There is but one answer, Jesus is the Way, the Truth, and the Life. May we never allow moments of grave doubt to alter our Christian living, but rather let us brush aside all tendencies of fear and confess Him, saying, "My Lord and my God." Then may we hear, "Because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believd."

EVANGELISTIC CAMPAIGNS.

From the second Sunday in July we were with Rev. J. W. Knight for some days at New Lebanon, where we enjoyed a gracious revival. From the fifth Sunday in July we were with Rev. H. V. Cox, at Union Cross, until the first Sunday in August. Here we enjoyed another gracious revival. During this meeting some forty or fifty entered into a covenant not to compromise with the prince of this world, but to follow the Prince of Peace. Bro. Cox will give you a fuller account of the meeting. Bro. John Allred was in attendance most of the time. It is his home Church. He is indeed a sweet-spirited brother. Bro. Cox is a young man and a much-beloved pastor by his people.

On the third Sunday in August we joined Rev. S. E. Madren in a meeting at Fancy Gap, Va., in the mountains, and for a few days we did our best in presenting Christ to those dear mountain people, and just as the interest began to give evidence of a coming revival, Dr. Dick, of Gibsonville, N. C., telegraphed me to come home at once, that my wife was very ill, so we had to leave the meeting. But Bro. Madren took courage and continued the meeting and had fine success. I suppose Bro. Madren will give a full account of the meeting. Bro. Madren's people think a great deal of him as their young pastor. Up to the time we had to leave we did all the preaching from one to three times a day in each of these meetings.

The dear Lord gave us great liberty in His spirit, and praise be to His name forever for these gospel privileges and for all the good that was accomplished. Each of these dear pastors were fine in their Christian fellowship and co-operation. We have had to turn down four other calls for evangelistic service. This kind of service is the supreme joy of my life. Praise the Lord forever.

P. T. Klapp.

THE CHRISTIAN SUN GOALS.

"The Christian Sun in every home in the Southern Christian Convention."

"The Christian Sun on a self-supporting basis."

"Forty-five hundred subscribers."

Let every member of the Christian Church help us to reach these goals.

Chas. D. Johnston,
Circulation Manager.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FINANCE AND THE KINGDOM.

How thankful we should be that God in His goodiess has left to us the matter of financing His kingdom on earth. There are thousands who think this a burden. They are mistaken. It is a genuine and an unmixed blessing.

First: Where your treasure is, there will your heart be also. Our Heavenly Father was so anxious for us to have our heart in His kingdom that He permitted us to give our money to it—our hard-earned and much-prized treasure. Money costs something and represents something. We can give our faith to the ultimate triumph of the kingdom, without much effort or much sacrifice. We can give our prayers, even at the end of the day, when we have finished working for ourselves or indulging in our pleasures, without much sacrifice or cost of effort. We can indulge our hopes and our anxieties that the plan of righteousness will ultimately work out in the world. These may not cost us much, but when we put our finance into the kingdom we put that which represents, and is, our energy, our effort, our wisdom, our strength, our sense of saving and of sacrifice. Our money costs something and stands for something. That is the reason why God permits us to use it in kingdom service. He wants the heart, the devotion and the spirit of effort and sacrifice which is back of and so necessary to securing the money.

Second: There is a genuine blessing and benefit in deeds that are wholly unselfish. When we give our money to financing the kingdom, and especially to the cause of missions, we pass out of the realm of the selfish and the servile into the realm of the unselfish and the Christ-like. We never expect any thanks or glory on this earth in return for money we give to missions. We do not give it for the sake of the heathen, the black man, the red man, the yellow man, or any other man whatever his condition may be. We give it for the sake of Jesus Christ. He commissioned us to do it, and we just do it for His dear sake. We may never love the yellow man and the black man and the rest well enough to part with our money for their sake because we may not know them, their needs and their conditions; but our dear Saviour knows them and wept over them, longs for their salvation and loves them. He it is who has commanded it, and it is an unspeakable blessing and benefit to give just for His dear sake and that the love of His great heart may manifest its saving power to the uttermost parts.

Third: In one way and in another we are going to spend all the money we will ever get. We will either do this while in the right exercise of our minds or leave it spent, so far as we are concerned to the mercy or mercilessness of others. God in His love has graciously shown us how we may spend some of our money in a manner to get a real thrill from it, for when we invest it with csonsecration and a longing desire for His will to prevail we do get a thrill and a joy and a blessing out of it such as we cannot possibly get from money invested in any other way. Not ten days ago this writer had a letter from a fine Christian girl who had this summer earned her first money. Her letter said: "I enclose you $10 from my first earned pay-check, and I want to tell you that it gives a real thrill to send this donation, which I trust is only the beginning of the hundreds I hope to work out and to give in His name in the years to come." That young lady has discovered the real romance of righteousness and is getting a real thrill and a genuine blessing from the money she earns. It is an unmixed blessing indeed to do what she can, with gratitude and thanksgiving, to build up the kingdom of our Lord on earth.

BAPTIST MISSION BOARD DISASTER.

People of the Churches everywhere are amazed and mortified over the financial disaster befallen the Southern Baptist Home Mission Board recently. The treasurer of this board, C. S. Carnes, seems to have stolen practically the whole of the available assets of the board, and while being sought by officers of the law under indictment for embezzlement, has, up to this writing, escaped apprehension. Rev. Charles E. Maddry, general secretary of missions, writing in the *Biblical Recorder* of September 12th, gives the following as the actual condition of the board thus far revealed by the audit:

"Assets as set up on the books, $4,276,549.68. This includes property in Havana, Cuba; the tubercular hospital at El Paso, Texas; the property of some twenty-five mountain schools that are scattered throughout the mountain States of the South, together with about $1,300,000 of invested funds of the loan department loaned out to some several hundred Churches in the South. These amounts will eventually be paid by the Churches, but many of the loans extend through a period of ten and even fifteen years. I would judge that the real value of the assets of the home board at the present time would be something like $2,500,000.

"The liabilities of the home board as of September 5th, were: notes in bank, $1,305,531.91; bonds, $1,120,000—total liabilities, $2,425,531.91. The attorney of the home board assured us that there was a possibility of salvaging from the estate of the defaulting treasurer the sum of $250,000 to $300,000. Application has been made in the courts for a receivership for the Carnes estate. However, there are other creditors, and it may be that after all the defaulting treasurer had borrowed heavily against his estate."

It is doubtful if this theft has a parallel in the annals of the Church for a century. The executive committee of the board has issued a statement saying that Carnes was given blanket authority to negotiate loans and to invest funds for the board, and to use the assets in carrying on the work of the board. The amazing feature of this transaction is revealed in the fact that Carnes was an ex-convict, having served a term in the Federal prison at Atlanta for using the mails to defraud, and squandering funds not his own. He was released, after thirteen months' imprisonment, in 1915, according to statements given the press. Prior to his imprisonment he was divorced from his wife for cruelty and inhuman treatment, though four years later was remarried to her. How one could recover so rapidly from the reproaches of such a life and win his way to the confidence and esteem of men in the Church entrusted with the handling of large sums of money, one fails to comprehend. This possibly comes from the credulity of Christian people and the desire to forgive and to give one another chance. It has been stated, however, that members of the board did not know of the past record of their board's treasurer. At any rate, it is a most deplorable situation, and our Baptist friends have our sympathy and deepest interest in their financial catastrophe.

However, the board's work is so important that the Baptists everywhere are rallying to the need, and the good people of the Churches throughout the South are pouring in a stream of missionary contribution that the home work may continue and that the hundreds of faithful and loyal men and women in the service of the board may not be deprived of their salaries and their living, but shall be kept busy at the task of building up the kingdom of our Lord.

Whoever undertakes to work for the Lord and the advancement of His kingdom and for the building up of the cause of righteousness will meet reverses, handicaps and difficulties. Ours seems to be an age mad with the craze for money, luxury and indulgence. And to have these things there are Judas Iscariots, seemingly, in every camp who are willing to betray their Lord for the "thirty pieces of silver," which ultimately results in their own undoing and in the grief, sorrow and suffering of their brethren in the Church, whose lives are dedicated to the cause of righteousness and the Christ who pled for self-denial that His kingdom might be established in the world.

EUGENIC AND ILLEGITIMATE.

We live in a day of confused thinking, of confused standards, of confused morals.

The word eugenic means well-born, not mere physically but intellectually as well, and above all morally. It is a good word and stands for the perpetuation, improvement and progress of the human race.

In these latter days, however, in certain sections of our social order are found those who flout every content generally conceived as inherent in this good word except the physical. The physical even they would debase until it becomes equivalent in ideal and practice to animalistic. They are willing to violate all laws, all customs, all moral standards in order to satisfy their animalistic appetites. The consequence is that eugenic becomes to them the equivalent of illegitimate, not in euphemistic sense merely, but purposefully and actually.

O tempora! O mores! Who shall deliver us from the snare and delusion of this social miasma?

If there is anything that the American people, and particularly American youth, need to realize in this day it is that laws, customs, conventions, ethical and moral standards should occupy an important place in life and in social organizations. When people call black white and darkness light, and make eugenic and illegitimate synonyms, it is time for sound teaching and earnest prayer.

KEYS.

Locks and keys are familiar words. One usually thinks of keys as metal instruments with which to open metal locks; but anything that opens something to the understanding is a key. There are keys in music and there is the keynote. There are keys to mathematical works as algebra, geometry, calculus; and then there are translations to classics in Latin and Greek. People talk about getting the key to the situation: the key-man, the key-subject, and the key-situation.

The Bible is the key to the heart—the heart of God and the heart of man. It is the greatest key within the reach of man. The world was in the dark until the Bible was written; and it is in the dark now where it is not read. Countries without the Bible now are listed as dark nations; and there were ages called the Dark Ages, embracing the period from the fifth to the fifteenth centuries. The Reformation opened the eyes of the world and gave us modern Christian civilization. The Bible opens the mind to see God as the Creator of all things, and to see Jesus Christ as the Saviour of mankind. Wherever the Bible has gone it has opened the eyes of the mind as Jesus opened the physical eyes of the blind. The Bible not only opens the mind, but the mouth to "proclaim liberty to the captives, and the opening of the prison to them that are bound." The Bible opens the heart to feel its lost condition in sin and the way of salvation through repentance and faith in Jesus Christ. It is the key which the Holy Spirit uses to unlock the chamber of the soul. No human key can unlock the secret chamber of the heart and quicken the conscience into action like the word of God. It "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and the intents of the heart."

The word of God has opened the Church, it has unlocked the door into the greatest institution known to man. It is the only door that welcomes all human beings without reference to race, nationality, age, education, character, position, or anything that human organizations and institutions require for entrance to their meetings. That seems to have been a time-lock, but the Bible is the key that finally opened its secrets and engraved "Welcome" over its doors. "If any man lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."

This key opens the purse. It not only opens the purse to give, but it opens the way to fill the purse by prosperity unknown outside of Bible lands. It teaches men that it is more blessed to give than to receive." The Christian nations are the liberal nations. Schools, hospitals, homes for the aged, the orphan, the poor, the insane, all testify to the purse opened by this master-key—the Bible. There is no door that this key cannot unlock. Through the discoveries and inventions of Christian civilization, it has opened the door to the secrets of nature and given us steam, coal, gas, electricity, with all the conveniences and evidences of God's love. Above all, God gave His only Son, through whom we see God: for "he that hath seen me hath seen the Father."

The General Board of the Christian Church, with the constituent boards—missions, home and foreign, Christian education, executive committee, etc.—will hold their annual meeting in the C. P. A. Building, Dayton, Ohio, beginning at 7 o'clock P. M., October 16th. Elsewhere is printed the call of the meeting and the names of the members as sent out by the General Secretary, Dr. W. H. Denison.

THE ORIGIN AND DEVELOPMENT OF THE CHRISTIAN CHURCH.

PART III.

By Rev. W. R. Chapman.

There are many problems yet to be solved by the Protestant denominations. This being true, there is much work along this line for the Christian denomination to do.

The divided Protestant denominations. More than a century ago the Christian denomination succeeded three societies—one in Virginia and North Carolina, one in Kentucky and Tennessee, and the other in Vermont and in several New England States. This was effected about 1808.

There is need of a great spiritual unity in the Christian world. And yet in the face of all of this, the Protestant Church is separated into hundreds of denominations. The Church, it seems to me, should realize that it can never do its best thus separated. I do not think these different Church denominations should unite into one great single denomination, but I do think they should unite into one great confederation or union. This confederation, made up of all the differet denominations, forming themselves into a confederated union or commonwealth, something like the confederation of the different States into the United States. The supreme name might be confederated Churches.

The Protestant Church claims a desire to reconcile the antagonisms caused by the World War, to reconcile the different antagonisms between themselves, to make war impossible, to make the social evil impossible, to stand together in all great moral questions, to unite on certain creeds and principles, and to stand together in the great battle against all forms of sin, and yet they cannot because there is no real perfect unity. The denominations need unity.

The Protestant Church has far too many brands of sectarianism. And yet it claims to want to proclaim to all the world the plain, simple gospel each denomination was to preach to its home people and take to the heathen is permeated with its own sectarian brand. The Church should confederate, and then unite on the special brand, and offer that at home and to the heathen. Such union would give strength and power. It would give a solid phalanx. It would be like one great army. The allies did not win the World War until they united their armies under one commander. And still strange to say, all these different denominations claim to be working for the world's salvation under one Commander, Jesus Christ. How can this be, for in Him it is perfect union and absolute peace?

May the day soon come when there shall be some kind of union of all the denominations. I say, may the day soon come when all the true followers of Jesus Christ, in all the denominations will be one union or confederation, even as Christ our Lord prayed in these sublime words: "That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me" (John 17:21).

Let this Scripture be the great basic, central, and predominant thought and principle upon which the union or confederation which I am advocating shall be formed. Then a united front, a strong phalanx will be presented to the Christian; and this great body, then in reality will be led by the great Commander, the Lord Jesus Christ. Then sin will fall, and peace will reign, and the world saved, for knees must bow before Christ.

I call upon the Christian denomination to strive to reach this end. As there was a Martin Luther who brought about the Reformation, and as there was a John Wesley who gave the world the Methodist Episcopal Church, so let the Christian denomination go out as did they and bring about this great union.

Social conditions that now obtain. We see all about us a deadly danger which is the absence of high and noble ideals. I think any observer can see the absence of these ideals in the four ruling institutions: the home, the Church, the Sunday School, and the schools and colleges and universities, and also the theological seminaries. May I call the roll of some of the tendencies and things that are lowering ideals: obedience in the home is largely past; the family altar is gone; the social evil is prevalent; the increase of criminal tendencies is seen on every hand, especially among boys and girls who are not out of their teens. The average age of men, women, boys and girls who commit crime is given as ten years younger in 1924 than it was in 1909. Delinquent girls and boys are reported in increasing numbers every year. Prohibition evils are everywhere. Intemperance is seen on every hand. Immodesty is appalling. There is a break-down somewhere. I believe this break-down is in the home, Church, Sunday School and in educational institutions. The father is no more head of the family as he once was. We can trace many evils to the lack of home training. Then the laxity in marriage, the evil which causes divorce, marriage on trial, and the companionate marriage. All of these are striking at the very foundation of the home. If you destroy the home, the nation is lost. Take Greece, Rome and other nations that have fallen.

These are evils. They are legion. Do not think you parents and you other members of the society can sit still and do nothing; and yet these conditions which all see confronting our homes, our schools, our higher institutions of learning, our Churches, and our society will turn about and right themselves. I tell you they will not. The parents must change their methods of ruling their homes. There must come about vast changes, and these changes can only come when we the people become Christians. We must really repent, really be converted, have faith in God, in good, and go to work and bring about the needed change.

If we want good plants and first-class fruit we must cultivate them. We must carefully culture the tender plant.

The home, the Church, the Sunday School and the institutions of learning have the key. But they have gotten slow to open the door and show the way. Have they forgotten their duty? If so, let us remind them. Let us implore them to turn about, and redeem the world. Jesus Christ is the Redeemer, but we are the pro-redeemers. There is but one who can save, and that one is Jesus Christ.

The world needs a positive, ocnfident, working Church. The Church needs a new vision of God. Oh, that the Church could see this as some of us see it. I believe a great change would soon be seen everywhere. The Church and the home need that faith which is the testimony of "evidence not seen." It needs more faith in God. The Church needs to pray.

The ministry. There is a crying need for a consecrated ministry and for a more definite call to the ministry. The ministers should realize how they have been spoken of in the Bible. They are spoken of as chosen vessels, shepherds, overseers, ambassadors, elders, all of which imply a clear, definite divine call to the work. Let the ministers be Christians in its fullest sense, and let them make the Bible their rule of faith and practice. Let them talk much to God and walk often with God. Let them stay long in the chamber of secret prayer, getting strength and power, which will really enable them to do a great and wonderful work.

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Dissatisfaction is one of the great blessings of mankind. Satisfaction is one of the most baneful conditions. There is no condition more against progress in the individual or the community than to be satisfied. Satisfaction is characterized by indolence. It is the dissatisfied man that is enterprising. The hungry pig roots; the hungry chicken scratches; the hungry man works; the poor man is the energetic, enterprising man; the rich youth is satisfied and no urge fills his soul. The farmer who is dissatisfied with the condition of his soil studies to improve it and to improve his crops. The mind that feels its ignorance seeks information through books and schools. The sick man who is dissatisfied with his condition sends for the doctor or goes to see him. The dissatisfied student presses on to higher attainments in knowledge.

The satisfied Church makes no progress. The satisfied Christian does not grow in grace. It is when the sinner is under conviction for sin and becomes dissatisfied in soul that he seeks Jesus Christ in penitance and faith. The satisfied sinner is the worst condition known to man. The jailer went to bed satisfied, but when the jail trembled under the earthquake he became dissatisfied and cried out, "What must I do to be saved," and Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." Dissatisfaction is the greatest moral and spiritual urge in the human soul. It was the dissatisfaction of the public mind with the saloon business that gave this nation the eighteenth amendment to the Constitution. It was the same feeling that freed the American slaves. All progress in education, in the mechanical and industrial world comes through dissatisfaction. Satisfaction ends improvement. Many students are satisfied when they receive the college diploma; many Christians are satisfied to be members of the Church. The real scholar takes his diploma as the incentive and encouragement to life study; and the growing Christian finds membership in the Church the beginning of growth in grace and the knowledge of the truth. The useful Christian is never satisfied with his attainments. He is never satisfied with himself. The real preacher is never satisfied with his sermon; the great singer is never satisfied with her song; the artist is never satisfied with his portrait; the successful teacher is never satisfied with the work of his class; the statesman is never satisfied with his achievement; nor the inventer with his inventions. Among the best in the world there is a state of dissatisfaction. The swimmers, the flyers, the writers, the orators, the farmers, the cooks, the merchants are never satisfied. That is the reason merchants change the exhibits in their show-windows, and the photographers the exhibits of their pictures. A satisfied world is a stagnant world. Aspiration grows out of dissatisfaction, and soul-progress moves on the path of dissatisfaction. Are you satisfied or dissatisfied?

W. W. Staley.

ELON LETTER.

I have received two letters recently which have been an inspiration to me.

The first came from a father who sent two children here to college. This Christian father says, without any solicitation or suggestion from any source: "I shall always remember with gratitude the religious and educational training . . . and . . . received at Elon College, and will ever be willing to contribute to its financial success."

Any one who has ever taught school and has received such a letter as this knows the joy and comfort such a letter always brings. The son and daughter of this father are earnest Christian workers and are making a great success of their life. They reflect great honor on their alma mater. It must be said that these young people came out of a Christian home, and that they were, therefore, qualified to profit readily in such way by the moral and religious training of the college.

The other letter came from a batchelor friend of mine who loves the work of the Church and the kingdom devoutly. He says: "I am sending you my check for . . . to help you out with Elon College, and with it my prayers that the Lord will multiply it to His cause many times."

But the best of all is the notation he made on his check. In the lower left-hand corner of his check, this devout and consecrated brother wrote these words, "For Elon College, to help the Lord's work."

To get two such letters as these in the same mail is just about all a college president can stand in the way of inspiration and uplift at one time. Believe me, the day these two letters came will always remain a fragrant memory from the garden of life's experiences for many years to come.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE.

Piedmont College opened its 1928-29 session under especially favorable auspices. Not only is the number of students highly gratifying, but additions to the faculty and prospects for additional material equipment make the approaching college year one to be looked forward to with optimism.

The fine spirit of co-operation between the religious denominations which make up the Church in this section and the members of the Alabama and the Georgia and Alabama Christian Conferences in promoting the welfare of the college in uniting to build up a school in which the whole Church and the State of Alabama can take pride and in aiding to place the college upon the highest plane of school for the education of girls and boys, have developed within a period of a few years an institution which is rendering very valuable service. Nor has the work ended. Extensions are being made and additions are being made to the endowment. A new building is being erected and another planned. A campaign is now on to raise $50,000 for the completion of the administration building, pay off all indebtedness and add some to our endowment. The school is going forward in a way which is most gratifying to all friends of education.

The people of Wadley are particularly happy that another session is opening, for they take a personal interest in the institution, its personnel of executive and faculty and in the young ladies and young men who come here to make their homes for so large a portion of the year. To new students, Wadley assures them of a cordial welcome; to those who have returned to complete their work, citizens of Wadley assure them of a continuance of that hospitable welcome and friendship, the warmth of which they have already felt during their previous attendance. May the year now opening be the most successful in the history of the institution.

It is the spirit of the school that builds character and prepares for the best religious leadership. The religious life of the school is not professional but real. It sends young people forth with powerful convictions and a keen sense of God and things eternal. The social life of the institution is fine and every student goes forth from the college as from a home. It meets the needs of our civilization so strong in material things.

The men and women who dreamed, organized and developed this school were heroic and wrought well. Some of these have been promoted to higher tasks, some have grown weary, most have persevered. As the heat of the swirling fire dust is yet in our old globe, so the noble spirit of men and women of God made the past, lives on and will make a glorious future of Piedmont Junior College.

Wadley, Ala. S. L. Beougher.

DRIPPINGS.

Logic of Wets.

The wets reason thus:

Major premise: The prohibition laws cannot be enforced.

Minor premise: The Democratic presidential nominee if elected will enforce prohibition laws.

Conclusion: Therefore, prohibition is a "damnable affliction."

The wets reason further:

Major premise: Religious intolerance has no place in American politics.

Minor premise: The Democratic nominee is a Roman Catholic.

Conclusion: Therefore, vote for the Democratic nominee or be convicted of bigotry.

Wet comment: For a dry Protestant Democrat to bolt his party's wet nominee is religious bigotry. For wet Roman Catholic Republicans (such as Raskob) to flock to a wet Roman Catholic Democratic nominee is religious tolerance.—*Nashville Christian Advocate.*

A Little Dialogue on the Elevated.

"I see that the Episcopal clergymen of the United States have been voting that the Volstead act is a failure."

"Where'd you see that?"

"On the front page of this morning's Chicago *Tribune.*"

"You would."

"Why? Isn't it news?"

"Yes—the *Tribune's* sort of news."

"What sort is that?"

"When one-half of 1 per cent of all the Protestant ministers in America votes on the *Tribune's* side of a question."

"Is that all there were in this poll?

"Well, about one-third of all the Protestant Episcopal clergy took the trouble to vote—say, 2,000; and of these about fourteen hundred and some voted to the *Tribune's* liking, with five hundred and some voting the other way. There are 190,000 Protestant ministers in the United States. You can figure your own percentages." "Why did the Episcopal ministers vote as they did?"

"Because they believe that way. Most of them are in the East, or in cities, where the corrupt combination between politics and the bootlegger is almost as bad as it is in Chicago. They are for temperance, and they think we're not getting it. We're not; but why put the blame on Volstead? He gets none of the graft."

"Then you don't think that all the 190,000 ministers would vote as these two thousand did?"

"Not by about 150,000."

"If a poll of all the Protestant clergy in America were taken, would the *Tribune* put the results on the front page?"

"No; it would put them on the editorial page, together with a hot denunciation of clericalism in politics, and a sideswipe at Anti-Saloon League."

"But it would be inconsistent of the *Tribune* to act this way, wouldn't it?"

"Don't be foolish! It would be the *Tribune.*"

INTERPRETATION OF THE MINISTERIAL ASSOCIATION.

By Rev. Roy N. Moses, *Pres.*

As a student who has tried to work faithfully in the ministerial association for a year and a half, I would like to make a few suggestions which may help our new members to understand the character and spirit of the organization. What I shall say is largely interpretative of the ideas and ideals which controlled the association last year, which year was generally admitted to be the most successful in the history of the organization.

1. The first purpose of the association is to help us to prepare ourselves for the work to which we have dedicated our lives. It is a society for mutual helpfulness. During the year, every member will at some time have some knowledge or sentiment which he believes will be of value to the whole organization. This is your organization. Give us your best. If you know something personal that you believe will help a member to become a better preacher, tell him alone in a brotherly spirit and he is expected to listen in the same spirit.

2. But this organization is not preparatory only. In it you will do a part of your life-work. Perhaps, during the year, we shall give several programs in Churches off the campus. These programs are a part of the ministry of God's Word. Those on the programs cannot have their minds and hearts too thoroughly prepared. It will generally be best to practice your part in the presence of some competent student or faculty member before you go before the public with it.

Another part of your life's work may be done on the campus. Elon stands for Christian character first, last and always. Let us help to make that ideal a happy reality.

As representatives of God's kingdom, we shall be watched and criticised in regard to everything that we do—our neatness, our use of slang, our honesty on examinations, all of our daily living will be noted as carefully as what we say in our sermons. Let us bring honor to our profession and to our great Leader.

3. The faculty here at Elon are a splendid body of men and women. They are not infallible, of course, but they hold a high standard. The members of the ministerial association can best serve the interests of the college, of the association, and of themselves by co-operating with the faculty.

4. As the association is made up of members of different denominations, and as the progressive Christians of our age are emphasizing the things which make for harmony among Christians, it is considered best in the meetings of the association to avoid denominational controversies and stick to the fundamentals of religion. We are especially interested in the work of character building.

5. At one time the Romans shortened their swords so that they had to get closer to their enemies in battle. The result was that they enlarged their kingdom. It is said that if Christ's followers would get closer to people they would enlarge His kingdom. Nothing in your college life will be of greater joy to you than the friendships which you make on the campus. Take time to get acquainted with people early in the year.

6. It is suggested that you get with some friends in whom you have confidence and have prayer at least once a day. This will help you to keep spiritually awake and with your Christian armor bright. It will help you to live the beautiful, victorious life.

Never fear when the Lord bids you go down to the way "which is desert." The moment you set your foot in the wilderness you are the Lord's guest, and He ever keeps His table right royally furnished.—*Guy Mark Pearse.*

PROGRAM OF WOMAN'S MISSIONARY CONFERENCE OF N. C. CONFERENCE, FRIDAY, OCTOBER 5, 1928, SANFORD, N. C.

Morning.

Theme—"Seld-denial."

Scripture Lesson—Luke 9th Chapter, 23-25 Verse: "Let him deny himself and follow me."

Call to Order—Mrs. L. L. Vaughan, President.

Song Service.

Opening Prayer—Mrs. J. D. Kernodle, Graham, N. C.

Enrollment of Societies and Delegates.

Reports of District Leaders.

Officers.

Recognition of Ministers.

Special Music by Local Church.

Address—Mrs. W. M. Jay, Elon College, "Stimulating Interest in Missions."

Address—"Self-denial," Dr. J. O. Atkinson, Elon College, N. C.

Offering—Special Music.

Report of Superintendent of Spiritual Life Department—Mrs. W. H. Carroll, Burlington, N. C.

Devotional—Mrs. W. H. Boone, Durham, N. C.

Afternoon.

Devotional—Young People's Society of the Sanford Church.

Miscellaneous Business—Report of Committees, Election of Officers.

Report—Mrs. M. R. Rives, Graham, N. C., Superintendent of Young People's Work.

Cross-bearing for Young People—(a) Elon School of Missions, Miss Lucille Mulholland, Durham, N. C.; (b) Blue Ridge, Miss Jean Boshart, Raleigh, N. C.

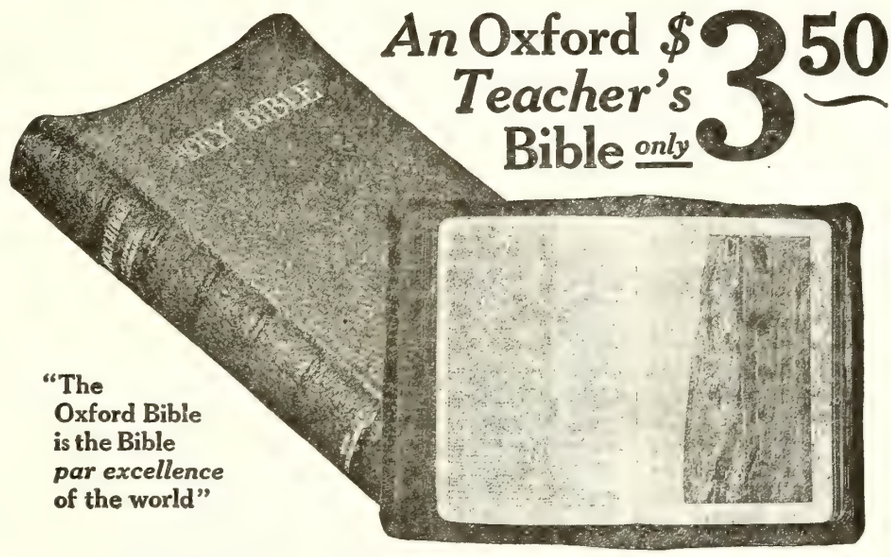
Special Music.

Pageant—"Cluster of American Beauties," Young People of the Burlington Church.

Organizing Young People for Missionary Service—Miss Pattie Coghill, Henderson, N. C.

Benediction—Rev. R. L. Williamson, Pastor, Sanford, N. C.

OXFORD BIBLES



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17 And there was a very sore battle that day; and Abner was beaten,

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Specimen of Type

6 And A-hī'-shär *was* over the household: and [4]Ad-ō-nī'-rām the son of Āb'-dă *was* over the [2]tri-

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A CORRESPONDENCE.

(The following letter, solely personal, from our veteran missionary, Rev. A. D. Woodworth, who, though having passed his seventieth anniversary, refuses to grow old, and not only persists in staying young and keeping up his youthful spirits and good humor, was so much enjoyed by the one to whom it was written that even at the risk of offending our dear friend, we are giving Sun readers the benefit of it. We trust they will all understand that it was only a letter from a dear friend and was never meant for the public eye. Bro. Woodworth is so well known to Sun readers that he is a personal friend of all of us, anyway, and what he says to one is, after all, worth being said to all. We think his rich humor will be enjoyed by every one who reads it.—*Ed.* Sun.)

Dear Dr. Atkinson,—I have heard that you are getting over your "sick," and I hope the report is true, and I further hope you will so behave yourself so as not to get sick again. I have heard that too much work is not good for anybody, but a little work does us all good.

I hope the article I am sending will not be bad for your eyes. Our summer resort this summer contains about a thousand missionaries. We have enough missionary machinery planned to almost run the world. After it is all said, you know that nothing can take the place of getting down and digging, and in religious work much of the digging has to be done on your knees.

The Almighty has been working at the problem of the regeneration of the world a long time, and in spite of repeated failures, due to the weakness of the flesh, the wonder to me is that He is not discouraged, but still keeps hard at the job. Mark Twain thought he had hit on something when he said he thought the cure for the ills of the world would be to have another flood and leave the ark out. Brilliant idea, don't you think? I don't think I could have stood it to have a traitor in my company as Judas was and not kick him out, could you? But the patience of the Lord is a great marvel.

Tomorrow, Mrs. W. and I celebrate our forty-third year of wedded bliss. I wish you could be present. We are going to have a lot of watermelons among the delectations. Wonder if you have such things—the joy of the negro small boy—in the Southland!

Mrs. W. is much better in health than she was a year ago; the result, she thinks of disposing of some decayed teeth. I find my chief complaint to be a rather overgrown appetite for delectable eatables. This summer, for amusement, I have read the Greek New Testament through and am on the way to do it again.

At Karinzawa this summer we have discussed and settled such problems as the League of Nations, outlawing war, the union of Churches, and the evangelization of the world. We are truly a fine lot of windbags when we get at it, and somehow the new union turns out to be another denomination.

A man in Tokyo, speaking of his theological school, said, "We give our students a particular smell, and we don't want to join with other denominations, lest we lose the smell." Well, dear J. O., isn't that the trouble with our mission boards and our so-called Church leaders in the home-land? Don't you think it will be nice in the other world to have all these smelly people cooped up in a pen by themselves while the rest of us can, in freedom, just walk all over God's heaven!

The Lord give you and all the brethren all the riches of His grace.

Your brother,

Karinzawa, Japan. A. D. Woodworth.

THE MISSION OFFERING.

WEEK ENDING SEPTEMBER 15, 1928.

Sunday Schools.

Previously acknowledged since Sept. 1....	$ 79.73
Liberty, N. C.	1.57
Wadley, Ala.	2.01
Third Avenue, Danville, Va.	6.93
Holland, Va.	9.00
Winchester, Va.	5.05
Dendron, Va.	5.37
Parks Cross Roads, Ramseur, N. C.	1.43
Leaksville, Luray, Va.	1.96
Graham, N. C.	1.25
Monticello, Brown Summit, N. C.	5.00
Liberty Spring, Suffolk, Va.	12.00
Suffolk, Va.	12.50
Newport, Stanley, Va.	2.50
Total	$ 146.30

Specials.

Elm Avenue, on note	$ 193.00
Grover Stoneberger, Stanley, Va.	10.00
Total	$ 203.00

Individual and Church Collections.

Previously acknowledged since Sept. 1....	$ 125.70
Newport News, Va. (add)	5.00
Newport News, Va. (add)	6.00
Berea (Nans.), Driver, Va.	57.00
South Norfolk, Va.	200.00
Total	$ 393.70

Summary.

Previously acknowledged since Sept. 1....	$ 210.43
Sunday Schools	66.57
Individual and Church collections.	268.00
Specials	203.00
Total to date	$ 748.00

J. O. Atkinson, *Sec'y.*

GENERAL BOARD.

The General Board of the Christian Church will meet October 16, 1928, at Dayton, Ohio, at 7 o'clcok. Below are the names of the 53 members. Very important matters will be before the board and the brotherhood generally should be in earnest prayer for their guidance in their responsible tasks. Every member should be present at the first opening session and stay until the meeting adjcurns. Every Church should provide for its own pulpit when its pastor is serving in this important capacity. This is the great meeting of our Church each year. This will probably be the most vital session the board has ever held.

Rev. D. B. Atkinson, D. D., Albany, Mo.; Rev. J. O. Atkinson, D. D., Elon College, N. C.; Pres. S. L. Beougher, Wadley, Ala.; U. G. Brownell, New Bedford, Mass; Mrs. F. E. Bullock, Dayton, Ohio; President A. G. Caris, D. D., Defiance, Ohic; Rev. F. G. Coffin, D. D., Columbus, Ohio; Rev. R. G. Clark, Pique, Ohio; Rev. J. N. Dales, Lakemont, N. Y.; Rev. Warren H. Denison, D. D., Dayton, Ohio; Rev. Clarence Defur, D. D., Madrid, Ia.; Hermon Eldredge, Dayton, Ohio; Miss Lucy Eldredge, Dayton, Ohio; Rev. E. B. Flory, Dayton, Ohio; A. F. Foor, Everett, Pa.; Rev. W. P. Fletcher, D. D., Oshawa, Ont.; Rev. H. M. Hainer, New Bedford, Mass.; Pres. W. A. Harper, Elon College, N. C.; Rev. Stanley C. Harrell, Durham, N. C.; Rev. W. H. Hainer, D. D., Irvington, N. J.; Rev. S. Q. Helfenstein, D. D., Dayton, Ohio; Rev. R. C. Helfenstein, D. D., Dover, Del.; Pres. J. A. Henderson, Franklinton, N. C.; Rev. A. W. Hirby, Trotwood, Ohio; Rev. McD. Howsare, D. D., Dayton, Ohio; Rev. C. E. Huff, Salina, Kans.; Mrs. Athella M. Howsare, Dayton, Ohio; Pres. A. W. Hurst, Albany, Mo.; Rev. A. B. Kendall, D. D., North Girard, Pa.; Rev. A. E. Kemp, D. D., Urbana, Ill.; Rev. A. M. Kerr, D. D., Dayton, Ohio; Rev. J. H. Lightbourne, D. D., Troy, Ohio; Rev. W. P. Minton, D. D., Dayton, Ohio; Mrs. Alice V. Morrill, Defiance, Ohio; J. G. Myers, Pleasant Hill, Ohio; Rev. C. G. Nelson, Red Cloud, Neb.; M. Orban, Jr., Whittier, Calif.; Netum Rathbun, Dayton, Ohio; Roy Rensberger, Goshen, Ind.; Rev. W. G. Sargent, D. D., Providence, R. I.; Rev. H. H. Short, Hagerstown, Ind.; H. E. Sims, Piqua, Ohio; Rev. H. A. Smith, D. D., Versailles, Ohio; Rev. H. S. Smith, D. D., Chicago, Ill.; Rev. L. E. Smith, D. D., Norfolk, Va.; Rev. A. W. Sparks, Dayton, Ohio; Rev. M. Summerbell, D. D., Lakemont, N. Y.; Rev. W. W. Staley, D. D., Suffolk, Va.; President E. A. Watkins, D. D., Dayton, Ohio; Hon. O. W. Whitelock, Huntington, Ind.; J. O. Winters, Greenville, Ohio; P. G. Yantis, Troy, Ohio; Rev. W. J. Young, Muncie, Ind.

Dayton, O. W. H. Denison, *Sec.*

PIEDMONT JUNIOR COLLEGE.

Dear Friends:

I am having to leave the work now and take up my school work. I shall continue to do what I can by correspondence and otherwise. Dr. Beougher will continue the campaign in person. You may send your contribution either to me or to him. He will report our weekly progress. The work has been very pleasant. The people have been very kind and responsive. The outlook is very bright. Let us not lose our greatest opportunity by failure to do our part in putting this campaign over. The report this week shows around twelve thousand dollars. Dr. A. J. Gay, well-known surgeon, of Roanoke, Ala., has obligated himself for the last thousand dollars in cash. It will be fun to put this thing over by working at both ends. It will not matter whether we finish at the middle or end. If you cannot give the thirteenth thousand, maybe you will give the forty-ninth thousand. So let's go!

The report for the week is as follows: Previously acknowledged, $10,960.39; Herbert Scholz, Jr., $150; Mrs. Alma Scholz, $100; D. L. Beougher, $100; J. F. Gittings, $100; Charles Bailey, $125; K. W. Payne, $25; Miss Lois Hudson, $25; Dr. C. B. Welch, $35; T. M. Swann, $5; O. H. Stevenson, $25; Mrs. Ella O. Thompson, $5; Daniels, Inc., $2; J. M. Aubrey, Jr., $5; J. H. McCormack, $5; C. G. Knight, $25; A. O. Knight, $25; Mrs. Anna McCormack, $5.

W. C. Carpenter,
Financial Agent.

THE FIGHT IS ON!

It seems to me that we are facing the most vital problem that ever confronted a nation. I refer not to the political but the moral and religious issues. Prohibition is one side of the question that needs our careful consideration. Some tell us to keep this out of the Churches. The preachers must keep silent, the Church laity sit still while the hosts of Satan march to victory.

Perhaps a bit of history will refresh our minds, for surely the people of this nation have forgotten what a fight and struggle they had to down the opponents of prohibition. We had special prohibition programs in the Churches. We preached,

prayed, talked for prohibition, and even the children had a part in deciding for prohibition. If it is wrong to work to keep prohibition, then it was wrong to get it, and we stand with the sin unforgiven.

I do not think it should be the theme used in the pulpit altogether, because repentance and faith should always be the outstanding theme in the Church. Personally, I think our preachers should be alive and call the people together in city halls, public school buildings or other suitable places, and there, in a tactful way, under the leadership of the Holy Spirit, fully warn the people of the danger ahead. Then talk and pray over the matter in our homes and by the wayside. Some say the prohibition law has not been enforced. I heartily agree; but neither have the laws against killing and stealing and speed limit on our highways been observed, but do we want to nullify or abolish those laws? No! We want to work towards perfecting the observance of all laws by voting for national, State, county and city officers that will enforce the law. I sincerely believe that aside from personal salvation, this moral and religious problem is the most vital question that we have ever been called upon to face. It must and will be settled. We must stand for the right, regardless of party affiliations. Some say we are in a free country, have a right to personal ideas and beliefs, and vote as we please. We grant that true in part at least, but with an anti-prohibition, Catholic President, those rights will no longer be ours. Up to the present time, I have thought it a woman's privilege to vote; now I think it her duty. Yes, mothers, our boys and girls are in danger, for whiskey and gas are not on good terms and will surely cause trouble when they meet. Personally, I do not know any young man under twenty-one years of age that would deal with the bootlegger; but place the poison stuff out in public, like a cold-drink stand, and see who will patronize the same. Yes, I believe it far more important to vote for the good of our people than to vote to say who shall preach to us next year. I have strictest confidence in our American people, believing they will continue to fight for strict enforcement of the prohibition law. The fight is on —so, "Onward, Christian Soldiers."

I am worried but very little over having a Catholic President, as I have faith in the people; but I am greatly concerned over the religious situation. You may say I am not concerned about the Catholic faith or creed, but you should be deeply concerned. They have a right to their belief, as God made us free moral agents to choose whom we will serve. But while no Catholic can ever change my faith in God and His Son, I have no right to vote to give him a chance to change another, and most assuredly they are changing them by the millions.

The Protestant Churches of America have ever bravely fought to uphold the Protestant faith and have sent preachers and missionaries to heathen lands to stamp out Catholicism and replace it with Christianity (Protestantism). On one occasion, the question was asked, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Jesus said, "Upon this rock (Peter's faith) I will build my Church, and the gates of hell shall not prevail against it." In the face of that statement will we who claim to be God-fearing people work against Protestantism? How I wish everybody could realize the seriousness of the matter as I do. I love the Protestant Church everywhere, and, in all sincerity, I declare if I were to vote to enthrone Catholicism I would never give another penny for the spread of the gospel of Christ Jesus. No, we cannot serve two masters. I would need to feed upon and fully digest such Scripture as James 4:5.

Yes, my dear readers, we are in a turmoil, the situation sad and appalling. Will you think what it means to have homes divided, friends divided, and the influence of the Church badly crippled? When we see good Christian people, Church leaders, working against Christianity, we know what the end will be. The world cannot have confidence in the Church, and our influence will not reach far in winning them for Christ. There are today thousands of little children in Porto Rico without parents, homes or food because those who are responsible for their existence could not pay the price of a marriage rite as required by the Catholic law. Are we willing to place ourselves in the same boat? If so, let's call our missionaries home, for we need to practice what we preach. We are indeed facing perilous times; but on one occasion 32,000 men lined up for battle, and only 300 dependable ones were needed to win the victory. We repeat we have faith in our people, for surely the ministry cannot and will not fail, and then God's people must and will stand for righteousness. Yes, out of the millions in America, there will come forth a mighty army who will fight the opponents of prohibition and win the victory for Christianity. I am only a poor sinner saved by grace, thank God, but I have a deep conviction that it is my duty to defend the cause.

Before I can be loyal to my Church I must first be loyal to Christ, the Head of the Church. Before I can be loyal to self, I must be loyal to principles that are instilled into the lives of those about me. Therefore, I ask that you think with me seriously and pray earnestly before you work against this great cause of righteousness and Christianity. In the name of Christ, I plead that you rise up to fight liquor and Catholicism, and remember to stay at home on November 6th means a half-vote for it. May God help us to realize the true situation.

Yes, the fight is on. Be a soldier true, for the call is meant for you.

Yours in the fight for Him,

Henderson, N. C. MRS. R. J. NEWTON.

ORIGIN OF THE CHRISTIAN CHURCH.

(Continued from page 5.)

The Church should be missionary. The Church should be made a missionary organization. This should be in spirit and effort. The disciples were missionaries, so was Paul, and Barnabas, and the seven deacons, so was Philip and all the others of the earlier days of the Christian Church. Remember the command given by Jesus Christ: "Go ye into all the world and preach the gospel to every creature." This command is to the pew as well as to the pulpit. It comes to every follower of Him who voiced it centuries ago. It is to the pew, to the pulpit, to the minister and to the individual. It is a God-given duty. To meet this need and this command means much grace, great faith and unbounded wisdom.

The Christian denomination. I have given a general outline of the origin, duty and responsibility of the Christian denomination. This denomination has done much, but there are greater things to be done. The world must be saved. Let us remember two things—forget them not: First, we bear the name Christian, which comes from the name of Christ; second, we bear the only name ever given in the Bible to the disciples of Jesus Christ. This denomination is possessed of great ideas and visions. It should work them out. The Church should remember the name it bears, and put forth great efforts to do the will of Christ whose name it bears. The Church at Antioch was a Church of Christian brotherhood. It was in reality the Church of Christ. From it for years radiated the true religion of Jesus Christ the Saviour of the world. Now, let the Christian denomination be composed of Churches whose righteousness shall radiate in all directions, influencing all with whom it comes in contact for good. Let its great aim be to save men, women and children.

"We are not divided;
All one body we:
One hope and one doctrine,
One in charity."

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

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Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

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RELIGIOUS EDUCATION

CHRISTIAN ENDEAVOR.

Sunday, September 30, 1928.

TOPIC: "Goals for Our Society."—Gal. 5:22-26; 6:10.

Some Bible Hints.

The main goal of the society is to deepen the spiritual life, change human into divine nature (v. 22).

Christian Endeavor should raise the tone of the life of its members, give them beautiful ideals, inspire them to high thinking (vs. 23, 24).

Christian Endeavor leads us to see that we belong to Christ to do as He directs (v. 24).

Christian Endeavor has as its goal to outline definite "good" things that young people may do, and organize to do them (v. 10).

Suggestive Thoughts.

The Monthly Service Themes outline goals for each month, all worth following.

Set a goal for Bible reading for a month. None of us know our Bibles as we should.

Each committee should be able to tell some of its goals for the coming year. Successful societies are those that have definite goals, clear-cut standards. Try the Standards Chart.

What community goal can we have? A clean-up day; start a new Sunday School; have a community sing. Play Santa Claus at Christmas; visit prison and hold a meeting.

A Few Illustrations.

One society set a goal to start a new society. Did it, and laid it upon that society to start another. The plan worked like a snowball until five societies were formed.

Try to add to your society a definite number of new members in a given time. New blood is the life of societies. We cannot stand still; we either go forward or slip back.

Set a goal for missionary giving. To do this effectually also set a goal for tithers—young people who promise to give one-tenth of their income to the Lord. Also stress missionary information.

Set as your goal the winning of the union's attendance banner. Plan to take a crowd to union rallies. Get out every member and also friends. It can be done by careful planning and good advertising.

To Think About.

What goals did you reach last year, and how?

How do goals help a society's work?

What goal does our society need most?

RALLY DAY NOTICE.

October 7th will be a great day for the Christian Church folk this year. It is "Rally Day!" A larger number of our Churches are planning to have special rally day services than at any time in the past. Will your Church be among the number rallying all its forces for a bigger and better year's work?

What is rally day? It is a special day set apart for gathering together the forces of the Sunday School, the Church, Christian Endeavor and the other Church organizations in the interest of the Christian education of boys and girls, young men and young women, men and women.

It aims to have the largest attendance on this Sunday of any of the whole year—pupils, parents and friends—to enjoy together the fellowship of Christians.

It is a day for checking up on what has been done the past year and making the best start possible for the new year. Start your new Church year with a vim!

It is a special day for boys and girls. Many boys and girls are "glad when we say unto them, Let us go into the house of the Lord." And what would a Church be without boys and girls?

It is a special day for young people. Here are some of the ways young people of the Christian Church are helping with rally day: (1) Working with the pastor and the whole Church to make it a real day; (2) helping to interest friends of the Church and others who are not attending any Church in coming to the rally day service; (3) enlisting new young people; (4) special young people's services for Christian Endeavor, Sunday School class (for the month of October) or a special young people's night at a regular Church service. Suggestions for programs for Christian Endeavor rally will appear in the *Sunday School Herald* for September 23rd, and suggestions for young people's Church rally in the September 30th issue. (Free for the asking.) (5) Perhaps the best thing that young people are planning for rally day is to follow it up with a rally day for Easter" program, using the theme, "Our Quest: Crusading with Christ." Special leaflet, attractive in its make-up, has been prepared for this purpose. It contains suggestions for each month between October and Easter in worship, play, study and service. These may also be ordered free of charge.

It is a special day for men and women of the Sunday School and Church. Christian education is not alone for children and young people. Adults need to know how to better live the abundant life. They need to know how to help guide those who are looking to them for guidance in the way of life.

It is a special day for teachers and officers of the Sunday School.

A number of Churches use ten minutes of the rally day program for installing officers and teachers for the coming Church year, and impressing upon them that the winning of souls is the supreme object of the year's work—winning, holding, training, serving!

In fact, it is a day for the renewing of spirit and purpose, and for rededication of life. This day should "invigorate our whole Church and give a new zest to its work." What a great thing it would be if we could see, as in a moving picture, all the boys and girls, young men and young women, men and women, of the Christian Church as they go to Church on rally day. Will your Church be in the march?

The Rally Day Program.

The program should be whatever fits best in your Church. In some Churches, the morning is used for merged service of Sunday School and Church, with promotion service, followed by a special address on "Christian Education"; and the afternoon for a kind of home-coming service. People are invited for the day and to bring their lunch. In other Churches, the morning is given over to a special rally day service, with a young people's service at night. It should be a great day for all who attend.

Part of the service (promotion) should be taken up in presenting the school by departments or by classes who will give a program of ten minutes or more, made up of the work they have done during the year (songs, prayers, stories, Bible questions and answers, memory work, etc.), and this should be followed by the awarding of the certificates and welcoming the new pupils into the new departments or classes.

Promotion certificates and invitations to rally day services may be ordered from the Christian Publishing Association, C. P. A. Building, Dayton, Ohio, or from this office.

Write for programs or for suggestions for program which you plan to carry out. The *Sunday School Herald* for October 7th (which comes out ahead and may be had free of charge) carries a whole Sunday School program.

How Plan for Rally Day.

1. Make your plans several weeks ahead.
2. Advertise with posters. Posters have been sent to each pastor and Sunday School superintendent in the Southern Convention. Write for as many more as are needed. Have special invitations. Have the pupils write an invitation to their mother and father. They may be secured in the form of post-cards. Try especially to get the cradle roll babies and home department members to come. Recognize them publicly.
3. Three-minute talks in the Sunday School, Christian Endeavor Society and Church services about what rally day means for several Sundays.
4. Make a house-to-house canvass of the neighborhood with invitations.
5. Work by classes for attendance.
6. Use the telephone—a great asset to the Church.
7. Use mimeographed or printed programs, if possible.
8. Decorate with autumn leaves, potted plants, cut-flowers, or American and Christian flags.
9. If October 7th is not a convenient day for your Church, use the nearest convenient date.

PATTIE COGHILL.

Henderson, N. C.

PROGRAM OF ALABAMA WOMAN'S MISSIONARY CONFERENCE, CONVENING AT SPRING HILL CHURCH SATURDAY, OCTOBER 13.

Song (9:30 A. M.).
Scripture Reading —Mrs. L. H. Liles.
Devotion—Prayer by Mrs. J. H. Lee.
Welcome Address—Mrs. Ida Phillips.
Response—Mrs. J. H. Swint.
Business Session.
President's Address.
Message from Porto Rico—Mrs. J. F. Brown.
Missionary Address—Dr. J. O. Atkinson.
Offering.
Adjournment.

Afternoon Session.

(In Charge of Young People.)

Scripture Reading—Miss Ione Young.
Prayer—Miss Ruby Orr.
Missionary Education for Intermediates—Miss Margaret Hood.
Address—"How Young People's Missionary Societies are Helpful," Miss Eunice Stephens.
Address—"How to Keep the Interest of Our Missionary Societies Twelve Months in the Year," Miss Cloie McCormick.
Business Session.
Devotion.
Adjournment.

We are having our meeting on Saturday and are asking our pastors to plan to be with us. We shall be greatly disappointed if you cannot attend. Those planning to go on train, write Mrs. O. H. Orr, Lineville, Ala., R. F. D. 3, and she will meet you at Burwick.

MRS. W. M. MELTON,
Wadley, Ala. *President.*

PROGRAM.

The Georgia and Alabama Christian Conference will convene with the First Christian Church, at LaGrange, Ga., in its thirtieth annual session, October 9, 10, 11, 1928. The program follows:

FIRST DAY.

Evening Session—7:30 o'Clock.

Conference Called to Order by President, Rev. H. M. Gray.
Devotional Service—Rev. C. W. Hanson.
Enrollment of Ministers and Delegates.
Election of Officers.
Annual Address—Rev. H. M. Gray.
Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

SECOND DAY.

Morning Session—8:30 o'Clock.

Conference Called to Order by the President.
Devotional Service—Rev. A. H. Shepard.
Reading Minutes of Previous Session.
Report of Executive Committee—Rev. H. M. Gray, Chairman.
Report on Foreign Missions—Rev. T. W. Gray, Chairman.
Address—Dr. J. O. Atkinson.
Report on Home Missions.
Sermon—Rev. J. D. Dollar.
Adjournment.

Afternoon Session—1:30 o'Clock.

Conference Called to Order by President.
Devotional Serviee—Rev. H. R. Heard.
Reading of Minutes of Previous Session.
Reading of Ministerial and Church Reports.
Report on Sunday Schools—Rev. W. C. Carpenter, Chairman.
Report on Christian Endeavor—Mrs. Mary Mabry, Chairman.
Miscellaneous Business.
Report of Trustees.
Adjournment.

Evening Session.

Meeting of the Missionary Association (7:30 o'clock). Rev. H. W. Elder, President; Rev. C. W. Hanson, Vice-President.
Called to Order by Rev. C. W. Hanson.
Devotional Service—Rev. W. H. Brewer.
Election of Officers.
Address—Rev. C. W. Hanson.
Roll Call and Collection of Dues.
Address—"Our Orphanage," by Chas. D. Johnston, Superintendent Elon Orphanage.
Adjournment.

THIRD DAY.

Morning Session—8:30 o'Clock.

Called to Order by President.
Devotional Service—Rev. A. B. Mann.
Reading of Minutes of Previous Session.
Report on Moral Reform—Rev. W. C. Carpenter, Chairman.
Report on Religious Literature—Rev. J. D. Dollar.
Report on Superannuation—Rev. H. M. Gray, Chairman.
Sermon—Rev. G. D. Hunt.
Adjournment.

Afternoon Session—1:30 o'Clock.

Called to Order by the President.
Devotional Service—Rev. H. T. Gray.
Reading of Minutes of Previous Session.
Report on Education—Rev. A. H. Shepard.
Address—Rev. Louis H .Keller, D. D.
Miscellaneous Business.
Adjournment.

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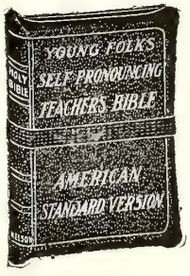

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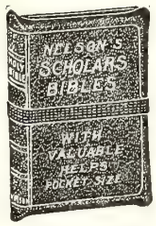

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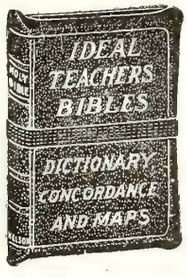

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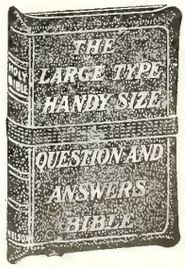

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

MODESTY.

"Not to think of himself more highly than he ought to think."—Rom. 12:3.

"Confess your faults to one another."—James 5:16.

A conceited man is always thinking of himself, saying, "What will others think of me?" and endeavoring to make a vain show. He who lives beyond his income is immodest. One who wears jewels worthy a king's ransom for the sake of display is immodest. One who lives extravagantly, reckless, ostentatious is immodest. It is a classic of the age that the most attractive man of the ages was one of whom it is said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head."

To be sure, poverty or riches in themselves are not modest or immodest, neither is beauty nor homeliness, but when possession is exhibited for braggadocio or display, it is essentially immodest because it becomes the expression of one's heart, and a braggart is distasteful. But when one's possessions are used for the sake of humanity or for service in the common betterment of the world, that is modesty indeed.

All this may be summed up in this: The modesty of any one may be determined by the company he keeps. Jesus preferred his friends to be among the "meek and lowly in heart"—that is, the humble and modest, and not the self-important and self-sufficient. The finest instances of his attitude are as follows: The Pharisee who prayed, thinking to be heard for much speaking, and the instance of His washing the disciples' feet. To Jesus it was no disgrace to render the most menial service to the lowly, and none of His followers have ever found that it ever lowered his standard or denied them their prestige in the sight of God or man to be so genuine.

Prayer.—O Lord, Thou friend of publicans and sinners, we come to Thee, believing that Thou dost notice us. Give us the true modesty and humility of spirit of our Saviour and to daily learn of Him and become like Him. *Amen.*

TUESDAY.

COURAGE.

"Jesus, therefore . . . went forth and saith unto them, Whom seek ye? They answered, Jesus of Nazareth. Jesus saith unto them, I am He."—John 18:4.

It is said that there are two kinds of courage, moral and physical. If this is true, Christ had both. If He had not He could not have lived the hard life that He did, nor endured the criticisms, His trial and His death. But all these He did endure unprotected, unarmed and without a friend to stand by.

The fact is, there is but one kind of courage, and that is moral courage. An athletic bully is only a tyrant over the weak, and a coward when he meets his match.

A prize-fighter is mere callousness mingled with desire for reward, which is either in hope of being the hero of his admirers or in the pleasure of the purse. A soldier may be a hero more because of the sneers of his comrades than fear of bullets. Captain Nobile does not show even that in being the first to be rescued from the ice of the Northern waste.

Real courage is willingness to suffer for a cause, and is just as possible to the weakest as to the strongest. It was not Christ's strength that drove out the money-changers. It was moral courage.

It takes courage to yield sometimes. It takes courage to consider others first. It takes courage to face the truth sometimes. It takes courage to tell another that he is wrong. This is the courage that attracts and is powerful. This courage has stood the test of the ages and Jesus is a perfect example.

Prayer.—Lord, let the spirit of Jesus rest on us and in us and give us an eye of singleness to Thy glory, that we may believe in Thee and trust in Thee and be like Him. *Amen.*

WEDNESDAY.

A DAY WITH JESUS.

The day dawns fair,
With sun and shade;
It holdeth care,
Has joy displayed.
But O how sweet
Each day to me
With Jesus! With Jesus!

The night is long,
The night of strife;
But soon the song
Of endless life.
That song will be
With Jesus! With Jesus!

The path is steep,
My feet are sore,
My eyes lack sleep,
No rest in store;
But O how blessed
That path can be
With Jesus! With Jesus!

Prayer.—Our Father and our God, we fervently pray to Thee to give us faith, the true living faith in our hearts, that we may belong to the Church of Thy Son and have life in His name. *Amen.*

THURSDAY.

AFFECTIONATE CONSIDERATION.

"A friend loveth at all times."—Prov. 17:17.

"And a man that hath friends must show himself friendly."—Prov. 18:24.

There is one quality in a friend that is indispensable. One may be natural, intelligent, modest, brave, witty and wise, but if he lacks love or is inconsiderate of the feelings of others he has no place in our hearts. We may admire him, respect him, honor and applaud him, but we do not want him for a friend.

Prayer.—Lord, let Thy word and Thy spirit be within us and the love of Christ permeate us and constrain us to be friendly to everybody in the name of Jesus. *Amen.*

FRIDAY.

THE PARTICULAR AND THE UNPARTICULAR.

"The Pharisees and all Jews, except they wash their hands oft, eat not, holding the tradition of the elders."—Matt. 7:3.

We are told that the original word here used for "wash" means "up to the elbows"—the most thorough ablution. This ceremony was adhered to, whether they needed it or not. How particular they were about outward ceremony. Whereas, they were not particular about their morals. They did things in the dark. They neglected their parents, which the Scripture saith "Maketh the word of God of none effect."

It was to free men from just such a life that Jesus came into the world. He said, to be so particular as to wash the outside of the cup and neglect the inside is sin, and that kind of life strangles the spirit and makes religion void.

Over against washing vessels, and hands, and arms to the elbows, He sets forth the importance of cleansing the heart of evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, blasphemy, pride and foolishness.

Prayer.—Grant us Thy grace, O Lord, let Thy spirit show us our sins and lead us to the fountain of grace. *Amen.*

SATURDAY.

THE WHINER.

"As soon as we heard these things our hearts did melt, neither did there remain any more courage in any man."—Josh. 2:9.

A complaining whiner is, of all men, disagreeable. They are usually given a wide berth. There are some folks who never find things right and who never feel well. Their troubles are more than others. Their griefs are more than others. One says, "I have suffered mor'n any one livin'." What a sublime height of self-pity!

After all, nothing happens to us but what is common to man, and the true heroic soul will be strong and uncomplaining when things go wrong, when things are out of tune, when friends desert and foes are strong.

Prayer.—Dear Lord Jesus, enable us to find life, however common-place and lowly, however hard or provoking, well worth while. It is life, and all of it is good. Grant us Thy mercy and the forgiveness of sins. *Amen.*

SUNDAY.

CHRISTIAN TACT.

"Give me to drink."—Jno. 4:7.

How many well-intentioned people injure, if they do not ruin, their influence by lack of tact. A tactless word, an ill-considered act, may cover and hide a multitude of good deeds.

"Evil is wrought by want of thought
As well as a want of heart."

When one grows strong in his own estimation, and independent of the opinion of others, he is apt to develop tactlessness. His children cannot reply to him. His wife does not dare to dispute him. His neighbors avoid him. He lacks the sensibility concerning the rights and feelings of others. To say things "frankly and flatly," no matter how or where it hurts, is un-Christian, though it may emanate from a well-intentioned soul.

The way of Jesus is not more finely represented than in His interview with the woman of Samaria, "Give me to drink." It would have been an easy thing for Him to have spurned her and put her in an antagonistic mood, and lost the chance of teaching her and her city and the world an immortal truth. He could have replied to her question, "Can't you give a thirsty man a drink of water without raising the question of his nationality?"

But He was not primarily concerned about His drink or Himself. His primary object was to make her happy, and she got so excited about it that she forgot what she had come for. She left her water-pot and went and told everybody what a wonderful man she had met. Apparently He did not get His drink of water. But the world has ever since rejoiced in an understanding of the waters of eternal life far deeper than that of Jacob's well and of which the well became the eternal symbol.

Tactfulness in all things is not hypocracy, but a Christian virtue.

Christian Orphanage

Dear Friends:

We have been the superintendent of the Christian Orphanage—your Orphanage—for nearly twelve years, and during that time we have never had so many calls to take children as we have had this year. And some of the most pitiful and the most touching. Just a few weeks ago a widow lady came to see us and begged us with tears trickling down her cheeks to take her little girl, because she had no way to provide for her. We are well acquainted with her circumstances and know she was telling the truth. What would you do if you were in my place? We have another widow appealing to us. She has two children, one a beautiful little girl, bright as can be, and the mother is confined to her bed slowly dying of tuberculosis. No means of support. I am told this little girl would go two days at a time without food. This child is fatherless. This widow is in distress. They appeal to the Christian Church, through its Orphanage, for help. It is pitiful indeed, isn't it? Yet this is a true story. With the wealth we have in the Christian Church, doesn't it seem some one would really be happy to just supply such a need? It would be visiting a widow and a fatherless child in His name. May the kind Master touch the heart of some one. We have room if we could provide for her.

School days are here again. Books, tablets and pencils will be the order of the day. Aren't you sorry for me! Then the fall of the year is here, too. Shoes and stockings for 118 children; coats and caps by the hundred. It takes money, but it is a work of love. When a little tot who has been a recipient of your love and your sacrifice goes out and makes good, won't you have a joy in your heart because you had a part in giving the child a chance?

Thanksgiving season will soon be here, too, and we trust all our Sunday Schools and Churches will begin now to make their plans for a splendid offering. Begin now!

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 20, 1928.

Brought forward		$13,342.94
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Third Avenue, Danville	$ 5.61	
Happy Home	1.82	
Howard's Chapel	1.00	
Mt. Zion	1.63	
New Lebanon	2.00	
New Lebanon Baraeca Class	2.00	
Berea	5.30	
Monticello	4.88	
Liberty	1.60	
		25.84
Eastern N. C. Conference:		
Sanford	$ 4.23	
Pope's Chapel	1.94	
Wentworth	9.72	
Piney Plains	8.50	
Mebane	1.25	
Pleasant Union	6.80	
		32.44
Western N. C. Conference:		
Shiloh	$ 1.04	
Liberty	1.32	
Pleasant Ridge	3.15	
Ramseur	5.10	
		10.61
Eastern Virginia Conference:		
Suffolk	$25.00	
Liberty Spring	12.00	
Oak Grove	5.00	
Union, Surry	3.00	
Wakefield	2.35	
First, Richmond	13.03	
Dendron	4.30	
Holland	9.00	
Damascus	10.00	
Rosemont	13.09	
		96.77
Valley Virginia Conference:		
Bethlehem		1.00
Alabama Conference:		
Forest Home	$ 1.00	
Noon Day	.60	
Mt. Zion	3.75	
		5.35
Special Offerings.		
Refund by Standard Oil Co.	$ 2.50	
W. K. Holk, Burlington, on pledge	300.00	
Refund by Southern Ry. Co.	46.70	
T. B. Roberts, support children	10.00	
Boon Bible Class, Sanford, N. C.	15.00	
Mothers' Class, Greensboro, pledge	10.00	
Truitt Phil. Class, Greensboro, N. C.	10.00	
J. M. Turner, Winslow, Ariz., pledge	1.00	
Mrs. J. H. Massey, Durham, N. C.	10.00	
Mrs. D. E. Sellars, Burlington, N. C.	5.00	
		410.20
Lawrence H. Holt endowment fund		150.00
Grand total		$14,075.15

FIELD NOTES.

Amelia.

Here we held our meeting week following the fifth Sunday in July. The Church was greatly revived and one united with the Church. To God we give the praise.

Mt. Pleasant.

Here we held our meeting the week following the first Sunday in September. The good Lord gave us a great meeting. We had no ministerial help. The pastor did all the preaching, and the Church worked with him and the results were good. Many professed faith in God through Jesus Christ our Lord. The Church was greatly revived. Fourteen united with the Church. To Him who doeth all things well give we all the praise.

Antioch.

The week following the second Sunday in August we held our meeting at the Antioch Christian Church. The good Lord blessed us with a good meeting. We had no ministerial help. The pastor did all of the preaching, but the Church worked with him. The results were that the Church was greatly revived and three joined the Church. To God give we all the praise.

Durham, N. C. J. S. CARDEN.

FROM OHIO.

Rev. William T. Scott, graduate of Elon College in 1924, has just accepted a call to the Walnut Hills Christian Church, Dayton, Ohio, his first sermon to be preached there October 7th.

Rev. John G. Truitt became pastor of the First Christian Church, Dayton, Ohio, September 1st. He is also a graduate of Elon College, as well as both Mrs. Truitt and Mrs. Scott.

Mrs. Scott (nee Della Cotten) is first cousin to Rev. E. T. Cotten, who has been pastor of the First Christian Church, Eaton, Ohio, two years. He is an Elon graduate of class 1915. Rev. Cotten was the secretary of the Miami Ohio Conference the past year, but the duties as pastor of his Church of seven hundred members necessitated his resignation as Conference secretary.

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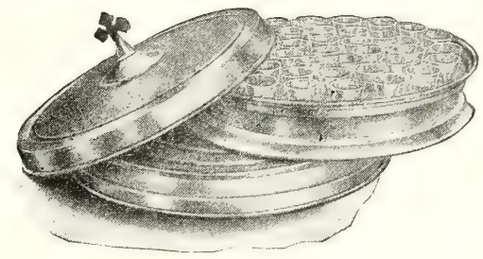

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Tray No. 6—Interlocking, with 35 plain glasses **6.75**
Tray No. 10—Interlocking, with 30 plain glasses **6.50**
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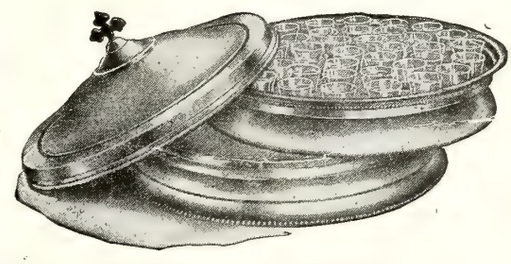
Cover No. 50-A—Fits Trays 2, 6, or 10 ..... **2.25**
Bread Plate No. 1—Narrow rim **1.60**
No. 2—Broad rim **1.60**



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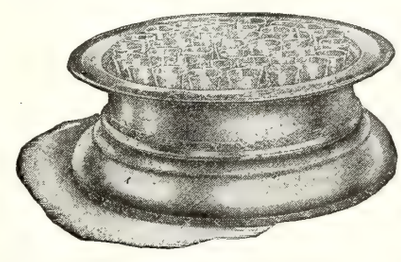

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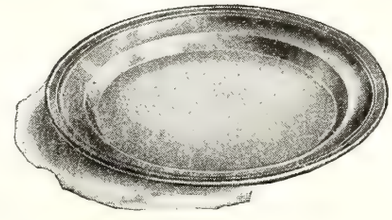
Cover No. 4—Silver-plate; fits Silver Tray 90 .. **14.00**



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COMMUNION SERVICE.

According to custom, Communion service was held Sunday, the last day of the Miami Ohio Christian Conference. Eighteen deacons helped in the service. After the sermon the following order was observed:

Hymn, "Break Thou the Bread of Life"; Scripture; prayer; distribute the Bread, music played softly "Rock of Ages"; partake together; silent prayer; give the cups, music played softly "Nearer, My God, to Thee"; partake together; silent prayer; quietly collect the cups, music played softly "Jesus, Lover of My Soul"; doxology; benediction.

Whole congregation served in the time of serving one plate and one tray by having many deacons. Service solemn, meditative, reverent. So many expressions of approval and commendation were received that I am passing the suggestion on for local congregations who may desire to use the order. Service planned by Rev. E. T. Cotten; conducted by Rev. Cotten, assisted by Dr. Hugh A. Smith. A printed program was given each attendant on entering, to avoid the necessity of announcements.

When a man has not a reason for doing a thing he has at least one reason for letting it alone.—*Sir Walter Scott.*

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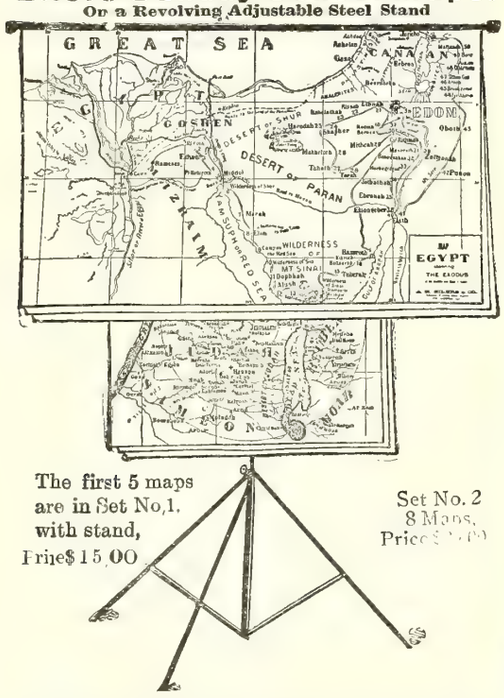

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NOTICE.

The mission departments of our Church are issuing some mighty fine literature now which should be in the hands of every missionary society, Christian Endeavor Society and Sunday School in the Southern Convention.

Below is a list of the literature available now: "Missionary Round-Table Questions," for use in discussion groups; "Goals for 1928" (North Carolina Conference); "Our New Americans," "Potential Power for the Kingdom and Nation," about the work at Haverhill, Mass.; "Theodore Roosevelt Indian School," "Arise and Build," "The Challenge of Franklinton College" (Franklinton negro college), "Missionaries of the Christian Church," a series of boigraphical leaflets; "Our Guide," "Notes from a Porto Rican Diary," "The House the Women Built," "Looking Toward the Future," "Sharing," "A Glimpse into America," "Ministry for Christ in Porto Rico," "One Way of Salvation," "Autumn Leaves from a Missionary's Diary," "Where Your Money Goes," "Six Weeks with Foreign Missions," "Thanks for the New Home," "From Miss Takanashi," "A Typical Busy Day in the Mission Field," "The Christian Church in Western Washington," "Your Gift Helped," "Missions in the Sunday School," "In Prayer United," "Extracts from My Diary," "A Love Gift."

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Henderson, N. C. *Superintendent.*

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WET FANATICS.

People all over the country are making up their minds whether they are dry or wet. One of the New York dailies that is supporting Al. Smith said recently that this national election would be a real referendum on the subject of prohibition, and urged all opponents of this law to vote for him that a huge popular majority against prohibition may be rolled up. This journal argued that it was not enough to give Smith a majority in the electoral college, but a million or so popular majority, that the will of the people may be registered on this subject. It's beyond question that such a majority could be so interpreted as a mandate to change the amendment or to modify the Volstead act by nullification. Already many wet Republicans have announced their support of Al. Smith for this very purpose, including J. J. Raskob, the Democratic chairman, and Pierre Dupont. It is literally true that, if Al. Smith is elected, it will be by the votes of wet Republicans and dry Democrats. The wet Democrats will support him, as a matter of course. But there are Democrats and Republicans who are partisans first and last and who will vote the party ticket whoever the nominee happens to be. Many reasons govern these people. They are for the party right or wrong. It is argued now that the defeat of the Democratic party this year would ruin it. One can easily retort that the ruin came with the nomination of a Tammany wet who is the opponent of the great moral reform now a part of the Constitution.

The dry Democrats who support Al. Smith cannot escape their share of the responsibility for the organized attempt to overthrow this great advance made for the defense of our homes, our schools, and our Churches. It will be too late to console one's self with the conviction that one hoped that the law could be saved even with the election of Al. Smith. The only sure way to save the prohibition law is to defeat Al. Smith. Then the law will be in the hands of those who believe in it. Hoover believes in the law and will appoint dry men to carry out the dry law. Henry Ford has recently said that alcohol and gasoline do not go together. We have entered the gasoline age. Alcohol had to go. Both Henry Ford and Thomas A. Edison are dry and for Hoover.

It has become a habit with the wet newspapers in New York and Chicago to speak of "dry fanatics" like the women, the preachers, the Anti-Saloon League, and, in particular those Southern dry Democrats who will vote for Hoover. Recently, on a train, a stranger, in conversation, used language like that. I ventured to remind him that he was a wet fanatic. Why should people be called fanatics who are law-abiding, believe in the law, want to see it executed, and refuse to vote for a man for President who by practice and precept opposes the established law. It makes one tired. If the term fanatic is to be used about the wet and dry issue, I submit that it belongs to those who are so much the victims of the liquor habit that they violate the law of the land in order to get it and who agitate to get it changed for the purpose of gratifying their own appetites. Mr. W. C. Durant has recently offered a prize of twenty-five thousand dollars for the essay that shows best how to execute the prohibition law. He himself touched the crucial point when he appealed to business men and social leaders to obey the law themselves. Those who buy bootleg liquor and drink it are criminals as truly as the bootleggers themselves.

The issue resolves itself into whether the American people will allow the law violators to triumph by compelling government to go into the liquor business. Canada is trying that now with calamitous results. Liquor men have always been law violators. If they are allowed to triumph, the government will be controlled by liquor men as in the days of the saloon.

Personal liberty has limitations in life with other men. If one lived all by himself, he could drink to his heart's content. But not if he has a family and neighbors and uses the public streets and highways with an automobile. Civilization means the limitation of personal liberty for the good of all.—*Christian Index* (Baptist).

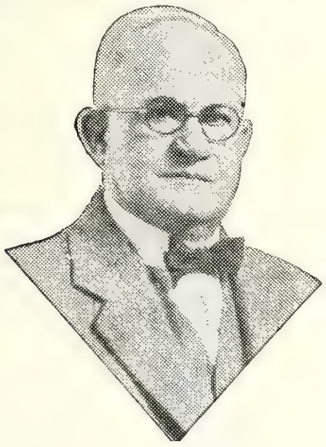
REVIVAL MEETINGS.

The revival meeting began here September 2nd and closed Friday night, September 7th. The weather was very inclement. It did not fair off until Friday. So, for this reason the attendance was small until Friday, when the house was full.

Rev. T. J. Green, of Elon College, came on Monday to assist in preaching the Word. His messages were simple, practical and very instructive. They were plain gospel discourses. It was good to sit under the influence of such a godly man. He has been here before and was heard gladly. His coming deepened and renewed former friendships. May the Lord bless him in his efforts of love elsewhere.

As to the visible outcome from the meeting there were thirteen professions of faith in Christ and reclamations, five additions to the Church, and the Church's spiritual life encouraged. Thanks be unto our Father, through Jesus Christ.

L. L. WYRICK.



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carrying away into Băb'-ў-lon *are* fourteen generations; and from the carrying away into Băb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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MORGAN.

My mother, Sarah Ann Morgan, left this life for her heavenly home Tuesday, September 4, 1928. Her body was tenderly laid away in the family lot on the old homeplace in Moore County, N. C., on Thursday afternoon, September 6th, at 4 o'clock, just six months and one day after we had tenderly laid the body of her husband, my father, in the same sacred spot. The funeral services for mother were conducted by the Rev. Mr. Trolinger, pastor of the M. P. Church, Rockingham, N. C., who brought a beautiful message of comfort to the large number of friends who had gathered to pay their tribute of respect to one so tenderly loved.

Mother leaves to mourn their loss one brother, Haywood Morgan; two sisters, Mrs. Rebecca Williams and Priscilla Nall, and ten children and a host of grandchildren and friends. Her children are as follows: Rufus I., Parkersburg, N. C.; Geo. R., Spies, N. C.; Joseph F., Norfolk, Va.; Nealie J., Carthage, N. C.; Silas A., Newport News, Va.; Elder V. and Eddie B., Asheboro, N. C.; Mrs. Dock Williams, Bensalem, N. C.; Mrs. E. W. Freeman, Rockingham, N. C., and Mrs. Benson Thompson, Albemarle, N. C. Three children preceded her to the heavenly home, who, with father, must have had great joy in welcoming her to her eternal abiding place.

We children are grateful to God for giving us such a lovely mother and for letting us have her for so many years. She was a little more than seventy years old when she went away. Father and mother are both gone, but we will treasure their memory and endeavor to honor them by serving the Lord whom they served. Then one blessed day we will all join in that great family reunion that will never be broken up, if we are but true to our Lord, as we believe those who have gone on before were true to Him.

J. F. MORGAN.

A converted Indian gave the following reason for his belief in the Trinity: "We go down to the river in the winter, and we see it covered with snow; we dig through the snow and we come to the ice; we chop through the ice and we come to the water—snow is water, ice is water, water is water; therefore, the three are one."

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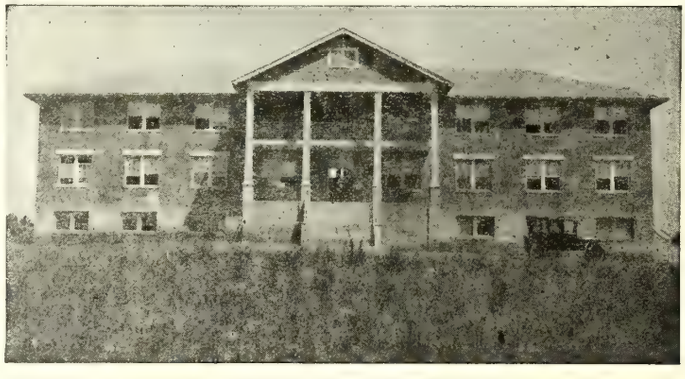

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VOLUME LXXX. RICHMOND, VA., THURSDAY, SEPTEMBER 27, 1928. NUMBER 39.

THE SUN'S OBSERVATORY

LIQUOR CONTROL IN CANADA.

By Ernest H. Cherrington, LL.D.,

Director of Department of Education, Anti-Saloon League of America.

Ben H. Spence's book, "Liquor Control in Canada," which is being distributed by the Canadian Prohibition Bureau, 450 Confederation Life Building, Toronto, Canada, at the nominal price of twenty-five cents, is one of the most timely volumes that can come to a reader's table in the present year. Crammed with data gathered from the official records of all the Canadian provinces, it sets forth with a wealth of phrase the utter failure of the so-called liquor control system wherever tried by our Northern neighbors. There are few volumes which would be stronger weapons in the hands of the friends of prohibition wherewith to combat the insidious and utterly false propaganda of those who seek to rivet again upon the American people the chains of the legalized liquor traffic which we hope have been cast off forever. Mr. Spence says:

"'Liquor control' in the provinces of Canada is a huge success from the standpoint of those who make and wish to derive a profit from the sale of liquor; and those who buy, and wish to derive sensations of intoxication from the consumption of liquor; but, from the standpoint of those who seek to remedy the evils of alcoholism, it is a tragic, ghastly failure.

"Writ large in the experience of these Canadian provinces is the truth, which ought to be self-evident, that the ravages of a plague cannot be remedied by arranging for the dissemination of disease germs nor can the evils of alcoholism be prevented by providing facilities by which people may obtain alcoholic beverages."

The smuggling and rum-running scandals which have developed under the various systems of "liquor control" in Canada are set forth by Mr. Spence, who quotes from the official reports of the Royal Commission which was appointed to investigate an illicit traffic which grew to be so great that the so-called liquor control boards seemed helpless to combat it. Mr. Spence also sets forth from official reports the evidence of the corruption and the fraud practiced by the brewers, distillers and liquor interests of Canada.

The development of view, the stimulation of underworld activities, the growth of crime and drunkenness are given in this volume with elaborate and exhaustive citations gathered from the official records.

Two factors in the economic and social problems of Canada are stressed by Mr. Spence. One of these is the enormous drink bill which is draining away the very life-blood of commerce and industry, seriously affecting legitimate trade and imposing needless burdens upon the wealth and industry of the provinces. The rapid increase in value of brewery stocks which he shows hardly compensates a province for the loss to productive industry. The increase in motor accidents to which he pays considerable attention demonstrates that under "liquor control" as under the obsolete license system, intoxicants wipe out that margin of safety which is so highly essential in this high-powered and swiftly moving civilization.

Mr. Spence who, Prof. J. Gibson Hume, head of the department of philosophy in the University of Toronto, in a foreword, says is "the best-known and most fully informed man in Canada in regard to prohibition," speaks as one with authority. In this work he has avoided propaganda and has confined himself almost entirely to presentation of unconvertible facts. Every citizen should read this book as an antidote to the liquor group's claims that "control" is superior to "prohibition."

LIQUOR THE REAL ISSUE.

Those who have been following current political discussions in the daily newspapers of the country must be impressed with the frequency with which criticism is directed against Protestant leaders for expressing their opinion about the candidates of the two major parties. Such readers likewise must be struck with the almost complete absence of any condemnation for the expression of Roman Catholic opinion regarding the issues of the campaign. Why?

The Protestant Churches of America, true to the fundamental principles of Christianity, are in vigorous opposition to the liquor traffic in any form, and particularly to the return of the saloon. The Democratic candidate for the presidency, notwithstanding his eleventh-hour protests, is an out-and-out wet. A letter signed by George T. Carroll, national president of the Retail Liquor Dealers' Association, which appeared in the *Champion of Fair Play,* the official organ of the association, on January 17, 1920, seems to reflect the general attitude of the Governor of New York on the liquor question. The letter reads:

"A committee was appointed to wait on Governor Smith of New York to visit Washington with Governor Edwards of New Jersey on the beer question. Committee made a very favorable report. Governor Smith promised to do everything within his pwoer for our industry. The committee was one from each interest. One from the wine growers, one from hotel men, one from wholesalers, and Messrs. Reilly Donnellan, the attorney who spoke at our convention, and Meehan from the retailers."

Governor Smith, in a land where religious freedom is guaranteed, has a perfect right to become a candidate for the presidency. His wetness, not his Romanism, is the issue that is stirring the Christian forces of America against him. There can be not a shadow of a doubt but that if the Houston convention, for example, had chosen Senator Thomas J. Walsh, of Montana, also a Roman Catholic, as its leader, he would have received multiplied thousands of votes from leading Protestants who respect his high moral courage in exposing the oil scandals at Washington. But Christian ministers and laymen will not be bullied by the newspapers into a complacent acquiescence in the candidacy of Al. Smith the wet, even though these churchmen be falsely accused of bigotry and intolerance. And they intend to express their convictions at the polls on this moral issue.

Meanwhile, we hope that the great dailies of America will use a little more discrimination in their wholesale charges against Protestant clergymen and lay leaders. We are not all bad. Give us credit at least for having no part in Tammany.

In an article written by Don Seitz, who is described as "an accomplished historian of New York City," which appeared under the caption "Al Smith's Tammany Hall," in the May number of "Plain Talk," we find an exceedingly significant statement. The last paragraph of this contribution, which will be found on page 558 of the May number, reads in part as follows:

"The Hall (Tammany) is not quite 100 per cent Catholic. Of the thirty-six district leaders, thirty-two are of that ancient faith. Four are Jews, of whom there are many in its membership. Leader Olvany was taken into the Church about six months after assuming leadership. Tweed, as already noted, was a Baptist; Croker, though of Protestant stock, became a Catholic; Kelly and Murphy were born Romanists."

Thirty-two Roman Catholics, four Jews, no Protestants, in the present leadership of Tammany Hall—32-4-0—these are the proportions. Protestants may be in politics on the moral issue of liquor degradation, but Protestant names are entirely missing from leadership roster of Tammany Hall, which is ever and always in politics on every kind of issue.—*Zion's Herald* (Methodist).

Perhaps there has never been another issue upon which the religious periodicals of this country are so unanimously and fervently united as the prohibition issue and opposition to every attempt to modify the law downward. It will be enheartening to our readers to know that the farm periodicals also are practically all in favor of prohibition. *Successful Farming,* Des Moines, Iowa, says that "Prohibition of alcoholic liquors is the outstanding issue in the world today. The liquor interests are fighting every inch of the way because it deprives them of enormous sums of money and great political power."

NOTES-PERSONALS

Rev. L. L. Wyrick, Elon College, N. C., is open for Church work at least two Sundays per month. Bro. Wyrick is an Elon College graduate and has had some years of successful and devoted service in the ministry. Churches within reach desiring his services would do well to correspond with him.

One generous brother proposes to give $5,000 to missions this year if all the members of the Southern Christian Convention, through their Churches, Sunday Schools and societies and as individuals, will give $40,000. Thus one individual proposes to add 10 cents for every dollar given by the whole Church up to $40,000, and add thereto $1,000 for good measure.

We are requested by Mrs. L. L. Vaughan, president, to say that any delegates attending the North Carolina Woman's Missionary Conference at Sanford, Friday, October 5th, and desire entertainment for the night, either before or after the Conference, should write Mrs. R. L. Williamson, Sanford, N. C. Delegates or visitors attending will be gladly entertained if Mrs. Williamson is notified in time.

Mrs. T. C. Farrell, treasurer of our Mebane Sunday School, in remitting the monthly offering from her school, says: "We have had no trouble raising our money for literature and local needs since we began giving one offering a month to missions." This is the universal experience and tetsimony, and yet there are a few of our schools who have not the faith to do this righteous and goodly thing.

Mr. and Mrs. Sam Leonard Davis closed their evangelistic meetings at Wake Chapel, Fuquay Springs, N. C., Friday P. M., September 21st, and went Saturday to conduct a two weeks' meeting in Sanford Christian Church. These evangelistic workers attract large audiences wherever they go and great results crown their efforts. Churches would do well to keep them busy in their chosen field of service.

A welcome visitor at Elon College the past week was our beloved and greatly esteemed friend, Dr. Martyn Summerbell, Lakemont, N. Y. Dr. Summerbell comes annually to the college and always brings messages of ripe scholarship, mature thought and great inspiration. Dr. Summerbell's mind does not grow dim with the passing years, and he maintains his youthful vigor, physically, mentally and spiritually.

Rev. Jesse H. Dollar, Roanoke, Ala., has been called to and accepted the pastorate of our Reidsville Church recently made vacant by the resignation of Rev. R. A. Whitten. Bro. Dollar is an Elon College graduate and has had several years of successful pastoral work. We congratulate Reidsville on securing his services, and Bro. Dollar will find a field of usefulness and service that will call for all his energy and ability.

The new Bethel Church, near Elkton, Va., is to be dedicated Sunday, September 30th. The Mission Secretary, J. O. Atkinson, is to preach the dedicatory service at 11 A. M. There are to be two other services of the day, one at 2:30 and another at 7:30 P. M. It is to be a great day for those who have sacrificed and wrought with such zeal and devotion in building the new Church, and they are hopeful that a large congregation from nearby Churches will be present.

The greatest anxiety is felt for our work and workers in Porto Rico. Reports are telling us that possibly half the population of Porto Rico are homeless, that many lives have been lost, and that in Ponce, where Bro. and Sister Barrett live, there were twenty-five fatalities from the tornado that swept the island nearly two weeks ago. At this writing we have nothing definite as to our work and workers on the island, but we are sure there is much distress, as the Governor of the island has called upon the United States to rush food and clothing to the masses who have been left homeless and destitute.

Sunday, October 7th, is to be "Rally Day" in Churches and Sunday Schools this year. It is hoped that the Sunday Schools especially will make an effort to have a real rally and take a new start for the fall and winter work, since Sunday School forces have been much scattered during the summer. It is well to take inventory and make a new beginning in all our activities; and Sunday, October 7th, has been set aside for such a beginning, or for such an event, in Churches and Sunday Schools. Let all the forces of the Church and school be rallied, that sufficient momentum may be gained for vigorous activity through the months to follow.

The women of the North Carolina Conference are exceedingly anxious that all the pastors of Churches in the Conference shall attend their annual meeting this year at Sanford, October 5th, and they are also exceedingly anxious that all Churches without societies shall send representatives to this Conference. Mrs. L. L. Vaughan, the president of the Conference, has not been in good health of late and cannot write the personal letters she desires inviting and urging pastors and delegates to attend, and we express the desire for her that the invitation through THE SUN will reach those interested and that the invitation will be accepted.

The Southern Convention at Richmond voted that we raise $45,000 for missions this year—our missionary year beginning September 1, 1928, and closing September 1, 1929. This can be done and will be done if plans are set on foot and our people interest themselves properly in Sunday Schools, societies and Churches. The Convention asked the Churches to raise $39,000 last year. They raised $38,512.99. We must reach our goal this year, for it means a gift of $5,000 by one man and furthermore the wiping out of all indebtedness, pledges and outstanding obligations and appropriations made by the Mission Board. Surely it is a goal worth striving for to catch up with all missionary pledges and again begin progressive, constructive work in Church building and the employment of missionaries.

Rev. S. E. Madren, pastor, reports exceedingly interesting services at Elk Spur and Rocky Ford Churches, Carroll County, Va., Sunday, September 16th. The male quartet from First Christian Church, Greensboro, went for the occasion and gave an excellent musical program, which was greatly enjoyed by large congregations at both Churches—Elk Spur in the morning, Rocky Ford in the afternoon. The pastor was accompanied also by Rev. P. T. Klapp, of Elon College, who preached in the afternoon at Rocky Ford and baptized five candidates by immersion. Two members were received into the Church fellowship at Rocky Ford, and one made a profession of faith and was received at the morning services at Elk Spur. It was a great and good day, and the audiences at both places were not only large, but appreciative and seemed to enter into the spirit of the occasion and to greatly enjoy the services.

CONFERENCES MEET.

Georgia and Alabama—First Church, LaGrange, Ga., 7:30 P. M., Tuesday, October 9th.

Alabama—First Church, Roanoke, Ala., 10 A. M., Tuesday, October 16th.

Eastern Virginia—Christian Temple, Norfolk, Va., 10:30 A. M., Wednesday, October 31st.

Western North Carolina—Pleasant Ridge, Randolph County, N. C., 10 A. M., Wednesday, November 7th.

North Carolina and Virginia—Ingram, Va., 10 A. M., Tuesday, November 13th.

Eastern North Carolina—Fullers' Chapel (near Henderson, N. C.), 2 P. M., Monday, November 26th.

Women's Conferences.

North Carolina—Sanford, 10 A. M., Friday, October 5th.

Alabama—Spring Hill, 9:30 A. M., Saturday, October 13th.

Eastern Virginia—Suffolk, First Church, 10 A. M., Friday, October 26th.

WORK OF JOY.

The circulation manager gets lots of joy out of working for THE CHRISTIAN SUN. The subscribers are so kind and considerate and have so many nice things to say when they send in their checks for renewals. I am quoting this one:

"Dear Bro. Johnston,—You may find enclosed check for subscription. I like the 'SUN-shine'; been frollicking in it since 1878. It has painted many mountains of gold on the heavy clouds of life. Its light has revealed many dangers on life's way and stimulated and inspired in life's battles. It links the most sacred and blessed memories and associations of the past and the present and future as nothing else can."

Such a fine expression as this is worth a whole year's work, isn't it? We enjoy it. Our joy would be more complete if we could get a whole lot of new subscribers. Who will help us? If all our pastors would find us five each in their Churches, and didn't get their salary raised next year, we would obligate ourselves to add enough to it to raise it.

CHAS. D. JOHNSTON,
Circulation Manager.

MODERATION IN POLITICS.

Our human system of government is important, yet it is not the most important system of government over us. It does not have to do with our most important interests; it cannot be perfectly devised or perfectly administered. It is only a bungling attempt at the administration of justice. But we are under another system that is perfectly devised and that will be thoroughly executed. Of the two systems, the latter is the one about which we should be most concerned. We should seek first and constantly and most earnestly the kingdom of God and His righteousness. There our principal citizenship lies. It should be our highest ambition to be good citizens there.

In our earthly citizenship we have to do with our fellow-men who have some power over us, but not supreme power. We should not fear what man can do unto us and be indifferent as to what God can do unto us. We may have the favor of our fellow-men and be promoted to the highest office they can bestow; but this will be a small matter in comparison with the rewards of faithfulness in the everlasting kingdom of God.

How puerile and foolish it is to allow ourselves to be wrought up to a furious indignation against those who seem to stand in the way of our advancement to some goal set by the world, and at the same time overlook the mark of the prize of our high calling to Christ Jesus.—*Exchange.*

THE CHRISTIAN SUN'S PULPIT

JESUS AT THE DOOR.

By Rev. J. W. Fix.

"Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me."—Rev. 3:20.

The Book of Revelation was written for the benefit of the Christians who lived in the first century. Many of their Churches were undergoing persecution and trial. Some of their temples were dedicated to the imperial government of Rome. Idol worship and heathen teachings prevailed. Untold numbers of early Christians were persecuted. The horizon of Christianity seemed darkened. However, many brave Christians awaited a new day. Christ had promised to come again. This hope kindled an ever-burning expectation; but time slowly passed and the Christ seemed very far away to them. There were times of great discouragement and the most faithful ones were gravely tested.

Then came the Book of Revelation sometimes called the Apocalypse, as a message of hopeful assurance and deliverance from their sufferings. The Book of Revelation is the only book in the Bible which opens with a distinct promise or blessing to the man who reads and keeps its words. We read "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein." The Book gives a picture of God on His throne. Satan is conquered, Rome subdued, the New Jerusalem is at hand, Christ lives. The Churches which had been so full of worldliness, ease and indifference were now to become spiritualized. Christianity was not to be doomed; rather she was to become triumphant.

One of the most outstanding chapters in Revelation is before us for meditation. Within it we see a most striking figure which embodied a promise for those Churches which realized the need of the magnetic power of God. Many of the Churches were neither cold nor hot, and there was a serious need for the Lamb of God and the indwelling power of the Holy Spirit. In this third chapter there is a verse of hopeful promise to these Churches: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." The word "door" is used most significantly in our text. As a symbol, the word "door" appealed to our Lord and by its frequent use He endeavors to show His relationship to His people. "To him that knocketh, it shall be opened unto him." Again in the parable of the ten virgins Jesus shows that a door was closed against those who were foolish, but opened unto those who were wise. In John 10:9 Jesus makes Himself a way of entrance into God's kingdom by saying, "I am the door, by me if any man enter he shall be saved." And now in the Book of Revelation he uses the symbol of the door as he seeks to enter into the life of indifferent individuals and Churches.

To all who will open unto Him, He will come in. To them He promises, in the Book of Revelation, a seat upon the throne of God. He offers them power over tempetation and with his own hand will write upon them His new name—the new Jerusalem. As John writes, he sees some most indifferent Churches, but in these there are a few faithful members who are unwilling to keep the Christ without the door. They desire to let Him in. There once lived a famous artist who painted a great picture. In this wonderful work he set forth in unfading colors the Master as He stood knocking at a door. Peasants came from miles away to see the picture. As they looked upon it they saw no fault, to them it was a perfect piece of art. But one day a critic came, and as he studied the canvas he commended the painter by saying, "Your colors harmonize and your facial expression is life-like, but you have left from the door that which is most important, the latch." "But," said the painter, "you have failed to see the significance of the Master knocking at the door; the latch is on the inside."

If we desire Him to come in and sup with us and we with Him, we must open the door, remembering that the latch hangs within and that He ever knocks from without.

Many Churches throughout our brotherhood are engaged in revival services during this month. They are putting forth effort to revive themselves again. There is but one way—let the Churches open the door unto Jesus. This it can do only through its members. It is the purpose of this sermon to suggest three ways by which this may be done. They are:

1. Personal presence. One often seeks to justify his absence from Church by saying, "I was present in spirit." But one's spiritual presence will never fill the Church pews. That which manifests one's interest in opening the door for Christ is one's personal presence. This is an expression of the fact that he is not a pretender. It makes it easier for the preacher who receives no inspiration by preaching to empty seats. Every minister rejoices in having a well-attended service; he is led to believe that his people seek the house of God for strength and comfort.

Your personal presence at every service will encourage others. It will show that you do not regard your spiritual welfare as a matter of small concern. It will stimulate your children and the young people to become ardent Church-goers. I am thinking of a poor widow, about whom I read, who could neither sing nor lead in prayer, but she placed great emphasis on Church attendance and was always found in her place. She was unable to contribute much money, but she sent flowers. Near her lived a member of the Church who was an invalid. Through this loyal member's personal presence, the shut-in was ever informed of the pastor's sermons and the progress of the Church.

A good per cent of every congregation is drawn away from God's house each week. Little do they realize the effect of their absence. Let those who are inclined to leave the Church service, resolve in their hearts to contribute at least his or her personal presence.

A distinguished Church patron use to say that there were four occasions on which he made it a point to be present in his place at Church. They were (1) when it was a stormy Sunday, (2) when it was awfully hot weather, (3) when a stranger preached, and (4) when his own minister preached.

2. Personal prayer. Every Christian can help open the door of his Church to Jesus, through the medium of personal prayer. Prayer is power. Through it man communes with God and God with him. "The effectual, fervent prayer of a righteous man availeth much." There comes into every life hours of crisis, in sickness, sorrow, suffering, and sin. Those hours have a divine purpose. They come to try one, to test one, to transform one. During them man needs to pray. There is no other way by which a soul can come into spiritual touch with God but by the way of prayer.

Our greatest Christian statesmen realized the value of prayer as a necessary means toward national progress. When Mr. Lincoln was in the midst of the Civil War he went to God in prayer, and often remarked that he could not have succeeded in his great task without divine guidance. In the midst of President Wilson's difficulties during his administration, he often felt the need of, and called for, divine guidance. One day the great war President arrived at a cabinet meeting, and his face wore a solemn look. It was evident that serious affairs of the nation were on his mind. He said to the cabinet members: "I don't know whether you men believe in personal prayer or not, but I do." And the President fell upon his knees with the members of the cabinet and he offered a prayer to the Almighty for help.

There is surely an open door to God through personal prayer. No matter what man or circumstances may do to you, prayer will open the door and let Jesus come in to you. Behind all formal and stated methods of devotion, prayer is at the very center. Dr. Robert E. Speer said, "The most vital thing in the evangelization of the world is a revival of prayer." Jesus used prayer most effectively. On certain occasions he prayed all night. As Christians, we ought to say, "Lord, teach us to pray."

"What wonder the burdens are heavy,
And the hours seem irksomely long!
What wonder that rash words are spoken,
And life seems discordant and wrong!
Pause for a little each morning,
And again at the close of day,
And talk with the Master who loves you—
Remember, He taught us to pray."

As a minister began a revival, he asked each person present to tell what he or she would do toward making it a success. To which an old lady replied: "I will give an hour a day in prayer." Some one has well said, you cannot wrestle with God in prayer and wrangle with man on the earth. Instead, let every man think of prayer as a great lever of the spiritual life by which God lifts man into his very presence.

Effective personal prayer must be definite. There was a drunken man in the city of New Orleans one night who wandered in the city mission and presented himself at the altar of prayer. The brother who prayed for him seemed to follow the example of a great many Christians in their praying by circumnavigating the globe before getting down to things specific. He journeyed through the islands of the sea and the places where the foot of man had never trod nor the eye of Jehovah never seen." Wearying of his journeys, he at last came home and began to ask God's blessings on the poor drunkard who knelt by him, to which the latter muttered in an audible voice: "That's right, partner; now you are talking sense and getting down to business." Our Churches need to be revived by praying Christians, by men and women whose prayers are definite and far-reaching.

3. Personal evangelism. While one's presence and prayers count mightily in the upbuilding of a Church, nothing can take the place of consecrated personal evangelism. Through it as a medium people of all ages have been led to know Jesus Christ. Churches that have despaired have taken on new spiritual life through practicing personal evangelism. It is very easy to get human sympathy for a man who has fallen from a high building, or who has met with disaster or accident. We are never too busy to take the time to call an ambulance, but we seem too busy to prevent men from falling. The first convert mentioned in the New Testament was the result of per-

(Continued on Page 14.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR ANNUAL CONFERENCES.

As will be seen elsewhere in THE SUN, our annual Conferences, other than that of the Virginia Valley, which has already been held, will begin with the Georgia and Alabama session, First Church, LaGrange, Tuesday P. M., October 9th, and then one each week for six weeks. It should be borne in mind that these Conferences constitute the annual stock-taking of the year for the Churches, a discussion of the most important problems of the Church, and laying out of plans for the coming year. The Conference is what its name indicates—"con," from the Latin "cum," meaning "together," and "ference," from the Latin 'ferro," "to bear," thus meaning "a bearing together of our burdens," our purposes, our plans, our problems in doing our Lord's work for His Church. In the multitude of council there is wisdom, and by taking counsel together in conferences we arrive at the greatest wisdom for our plans in Church work.

Let us bear in mind that it is not too early to be planning for Conference, finishing up the Church work of the year, raising the Conference apportionments if they have not been raised, electing delegates and making all things ready for the session. It is important that these things receive emphasis this year, because people's minds are centered on politics this election year and an intense political campaign is being waged. We cannot afford to have our minds diverted from the work of the Church and preparation for Conference. More than ever we will need to stress the importance of Conference, and more than ever we will have to put forth strenuous effort to raise Conference apportionments and to give the annual Conferences the emphasis and the care that they should have at our hands. Do not let us in any sort of excitement or diversion forget the importance of the annual Conferences and what these Conferences mean to the kingdom and to the Church.

RAISING $45,000 FOR MISSIONS.

The Southern Convention session at Richmond voted to raise the present year, beginning September 1, 1928, $45,000 for Convention missions—one-half for home, one-half for foreign, unless otherwise designated by the donor. The Convention further decided that in order to do this, missions would not share in Conference apportionments the present year, and that all gifts to missions should be sent direct as such. It will be of interest to SUN readers to know that the Convention asked for $39,000 from all sources last year and that there was actually raised and paid in $38,512.99. Of this amount, however, the Conference apportionments for missions amounted to $6,773.23, and the Convention voted that Convention missions would get none of this this year, that the Churches and individuals and Sunday Schools and societies might send all their gifts direct to missions.

So the method of giving the coming year is to be different from heretofore, in so far as Conference apportionments are concerned. Of the $45,000 called for, the Woman's Missionary Societies have set their goal at $12,000 and are likely to reach this amount. This leaves $33,000 to be raised from Churches, Sunday Schools and individual gifts. Now, one generous man of our number has agreed that if the Church will raise the $40,000, he will give $5,000, thus making the total goal desired, $45,000. A committee of the Mission Board was appointed to work out a goal to suggest to each Church, and it was found that if the Churches within the year, from September 1, 1928, would contribute from the Church, from the Sunday School, from the Christian Endeavor Society and from individuals (but not from the Woman's and Young People's Missionary Societies) one-third as much from missions as they pay on pastor's salary, we could reach the $40,000 asked for, and our generous brother agrees to add 10 per cent to all that every Church, school and individual will give, and then add $1,000 to that for good measure, making a total of $5,000 from this amount added to the $40,000 to reach the goal.

Surely, Churches will be willing and are able to give one-third as much to give the gospel to others as they give to have the gospel preached to themselves. Missions simply mean sending out beyond the local Church to other points and places to build up Churches and to carry the gospel to others, and it does seem that all would be willing to give one-third as much to carry the gospel to others as to have it preached to themselves.

This may seem a large quota in some Churches, but it is a reasonable amount, and if the Churches will get the Sunday Schools to work on the matter, and every child in the Sunday School interested, it should not be difficult. It can be done if a beginning is made now and we do not wait till half the year or three-fourths of it is gone before a beginning is made. If the Churches will lay the matter before the Sunday Schools and Christian Endeavor Societies and classes in the Sunday School, organized classes, and tell them that the Church is trying to raise during the year so much for missions and that every dime and dollar contributed by the Sunday School and Christian Endeavor Society, and sent in for missions, will count on the goal that the Church is trying to reach, we believe that the Church will find the quota is within the reach of every one.

It is a fact that, by raising the $45,000, we can wipe out all debt and all pledges and obligations of the board now outstanding and get our foreign mission work on a real progressive and constructive basis again. The great desire of the Mission Board and of all of us is that on September 1, 1929, we can report the $45,000 raised from all sources and the last dollar of indebtedness and all outstanding pledges and appropriations have been paid. And that the foreign work has received such boost that it can now look toward going forward and an increase of helpers on the field and equipment to work with. Surely, this si a goal worth striving for by every Church, missionary society, Sunday School and individual.

CONTRIBUTIONS FROM CHURCH MEMBERS.

It is implied in Church membership that all should give; and Paul makes it plain how it should be done. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2). The rule is plain, the method is simple, and there is no better way than that prescribed by the word of God. The Church has yielded to outside organizations in their methods and purposes to help needy ones and needy causes, and neglected to teach and cultivate the Bible way of helping the helpless, and in Paul's direction, he specifies the saints (v. 1). The Church at that time did not undertake to help those who were outside. The Church was too small and the poor were too many outside.

The Church has passed beyond that stage, and now does most of its charity outside of the saints, because there are so many more of that class. The Church seems to be the only institution that inspires this kind of service for mankind. All the other organizations that help the poor derive their inspiration, consciously or unconsciously, from the Church; and most of them appeal to the Church people for the means to carry out their plans to help those in need. This is an unexpressed recognition of the value of the Church, and should be a sufficient reason for union with the Church. If all who should be members of the Church were inside instead of outside, it would increase membership of the Church and its potential power, and reduce the poor because it would win many of them to a better life. The Church should not do less, but more; but it should be done through the Church in a systematic way prescribed by the word of God.

There are too many outside organizations undertaking to help through charity professions and methods and all the time appealing to Churches and communities for the means to carry out their plans. They want their representatives to "have a chance" to go before the congregation and present their needs and take a collection for help. In addition to this, they make personal appeals to individual members, and these methods are so frequently applied that members get in the habit of giving a little to these solicitors, lest they be counted cheap. In that way the real spirit of giving is reduced to a mechanical act. People can be appealed to by so many agencies and so many times that they tire of the calls to which they are exposed. The Church should arise in her organic might, provide adequate means to meet regular demands, and allow special appeals in case of emergencies beyond human control. Giving must be taught and cultivated as an essential part of religious life and Church membership, and other groups that want the credit of doing something good and useful in the field of charity must be taught to rely upon themselves, and do giving as well as asking for help.

SPIRITUAL REALITIES.

There are realities in the spiritual world, even as there are in the material or mental world. If one has been following the Sunday School lessons and Paul's missionary journeys, one is compelled to be impressed with the spiritual realities of Paul's life and experience. He lived as if he were in a world largely controlled and constantly influenced by spiritual realities. On this account, the spiritual realities were his to enjoy and his to inspire. But back of these spiritual realities and leading up to them, one has been impressed with the many difficulties and even the tragedies that drove him to them. Some one recently uttered this petition: "May difficulties and tragedies of the present sharpen our vision of spiritual realities." That petition was evidently offered in the light of the fact that difficulties and tragedies are often required to sharpen our vision of spiritual realities and bring us to see the reality of the spiritual life. One is overwhelmed with the difficulties and the tragedies that confronted Paul, but instead of his giving up, they sharpened his vision and caused him to see clearly the guiding hand of the Holy Spirit and the overruling power of God. Paul was governed by the Spirit.

We are living in a day of luxury and ease and comfort. On this account, we may lose or obscure our vision of spiritual realities, and so we need to face, and must face, dangers and difficulties, trials and tragedies, if our vision is to be clarified and if we are to know and be governed by and enjoy the inspiration and fruits of spiritual forces.

Our Church services, our worship on the Lord's Day, our morning meditations, our daily prayers, should lead us to a clearer discernment and to an acknowledgment of spiritual realities. God is a Spirit, and He is the power in this universe. If we would know Him and live close to Him, we must face difficulties and tragedies courageously and hopefully, and constantly offer our petition that our vision and realization of spiritual forces shall be made the more acute and vital.

REDEMPTIVE SUFFERING.

We endure suffering with little thought of making it contribute to human welfare. And yet the greatest contribution ever made to human welfare was suffering. It is safe to say that the Lord Jesus made His greatest contribution to mankind, not in His ministry of service, but in His redemptive suffering on the cross. This line came under our eye recently—the line of a petition: "Oh, give us such love as shall make our suffering redemptive."

All of us in this life are called upon to suffer, some more than others. Evidently, suffering has its distinct place in the economy of grace and the plan of God. It ill behooves us, therefore, to complain, to rebel, to despair when suffering comes. Possibly our Heavenly Father is leading us through our suffering to a better life than we could have lived without it, and also to make a greater contribution to humanity than we would have made without it. If our suffering is borne in fortitude, in complacency, and in love, does it not become redemptive? That is, to purchase back to righteousness and to higher ideals some who may have gone through life without them. That is the meaning of redemption, two Latin words: "re," again, and "demo" to purchase; thus meaning, when the two parts are put together, "purchasing back or purchasing again." Christ so loved mankind that through His suffering He purchased mankind again, gave mankind access to the Father through Himself, and thus opened up the way from darkness to light and from death to life.

So may it be with human suffering, though in a less degree. The Good Book says explicitly, "If any one suffer as a Christian, let him not be ashamed on this account." "If we suffer with Him," says the same Book, "we shall also reign with Him." He suffered in love, in compassionate, pitying, boundless, everlasting love, and because He thus suffered He made His suffering redemptive. We do not have to be up and have our hands full of busy activities in order to make life count and to fill it full of meeaning. We may, as sufferers, crowd life to the limit and make it mean strength and might and majesty, if we love even as Christ loved, and so make our suffering, as His suffering was, redemptive. Some of the most beautiful lives in this world, and some of the richest in fruitage and result, are not those who have served the most, but those who have suffered and endured the most, because they have done so with an unshaken faith in God and an ever-growing and increasing love for mankind and for God.

LIQUOR IN CANADA.

The method of handling liquor in Canada is frequently cited by wets in this country as a happy solution of the prohibition question. For the wets, the Canadian plan is indeed quite satisfactory; for temperance people, it is altogether objectionable. The plan pleases Governor Alfred E. Smith, who in his acceptance speech told our country that if he is elected to the presidency he would recommend to Congress an amendment to the eighteenth amendment and Federal provisions whereby each State might manufacture and sell beverages of such alcoholic content as they might themselves determine within a maximum percentage to be fixed by Congress. This plan would make possible forty-eight varieties of temperance —or rather intemperance—in the United States and put the States in the liquor business, as Canada now is. Governor Smith referred to the Canada plan as an example for us. Occasionally a confused citizen of our country expresses the opinion that we should handle liquor as does Canada.

When we are invited to take up the Canadian method of selling liquor as a better thing than our eighteenth amendment and the Volstead law, we should examine how it works. The wets like it and advocate it—in Canada and in the United States. Why does it please them? The answer may be found in reports of Canadian authorities.

The information sheet of the National Woman's Christian Temperance Union publicity bureau, on August 24, 1928, gave enough facts to settle the mind of a dry voter regarding Governor Smith's desire to extol the Canada plan. Its presentation is so important that it is given here in its entirety:

"The Canadian control of the liquor industry has resulted in the increased sale of hard liquor, increased drunkenness, and increased bootlegging. Americans look upon it as a failure because the Canadian wets introduced the subject by promising that beer and light wine would be sold.

"Here are some of the results from official reports:

"Increased drunkenness. Police Commissioner C. F. Burton, of Manitoba, states that 'if all the drunks were arrested, there would be no room for them in the jails.' The Saskatchewan Liquor Board states that 'arrests for drunkenness increased 125 per cent in the first eight months.' The Toronto *Star* is qutoed, 'All records for inebriates were broken today,' speaking of the last Labor Day celebration. The Montreal *Star* says 'Drunkenness among women has increased 53 per cent.'

"Increased bootlegging. The Saskatchewan Liquor Board points out that with the so-called government control, bootlegging increased 111 per cent the first year. The British Columbia Board announces as much liquor sold by bootleggers as is sold in the government stores. The Alberta Liquor Board says: 'Our greatest problem is moonshining in the country districts.' Not long ago Ontario officials seized $10,000,000 worth of liquor in warehouses because they said this liquor was going back into bootlegging channels to be sold by Canadian bootleggers in competition with government warehouses. Bootleggers in Canada sell bootleg booze cheaper than the government, and sell it to people without permits and also sell it in the illicit drinking clubs.

"Increased sale of hard liquor. Those who argue that light wine and beer will promote temperance should learn that the British Columbia Liquor Board is quoted as saying: 'Since the opening of the beer parlors, the sales of hard liquor increased 50 per cent.' The Quebec Liquor Commission says the sale of hard liquor increased 32,275 gallons in one year. The Saskatchewan board reports an increase of 33 per cent in the sale of hard liquor. The seven Canadian provinces having government control have a population of ten million people, and the official report is that they are now spending money for liquor at the rate of $160,000,000 a year. Ontario alone is buying liquor at the rate of a million dollars' worth a week.

"Government control has not produced temperance. Beer and hard liquor consumed is increasing by the millions of dollars' worth. There is no way of inducing temperance by the sale of liquor. The number of drinkers has trebled and quadrupled, and drunkenness continues to be the besetting sin of the business, while the bootlegger and moonshiner are doing business more than ever."

From such a showing as here appears, the United States would certainly take a long step toward a greatly increased flow of liquor if it adopted the Canada plan. Moreover, there is no prospect of its doing so. The process would involve the amending of the Constitution, and thirteen States can prevent that. The suggesting of such a thing is preposterous, and for one so prominent as a Democratic nominee for the presidency to advocate it is most reprehensible. His honesty and his statesmanship are not made the more impressive by such utterances.—*Nashville Christian Advocate.*

EXPLANATIONS PROMISED.

When the light is turned on you cannot get rid of your shadow. It follows you wherever you go.

Governor Smith has a shadow that dogs his steps. It is his liquor record. He has done many good and helpful things, but these do not excuse or explain away his liquor record.

He is going to have a busy time explaining that record. William Allen White's statement of it got under his skin, and newspaper reports say that he is studying an answer.

Before the answer was prepared, Dr. John Roach Stratton dressed up the record in biting and bitter language which drew blood, and Governor Smith wants to explain his record in Dr. Straton's presence.

The shadow follows the man!

"Whatsoever a man soweth, that shall he also reap."

Mr. Smith has made an explanation of his liquor record. That explanation must run the gauntlet of criticism. Probably the explanation will need to be explained. And then the explanation of the explanation will call for more explanation, and so on indefinitely. Yes, if Mr. Smith keeps on explaining he is going to be a very busy man.

Talk about a millstone about one's neck! That awful record is a millstone.—*C. E. World.*

CONTRIBUTIONS

SUFFOLK LETTER.

There are many things that require patient and constant cultivation in the Church. While the Church is the parent institution and must be cared for in its worship and its financial support of all its dependent organizations, as publications, missions, colleges, and orphanage, it must not lose sight of that largest institution, the Sunday School, from which the future Church must be formed. The Sunday School is the child of the Church, and these children should be trained for membership in the Church.

People talk in these days about the lack of home-training and the loss of parental control. It is as conspicuous in the Church as it is in the home. The Sunday School should be taught to attend the services in the Church. If the present rate of leaving the Church at the close of Sunday School continues, it will mean some day the loss of Church power.

There are three things that should be impressed upon Sunday Schools:

1. To come regular and on time. It does not work to be tardy in the day school. The Sunday School should be as good in its habits as public school attendance. A real Sunday school is worth more than the day school because it deals more with character, which is more important than knowledge.

2. To open Sunday School on time. There is no way to maintain public success by irregular methods. Post-office, bank, market, station, store, all open on time. They are no more important than Sunday School.

3. Church attendance. The old-fashioned country style of families going to Church together and sitting together was a fine way of fixing the spirit and habit of worship in the family life. It would enlarge and make permanent that spirit and habit for the Sunday School to remain at the preaching service of the Church. It would double the congregation, make inspiration for the minister, cultivate a social sympathy and acquaintance, make a new impression on the community as to the meaning of the Sabbath, and check those violations of the Fourth Commandment so common in these modern days. The command of Jesus to His disciples was to preach the gospel to every creature. If all Sunday School attendants would remain for the preaching service it would produce an attraction for outsiders to attend the Church. It would improve the behavior and manners of people in the home, the Church, and the community. Good roads, good schools ,automobiles, newspapers, telephones and all other modern additions to convenience of intercourse have made the community more like a family, and it is all the more important now that the community be made as good as a religious family; and this can be done by all the people waiting upon the Lord in the house of prayer.

W. W. Staley.

ELON LETTER.

Christian union has been the theme of social concern on the campus this week. To begin with, the writer attended a conference in Washington the first part of the week made up of responsible department executives of the Congregational and Christian Churches, to test the great document suggesting the basis of union between these two Churches, to see if there should be administrative difficulties in the way of making this basic agreement function readily in our Churches. After two of the most strenuous days I have ever spent in the earnest endeavor to find something to disagree over, nothing was found. This will be good news to us Christians, I am sure. It will be equally good news to our Congregational brethren. I had hardly reached home before a distinguished Congregational minister came to visit us, the Rev. Elisha King, D. D., of Miama Beach, Fla., hastening south from his vacation in order to minister to his stricken people, but anxious too to see the college with which the Atlanta Seminary will affiliate in 1929, being a trustee of the seminary. He was a delightful spirit and promised to come again.

Then on Friday and Saturday Dr. Martyn Summerbell gave two lectures on the subject of Christian understanding. On Friday he treated our friends of the Baptist Church, and on Saturday the Congregational Church. None who heard his lectures can but appreciate the most heroic suffering by which our religious heritage has been vindicated for us. At the same time, as the learned scholar discoursed, there grew the steady conviction that now the hour of Christian union has struck. It is great to be living in a day like this.

Surely it does the youth of our Churches good to face this crisal issue of the kingdom. And therein we find a justification for the denominational college, provided it realizes and capitalizes its opportunity to teach and exemplify Christian brotherhood and fellowship looking toward Christian union. W. A. Harper.

PIEDMONT JUNIOR COLLEGE.

The fifty thousand dollar campaign for the college is still in progress, although not much has been done within the last two weeks on account of the opening of the school which took the major part of our time in arranging for the opening. The campaign is very important, and from now on will be pressed very enthusiastically because of its extreme necessity for the future welfare of the institution. We must have fifty thousand dollars to finish our building and equip the plant and pay off present indebtedness if the school is to occupy its rightful place in the educational work of the Southern Christian Convention and of the Christian Church. This amount of money could be paid by one or two individuals who hold their membership in the Southern Christian Convention and we believe they will do their part toward this campaign, but each individual in the entire Convention should have some part in the payment of the same. This will create the individual interest in the institution which is so much needed at this time. We cannot hope to raise the fifty thousand dollars from the Georgia and Alabama Conferences, but they will do their part and have already done a large part in providing for the financial needs of the institution. We must have at least ten thousand dollars for the current expenses of the school this year. A very small part of this is at present provided for. The quarterly offering which was recommended by the finance board and approved of by the Southern Christian Convention to be taken in the Sunday Schools for the colleges cannot be arranged for by Piedmont Junior College, since the program has been outlined and already in operation for this offering to be taken for Elon College alone. It was the intention of the Convention that the offering to be taken for the colleges, but since Elon College has plans already in operation for Elon College alone, we do not feel that the Sunday Schools will stand for another quarterly offering, which would make, all told, eight offerings for the colleges during the year. Therefore, we make a very urgent appeal to our entire Southern constituency to send in individual offerings to Piedmont Junior College to apply on the current expenses.

We have raised altogether in cash and notes on our campaign, $11,722.39, with the additional amounts by Dr. D. J. Hodge, $250; W. C. Gay, $200; R. W. Thompson, $500; J. T. Getting, $100; L. L. Patterson, $100; D. D. Hanson, $50; Walker Pearson, $100.

Wadley, Ala. S. L. Beougher.

MORE ABOUT RALLY DAY.

October 7th or nearest convenient Sunday is designated as "Rally Day." The time is getting short, and every pastor, Sunday School superintendent and Church should be definitely planning for rally day. Much of the success of rally day will depend upon what is done ahead of time, both in planning the program and in promoting attendance.

Promotion in the Sunday School.

It has been said that the safest basis for grading and promoting in the Sunday School is "age and public school grading and common sense." This is true because boys and girls of the same age, no matter what their experience has been along other lines, have very similar religious experience. However, each teacher should have certain aims for his or her pupils during the year, in order to have some way of knowing what is being accomplished with them. The supreme purpose of Sunday School work is to win to Christ, but there are certain other things which should be done in order that these lives may be made richer. Each teacher should know his or her pupils so well personally that it will be possible to tell if they are improving in their attitudes toward the other pupils and in their daily living.

Each teacher will know what his or her aims for the year should be. Below is given a list of the things one junior department superintendent and teachers set as their aims to be accomplished in the three years before promoting the pupils to the next department:

Memory work accurate, books neat and completed, own Bible, handle Bible by finding references, divisions and books; how our Bible came to us; locate, read, tell and write Bible stories; memorize choice hynms (four each year); study of maps and map-drawing; memorize psalms 1, 100 and 121; memorize chapters, names of apostles, commandments, Beatitudes, doxology, missionary characters and hymns, temperance mottoes and pledge, extra honor, outline of life of Christ.

Promotion should mean something worthwhile to the pupils and teachers. It should mean that certain things have been accomplished which were thought important at the beginning of the year and earnestly striven for by the teachers and others in charge.

Send for rally day program suggestions. The September magazine issue of the *Herald of Gospel Liberty* is "rally number" and is full of suggestions. The *Sunday School Herald* for September and the first week in October have rally day programs and suggestions. Any of the above will be sent free of charge.

Rally day invitations, promotion certificates and other supplies may be ordered from the Christian Publishing Association, C. P. A. Building, Dayton, Ohio.

Let us all work together to make rally day worth while!

Pattie Coghill.

THE ISSUE IS CLEAR.

The issue between the two parties and platforms and candidates is now sun-clear. The two platforms and candidates do not differ in any essential point except on prohibition, and here the candidates stand at opposite poles. Mr. Hoover does not favor the repeal of the eighteenth amendment or the Volstead law, and only favors a commission to discover and correct "grave abuses," not in the amendment or the law, but in the administration of them. Mr. Smith calls for an amendment to the eighteenth amendment and also of the Volstead law that would permit a new definition of "intoxicating" beverages and also remit to each State the local administration of the law, further suggesting that the manufacture and sale of liquor be done by the State. He says this would not be the return of the saloon, but few will agree with him on this. His suggestion is a return to local option, almost the worst plan for dealing with the liquor traffic and one which we have tried out in almost every form with disastrous results. Governor Smith has been true to his record and expressed views on this subject, and his plan is a bold proposal to return to old evils that have cost us a hundred years of education and agitation and repeated experiment to throttle and finally put under the fundamental prohibition of the Federal Constitution and of national and State law. It would be an amazing thing if the American people were to do this thing and undo all that it has done. Governor Smith speaks fair words as to the purpose and the success of his plan and may be honest in so doing, but whether intentionally or not he is pleading with us to let the nose of the liquor camel or tiger under the tent that we have erected, and we believe that temperance people as a class and in the mass will resist it. Too many ruined homes and lives, broken hearts and tragic tears will cry out against evils of our human world. It is no answer to this to say that the law is not now enforced, for there is evidence that this violation of the law is greatly exaggerated and the remedy is to correct these abuses and not to change the law.—*Presbyterian Banner.*

THE CHRISTIAN SUN GOALS.

"The Christian Sun in every home in the Southern Christian Convention."

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Chas. D. Johnston,
Circulation Manager.

NOTICE.

The Palm Street Church at Greensboro will be open for a new pastor for the coming Conference year. As yet we have not called any one for this work. We feel at this time we are not financially strong enough to call a full-time pastor, but we would like to secure a pastor that could live here and serve Palm Street Church for two Sundays in the month and take some other Church elsewhere for the other two Sundays. For a pastor who could serve the Church in this way we probably could pay a little more than for just coming here and preaching two Sundays in the month and spending the remaining time somewhere else.

As chairman of the pastoral committee, I would like to hear from preachers who could consider the work here in that way. Or if any one could not consider the pastorate as I have outlined it, but could serve some other way, I would like to hear from them also. Address your communication to A. H. Hinshaw.

Greensboro, N. C., Gen'l Del.

PROGRAM OF WOMAN'S MISSIONARY CONFERENCE OF N. C. CONFERENCE, FRIDAY, OCTOBER 5, 1928, SANFORD, N. C.

Morning.

Theme—"Seld-denial."

Scripture Lesson—Luke 9th Chapter, 23-25 Verse: "Let him deny himself and follow me."

Call to Order—Mrs. L. L. Vaughan, President.

Song Service.

Opening Prayer—Mrs. J. D. Kernodle, Graham, N. C.

Enrollment of Societies and Delegates.

Reports of District Leaders.

Officers.

Recognition of Ministers.

Special Music by Local Church.

Address—Mrs. W. M. Jay, Elon College, "Stimulating Interest in Missions."

Address—"Self-denial," Dr. J. O. Atkinson, Elon College, N. C.

Offering—Special Music.

Report of Superintendent of Spiritual Life Department—Mrs. W. H. Carroll, Burlington, N. C.

Devotional—Mrs. W. H. Boone, Durham, N. C.

Afternoon.

Devotional—Young People's Society of the Sanford Church.

Miscellaneous Business—Report of Committees, Election of Officers.

Report—Mrs. M. R. Rives, Graham, N. C., Superintendent of Young People's Work.

Cross-bearing for Young People—(a) Elon School of Missions, Miss Lucille Mulholland, Durham, N. C.; (b) Blue Ridge, Miss Jean Boshart, Raleigh, N. C.

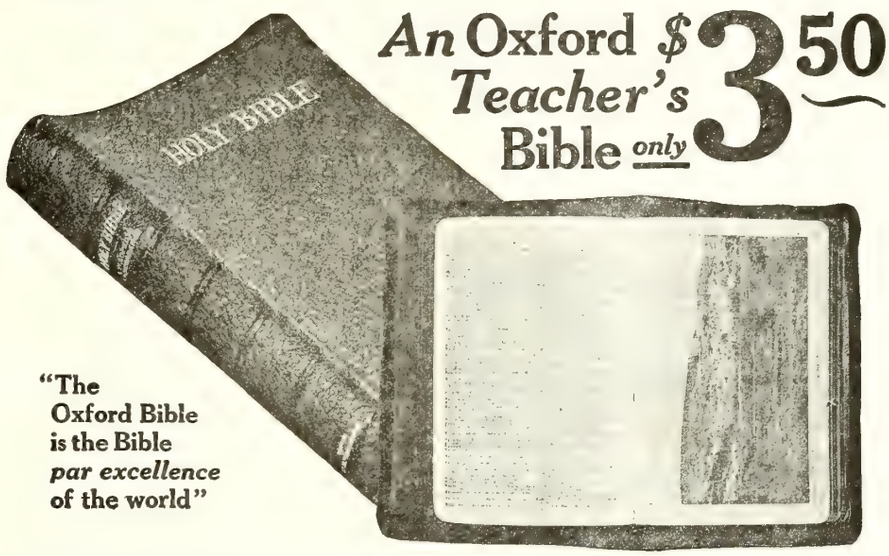
Special Music.

Pageant—"Cluster of American Beauties," Young People of the Burlington Church.

Organizing Young People for Missionary Service—Miss Pattie Coghill, Henderson, N. C.

Benediction—Rev. R. L. Williamson, Pastor, Sanford, N. C.

OXFORD BIBLES



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Specimen of Type

6 And Ă-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

DO MISSIONS PAY?

BY J. E. FULTON.

Said Theodore Roosevelt: "I wish it were in my power to convey my experience to these people who speak about the inefficiency of foreign missions. If they really could know but a tenth part of the work that is being done and the work that has been done, they would realize that no more practical work, no work more productive of the fruit of civilization, could exist than that work being carried on by men and women who give their lives to preach the gospel of Christ to mankind."

Hon. Henry Morganthau, a Hebrew, recently U. S. ambassador to Turkey, says: "The missionaries have the right idea. They go straight to the foundations, and provide those intellectual, physical, moral, and religious benefits upon which alone any true civilization can be built."

Said Robert Louis Stevenson: "I had conceived a great prejudice against missionaries in the South Seas, and I had no sooner come there than that prejudice was at first reduced and then at last annihilated. Those who debate against missions have only one thing to do, to come and see them on the spot."

Wrote President Charles W. Eliot, of Harvard, who in 1912 visited China and studied mission work as carried on amid the peculiar difficulties of a port city: "It is the missionaries who have kept before the Chinese the good works of Christianity. Without them the Chinese would have been left to infer the moral value of Christianity from the outrageous conduct of the Christian governments toward China during the past hundred and fifty years, from the brutalities of Christian soldiers and sailors in time of war, from the alcoholism of the white races as it is seen in Chinese ports, and from the commercialized vices which the white races practice in China. Against all of these influences adverse to Christianity on the Chinese mind the missionaries have had to contend; and it is a miracle that they have won so large a measure of success."

Said Mark Twain (Samuel L. Clemens): "The benefit conferred upon this people (the Hawaiian Islanders) by the missionaries is so prominent, so palpable, and so unquestioned, that the frankest compliment I can pay them, and the best, is simply to point to the condition of the Sandwich Islands in Captain Cook's time, and their condition today."

Newspapers for July 10, 1925, reported a radio message sent by the McMillan arctic expedition from Hopedale, a center of Moravian missionary effort, which said among other things: "Had it not been for the Moravians, whose service with utterly inadequate funds is little short of marvelous, there would not be an Eskimo alive on the Labrador coast today. The work speaks for itself."

Said Marquis Ito, prime minister of Japan: "Japan's progress and development is largely due to the influence of missionaries."

Said Lord John Lawrence, viceroy of India: "The missionaries have done more to benefit India than all other agencies combined."

Some will remember Ratu Meli's statement about missions, which was about as follows: "A so-called wise Englishman who didn't believe in God visited Fiji, and seeing the natives going to Church with Bibles in their hands, said, 'The Bible is no good, your religion about Christ is false.' To this a simple native preacher replied, 'It is a good thing for you that we left our heathenism and cannibalism and took to our Bibles and Christianity, else you would probably be clubbed, cooked in a native oven, and eaten. Fiji has been transformed by the Bible, and the club law and cannibalism are gone."

The gifts of many thousands of believers in our Churches in all lands attest the fact that they believe in missions. May the spirit of giving to this grand cause be more deeply awakened in many hearts, for the time is late and the work is great. —*Review and Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 22, 1928.

Sunday Schools.

Previously acknowledged since Sept. 1....	$ 146.30
Ether, N. C.....	2.09
First Christian, Portsmouth, Va.....	10.12
Barrett's, Sebrell, Va.	.83
Richland, Ga.	1.00
Berea (Nans.), Driver, Va.....	5.60
Durham, N. C.	22.39
First Church, Portsmouth, Va.....	8.75
Mt. Olivet (R), Elkton, Va.....	1.38
United Church, Lynchburg, Va.....	4.03
Newport News, Va.....	9.00
Bethlehem (Nans.), Suffolk, Va.....	2.34
Pleasant Hill, Liberty, N. C.....	3.63
High Point, N. C.....	4.65
Rosemont, Berkley, Va.....	12.07
Wake Chapel, Fuquay Springs, N. C.....	5.60
Pleasant Ridge, Guilford College, N. C....	1.63
Mebane, N. C.....	2.00
Total	$ 243.41

Specials.

Previously acknowledged since Sept. 1....	$ 203.00
Miss Celeste Penny, Chapel Hill, N. C.....	5.00
Total	$ 208.00

Individual and Church Collections.

Previously acknowledged since Sept. 1.....	$ 393.70
Lee's Chapel, Apex, N. C.....	6.83
Lanett, Ala.	7.50
Missionary Soey., Lanett, Ala.....	25.00
Total	$ 433.03

Mountain Work.

Previously acknowledged since Sept. 1....	$ 5.00
Dr. S. T. A. Kent, Ingram, Va.....	12.50
Total	$ 17.50

Summary.

Previously acknowledged since Sept 1.....	$ 748.00
Sunday Schools	97.11
Individual and Church collections.....	39.33
Specials	5.00
Mountain work	12.50
Total to date	$ 901.94

J. O. ATKINSON, *Sec'y.*

KAGAWA.

(The story of a Christian who knows how to suffer for his Lord.—*Ed.* SUN.)

It is said that Toyohiko Kagawa is the most loved and by some the most hated man in Japan. He is about forty years of age and for nineteen years he has given himself and all his property, unreservedly, for the alleviation of the suffering of the poor. He is somewhat of a genius in intellect, one of his books having been so popular as to bring in an income of $60,000, not a penny of which did he keep to himself.

For nine years he lived in the slums in order to reach the people of the slums, and during this time he lived in a room 6x6, with his wife, preaching constantly the great, good news. He says telegrams came to him, but his house was so small that all he had to do was to stretch out his hand and take the telegram from the delivery boy. If he were rich and lived in a big house it would not have been so easy.

In his close contact with the poor, with all their sufferings and diseases, he contracted that dread eye disease trachoma. Four times his eyes have been operated on, but, like the woman of the Bible who had spent her all on the doctors, was constantly made worse. So it has been with Kagawa, who is blind in one eye and is almost blind in the other. But in spite of this disability he is looked upon as probably the greatest evangelistic force in the country. Just now his slogan is a million Christians for Japan. He says the missionaries should stay in Japan until there are a million Christians. When that number has been reached, he thinks the Japanese can carry on by themselves, but until that time the missionaries should stay.

Hitherto the work done in Japan has been done with the middle classes, but the farmers, five and a half millions; the fishermen, two and a half millions; the common laborers, about four millions—have not been touched. For about five months of the year, while the farmers are growing and harvesting their crops, they are untouchable. But during the winter season, their special time of leisure, they gladly listen to the gospel message.

Kagawa is not a favorite among the rich, whose gains are largely made by exploiting the lives of men, women and children. Although he is far from bolshevism, repeatedly he has been imprisoned because of his fearless criticism on government measures which favor the rich at the expense of the poor.

As one considers his life, there is a close resemblance between him and the Master—no property, no fear, great love, no reserve in self-sacrifice, calling men and things by their right names without fear or favor, doing all things for the glory of God, and thronged by people wherever he goes who want to see and hear and be near him, and himself a living sacrifice on the altar of God.

A. D. WOODWORTH.

Karinzawa.

OUR MOUNTAIN WORK.

We were again with Bro. Madren at both Elks Spur and Rocky Ford, Va. At 10:30 A. M., the 16th, we addressed the Sunday School at Elks Spur, using Paul's plea for Christian unity, "That ye all speak the same thing, that ye be perfected together in the same mind and in the same judgment" (1 Cor. 10). The quartet from Greensboro, N. C., came in, with their bright faces, which was an expression of happy hearts. Their names and places in the quartet are R. E. Loman, first tenor; B. L. Robinson, second tenor; J. B. Brady, baritone, and W. M. Hayes, bass.

Bro. O. P. Shelton, of Greensboro, brought these brethren in his fine big car and furnished us with a sumptuous dinner, which we thankfully and fully enjoyed. After the quartet rendered a few of their gospel messages in song, the pastor read Psa. 40, with suitable comments. After this a few more songs, followed, by the writer, with an earnest exortation and an appeal and invitation, and a real revival followed, during which time several came forward for prayer, and a man of sixty-eight years professed faith in Christ, and shouts of joy and thankfulness went up to God. It was indeed a revival.

The quartet was so impressed with the meeting and the needs of this people that they are willing to go back the first Sunday in October. The writer is expected to go also.

After the service at Elks Spur, we went to Rocky Ford at 2 P. M., and the quartet gave us some more fine selections, after which the writer preached to a splendid audience, received two new members, and administered the Lord's Supper. Then we went to the place for the baptism of the newly received members, where the writer spoke briefly to an audience of some two or three hundred people, after which he led the candidates down into the water and buried them beneath the waves.

To God be all the honor and praise forever and ever.

Bro. O. P. Shelton is very much interested in this mission field, and may God bless and use him and this quartet much in leading many to Christ. Be much in prayer for the service on the first Sunday in October, that God may give victory on that occasion. P. T. KLAPP.

In regard to an account which I gave of our Rocky Ford meeting, which was held the latter part of August, I failed to state the active part that Bro. Klapp took. I stated that he was called away at the beginning on account of an illness of his wife. Bro. Klapp came Saturday evening, and the meeting opened on Sunday. After the Sunday services we held the meeting only at night. It was Thursday morning that Bro. Klapp was called away. During the first sermons, Bro. Klapp directed his message to the Church, thus preparing them for a revival. Then in his last two sermons he gradually directed his message to the sinner. It was at this time that we could see a vast change in the meeting. People began to come and offer themselves for prayer. At the time of Bro. Klapp's departure it seemed as if the meeting was just beginning well. Souls were being stirred. Bro. Klapp came to us in a spirit of prayer, and his soul was burdened for the unsaved of that community. His messages were simple and direct. He held up Christ and the principles of a Christ in his messages.

Although God saw fit to bless us with a revival, I feel that the meeting was not what it would have been if Bro. Klapp could have stayed the entire time, as he had planned. Just as a son feels lost when he no longer can hear the counsel of his departed father, we also were at a loss to know just how to proceed after so suddenly being left alone. May God bless Bro. Klapp and his efforts for the kingdom.

Mr. O. P. Shelton, Greensboro, N. C., brought a quartet from the First Church of that city on September 16th, who brought to us a gospel message in song. These brethren are planning to make the trip again the first Sunday in October and give gospel song messages to those people of our two Churches. We had a spiritual blessing to come upon us as a result of their visit before. May God bless them, that they may have the power to sing those spiritual songs in such a spiritual way as to cause the unsaved to repent and accept Christ as personal saviour.

S. E. MADREN, *Pastor.*

WILL LECTURE.

Prof. A. R. Flowers will deliver an address in the interest of the Young People's Co-operative Community League work in Sandy Cross Methodist Church, Nash County, N. C., on Sunday evening, September 30th, at 8 P. M. This is one of the oldest and probably one of the most widely known Churches in the county. The other Churches of the community are expected to take part in these services and help to make this one of the most helpful occasions of the year. Prof. Flowers assures me that he is hoping to bring us a message that is full of interest, and it is just like him to do it. M. L. BONE.

Nashville, N. C.

COMMITTEE REPORT.

The committee appointed by the Mission Board to devise methods and means by which the Convention's asking of $45,000 for missions, home and foreign, could be raised, met in Suffolk on September 19, 1928, and made the following findings: that the women agree to raise $12,000, leaving a balance of $33,000 to be raised by Churches, Sunday Schools and individuals.

Moved and carried that we ask each Church to adopt as its quota of this amount one-third of the pastor's salary, which will be necessary to raise the amount.

Whatever amount is raised through Sunday Schools and Christian Endeavor and sent to the Mission Secretary will be counted on the Church's quota. Members present:

DR. J. O. ATKINSON, *Sec'y.*
J. M. DARDEN, *Ass't Secy.*
DR. L. E. SMITH.
MRS. M. L. BRYANT.
MRS. W. V. LEATHERS.

FIRST CHURCH, NORFOLK.

We are enjoying our new home and field of work. It seems real good to be back in the Christian Church and enjoy the pleasant associations with the people of our own denomination. I do not mean to infer that our work at Nashville, Tenn., was in any way unpleasant while working with the good Presbyterian folk there. It was most enjoyable; but coming back to our own Church is like a long stay from home, then coming back for a visit.

But who could help loving the work in such a field as this? The folks are so good and considerate of you. They have done all that could be asked to make our stay with them pleasant and profitable. Upon our arrival we were met by Bro. J. M. Jones, who carried us to the home of Bro. Pierce, where we were royally entertained for two days and nights until we could get settled. The day following our arrival we were informed by Bro. Bell, who had been carrying me to various places and helping to get the necessary household goods, that there was to be a meeting at the parsonage that afternoon to which Mrs. McCauley and I were invited. When we arrived we found that the good people of the Church had given us a miscellaneous shower, which relieved our minds as well as our pocketbook of a strain that we had been laboring under for several days.

Only those who have had a similar experience can know how words fail us in expressing our appreciation to those who were so thoughtful of us. We hope to prove our sincere appreciation and heartfelt gratitude for the many kindnesses shown us since we have been with the folks of the First Christian Church by the service that we may be able to render them

JOSEPH E. MCCAULEY.

VALLEY LETTER.

Some time has elapsed since I last wrote to THE SUN. During this time I have been exceedingly busy here and there, and have let this privilege escape me. Our Conference was held August 15-17. The attendance was unusually good. We were greatly delighted to have with us Dr. L. E. Smith, Dr. J. O. Atkinson, Rev. J. F. Morgan, Dr. I. W. Johnson, Miss Lucy Eldredge, Geo. D. Colclough, Rev. A. R. Flowers, Mrs. J. J. Lincoln, C. D. Johnston, and J. O. Atkinson, Jr., The following Churches reported all Conference apportionments paid in full: Beulah, Concord, Dry Run, Joppa, Leaksville, Mayland, Mt. Olivet (G), Mt. Olivet (R), Newport, Timber Mountain, Timber Ridge, Whistler's Chapel, Winchester, Woods' Chapel—fourteen out of twenty-seven. As Dr. Atkinson has already given a report of the Conference, I will not say more.

It is now time to begin revival meetings for another year, and so all seasons seem to be the busy season with me. A. W. ANDES.

Harrisonburg, Va.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson I—October 7, 1928.

Paul in Ephesus.

Golden Text: "We are His workmanship, created in Christ Jesus for good works, which God fore-prepared that we should walk in them."—Eph. 2:10.

Lesson: Acts 19:1-41; Eph. 4:16.

Devotional Reading: Eph. 3:14-2.

Ephesus was one of the most important cities of Asia Minor. It was at the mouth of the Cayster River, and it had a splendid artificial harbor that was accessible to the largest ships. Furthermore, it was connected with the chief cities of the province by good roads, and hence it was easily accessible by both land and sea. Its location, therefore, favored its religious, political and commercial development, and presented a most advantageous field for the missionary labors of Paul. Ephesus was also the home of the native goddess Diana, and it was perhaps because of this fact that Ephesus was so rich and influential, for the temple to Diana was located here, and that temple was not only a place of worship, but it was a treasure house with almost incalculable sums of money stored in it for safe-keeping. The temple was also a museum, a sanctuary for the criminal, and also the rallying place for a large number of artisans who made a living by manufacturing images of the goddess Diana or shrines to be sold to visitors. Paul was in a very strategic place, with Ephesus as his headquarters.

"Reasoning and persuading as to the things concerning the kingdom of God." Religion is reasonable. When one thinks things through, it is the sensible thing after all. "Come now, let us reason together," says God. He does not thrust things down our throats, nor does He command blind, unreasoning obedience. He is willing to submit all things unto the test of reason. And even where things are not mathematically demonstrable, reason is on the side of faith rather than on the side of infidelity and atheism. Paul used reason in presenting the gospel. He also used persuasion. There is a legitimate place in teaching and preaching the word of God for an appeal to the emotions. The love of God, the sacrifice of Christ, the appeal to holy living, the certainty of impending doom, and many other doctrines have as much emotional appeal as intellectual conviction.

"But some were hardened and disobedient, speaking evil of the way before the multitude." By an inexorable law of the moral and spiritual nature, those who refuse or resist the truth become hardened to the truth. When a man hears a sermon, or a person hears a Sunday School lesson, and does not respond to the truth, by just so much he hardens his heart. Indeed, it is a rather serious thing for a man to hear the gospel unless he is prepared to respond to the gospel. It is not an unfounded psychological principle that comparatively few people are converted after they are twenty-five, but a sober, well-established fact. The man or woman who for twenty-five years has been saying, "No" to God's appeal through Christ is in a dangerous situation. "Today if ye hear His voice, harden not your hearts," is sound advice.

"Of the way." Thus did the Jews often call those whom we call Christians. How suggestive it is. Christians were those of the way, Jesus' way. Religion is not primarily a matter of belief, but a way of living, and Christianity is simply Jesus' way of living. We are called to embody His character and to express His spirit in all our relations and attitudes of life.

"Many also of them that believed came confessing and declaring their deeds . . . and they brought their books together and burned them." That was genuine repentance, a thorough-going "change of mind" as the word really signifies. The man who has really been converted will live differently. He will put out of his life things that stand in the way of Christ. He will "burn his bridges behind him" if he is wise, so that it will be all the more difficult to return to his old life. The action in this case was all the more noteworthy because it involved financial loss. Money is often the acid test.

The verses, Eph. 4:11-16, set forth the ultimate goal of the gospel of Christ. It is to bring men and women, boys and girls unto a unity of faith, and unto a knowledge of—not merely knowledge about—the Son of God, the measure of the fullness of the stature of Christ. Christian manhood and womanhood is the finished product of the Christian religion. And to this high calling God has called apostles, and prophets, and evangelists, and pastors, and teachers, and workers with young people and parents and all those who name His name. He has not given us all the same talents, nor has He opened to us the same sphere of work, but He has given to us the same ultimate mission—to use what we have and all that we have in helping Him to fashion men and women, boys and girls even unto a likeness of Christ, and in creating a world in which righteousness dwells. We are workers together with God. Let us not be weary in well-doing, but let us do with our hands and our heads and our hearts whatsoever He gives us to do.

CHRISTIAN ENDEAVOR.

Sunday, October 7, 1928.

Topic: "Workers Together with God."—1 Cor. 3:1-9. (Consecration meeting.)

Some Bible Hints.

Most of us work without thinking about working with God, and so we lose joy and blessing (v. 1).

Many feel that they are working with their fellowmen, the minister, for instance, and again forget God (v. 4).

In Christian work, without God we can do nothing; as in nature, He must give the increase (v. 6).

Moreover, God is working with us, working upon us, tending us as a gardener, that we may bear the fruit of goodness (v. 9).

Suggestive Thoughts.

If we work with God we must work in His way, according to His laws. Some of our work is quite unlike God, being selfish and ambitious.

It is a great thing to be able to link up what we are doing with the powers of the other world, with God Himself. Then we know we cannot fail. One of the joys of Jesus was that He was doing the things that His Father was doing (John 5:19). He always consulted God. He attempted nothing He could not ask God to bless.

We can work with God in every-day affairs, in the carpenter's shop, in the market place, in the office. All the work of the world is God's work in which we share.

A Few Illustrations.

The football player who pays no attention to the signals given by the captain will fail as a player. The Christian who pays no attention to God must also fail.

One consecrated person with God is more than an army without God, for all power is his to draw upon. God is the eternally Live Wire.

The electric current stops the moment contact with the battery or dynamo is broken. To work with God we must make and keep contact with God—in prayer, meditation, Bible-reading.

The farmer works together with nature in sowing and tending his crops; and nature rewards him with a harvest. We cannot work with God without being likewise rewarded.

To Think About.

In what things do we work with God?

When and how do people fail to work with God?

How may we get more of God's power in our lives?

PROGRAM OF ALABAMA WOMAN'S MISSIONARY CONFERENCE, CONVENING AT SPRING HILL CHURCH SATURDAY, OCTOBER 13.

Song (9:30 A. M.).
Scripture Reading —Mrs. L. H. Liles.
Devotion—Prayer by Mrs. J. H. Lee.
Welcome Address—Mrs. Ida Phillips.
Response—Mrs. J. H. Swint.
Business Session.
President's Address.
Message from Porto Rico—Mrs. J. F. Brown.
Missionary Address—Dr. J. O. Atkinson.
Offering.
Adjournment.

Afternoon Session.

(In Charge of Young People.)

Scripture Reading—Miss Ione Young.
Prayer—Miss Ruby Orr.
Missionary Education for Intermediates—Miss Margaret Hood.
Address—"How Young People's Missionary Societies are Helpful," Miss Eunice Stephens.
Address—"How to Keep the Interest of Our Missionary Societies Twelve Months in the Year," Miss Cloie McCormick.
Business Session.
Devotion.
Adjournment.

We are having our meeting on Saturday and are asking our pastors to plan to be with us. We shall be greatly disappointed if you cannot attend. Those planning to go on train, write Mrs. O. H. Orr, Lineville, Ala., R. F. D. 3, and she will meet you at Burwick.

Mrs. W. M. Melton,
Wadley, Ala. *President.*

NOTICE.

Bethel Christian Church, near Elkton, Va., is to be dedicated Sunday, September 30th. Rev. J. O. Atkinson, Mission Secretary, is to preach the dedicatory sermon. A special invitation is extended to all members and friends of the Churches of the Virginia Valley Central Conference to attend. Those coming by Harrisonburg should take the Elkton Pike and turn to left on hard-surface road one-half mile beyond Riverside Garage. Those coming by Elkton, turn to right at the bridge for half mile and take first left-hand road. Services at 10:30 A. M., 2 and 7:30 P. M.

W. T. Walters, *Pastor.*

PROGRAM.

The Georgia and Alabama Christian Conference will convene with the First Christian Church, at LaGrange, Ga., in its thirtieth annual session, October 9, 10, 11, 1928. The program follows:

FIRST DAY.

Evening Session—7:30 o'Clock.

Conference Called to Order by President, Rev. H. M. Gray.
Devotional Service—Rev. C. W. Hanson.
Enrollment of Ministers and Delegates.
Election of Officers.
Annual Address—Rev. H. M. Gray.
Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

SECOND DAY.

Morning Session—8:30 o'Clock.

Conference Called to Order by the President.
Devotional Service—Rev. A. H. Shepard.
Reading Minutes of Previous Session.
Report of Executive Committee—Rev. H. M. Gray, Chairman.
Report on Foreign Missions—Rev. T. W. Gray, Chairman.
Address—Dr. J. O. Atkinson.
Report on Home Missions.
Sermon—Rev. J. D. Dollar.
Adjournment.

Afternoon Session—1:30 o'Clock.

Conference Called to Order by President.
Devotional Service—Rev. H. R. Heard.
Reading of Minutes of Previous Session.
Reading of Ministerial and Church Reports.
Report on Sunday Schools—Rev. W. C. Carpenter, Chairman.
Report on Christian Endeavor—Mrs. Mary Mabry, Chairman.
Miscellaneous Business.
Report of Trustees.
Adjournment.

Evening Session.

Meeting of the Missionary Association (7:30 o'clock). Rev. H. W. Elder, President; Rev. C. W. Hanson, Vice-President.
Called to Order by Rev. C. W. Hanson.
Devotional Service—Rev. W. H. Brewer.
Election of Officers.
Address—Rev. C. W. Hanson.
Roll Call and Collection of Dues.
Address—"Our Orphanage," by Chas. D. Johnston, Superintendent Elon Orphanage.
Adjournment.

THIRD DAY.

Morning Session—8:30 o'Clock.

Called to Order by President.
Devotional Service—Rev. A. B. Mann.
Reading of Minutes of Previous Session.
Report on Moral Reform—Rev. W. C. Carpenter, Chairman.
Report on Religious Literature—Rev. J. D. Dollar.
Report on Superannuation—Rev. H. M. Gray, Chairman.
Sermon—Rev. G. D. Hunt.
Adjournment.

Afternoon Session—1:30 o'Clock.

Called to Order by the President.
Devotional Service—Rev. H. T. Gray.
Reading of Minutes of Previous Session.
Report on Education—Rev. A. H. Shepard.
Address—Rev. Louis H .Keller, D. D.
Miscellaneous Business.
Adjournment.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

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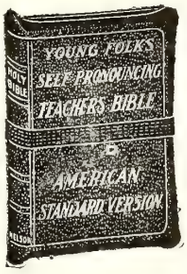

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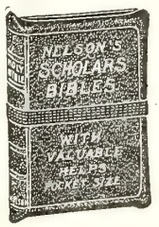

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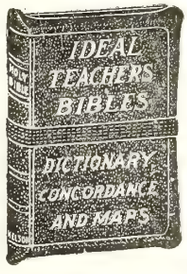

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

"IT TAKES A HEAP O' LOVIN'."

"Love suffereth long and is kind . . . is not provoked . . . beareth all things . . . endureth all things."—1 Cor. 13:4-7.

It takes a heap o' lovin' to keep a man at home
When he feels a little lonely and his heart desires to roam;
When the Great White Way is calling and 'tis there he longs to be,
It takes a heap o' kindness—you just try and see.

A kindly tear o' pleading or perhaps a smile of cheer
When the golden sun is sinking and the hush o' night is near;
When the old gang seems to haunt him as he stands so sad and lone,
It takes a heap o' lovin' to keep a man at home.

The tender touch o' baby or a virtuous wife's care,
With a hand o' gentle fingers moving softly thru his hair,
Not wistful eyes o' yearning when to paths o' life he's gone,
For it takes a heap o' lovin' to keep a man at home.

Let misfortune greet his loved ones, 'twill restore his manly pride;
Then behold his sad bereaving, he is ever by thy side.
With thy sympaathetic patience, gloomy days will hurry on,
But it takes a heap o' lovin' to keep a man at home.

TUESDAY.

CHARACTERISTICS OF A CHRISTIAN.

Lesson: 1 Peter 3:8-11; Eph. 4:1-3, 31:5-2.

Christians must be "Like-minded with Christ," compassionate and sympathetic with the afflicted and distressed, lovers of one another as brethren, tender-hearted, humble, courteous, unselfish, good to the evil, holding of tongue, peaceable, living worthily, seekers after knowledge of truth of Christ and God, longsuffering, patient, forgiving, prayerful continuously. This kind of Christianity every one acknowledges to be the stuff the world needs most, and this is the kind of religion that impresses the world. This is the kind of living that cost nothing but has eternal reward.

John wesley said, "The longer I live, the more allowances I make for human weaknesses, and the more I require of myself."

Prayer.—Our dear Father, who can give us everything we can conceive, give unto us the true Christian life and the power to require of ourselves more consideration for others. *Amen.*

WEDNESDAY.

VOICES HEARD AND UNHEARD.

"There are so many voices in the world—I will speak with understanding . . . else how shall . . . the unlearned say, Amen?"—1 Cor. 14:1-9.

Read the above reference and require more of yourself in making the spirit, your spirit, your attitude, your life, plain to others.

Prayer.—Lord, let Thy Spirit fill us. Give us Thy understanding. Make our living plain, and may we keep ourselves unspotted from the world. *Amen.*

THURSDAY.

JESUS CHRIST—AND WE.

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message
Given in deed and word—
What if the line is crooked?
What if the type is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
Unless from Him we learn?

—*Annie Johnson Flint.*

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

FARMS.

"A sower went forth to sow."—Matt. 1:23.

There are four classes of farms: farms without fences, farms of light sandy soil, the rich farms, and the good farms.

How much like this can a soul be? One without protection, that is open to anything, that is without deep soil does not endure. With too much business the eternal is crowded out, but the soul that is even-tempered, regular, consistent, honest, patient, etc., and holds on as fast as a fixed star, yields the largest life when it is ended.

Prayer.—Lord, give us grace to keep Thy words in our hearts and Thy spirit in our lives. *Amen.*

SATURDAY.

HOW MAKE PEACE.

Christ "abolished in His flesh enmity, even the law of commandment contained in ordinances, that He might create in Himself—one new man, so making peace."—Eph. 2:14, 15.

Essentially every one desires peace. It has been seen that the most disturbing actions have been intended to make peace. Though born out of one's own selfishness, distorted ideas, and wilful badinage, nevertheless it was that one's idea of peace which he sought. Thus as a soul cries for peace it may arm itself to the teeth to keep it and the bloodiest and most savage incidents take place.

Does fighting bring peace? God says, "Come and let us reason together." Christ abolished enmity and called it a "more excellent way." Even laws and ordinances may be set aside for peace. Neighbors should have no fences between them. Their spirits should be too brotherly for that. Neighbors should be able to act with utmost and truest confidence in one another. Jesus has showed the way and demonstrated that the only protection is friendly feelings. "He that takes up the sword shall die by the sword." Christ's peace is the only peace.

Prayer.—Our Father and our God, our hearts be praised for Thy unspeakable gift of love and the way to our heart's desire. *Amen.*

SUNDAY.

STOPPING BEFORE YOU GET THROUGH.

"Thou shouldst have smitten five or six times."—2 Kings 13:19.

In other words, he grew impatient in the effort and kicked out of the traces before he accomplished his task. Did you ever do that?

Life records every deed and it stands as a perpetual witness for or against us. What is that divine scribe writing now? It is indeed a solemn thought. We are trustees of ourselves. One day we will be required to render a complete report. True to God, faithfulness, self-denial and personal religion.

A company of young people were preparing for a dance at home. A picture of Christ was on the wall. The question arose whether to let it stay there or not. They finally decided to take it out. One of the party came forward and said, "What! take the picture of the Saviour out? Will it spoil the dance? If that is what it means, I will not be present. I will never be found where I shall be ashamed for the eyes of Jesus to see me."

Prayer.—Lord Jesus, gather us by Thy word under the wings of Thy grace, and be Thou the guardian of our lives, that we may never do the things that maketh ashamed, and Thus may be pure in Thy sight. *Amen.*

YOUNG PEOPLE.

What are you planning to do in your Christian Endeavor Society, Sunday School class and missionary society this fall and winter? The nights are getting longer now and they are fine for making plans for socials, for doing something. Rally day should give us new inspiration for the year's work. After rally day, what? You will be interested in the following announcements:

Rally Day to Easter Leaflets.

A new rally day to Easter leaflet has just been issued by the Young People's Department of the Christian Church for use in Christian Endeavor Societies, organized classes, missionary societies and other young people's groups, and may be had free of charge. It has as its theme: "Our Quest-Crusading with Christ." We hope the more than 30,000 young people of the Christian Church will join the thousands of young people in other denominations in the great Christian Endeavor "Crusade with Christ" campaign, in which they are seeking to crusade with Christ in personal evangelism, Christian citizenship, and world peace. It is a great thing to adventure with Christ in making our own lives richer in winning others, in living as Christian citizens in this good country of ours, and in helping to rid the world of war and bringing about world friendship and fellowship. Write for further information about the "Crusade with Chrsit" campaign.

The new leaflet carries suggestion for worship, study, play and service for each month from October through Easter. You can't afford to miss this. It was prepared for you and your Church.

World Friendship Programs—Second Series.

The 1927-28 World Friendship Programs were so helpful that many requested that another series be written for 1928-1929. They are now ready and are full of suggestions for world friendship. They may be used in Christian Endeavor Societies, missionary meetings, young people's classes and other young people's meetings. The themes by months are:

October, "Prayer and Missions"; November, "Missions and World Peace"; December, "A Friendship Circle that Goes Round the World"; January to March, "Africa Today"; April to June, "Youth and the New America"; July, "Red Letter Days"; August, "A Palaver"; September, "World Friendship Rally." Price 10 cents, or $1.00 per dozen.

PATTIE COGHILL, *Sec'y.*

Christian Orphanage

Dear Friends:

The Sunday Schools in the Eastern Virginia Conference and North Carolina and Virginia Conference are running an even race on our monthly offering list. Both Conferences have the same number of schools now on the list of monthly offerings. We wonder which Conference will be the nearest to a one hundred per cent when their Conference meets. We are doing our best to get both up to 100 per cent by that time.

Little Edith Virginia Bryant, from the Valley of Virginia Central Conference, came to live with us on September 11th. She is a fine little girl and is the first little girl we have had from that Conference. Her father and mother are both dead. We trust her stay in the Christian Orphanage will be pleasant and profitable to her, and when she reaches the age limit she will go out a splendid young woman.

The Woman's Missionary Society of our Henderson Church sent a box of nice new dresses for Gladys Horne this week. This society gets a lot of joy out of helping this fatherless child, and it makes this little girl very happy to have this society help her.

Mr. and Mrs. W. A. Newman, of Henderson, N. C., sent a box of nice dresses for Swannie Horne this week, too. These good people are delighted in helping this little girl, and it makes her very happy. Mr. and Mrs. Newman were pleasant visitors to the Orphanage some time ago, and are deeply interested in its work. It seems to me that many ladies' societies would be delighted to clothe a girl or boy.

The fall season is upon us, and it takes lots of clothes, wraps, shoes, etc. We truly hope our friends will remember us by sending us things to help us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 27, 1928.

Brought forward		$14,075.15
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Salem Chapel	$ 1.76	
Greensboro, Palm St.	5.15	
United, Lynchburg	3.32	
Long's Chapel, June to Aug.	7.97	
Reidsville	4.54	
		22.74
Damascus	$ 3.07	
Mt. Auburn	6.16	
Christian Light	3.36	
Auburn, July to Sept.	8.00	
Shallow Well	2.00	
Pleasant Grove, Aug., Sep.	3.19	
		25.78
Western N. C. Conference:		
Zion		2.23
Eastern Virginia Conference:		
First, Portsmouth	$10.29	
Barrett's	.71	
Cypress Chapel	5.20	
Holy Neck	10.00	
Berea, Norfolk, Aug., Sept.	7.83	
Bethlehem	2.56	
Newport News	13.12	
		49.71
Valley Virginia Conference:		
Antioch		4.79
Georgia & Alabama Conference:		
Richland		1.00
Special Offerings.		
Refund on gasoline by State	$10.00	
T. B. Roberts, support children	10.00	
Third Ave., Danville, Va., on pledge	35.00	
Third Ave. S. S., Danville, on pledge	10.00	
Ladies' Aid Soc., Bethlehem Church	20.00	
E. M. Davenport, support children	37.50	
		122.50
Miss M. Alice Vaughan, News Ferry, Va.		25.00
Grand total		$14,328.90

AN APPRECIATION.

Some time ago a catalog of Piedmont Junior College came to my hands. It was examined carefully. There were noticed some changes. The best of all is that it is now an accredited school. When we think of the good it has done already, this advantage gives increased hope and courage for the future.

The new administration building will mean added inspiration to both teacher and student; and the thought of its being completed right soon gives occasion to rejoice. Its thirteen large, well-lighted and ventilated recitation rooms, and an auditorium fitted for any occasion will be a great addition to the former plant. It makes us rejoice with those who have supported the institution and have long and prayerfully looked for a brighter day.

With a little extra assistance in the campaign which is being conducted at the present, it will mean untold good for the Church and institution. It would mean a great deal if the item for "schools and colleges" in Conference apportionments could be pro-rated rather than giving to Piedmont Junior just the amount raised by that section of our work. But the outlook for the coming session is encouraging. And, when we consider the cost, there is everything in favor of the school.

Youngsville, N. C. E. M. CARTER.

BRO. FLOWERS' WORK.

A very good meeting is reported from the Free-will Baptist Church at Elm City, N. C., the first week in September. This was a real union service, conducted by Rev. A. R. Flowers and attended by the people belonging to about six different denominations. People for several miles out in the country took part in the meeting, and many from Wilson and Rocky Mount. Bro. Flowers is a firm believer in the fellowship of all Christians, and is making his mark in this kind of work. He has recently received several pressing invitations from Sunday School secretaries, young people's organizations and Church clerks to return to Georgia and Florida for the fall and winter.

J. FRANK NICHOLS.

According to Dr. W. J. Hampton, author of "The Religion of the Presidents," Herbert Hoover's mother was a preacher in the Society of Friends. He says: "Hulda Randall Minthorne Hoover was a Quaker preacher, of grace and beauty as to appearance, and remarkable ability as a preacher. This mother of Mr. Hoover was well educated, having been graduated from a prominent seminary and attended the University of Iowa, in which State, in the Quaker village of West Branch, Herbert Hoover was born. Mrs. Herbert Hoover informed me that Mr. Hoover's mother, endowed with a well-trained mind, was particularly celebrated in her part of the world 'when the spirit moved her' in meeting, and was constantly invited to attend meetings elsewhere." —*Evangelical Messenger.*

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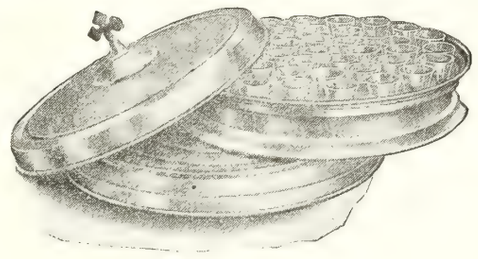

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Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
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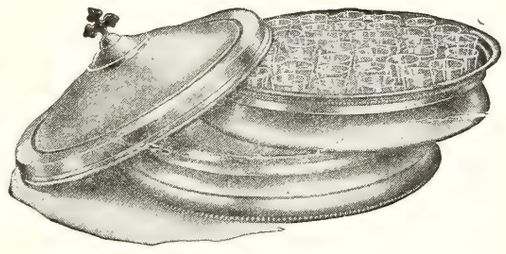

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Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
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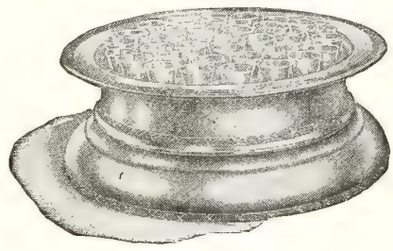

Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
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No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

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(Continued from Page 3.)

sonal evangelism. We hear him today saying to his brother, "Come with me; we have found the Messiah, which is, being interpreted, the Christ." "And he brought him to Jesus." The gospel record shows that Jesus took this crude, impulsive man, who had been a fisherman, and made him to become the great fisher of men. All this resulted because Andrew did a little personal work for his Lord.

Too often we refrain from asking our brother to come unto the Christ. We, therefore, allow the kingdom to suffer. We rob it of untold numbers of men and women of talent and ability. I am thinking just now of one of those common experiences wherein one man neglects to ask another to accept Christ, when a golden opportunity was given him. I go back a years ago to a Y. M. C. A. meeting held one night on my college campus. It was toward the beginning of the collegiate year and a number of freshmen had come into the meeting. The leader asked if there were any who desired to become Christians that night. One young man said he would like to have the prayers of the group, but was not ready to make a decision then. A few days later the leader of that meeting (who is now a nationally known Y. M. C. A. worker) met this young fellow on the campus. They took a walk and every step of the way they talked—about this and about that, eventually hoping to come to the question of a life decision for Christ. But they returned to the dormitory that night and the question was still unsettled, for Fletcher Brockman had not mentioned Christ to his fellow-student. Procrastination had robbed him of his good intentions. He would speak to him next time. In the meantime, another Y. M. C. A. meeting was held, at which place the youth publicly announced his desire to follow Christ. Brockman went to him and told him that he was glad, whereupon the boy looked him in the face and said: "Yet you would have allowed me to go to hell! You took me on a walk, and every step of the way I wanted you to tell me about the Christ you knew, and you did not."

Christ stands at the door of our lives and of our Churches. Through personal presence, personal prayer and personal evangelism, you and I may open the door and let Him come in and sup with us and we with Him. When He enters, our lives will be filled with happiness and good will; our Churches will be temples of spiritual re-enforcement. Jesus will be within.

"Fling forth the triple-colored flag to dare
The bright, untraveled highways of the air;
Blow the undaunted bugles, blow, and yet
Let not the boast betray us to forget.
Lo, there are high adventures for this hour,
Tourneys to test the sinews of power:
For we must parry, as the years increase,
The hazards of success, the risks of peace!"

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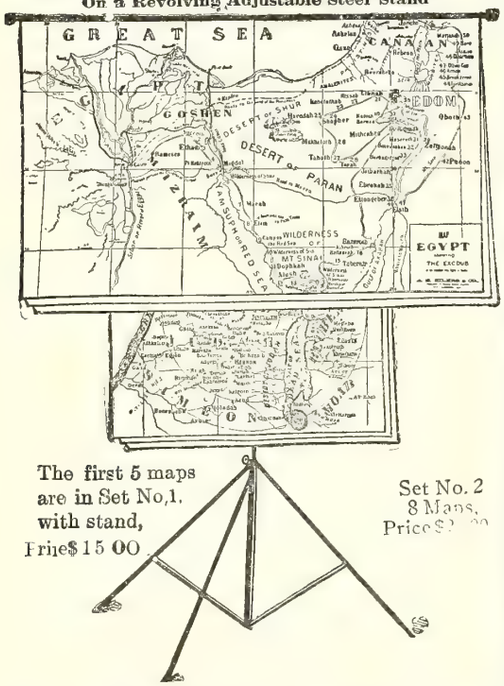

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The treasured Bible, the property of Fredericksburg Masonic Lodge, on which Washington took his oath of Masonry, has been sealed in a glass case, a gift from Trinity Lodge, No. 41, of Washington, D. C. The gift was made at the instigation of O. A. C. Oehmler, a member of Trinity Lodge. His mother made the cushion upon which the Bible rests in the case.

Some time ago, when Trinity Lodge visited the lodge in Fredericksburg, Oehmler, with others, was shown the Bible, which at that time was covered with netting. He was deeply impressed and decided it was practically sacrilegious to have this relic lay under such inauspicious surroundings and with the ever-present danger of mutilation from relic-seekers. He learned also that the Bible was considered precious by the lodge and that almost fabulous sums had been offered for it. As a result of his interest and as a gesture of fraternal love, Trinity lodge presented the glass case in which the Bible has been hermetically sealed.

ROSEMONT.

At the annual business meeting of the Rosemont Christian Church, held Wednesday evening, September 12th, written reports were read from all departments except one, which reports showed that splendid work had been done by the Church during the last year.

New offices for the next Conference year, October 1, 1928, to October 1, 1929, were elected as follows:

Secretary, H. C. Hedley; asssitant secretary, C. L. Gibson; treasurer, H. L. Bondurant, custodian, W. H. Farrow; financial board—H. L. Bondurant, C. L. Gibson, C. C. Butler, H. L. Gibson, M. S. Lauback, D. A. Dennis and O. S. Mills; official board—O. F. Smith, W. H. Farrow, J. R. Morrison, Jr., A. M. Richardson, Miss Ada Ramsey, Miss Mary Halstead, Rev. J. N. Cutchin, O. S. Mills, B. H. Gibson, J. R. Morrison, Sr., Miss Dorothy Roane, Mrs. O. S. Mills, H. R. Morrison, H. C. Hedly, Mrs. B. F. Gibson; senior ushers—A. E. Richardson, Kenny Odell, H. R. Morrison, W. H. Farrow and A. S. Morrison; junior ushers—Louis Bondurant, Doris Johnson, Clarence McCloud, Henry Hedly and Woodrow Halstead; new Church fund committee—O. F. Smith, H. L. Bondurant, D. A. Dennis, A. L. Guynn, R. W. Bondurant; condolence flower committee—Mesdames H. R. Morrison, E. H. Cuthrell, H. L. Bondurant; Church service flower committee—Misses Dorothy Ramsey, Marjorie Smith, Luceille Mills, Elizabeth Johnson, Rebecca Guynn, Dorothy Roane, Winslow Downing; Mrs. W. Loyd Neil is the pianist, and H. C. Hedly, choir director, selected by the choir.

Special evangelistic meetings begin in the Church September 23rd, in which the pastor will be assisted by Dr. L. E. Smith, of the Christian Temple, Norfolk.

J. F. Morgan.

LET'S RALLY!

Summer has passed, the autumn is here, and with it comes the close of our year's work. I am wondering how the different societies and conferences are coming along with their goals, and I am sure every one of our readers would like to know, too. You know some time ago a Convention editor was elected to whom all items of interest should be sent to have published in The Sun and the *Herald of Gospel Liberty*. The local societies are asked to send their material to their Conference editor and she will send it to the Convention editor, where it will be assembled and published. Now, we cannot put your accomplishments or wants or ads in these papers if you do not send them, so let us start right now and elect a reporter in each local society who will be responsible for writing up the account of your meetings and your work. Hope to have a good amount of material to send to The Sun soon.

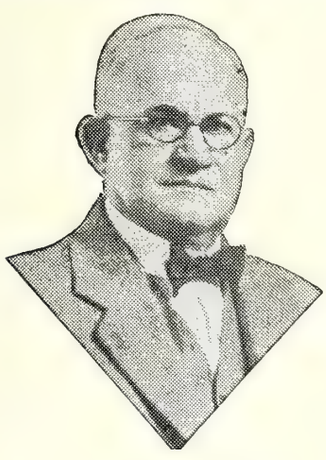
The Eastern Virginia Conference may send material to Mrs. J. W. Fix, Franklin, Va.; the North Carolina Conference may send to Mrs. C. H. Rowland, Greensboro, N. C.; the Alabama and Georgia Conference send to Mrs. G. L. Stephens, Wadley, Ala., and the Valley Virginia Conference may send to Mrs. Boyd Richards, Winchester, Va.

Elon College, N. C. Mrs. W. M. Jay,
Editor Woman's Board, S. C. C.

HOLY NECK.

The annual revival services were held at Holy Neck Christian Church, Nansemond County, Va., the week following the first Sunday in September. Dr. C. H. Rowland, a former pastor and now of Greensboro, N. C., did the preaching, to the delight and edification of his hearers. There were many decisions and reconsecrations and fourteen united with the Church. Dr. Rowland was pastor of this Church from 1900 to 1906, and did a splendid work and was much beloved by the congregation. It was a mutual pleasure to former pastor and people to be associated together in a week of fellowship and service.

N. G. Newman.



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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Băb'-ў-lon *are* fourteen generations; and from the carrying away into Băb'-ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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BETS—STRYKER.

A quiet, but most beautiful marriage took place on Wednesday, September 5, 1928, at 2:30 o'clock, at the home of Mrs. Bettie O. Hall, Great Bridge, Norfolk County, when Miss Mary Hall Stryker became the bride of Mr. Edwin Morris Betts, of the University of Virginia.

The ceremony was performed before an improvised altar of palms, ferns, clematis and cathedral candles, by Rev. J. F. Morgan, the bride's pastor. Before the ceremony, Mr. A. Guy Hall, Jr., of South Norfolk, Va., played Schubert's "Serenade." The processional was the "Bridal Chorus" from Lohengren; the recessional was from Mendelssohn's "Wedding March."

The bride entered with her sister, Mrs. Frank F. Miller, of Waycross, Ga., her only attendant. The bride wore a dress of Monet blue transparent velvet, with hat and accessories to match. Her flowers were a corsage bouquet of butterfly roses and valley lilies.

The bridegroom had as his best man Mr. Frank F. Miller, brother-in-law of the bride, and the master of ceremonies was Mr. Frank N. Hall, cousin of the bride.

Immediately after the ceremony, Mr. and Mrs. Betts left for a wedding trip to Boston, and on their return will make their home in the Brandon Apartment, University of Virginia. Mrs. Betts graduated at Elon College, N. C.; Mr. Betts is a graduate of Elon and also of the University of Virginia, and at the present time is assistant professor of biology at the university, and is choir director and organist of the First M. E. Church, Charlottesville. Mrs. Betts has been art teacher for the schools of Norfolk County and is an active member of the Berea Christian Church.

The many friends of this happy couple wish them much happiness as they travel life's journey together.

J. F. MORGAN.

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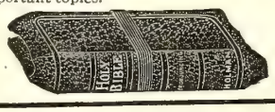

Specimen of Holman Boldblack Type

21 But that ye also may know my affairs, *and* how I do, 22 Tȳch'ĭ-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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¶ 17 From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven

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HISTORICAL SOCIETY. 1956.
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Official Organ of the Southern Christian Convention.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, OCTOBER 4, 1928. NUMBER 40.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

NEGRO MISIONARIES TO AFRICA.—

On August 22nd there sailed for France, en route to Africa, Mr. and Mrs. Irvin W. Underhill, the first two missionaries of the negro race sent out by the Presbyterian Board of Missions for a generation. Mr. Underhill graduated from Princeton Seminary this year. The new missionaries are to be stationed at the Cameroun, on the west coast of Africa.—*Christian Century.*

BUDDHISTS JOIN IN REFORM.—

Buddhists have begun to link hands with Christians in Japan for moral reform. At the national convention against licensed prostitution, convened recently by the Japanese W. C. T. U., Buddhists were among the 500 women present, and Buddhist speakers had place on the program. Young women, Buddhist and Christian, have launched a league, the members of which solemnly swear that they will never marry a drinking man. A Japanese newspaper, noting the league's growth, commented that "the time may come when a man will be obliged to choose between his wine or his wife."

Prominent Buddhists, believing that reform begins at home, are campaigning to enforce the Buddhist principle of prohibition among the priests of that faith.—*Christian Herald.*

BISHOP JOSEPH C. HARTZELL.—

Bishop Joseph C. Hartzell, of the Methodist Episcopal Church, who died in Cincinnati September 7th, at the age of eighty-six, went to Africa in the era of the imperialists. He was a friend of Britain's greatest empire builder, Cecil Rhodes. Rhodes' dreams for Britain were matched by those of Hartzell for the kingdom of Christ. Most monumental of the work of this Methodist Livingston is at Old Umtali, in Southern Rhodesia, where, on 33,000 acres of land granted by Rhodes himself, Hartzell founded a Christian community that for nearly three decades has been a training ground for the leaders of a Christian Africa. In forty-six years of Christian service, Bishop Hartzell boasted he had traveled annually 35,000 miles and without a single accident. His death was at the hands of robber-assailants who entered his Cincinnati home.—*Christian Herald.*

THE CHURCH AND RACE HATRED.—

One of the issues dealt with by the International Missionary Council at Jerusalem was the question of hatred between the races. There is no evil that is more deeply entrenched in the heart of the world than that of one race looking down upon, despising and hating another race. Hate is eternally and unalterably opposed to the spirit of Christ's gospel. He who taught that hatred in one's heart toward another individual was sufficient to prevent entrance into the kingdom of heaven must be profoundly stirred as He contemplates the present-day attitude of one race for another. If the followers of Jesus really set themselves to bind together the divergent races of mankind by ties of mutual interest, understanding, sympathy, and love; and if they set about the task in the spirit of the Master, the effort may take us a long way toward the hastening of the kingdom.

It may take a long time. It required nineteen hundred years for the teachings of Jesus to sufficiently permeate the realms of national thinking for the leading nations of the world to come together and formulate a treaty condemning war. But this has now become an actuality. With all the discouraging facts that are confronting those who are attempting to live the gospel of Christ, this is perhaps the most hopeful day that the Church has ever seen. The developments and achievements of the kingdom are indeed measured by our faith. Once we have come to believe that under God a thing is really possible, we see it beginning to take shape before our very eyes.

DROPS SECTARIAN DESIGNATION.—

In a pastoral letter to the congregation of the Park Avenue Baptist Church, New York City, Dr. Harry Emerson Fosdick calls attention to the fact that when the Church moves to the new cathedral-like edifice now being built near Grant's Tomb, the Baptist designation will be dropped and the simple title, "The Riverside Church," will take its place. The congregation will not call itself a community Church, but it will be, according to Dr. Fosdick, "in a peculiar sense a communal Church." In discussing the dropping of the denominational connotation, Dr. Fosdick points out that " all disciples of Jesus are welcome on equal terms into our membership, without regard to credal subscription, ritual requirement or denominational affiliation." He then goes on to point out the requirements for community service which must be met in a section where "the community is not primarily recipient, but active; it is accustomed to doing things together rather than to passive acceptance of things done for it." Various forms of activity are suggested, but these details are subordinated to this general statement: "What we shall need the most is clairvoyance; we must see the places where we can be a focus for expression for the community's co-operative spirit. What we shall need next is genuine unselfishness; we must be interested primarily not in our own prestige and proselytism, but in the community's good. What we shall next need is breadth; regardless of creed, Church, race or religion, we must welcome from the community co-operators to do what needs to be done." New Yrok, with two community Churches, and these two served by men of as great and distinctive talents as John Haynes Holmes and Harry Emerson Fosdick, is going to command increasing attention from those interested in the development of American Church life.—*Christian Century.*

E. STANLEY JONES IN SOUTH AMERICA.—

Dr. E. Stanley Jones, of India, is just completing—early in August—fifteen days' intensive evangelistic effort in Buenos Aires, Argentine, following a week each in Rio de Janeiro and Sao Paulo, Brazil, and another week in Montevideo, Uruguay. His visit marks the highest level in the presentation of the Christian message that we have had in the River Plat region for some time, and the actual co-operation of the various denominational groups and splendid spirit has been unprecedented. Dr. Jones was loaned to the Committee on Co-operation in Latin America by the Methodist board for this important work, and the local committee on co-operation, representing various denominational groups, has had charge of all arrangements. Forty public meetings have been held in fifteen days, with Anglicans, Baptists, Brethren, Disciples, Lutherans, Mennonites, Methodists, Nazarenes, Presbyterians and Y. M. C. A., Y. W. C. A. and the Bible societies, the evangelistic union and the Salvation Army co-operating in the promotion and the personal work. Some persons came a distance of 500 miles to attend these meetings. The morning conferences for Christian workers have been especially profitable. A large attendance of non-Christians has been secured in the meetings at the Y. M. C. A. and Y. W. C. A.

The Christ-possessed man of India, with his engaging smile and winsome personality, brings forth from his treasure-house things new and old to present the message which he loves to needy people. Such logical and psychological argument backed by a sincere Christian life, combine to give a presentation of the gospel which reaches the hearts of people, making them see the realities of life, their need for something greater than themselves, and Jesus Christ as the all-sufficient one to meet that need.

Latin America needs a man like Stanley Jones who can give his full-time work in important centers of the twenty republics, working especially among the neglected upper classes. At a small conference of university heads and other leaders in Buenos Aires, Dr. Jones discussed religion for four hours with men who were eager for his kind of message. A leading newspaper man said a few days after attending this conference that he had been living in a new world; that spiritual truths had been presented there whose existence had been made known to him for the first time. On another occasion, this leader said, "I have seen in Dr. Jones the joy and optimism that altruistic service among a foreign people can bring to one." —*Christian Century.*

NOTES-PERSONALS

The new Christian Church at Biscoe, N. C., had its formal opening last Sunday, September 30th. A good program for three services had been arranged, and no doubt large audiences attended the formal opening of the new Church. Rev. W. C. Martin was in charge of this service.

Rev. W. C. Martin, Candor, N. C., writes: "We held our meeting at Brown's Chapel the week following the second Sunday in September. Rev. M. A. Pollard, of Liberty, helped us there. We had a fine meeting and more than twenty-five professions. Sixteen joined the Church at the closing services and others are to join later. All praise be given to Him who giveth peace and power to those that ask Him."

Rev. Jos. W. Fix, who is supplying so acceptably many of the sermons for the Pulpit Section of THE SUN, finds himself resting and relaxing under the doctor's orders at Lakeview Hospital, Suffolk, for a brief season. Bro. Fix is a close worker and constant student, and we are sure that two weeks' surcease of activity under the guardian care of Dr. Rawls, at Lakeview, will bring him back stronger and better for future tasks.

Rev. G. H. Veazey, Roanoke, Ala., in a note to THE SUN's editor, says: "We are planning to clear our Church of its $700 indebtedness on or before November 1, and then begin immediately to build our parsonage. We are just waiting till we can get the debt off of our Church in order to begin the parsonage. We are happy in our work in Roanoke. We have plenty of good neighbors, and the other denominations of the town are very friendly to our Church. I am agreeably surprised at the consideration we get here."

Rev. J. Lee House, of Pope's Chapel Church and a member of the Eastern North Carolina Conference, is open for ministerial work and is ready to give full time to the pastorate. Bro. House graduated from Duke University last spring, and is one of our promising young ministers. Rev. E. M. Carter, in a personal letter, says: "Bro. House was with us last fourth Sunday at Pope's Chapel and preached a good sermon. In fact, he has been with me in a number of my services and the people enjoy his messages." Bro. House is doing post-graduate work at Duke University, Durham, N. C., and will be glad to correspond with a Church or Churches needing his services.

Many inquiries have come about our work and workers in Porto Rico. Owing to the seriousness of the storm, mails and wires were interrupted, and not until this week have we had direct communication and information. We are pleased to present elsewhere the letter of Mrs. Barrett, which tells something of conditions now in Porto Rico. We are grateful, indeed, that our workers were spared, and learn with sorrow that so many are left homeless and in want. While the Red Cross undertakes to do the immediate relief work for the physical welfare of the people, the Churches must do the relief work for damage done to the Church buildings and to other property necessary to the effectual work of missions.

Rev. E. M. Carter, Youngsville, N. C., under date of September 27th, writes: "We organized a Woman's Missionary Society in our Church here last night. Mrs. E. M. Carter, president; Mrs. W. G. Scarborough, vice-president; Mrs. W. A. Massey, secretary-treasurer, and Miss Gertrude Winston, corresponding secretary. The society starts with fourteen active and three honorary members." Seeing what a help to a Church a Woman's Missionary Society is, we sometimes wonder why any Church goes without such a society. We have often said that one woman, deeply interested and determined, could organize and carry on a Missionary Society in any Church, and we still hold to that faith. We wish the Youngsville Society length of days and useful service.

A telegram from Bro. Darden, at Sanford, N. C., September 24th, stated: "The Davis meeting fine. Had a packed house last night." A letter from Bro. Darden, who is directing their work on behalf of the Mission Board, states that Bro. and Sister Davis have just closed a very successful meeting with our Church at Wake Chapel, and the people seem much gratified and rejoiced over the conduct and the outcome of the meetings. Immediately following the close of the Wake Chapel meeting, their engagement began with our Church at Sanford, and is to continue for two weeks. The telegram quoted tells of the beginning of this meeting. Bro. Darden further advises that the Sanford engagement is the last so far booked for Bro. and Sister Davis, and that he is anxious to correspond with any pastor or Church desiring the evangelistic services of these two consecrated and capable evangelistic workers. Wherever they have held metings, the people seem spiritually edified and quite satisfied over results achieved. If any of our pastors or Churches contemplate evangelistic meetings within the next few weeks, they should correspond with Bro. J. M. Darden, suffolk, Va. While the Mission Board does not employ Bro. and Sister Davis, it most heartily endorses their work, as it did the past year, and commends them to Churches needing evangelistic aid, and has asked Bro. Darden to act for the board in making engagements and directing their work.

LARGE CONGREGATION AT DOVER.

Sunday was declared by many to be the greatest day in People's Church, Dover, Del., since the dedication of the new Church four years ago by reason of the large audience present at the morning service to greet the pastor, Dr. R. C. Helfenstein, on his return from his vacation in Europe.

The occasion itself, the exceptionally large audience, the beautiful floral decorations in honor of the occasion, the memorial bouquets, the music, and the message by the pastor on the subject "Impressions from the Peace Pilgrimage" made the day one long to be remembered by all who attended the morning service.

Dr. Helfenstein returned Thursday of last week on the S. S. Homeric, of the White Star Line, sailing from Southampton, England. Dr. Helfenstein and thirteen other ministers from different sections of the United States were on the pilgrimage of international friendship under the direction of the Council on Interchange of Preachers Between the Churches of Great Britain and America. A like number of British pastors conducted a similar pilgrimage in America.

Dr. Helfenstein's itinerary included Holland, England, Wales and Scotland. He spoke twice each Sunday, in the pulpits of historic Churches of different denominations, in The Hague, Holland; London, England; Burnley, England; Norwich, England, and Dalkeith, Scotland; addressed the Rotary Club at Edinburgh, Scotland, and conducted numerous group conferences on "America and the International Situation" in various centers, including Cambridge University; Amsterdam, Holland; Cardiff, Wales; Edinburgh and London and smaller cities.

While in Holland he attended the Olympic Games at Amsterdam, where the athletes of twenty-nine different nations were competing. His trip included a non-stop flight in one of the large Dutch airplanes from London across the English Channel, over northern France, Belgium and Holland, to Amsterdam.

While in Wales he attended the Eisteddfod, the Welsh National Musical Festival, which was held for seven days at Treorchy, Wales, in the Rhonda Valley, which event was attended by 35,000 people each day, and at which more than three thousand of the world's leading singers competed for prizes in solo numbers, duets, quartets, glee clubs, choral societies and choirs. While at the Eisteddford, Dr. Helfenstein met personally ex-Premier Lloyd George and several members of the British Parliament.

In referring to the cordial reception given by the Churches to the speakers, Dr. Helfenstein said that the same could not be surpassed, and that the enthusiasm of the people for the pilgrimage and the hospitality extended the speakers was simply marvelous. He told of a number of the unusually pleasant experiences enjoyed as a guest in the homes where he was entertained.

Dr. Helfenstein visited the principal cities in Holland, England, Wales and Scotland, and also motored out into the rural sections of the usual tourist path to visit the smaller villages in order to become acquainted with the regular life of the people in the various countries. He did not go to France, Switzerland, Italy and Germany this summer, as he had spent several weeks in those countries during the year he spent in graduate study abroad.

Of all the European countries through which he has traveled he said he believed that for beauty in natural scenery Wales and Scotland were not surpassed by any, unless it would be Switzerland. Later in the fall he is to give a series of illustrated travel talks on the countries visited this summer, using pictures he took while on his trip.

The pastor has announced a carefully worked out program of Church activities for the fall months and a schedule of the worship services with the topics on which he is to speak each Sunday during September, October and November.

Every member of the Church is challenged to enter whole-heartedly into the life and activities of the Church in the very beginning of the fall program in appreciation of God's love and providence.—*Delaware State News.*

PROHIBITION OR THE SALOON.

I regard the cause of prohibition as virtually settled, although it may take as long to release a community from the curse of drink as it is likely to do in the case of murder and burglary.

A community has a right to rid itself of social pests the same as other dangers to health and property. This nation has taken this step in defense, as a great experiment. I see no evidence of its failure among law-abiding people; and these constitute the vast majority of us. If we do not like a law, there are very simple and direct ways of changing it, not through defiance.

We hear a good deal of the modification of the Volstead law, accompanied by the admission that the saloon has been a monstrous evil which must be checked. As a matter of fact, there is no way by which alcohol for drinking purposes can be made acceptable and accessible. There is no substitute for the saloon, short of its suppression. In fact, things are going on as well as could be expected. Whether we wish it or not, prohibition has become a national issue. The American people have decided and will never turn backward, although minor details may be subject some time to change, but not, I believe, through the methods that have been thus far put forward.—*David Starr Jordan,* in *Signs of the Times.*

THE CHRISTIAN SUN'S PULPIT

THE OPEN WINDOW.

By Rev. Fred D. Ballard.

"He went into his house; his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed, and gave thanks before his God as he did aforetime."—Dan. 6:10.

The Washington monument is said to be one of the highest monuments in the world. It towers into the heavens a height of nearly six hundred feet. As one climbs the summit of this memorable structure, one is at first impressed with its magnificent structure. When the top has been reached, his interest has widened. It is no longer held within the confines of its marvelous structure. Suddenly a light dawns upon his face. His interest now is directed to a window through which he beholds the beauty of the horizon, the rising sun, the vastness of the universe. Standing in utter amazement at the wondors his eyes behold, his soul is inspired, and as he watches the sun creep from behind the hills and pursue its daily run, he seems to sense the very presence of Him who is the source of all light, the Son of God, the light of the world. It was such a vision as this Daniel beheld looking out of his chamber window facing Jerusalem. The open window was to him a channel of vision.

The purpose of a window. A window has its manifold purposes. It serves to let in and it serves to keep out. It is used in a valuable way in the winter to keep the warmth in the room; in the summer as a ventilator to keep it cool. It is an instrument of vision to look within or to look without. It is through the open window the sunrays find their entrance into the sick-room, bringing light, heat, cheerfulness and health. Scientists tell us plenty of sunshine is nature's greatest remedy for all maladies.

Types of windows. As to the type of windows seen, they are various in style and structure. They also vary as to purpose. There are windows of a material sense to let in artificial and natural light, and there are windows of a spiritual sense. There are windows to the earthly home and windows to your heavenly home. There are windows of the body through which we have our physical sight; there are also windows of the soul through which shines the celestial light. It is this window of the soul that we are to consider.

Over the Persian kingdom ruled the monarch Darius. In order to facilitate the affairs of his kingdom and to avoid any possible danger that might develop, he divided his kingdom into one hundred and twenty provinces, and set over each province a princess, and over the princess he set three presidents. Into the hands of the presidents was entrusted the financial affairs of the kingdom and other interests. Darius was now a man of age and felt that he could no longer manipulate the executive affairs of his kingdom. Therefore, he decided he would appoint one who would be chief of all the presidents and princesses to fill that position. On account of the excellent spirit that was in him, Daniel was preferred above all the princesses and presidents to fill that position.

Following the action taken by King Darius and the selection of Daniel, a spirit of jealousy began to breed in the hearts of the princesses and presidents. Soon a plot had developed and plans were laid to remove Daniel from office. Their scheme worked most effectively, and soon Daniel was the victim of their hate and conspiracy. A decree had been signed by the king, which, according to the law of the Medes and the Persians, could not be changed. The decree was to the effect that if any one was seen or known to ask a petition of any god or man save that of the king, for thirty days he shall be cast into the den of lions.

"Now, when Daniel knew that the decree had been signed, he went into his house, and, his windows being opened in his chambre toward Jerusalem, he kneeled upon his knees and prayed, and gave thanks before his God three times a day as he did aforetime."

Fanny Crosby, America's greatest hymn-writer, when six weeks old lost her sight; therefore, she had to labor under extreme difficulties all her life. Although she was blind, she assumed an optimistic attitude toward life and exemplified a splendid spirit in all her writings. One day a friend was asked how it was that a woman blind as Fanny Crosby was could write such beautiful hymns. He replied by saying, "But her soul can see." It was out of the window of her soul the vision came to write hymns. Like Fanny Crosby, Daniel, too, had eyes to his soul. He had his trials, his handicaps and failures. While his life was not a perfect example of righteousness free from limitation, yet there are worthy traits of his character we can well afford to emulate.

1. The open window of purpose. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Dan. 6:8). "Daniel purposed in his heart." The poet has sanely said, "Keep thy heart with all diligence, for out of it come the issues of life." We are living in a day when purpose is motivated by wisdom. Matters of choice are left with the brain. The danger of forgetting to consult the heart as well as the brain lurks on every hand. A noble purpose will be the fruit of the heart as well as a product of the brain. Daniel found the fountain of his purpose hidden in the spring of his heart.

Purpose means character. The strength or the weakness of a character lies in the purpose a person has in view. Life's greatest battles are not fought from without, but within. To conquer one's self is the first victory to be gained in any conflict. It is the first step in either a spiritual or a moral victory. The faculty of the human mind which enables a person to say, "I will or I will not" becomes man's strongest asset or his most belligerent foe. All real dignity, true Christian statesmanship, deeds of heroism has its beginning, not in ancestral fortune, but in that of a rich, vital and noble purpose.

He purposed he would not defile himself. A man of letters has said, "To thine own self be true and thou cans't be false to any man." Daniel refused to eat the king's meat or to drink the wine in order that he might be true to himself. To eat the meat or to drink the wine meant self-defilement. The commonest meal furnishes an occasion on which to defile or to dignify the man. It is often in a man's physical appetite that character is discovered and the higher or lower nature is proven dominant. Daniel's purpose was not to satisfy his physical appetite, the lower nature; but to feed his soul, the higher nature, by keeping pure and undefiled. A man who will not honor his body will not respect his soul. A man who does not have a purpose for both body and soul is like a ship without a rudder. Sad is the end thereof. Daniel had a purpose for his life.

2. A window of trial. Daniel's life also had a window of trial. He was put to the test. He was tried in the fire of temptation. The inevitable day of trial came to him as it comes to every child of God. "God does not tempt us above what we are able to bear." The real test of a Christian is not in what he believes, but how he acts in the hour of testing. God can use only the best to be His leaders. If Daniel was to be the man of God he must be able to stand the test. He who would behold the beauties of the mountains must climb its loftiest peaks. He who would climb a tree in search of its luscious fruits will find its rough places. But they are not handicaps; they are helps. Men do not become great athletes by sitting in the grandstand, nor by donning themselves in a football uniform. They become great only as they persistently play the game. Likewise, he would grow in the nurture and admonition of the Lord, will become strong in the faith and love of God as he plays the game and overcomes the world of trial.

The window of trial was a revelation to Daniel. It is in the trials of life that often we discover our best selves, and remedy our weak points. It is the trials we have that draws us close to and drives us to a sense of dependence on God. Daniel felt a deep need of God in the hour of trial. He prayed in the sunshine of prosperity as well as in the rain of adversity, but he felt the need of him more and was more conscious of his presence in the hour of trial.

3. The window of the world. "Then this Daniel was preferred above the presidents and the princes, because an excellent spirit was in him." Daniel's life was an open book, "a living epistle known and read of all men." Life is not something to be closed in a vacuum and lived in isolation. Every life should be an open book. Our conduct should be such that we would not have a closet of secret sins, of hidden faults, of hatred toward our fellow-man. It should be a living example, for a living testimony is God's strongest argument for Christianity.

Daniel was preferred because of the excellent spirit that was in him. Man's usefulness in the world is limited or increased in proportion to the degree and quality of the spirit that is in him. By spirit we do not mean that Daniel was simply an emotional type of person, void of all rationality. Nor does it mean gross ignorance. Spirit is a culmination of all the finer qualities of character that go to make an integrated personality. Religion has a rational element as well as an emotional appeal. Religion is a matter of both the head and the heart. Daniel purposed in his heart, but he did not fail to use his head also. To lay hold to such a claim as "an excellent spirit," Daniel must have been a person of some integrity, intelligence, of executive ability and certainly a man of God. Spirit, then, is the larger sense, means man plus God. Nothing less than this was Daniel.

In the early centuries when Christianity had its beginning it was thought to be something only fit for the ignorant, the simple-minded, the foolish, but today it is recognized by all classes of people. It is professed by both king and subject. Godliness is no longer a hindrance to greatness, nor prayer an obstacle to promotion. Men do not have to keep their religion as something to be lived only on Sunday. A Christian life is an open book seven days, for the shop, for the store, the office, for the open room as well as the closed doors. Daniel lived such a life before the world.

4. Daniel's window to his soul. The secret of all pious living is that of an open soul; one made possible by a constant life of devotion and prayer to God. Such a window as this Daniel had for his life.

Daniel's habit was that of daily prayer. "He kneeled three times a day and gave thanks to God." Prayer is a source of great power. It is a flood-gate that controls the incoming tide of temptation; it motivates Christian character and

(Continued on Page 14.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RELIGIOUS "INTOLERANCE."

The Protestants of the South are being told by the politicians that we are an intolerant and bigoted people. We presume that no one knows better than the politicians who are bringing this accusation that it cannot be substantiated. The editor of THE CHRISTIAN SUN is called upon to travel not a little and to meet and mingle with not a few people, especially in North Carolina and Virginia. He avers and avows that for every individual he has met and talked with in the last six months who opposes one of the candidates now running for President on the ground of his Church affiliation, he has met a hundred who oppose that same candidate not because of his Church affiliation, but because he is before the American people simply and solely on the ground that he has ever been an advocate, and a staunch champion of, the wets. There is no need of this camouflage and deceit on the part of the politicians. The people of North Carolina and Virginia are tolerant, are not bigoted, and their whole history and tradition prove that they are not. We meet and we mingle with denominations of the various Churches, Catholic and Protestant, and we do know that the friendliest relations and fellowship obtain between them. Why should the people of North Carolina and Virginia be intolerant of the Catholics? There are not enough Catholics in the two States to so manifest their power and their prestige as to make themselves offensive if they desired. In very few of our towns and cities and scarcely anywhere in our rural districts do we find a Catholic Church; and where we do find the Catholic Church we will find the kindliest feeling and fellowship towards the Catholics on the part of the Protestants with whom they meet and mingle. We, in North Carolina and Virginia, know more about the Catholics through the ministry of their hospitals and their effort to relieve human suffering than we do on any other ground. Yet, in spite of this known friendliness and fellowship here in the two states, we hear the politicians crying out that the people of these States are opposing a certain candidate because he is a member of the Catholic Church. They know when they say it, or they are the most ignorant people on this earth, that they are saying it simply to deceive, and that it is political "bunk" and deception of the most glaring type.

On the other hand, it is a known fact that both North Carolina and Virginia fought the battle for prohibition, fought it valiantly and boldly and successfully, and that the people of these two States, along with the people of the South, have made up their mind to stand by prohibition and do everything they can legitimately to fight the saloon and the liquor interests. The politicians know, and we all know, that the South is dry, and that many of the good people of the South would oppose any man on earth who would run for an office calling for their suffrage who opposes prohibition. There is a candidate before the American people bidding for their votes whose whole personal and public career has been that of favoring the saloon, as long as there was any hope of keeping the saloon, and then of the liquor interests and the nullification of the Volstead act and the eighteenth amendment to the Constitution. He has done all within his power to nullify and to make of no effect the very principles for which hundreds of thousands of good people here in the South have labored and taught and preached and prayed. And now we are told that when we oppose such an individual solely on the ground that he is a wet candidate through and through, as is proven by the fact that the wets nominated him and that the wets in the North and East are flocking to his standard, we are told that we are opposing him not because he is a wet, but because of his religious affiliation. We wonder at the affrontery, at the deception of those who try to divert our minds and our thoughts by accusing us of that which they themselves know full well we are innocent of. The politicians are setting up a straw man which they call "Intolerance" and are then training their guns to the destruction of that foe in straw. Let them ramp and rave while the sober Christian citizen of our land and country consider well the main issue in the present campaign and make it a matter of patriotism and of prayer.

DISTRESS IN PORTO RICO.

Elsewhere we print from the pen of Mrs. Barrett the first authentic facts reaching us about the disaster that has befallen our people in Porto Rico. We trust every CHRISTIAN SUN reader will see and read Mrs. Barrett's letter. Enough is said there to bring not a full knowledge of destruction wrought and the present distress, but to give some idea and faint picture of the damage done and the present need for help. If there are Churches, societies, Sunday Schools or individuals who will help, let them send the same to J. O. Atkinson, Mission Secretary, Elon College, N. C., and the same will be forwarded safely and without charges to the proper source of distribution. Those who wish to send packages and clothing, should send direct either to Rev. or Mrs. D. P. Barrett, Ponce, P. R., but all funds for transmittal should be sent the Secretary of Missions. They will be properly acknowledged and promptly remitted. Our property damage—that to Church and parsonage buildings, seems now to reach about $10,000. This should receive liberal response and prompt attention from our people, as we do not have a chapel or a piece of property that could be spared and that can be left unrepaired without seriously impeding the progress of our work in Porto Rico. We are grateful indeed that the lives of our missionaries and workers have been spared, and in the sense of this gratitude our contribution for the relief of the workers and the work there should be the more ready and the more liberal. The following comes from Dr. W. P. Minton, to whom Bro. Barrett was writing while Mrs. Barrett was writing to THE SUN'S editor, and will give the point of view of Bro. Barrett from personal observation and visitation:

"Since first reports of the terrible storm in Porto Rico have come in, Foreign Mission Secretary Minton has been trying in every possible way to secure some direct information as to the extent of damage to our work and workers. Just as we go to press he has received word from both Mr. Barrett and Miss Adams, and wishes to make the following statement:

"None of our missionaries were injured, and so far as we have been able to learn, none of our native Christians lost their lives, though some of them had most of their property blown away. Mr. Barrett has not yet been able to get over our entire field, because of blocked roads, but he reports that the Salinas Church is probably ruined beyond repair, and that considerable damage was done to the Foor Mission Home, the Argus Chapel, the Descalabrado Chapel built just last year, and that most of the other buildings suffered lesser damage. Ponce suffered the least damage, but even there every tree was blown from the yard of our mission home.

"While it is too early to give accurate estimates, it seems quite probable that if the Salinas Church has to be completely rebuilt, this, together with the other repairs, will require from five to ten thousand dollars. The missionaries report much suffering among the people. Many had their homes swept away with all their belongings. Starvation and disease face them, and they must have help. We hope by next week to be able to give accurate statements of the extent of our losses. In the meantime, Mission Secretaries might well send boxes of light-weight clothing to Mr. D. P. Barrett, 37 Concordia Street, Ponce, or to Miss Victoria Adams, Box 423, Ponce, P. R."

AN UNLIMITED AUDIENCE.

It is announced that Dr. S. Parkes Cadman, president of the Federal Council of Churches of Christ in America, is to resign his Brooklyn pastorate and devote himself to radio audiences. The "hook-up" for these audiences is to include forty radio stations, reaching an audience of millions each Sunday over an area from Florida to Alaska. Dr. Cadman has been pastor of Central Congregational Church, Brooklyn, since 1901 and has built up a membership in that Church of more than 3,500, which is said to be one of the finest religious organizations in the country. He is to be known in his new field as the national radio pastor, and is to receive a salary of $25,000 a year. His services are to cover an hour and a half each Sunday from 4 to 5:30 P. M. eastern standard time, and he is to be assisted in the services by a special symphony orchestra recruited from the best of New York's musicians and from a vocal ensemble of the best radio singers. Among other features of the services will be Dr. Cadman's answers to questions propounded from various quarters as has been his custom for sometime past. Thus, through the medium of the radio, a preacher is to have the largest audience ever accorded a man in the world's history. It is refreshing and heartening to think that the radio is making it possible for the gospel to reach such audiences as no other message from the lips of man has been permitted to do. True, political speakers have charge of the radio for a few nights or for a brief season, but only a minister of the

gospel has thus far been given the privilege of continuous service over the whole area reached by the radio in our land and country. After all, that which mankind most needs and desires, and in soberest moments most longs for, is the gospel of the Son of God—the good news that saves men from sin and turns their faces toward righteousness.

PERSONAL LIBERTY AND SOCIAL RESPONSIBILITY.

The Declaration of Independence declares that the "rights to liberty, life and the pursuit of happiness" are inalienable.

The Constitution of the United States contains a "general welfare" clause.

Every conflict in our national history has grown out of the clash between these two principles. We all know that the right to life is not inalienable, because the State may exact the death penalty; that to liberty is not inalienable, because imprisonment is practiced; and that to the pursuit of happiness, too, is alienable, when a man's pursuit interferes with his neighbor's right. My rights end where my neighbor's nose begins.

"By due process of law," any right can be alienated or abrogated or modified. But law is nothing more nor less than the social acceptance of responsibility for the general welfare enacted by legislation into principles of conduct for the individual. It oftentimes limits the individual's personal liberty, but it is for the social good, and all of us, we should admit, are of more consequence, even in God's eyes, than any particular one of us.

Connecticut, in the early days of our national life, wanted to impose its own taxes on imports, but had to yield its State's rights on behalf of the national program. Shay's rebellion was terminated on the same terms, and individuals from that time forth lost the right to make whiskey except as the government prescribed. The South lost the right to secede—the interest of the entire nation, determined by the issue of a four-year war, was of more importance than the interest of any particular State or group of States.

This principle obtains in private life. The individual is free to relinquish his persona lliberty out of respect for the general welfare, out of respect for his brotherman's good. If he is a Christian he will do this happily, refusing with Paul to eat meat if his brother is offended in his conscience thereby. If he insists on violating the eighteenth amendment because it infringes his personal liberty and on the ground that he can take a "nip" before breakfast to open his eyes, another at noon to hasten his digestion, and a third at night to soothe him to sleep, and that nobody has anything to do with it, whatever else may he be, he is certainly no Christian. And this writer doubts if he is a good citizen!

It is great to have personal liberty. It is greater to feel social responsibility. It is greatest to relinquish personal liberty out of a high sense of social responsibility. Whether we will it or no, we are our brother's keeper. This law is written deep in our nature. We cannot escape its consequences. We cannot repudiate it and live, either individually or socially, in the truest sense.

THE CHURCH UNIVERSAL.

It may be a surprise to some that the word Church is not found in the Old Testament. There is no Jewish Church. The origin of the word Church is obscure, if not unknown.

It is used but twice in the gospels, and that by Matthew only in 16:18, "Upon this rock I will build my Church"; and in 18:17, "If he neglect to hear them, tell it to the Church." In all other cases Matthew uses "the kingdom of heaven"—thirty-six times. Mark, Luke and John never use "kingdom of heaven," but "kingdom of God." Luke does use the word Church in Acts 2:47, "The Lord added to the Church daily such as should be saved"; and in twenty other places in Acts. The word is used 107 times by five other writers in the New Testament, making the total use of the word Church in the Bible 130 times.

Pentecost was the birthday of the Christian Church. From that day until this day the word Church is used as the body of believers, the place of worship, and a denominational term. At one time, in Rome, it was a cardinal part of the State.

The History of the Church is the history of missionary evangelism, autocratic domination and divisions. The missionary period was most fruitful of spiritual results; the autocratic period, of opposition; and the divisive period most wasteful of means, opportunity and Christian effort.

A definition of the Church is difficult, if not impossible; but all children of God are members of the universal Church. It is spiritual and invisible. Protestantism in all nations is usually in our minds, when we think of the Church; but Jews and Roman Catholics are apart of the Church universal. We would have no Bible and no Saviour but for the Jews. Luke is the only writer of books of the Bible who was not a Jew. And Church doctrine and history would be meager but for Rome. Jesus Himself was a Jew, born of a Jewish parent, and "He came unto His own and His own received Him not." Rome put Christianity in all the world, wrote its history, preserved its doctrines; and the Church universal has always been one in prayer, song, and work.

In the present divided state of the Church we must recognize "Christ as the Head of the Church," and that He loved the Church and gave Himself for it" (Eph. 5:23, 25).

Independent movements, such as Evangelical Alliance, Y. M. and Y. W. C. A., Christian Endeavor, Inter-Church Conference, Federal Council of the Churches of Christ in America, all indicate a common desire for closer fellowship and co-operation among denominations for activities in missions for the salvation of mankind. The Anti-Saloon League is really the united Church at work for temperance that gave this nation the prohibition law that banished saloons as a legal business. It was the result of united Christian effort that opened the eyes of Congress to the necessity for such a law. The sympathetic and united effort of the Church universal will some day give prohibition to all the nations of the world.

POLITICS AND THE CHURCH PAPER.

It seems almost unspeakable that Christian men and women should refuse to continue their Church paper because it advocates prohibition, as it concerns the nominees for the highest office in the land. Yet we have received a number of orders from our constituency refusing longer to read the paper because it has politics in it.

We have insisted before, and we insist again, that this paper has never entered into partisan politics, and we do not mean that it ever shall; but our Church, in its General Conference session, as printed on the first page of this paper some weeks ago, has taken its stand, insisting that the members of the Church shall not vote for any man, or party, who has the intention of destroying the efficiency of the eighteenth amendment. This question is not a political question. It had no business in either platform, and we submit to these friends of ours who are growing nervous over our political tendency that we are simply defending prohibition, a law that has been of uncounted blessing and that we cannot conceive that we dare to hold our tongue when this great thing that God has given us is imperiled. We have no desire to go into heroics, but calmly and judicially considering the situation we feel it is our duty to protect the eighteenth amendment and to insist that the Christian Church that has put this amendment into the Constitution must stand by it at all hazards.

If it so happens that in taking this stand one of the candidates declares that he will not stand for the eighteenth amendment and will make every effort to change it—that is not our concern. Our fight is for prohibition, and for this we must fight if we are true to our conscience and to the law of the Church.

The saloon has been gone so long that a generation has come up that has never seen one. But there are some of us who know the horrors through which we have passed from this vile and terrible thing as it has wrought havoc in the home, the Church and the State. Men are not much mentioning the horrors of strong drink these days, but we have stood in a cell where a man who had taken poison enough to kill him pleaded with God to save his life and his soul, while a broken-hearted mother was prostrate at home. We saw a man trying to sell his baby's shoes in order to obtain money to buy drink. We have seen some of the finest spirits we have ever met torn down from their high estate and dying in the throes of delirium. We have seen senates and houses of representatives debauched. Laws have been futile to control this traffic, and as we think of the graves filled with the dead, and the broken-hearted women and children and the wrecked manhood of the world, we cannot but register a vow in heaven that we will fight the wretched business to the end of our days at whatever cost. It is a different thing so famed in poetry as "the delights of the social glass," and so ready to play upon the lips of orators about "the angel of the cup." It is a different thing about which books have been written in honor of "the fellowship of the cup." We know it is but the painting of a black cloud with the gold of a summer morning when it is midnight still.

Our friends must remember what it means. They must not forget the past. They must stand with God among the widows and the children of drunken men and fight this traffic no matter what is involved. Heaven stands with the man who hates the drink and fights it to its death.

If it must be that our friends shall forsake the paper because of its stand, then shall it not be that those who still have in their hearts the memories of the past and the horrors of this traffic and who will not stand for any one who would bring back the thing that should be dead, and that we had thought was dead, shall stand by this paper in this crisis. More and more the temper and bitterness of the people will be aroused as the campaign proceeds. Let all who love God and love His people and love righteousness and temperance stand together with us as we go forward bearing the banner of temperance now and forever.—*The Methodist Protestant* (Baltimore).

HEALTH BULLETIN.

The October Health Bulletin, the monthly publication of the North Carolina State Board of Health, contains a number of articles particularly pertinent at this time. Some of the leading health officers of the State discuss pre-school work among children and the physical examination of school children. Tuberculosis in infancy and childhood is discussed by one of the field directors of the State sanatorium. A well-known specialist writes of some common skin diseases. There is also a comprehensive review of the development of health in the State and of the present work of the board.

CONTRIBUTIONS

SUFFOLK LETTER.

Criticism is the art of judging anything or any person. It is more of a friend than usually considered. Of course, there is favorable and adverse criticism; but what is commonly understood as criticism is not commendatory. It is that ordinary criticism which this letter ventures to consder. Criticism of the common type is a friend, though commonly considered as an enemy. Praise often spoils men; criticism often awakens in them latent talents for service. I call criticism free advertisement. If no one speaks of a man in businses or public service; if no one in society mentions a woman's name or dress; if the name of a professional man or an aspirant for office is not on the tongues of men—then success or progress is doomed. It was the opposition of the world to Jesus that nailed Him to the cross; yet it was that very fatal criticism that changed the attitude of the world toward Jesus Christ. Paul went from one city to another because criticism made it impossible for him to remain in Philippi, Thessalonica and Berea; the critics kept him going in his missionary work.

It was criticism that led Paul to Rome. When the Jews spoke against the gospel Paul appealed to Caesar, and that put him in Rome. While there in charge of an officer the chief Jews said to him: "We desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against; and when he had expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening, some believed the things which were spoken, and some believed not." It was criticism that put Paul in Rome, and it was Paul in Rome that put Christ and His gospel in the Roman empire and the world.

Criticism is a friend to individuals. It keeps his name before the public and in the mind of men. Criticism is a friend to business. It does three things: it makes customers stand by the business, it causes others to examine into it, and it finally wins its enemies, if it does not resent the criticism. Criticism has been a friend to the Church. It has kept the Church alive and awake. If nothing was said about the Church it would become indifferent toward the world and lifeless in itself. As long as those who have the name of being great scholars ridicule the Bible, the preachers, and the Church, the Church will keep alive and aggressive in her work. If no one said or wrote anything about a presidential candidate his name would drop out of public interest; but every criticism is free advertisement. Adverse criticism makes his friends rally to his standard and defend him; and, often, his political enemies do him great service. Jesus set a good example: "When He was accused by the chief priests and elders, He answered nothing" (Matt. 27:12). Silence is the best answer to criticism, because reaction in the critic's own mind or the public will be the best answer.

W. W. Staley.

ELON LETTER.

The spirit of co-operative democracy is evidently abroad on the Elon campus. For two years the faculty committee on religious organization and the cabinet of the religious activities organization representing the students have met each Monday and as often in addition weekly as occasion demanded, to plan for the Sunday evening services. The results have been highly pleasing, though not perfect. The joint committee is hoping for improvement this year.

For several years the Y. M. C. A. cabinet has been composed of the association officers and an equal number of faculty members. Last year the Y. M. C. A. began the same custom.

This year the chapel service is under the joint control of a committee representing the faculty and students. This committee is young in its work, but already an improvement is noted in the chapel services. This joint committee selects the persons it desires to conduct the chapel services and assigns the theme it desires presented in every instance. These themes are chosen not arbitrarily by the committee, but because they relate themselves to the problems and issues of the Christian life from the student's standpoint. The speakers are given ample time to prepare.

The program, however, is flexible enough to be changed when an outside speaker with a message appears suddenly on the hill. It is the hope and expectation of the joint committee to make the chapel services real occasions of worship. No jokes or laughter or applause will be expected. It is a new venture, but it has great possibilities.

Even the Sunday School classes of the college are conducted on the same high plane of democratic co-operation. The classes have a cabinet of teachers, ordinarily four, and the pupils elect an equal number of students to arrange with these teachers who shall teach and what themes shall be presented, and how. The results, too, are gratifying. It may be that such democratic sharing of responsibility for the Christian program may not be possible elsewhere, but with the fine group of young people who have made Elon College their choice, it appears to be yielding good results.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE.

College students are tired of having knowledge interpreted to them wholly in terms of the classroom as something having little or no relation to life. The Washington University may be the pioneer in a field of educational value which has been overlooked by nearly every university in the nation—a nation which is attempting to train men and women for citizenship by gleaning from the dusty past. Careful and intelligent reading of the daily news and the periodicals devoted to current events is becoming a lost art in the United States. The great journals which cater to thinking men and women exclude crime news from their columns and devote their entire space to events of national significance, but the average college student of today is less selective in his reading than the educated laborer but are more interested in the sports sheet and the comic section than the affairs of moment for both classes of individuals forming one unenlightened class of readers, the newspapers put the scandals of the day in screaming headlines and bury the news of world significance for at least three quarters just prior to his leaving the university the student should be trained in the reading of the newspapers and helped to follow the trend of world affairs. If such a program is put into effect in the universities, its graduates will be far better educated and influence far more worthy in the body of citizens of which they have become members.

The enjoyment of one generation are not those of another, and our boys and girls do not read our favorite books. They do not listen to our music. Their aversion from our style is even stronger than our disapproval of theirs. We may think them crude, but on the whole our boys and girls are maturer than we were at their age and maturer than some of us are now. We cannot force our fun upon them. They cannot force theirs upon us. Strong in them is the notion of a goal—the sense of utility which was so delightfully absent a century ago. Doing something affords them the same pleasure that we got out of doing nothing. College sports are occupying a very large part in our college career, but perhaps if intercollegiate sports were abolished something else equally diverting might arise to allure students away from their studies. It is one of the tragedies of higher education that so many students are not susceptible to scholarship in the post-graduate sense. Scholarship seems to be stymied by the regrettable but unalterable fact that particularly all sophomores are nineteen years old and helpless. In the old days it was supposed that all freshmen had an inherent intensity to be fresh, and he must be sat upon, shown his place by the community generally and by sophomores particularly. A better way has apparently been found. The old idea was to make the freshman seem small. The new way is to make other things seem big. Under the new system a freshman can enjoy a considerable amount of self-respect and yet in the presence of great and good things unfolded to him possess the grace of humility. The new freshman, as he enters the first year, may feel overwhelmed by the attention he receives, but he does not feel fresh.

The new method of dealing with freshmen is not merely a contrivance of his elders imposed upon him from above; it is the only method which is suitable to the new kind of freshmen. For the new freshman, like his fellow-students of other classes and like modern youth generally, has a mind of his own and insists upon having the fact recognized.

Wadley, Ala. S. L. Beougher.

DAYTON, OHIO.

It seems to me that this must be one of the finest cities north of the Mason and Dixon line. Folks were so fine to us for the first few weeks we were here I wondered whether it would last; but last night when a "miscellaneous shower" came down upon us in a veritable downpour, we wondered where was the end. No better setting could have been arranged for just such a surprise than that to which Mrs. Truitt and I were heirs appalled and apparent. We had been invited to one of the prettiest homes in Dayton for 6 o'clock dinner, and had enjoyed it very greatly, when in came about a hundred guests each bearing a bundle, or a package, or a parcel flanked by greetings and laughter both beautiful and bewildering. We felt like the heart of a huge and happy joke; and as the gifts were piled about us we felt as though we might be a part of a bon-fire kindled out of the warmth of human kindness. Never before, folks, never before, have I been in such a shower!

But I mean to tell you something of the situation of the First Christian Church of Dayton, and its future hopes and plans. Dayton has had a situation just a bit different from anything I have ever heard of before. About thirty thousand, more or less, negroes have migrated to Dayton within a little more than a decade. They have wedged their way in through the westside until whole large sections of that side of the city have been occupied by negroes. White Churches have been forced to follow their members as they have moved up and out. Beautiful Church buildings have been sold to the colored people because there was nothing else at all practicable to do. The

First Christian Church, a beautiful brick building with Sunday School plant, built on the Akron plan, must share its part of that situation. And the pretty parsonage, along with the good Church building, has for some time been on the market awaiting a buyer. In the meantime, the Church membership has been reduced to complete despair. Scores of their best members have united with other Churches well out of that section; others have bought homes in far sections of the city, some of them driving back to worship once in a while and to see if the old Church is still standing the stress of a situation a few years ago absolutely unforseen. For more than six months one finds in the records of the business meetings of the Church real discussion, and serious resolutions, wondering if the Church had not better disband and parcel out its members and property to nearby Christian Churches within the city. There were many who thought it would be wise, but some held on when there was but little left to hold to. A Sunday School of more than two hundred and fifty had been reduced to fifty only, and a great Church which had stood the stress of many long years was about to be no more. Dr. F. G. Coffin came to their rescue and began to rally their morale until his successor could be secured.

Again, in the meantime the Conference had come to the help of their child and had suggested that the First Christian Church nucleus become a beginning for a new Church in Dayton View, which is one of the newest and prettiest suburbs of the entire city. Upon such a plan the whole project now begins to move forward. Plans for the new building are already accepted and adopted; the First Church has agreed to begin work on the new Church just as soon as possible; and new life may be found in any angle of the whole situation. The first Sunday I preached to sixty-nine folks, the next Sunday to seventy-nine, and the third Sunday, which was last Sunday, to ninety-six. Last Sunday there were eighty-three in attendance at Sunday School. Two weeks ago we had a Missionary Society meeting at the home of one of the members, with more than forty present. Last night, as I began by telling you, the biggest congregation this Church has assembled in many moons had part in a "miscellaneous shower" for Mrs. Truitt and me. Mr. D. W. Mikesell, at whose home the party was planned, brought our gifts to our apartment in a big truck after 11 o'clock, when all the joy-makers had gone home, and we sat up admiring the gifts and recounting the pleasures of the evening until 2 o'clock.

Somehow we had gotten the impression that there was little of the outer expression of hospitality among the people of this section, and especially to newcomers, but we have been entirely relieved of that impression because we have been invited out to dine fifteen times already; we have been given various little tokens of appreciation even before last night; and the congregations have been most generous in the expression of their appreciation of the Church services which have been conducted. I have spoken at Shiloh Springs, one of the Dayton group of Churches; preached at Riverdale last Sunday night, another of our Dayton Churches; and am scheduled to preach at Trotwood this coming Sunday night. At each of these places the pastors and people have been very cordial indeed. Therefore, after all, we may be very happy that ours is one great country, with good and gracious people everywhere.

In Dayton and her suburbs are the following Churches: Walnut Hills, Rev. W. T. Scott, pastor-elect; Riverdale, Rev. Edwin B. Flory, pastor; Murlin Heights, Dr. McD. Howsare, pastor; Shiloh Springs, Rev. L. J. Procter, pastor; Polk Grove, Rev. Heber O'Hara, pastor; Crown Point, Rev. Clark A. Denison, pastor; Trotwood, Rev. A. W. Hirby, pastor; and First Church. So, you see we have quite a goodly group. These Churches compose the Association of Dayton Christian Churches, and their pastors make up the Dayton Christian Pastors' Association. I loved Norfolk and the Norfolk folks and Churches and their pastors, as well as the people of the great Eastern Virginia Conference, and I am delighted that we have been placed in a city of Christian Churches and in one of the most active Conferences in our denomination, for in being so placed I am happily reminded of a great folk of former days. May God bless our great people everywhere and make us truly one.

JOHN G. TRUITT.

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CONFERENCES MEET.

Georgia and Alabama—First Church, LaGrange, Ga., 7:30 P. M., Tuesday, October 9th.

Alabama—First Church, Roanoke, Ala., 10 A. M., Tuesday, October 16th.

Eastern Virginia—Christian Temple, Norfolk, Va., 10:30 A. M., Wednesday, October 31st.

Western North Carolina—Pleasant Ridge, Randolph County, N. C., 10 A. M., Wednesday, November 7th

North Carolina and Virginia—Ingram, Va., 10 A. M., Tuesday, November 13th.

Eastern North Carolina—Fullers' Chapel (near Henderson, N. C.), 2 P. M., Monday, November 26th.

Women's Conferences.

North Carolina—Sanford, 10 A. M., Friday, October 5th.

Alabama—Spring Hill, 9:30 A. M., Saturday, October 13th.

Eastern Virginia—Suffolk, First Church, 10 A. M., Friday, October 26th.

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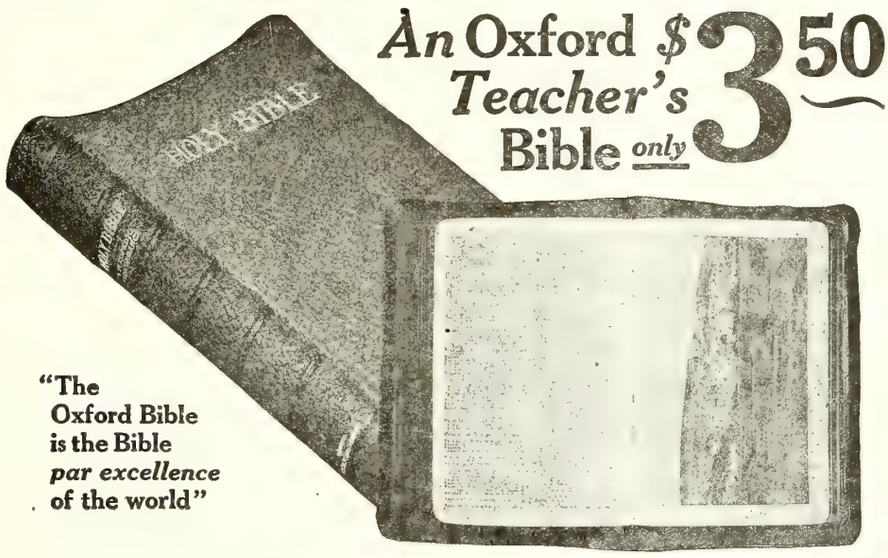

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6 And A-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

MISSION BOARD IN SESSION.

The Mission Board of the Southern Christian Convention met in annual session at Suffolk on Wednesday, September 12th. The day was spent in discussing the work of the past year, going into every detail of the work committed to the care of the board, examining the income and the outgo of all funds, and of planning for the work the coming year. Reports showed the best year of our work in some particulars, especially as to funds collected. The call was for $39,000, and the actual amount as paid in and appropriated was $38,512.99. The sum of $17,000 had been forwarded to the foreign mission work, and the remainder had been used for the various phases of our home mission work. The reports from the various points helped were encouraging, and appropriations made a year ago and also those covering a period of five years had been met during the year, and it was discovered that if the goal is reached the coming year all the board's outstanding pledges and obligations can and will be paid. The Convention at Richmond asked for $45,000 the present year, and one member of the board, so anxious is he that all the indebtedness and obligations be wiped out, offers to give $5,000 of the $45,000, provided all the Churches, societies, Sunday Schools and individuals composing the Churches of the Conference in the Convention will give $40,000. In other words, this brother will add 10 cents to every dollar given up to $4,000, and then will add $1,000 to the 10 per cent. This was greeted with delight by the board and is a most magnanimous offer and a challenge to our people everywhere. The board has outstanding notes, appropriations for coming year, pledges and obligations amounting to $20,215.64 for home missions, and a like amount to foreign missions, as the board goes on a basis of equal divisions unless designated otherwise. These obligations, brought about by pledges made covering a period of years, and covers the total of all pledges made. The appropriations the coming year are to assist in relieving the indebtedness at Portsmouth First Church, Elm Avenue, Winchester, Lynchburg, Roanoke (Ala.), Raleigh, Richmond and the mountain work in Carroll County, Va.

Bro. J. M. Darden was elected by the board as Assistant Secretary of Missions to aid in the strenuous work of the coming year in the endeavor to raise the total amount of the $45,000 asked and to clear the board of all indebtedness and obligations, both in the home and foreign work. Lieutenant Governor J. E. West remains the chairman of the board; R. W. Malone, cashier First National Bank, Burlington, N. C., treasurer of the board; and J. O. Atkinson is the executive secretary. The executive committee of the board consists of J. E. West, chairman; Dr. W. W. Staley, J. M. Darden, J. A. Williams, and Mrs. M. L. Bryant.

The work of Mr. and Mrs. Sam Davis in their evangelistic endeavor was approved by the board, and Bro. J. M. Darden was continued as their manager to make dates and to assist in directing their work. It was found that Bro. and Sister Davis had special services in seventeen Christian Churches, revivals in six Churches, and free services in fourteen. They had held special services in twelve Methodist Churches and revivals in three; special services in eight Baptist Churches, and also at three Presbyterian Churches. Their work was found highly commended in all the Churches they had held services. There were many calls for help from the board that could not be met because of the desire and the determination, if possible, to clear all outstanding obligations and pledges in another year, with the hope, at that time, that new work may be begun at places where Christian Churches are in demand. The members of the board as now constituted are Lieutenant-Governor J. E. West, Chairman; J. M. Darden, Dr. W. W. Staley, Mr. and Mrs. J. A. Williams, Mrs. M. L. Bryant, Mrs. L. L. Vaughan, K. B. Johnson, Dr. G. O. Lankford, Dr. C. H. Rowland, Dr. J. O. Atkinson, executive secretary.

DISTRIBUTION OF APPORTIONMENTS.

By reference to page 7 of the Southern Christian Convention Proceedings, Richmond, Va., May 1, 1928, it will be seen how all Conference apportionments which go to Convention purposes are to be distributed both for the present year and for two years to come—1928-30, inclusive. If all the Churches raise all their apportionments for Convention purposes, as their apportionments now stand (there was no incresae asked this year) the total thereof will be $25,000. The Convention voted that these Conference funds shall be distributed as follows:

	Amount.	P. C.
Superannuation	$ 3,000.00	12
Convention	2,000.00	8
Publications	4,000.00	16
Convention obligations (Elon Col.)	12,750.00	51
Undistributed	3,250.00	13
Total apportionments	$25,000.00	100

With Conference apportionments thus distributed, the institutions and enterprises of the Church are to call on the Churches, Sunday Schools, societies and individuals to contribute, independently of all Conference apportionments, the following:

For missions	$ 45,000
For the Orphanage	30,000
For colleges (Elon & Bethlehem)	34,000
For Christian education	4,500
Total	$113,500

This would make a total of $138,500 for all Convention purposes—a fraction over $4.50 per capita for all Convention purposes, on a basis of 30,000 members.

It will be seen from the above that three enterprises of the Church—missions, the Orphanage, and Christian education (for Sunday School and Christian Endeavor work)—do not share in the Conference apportionments. It has been the policy and custom from the beginning for the Orphanage to make its appeal directly to the people. Missions have now been put on the same basis—the appeal for all funds for missions to be made directly to the people, and all funds received or contributed for missions go direct to missions. Last year missions shared in Conference apportionments and received from this source a total of $6,773.23, which went: $3,492.87 for home missions; $3,280.36 for foreign missions. According to the distribution voted by the Convention at Richmond, nothing will go to Convention missions, home or foreign, from this source this year. So if the income to missions this year is to be equal even to that of the past year, individuals, Churches, Sunday Schools, societies will have to give direct to missions, home and foreign, $6,773.23 more than they gave last year (the amount lost to missions by not sharing in Conference apportionments). This was done by the Convention, so we are advised, that missions might have direct appeal to the Churches and people, in the faith that when the people know *what* they were giving to missions, and *when*, without any divisions or percentages, they would be more liberal to missions, and would see to it that missions in the Christian Church should amount to more in the future than in the past. Acting on this faith, the Convention voted to ask $45,000 a year for missions instead of $39,000 asked per year the past two years. So the Convention had the faith to believe that when Convention missions were separated from Conference apportionments, and not permitted to share therein, instead of losing $6,773.23, missions would gain $6,000. Hence the asking for $45,000—or $6,000 a year more for missions than ever before. Will our people live up to this request and vote of the Convention? Will we see to it that what missions lose by not sharing in Conference apportionments shall be more than made up by direct contributions and offerings, since we have now the fact that what we give for missions shall go direct to missions, without any percentages or divisions with other interests and enterprises? The Convention has paved the way, and made clear the method of procedure.

J. O. ATKINSON,
Mission Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 29, 1928.

Sunday Schools.

Previously acknowledged since Sept. 1	$ 243.41
Shady Grove, Martin's Mill, N. C.	1.00
Leaksville, Luray, Va.	1.94
Mt. Zion, Roanoke, Ala.	1.75
First Christian, Portsmouth, Va.	11.36
Pope's Chapel, Youngsville, N. C.	1.00
Piney Plains, Cary, N. C.	1.00
First Christian, Greensboro, N. C.	13.55
Dry Run, Seven Fountains, Va.	1.10
Oakland, Suffolk, Va.	5.00
Wood's Chapel, New Market, Va.	1.00
Elm Avenue, Portsmouth, Va.	5.26
Holy Neck, Holland, Va.	8.00
Shiloh, Bennett, N. C.	1.00
Lebanon, Semora, N. C.	2.05
New Elam C. E., New Hill, N. C.	1.67
North Highlands, Columbus, Ga.	1.23
Mt. Auburn, Manson, N. C.	3.85
United Christian, Raleigh, N. C.	1.95
Mt. Zion, Mebane, N. C.	1.00
Auburn, Garner, N. C.	7.50
South Norfolk, Va.	6.16
Elon College, N. C. (Lawrence M. B. Cl.)	5.10
Spring Hill, Lineville, Ala.	.69
Holland, Va.	9.00
Total	$ 336.57

Specials.

Previously acknowledged since Sept. 1	$ 208.00
A Friend (for Porto Rico)	50.00
Burlington, N. C., Sunday School	67.29
Total	$ 325.29

Summary.

Previously acknowledged since Sept. 1	$ 901.94
Sunday Schools	93.16
Specials	117.29
Total to date	$1,112.39

J. O. ATKINSON, *Sec'y.*

A GREAT CHALLENGE.

Can the Southern Christian Convention, with a Church membership of 32,472, give $40,000 for missions, home and foreign, in one year? If it will, there is one man of our number who will give $5,000 additional, making our total contribution to missions within the year, September 1, 1928, to September 1, 1929, $45,000. This is what the Southern Convention, in biennial session at Richmond last May, voted that we raise. We raised the past year $38,512.99. Now, if we will give, through all sources, this year $1,487.01 more than we did last year we will reach our goal, and our generous brother will pay in the $5,000 —he says gladly—and thus make the total asked by the Convention. If we will do this, we can wipe out all debts and pledges of the board and also get our foreign mission work on a progressive basis again. This is to include amount contributed from all sources—Woman's Missionary Societies, Sunday Schools, Churches, individuals, and all.

But bear in mind that last year missions received $6,773.23 from Conference apportionments. By vote of the Convention it receives nothing from this source this year. Whatever is given for Convention missions—half for home, half for foreign (unless otherwise designated by the donor) —will have to be given direct to missions by the Church, the Sunday School, the Missionary Society or the individual. No Conference apportionment comes to or can be counted on this goal. If Churches, Sunday Schools, Missionary Societies, individuals will begin to plan now, this great and good thing can be done. Will you help?

Yours for kingdom progress,

J. O. Atkinson,
Mission Secretary, S. C. C.

FROM PORTO RICO.

Dear Dr. Atkinson:

My husband is writing to Dr. Minton and thinking that the friends of the Porto Rican mission in the South might be interested in how we fared during the awful cyclone which passed over the West Indies last Thursday, September 13th, I write these few lines hurriedly. God has been wonderful in His mercy to us as a mission, for so far as we have been able to learn there has been no loss of life. Loss of property is great, though, and many of our poor are homeless. In many instances, the wind blew houses down and the rivers washed them away. I haven't words to describe the destruction, misery and want that reign everywhere on this little island today. The majority of the school buildings are in ruins. From reports that are coming in from all parts of the island, I think Ponce has suffered very little in comparison with other towns, especially those in the hills.

Our Ponce Church stood it well; parsonage suffered no loss except all of our trees are gone. Clausell's Chapel is damaged and most of the roof gone. Aries Chapel is badly damaged and half of roof gone. Descalobrado roof and belfry gone. Five large windows of the Santa Isabel Church blown out, and all the trees down.

The house where Miss Williams lived in Salinas and the Romans live now is roofless, and Salinas Church cracked and apparently in dangerous condition. All the rented chapels in Salinas district are down and in ruins. In rural districts people are living under trees.

The authorities have not been able yet to calculate the loss of life and property. Crops are in ruin, especially the coffee, which you know is one of the principal resources of the island.

Sunday, the 16th, we attempted to go to Salinas and were only a short distance from Santa Isabel when we reached a part of the road which looked as if a great axe had chopped away fifteen or more feet, and passing was impossible.

The little fishing village, La Playita, where the majority of the houses are made of straw and the rest very old, is one big ruin. What shall we do, what shall we do! Tell our folks, anybody who will and can spare their old clothes of any size, to send them to me. Then pray that God will open the hearts and pocketbooks of our people. Am sending the newspapers to Palmer. Ask him to show them to you.

Mrs. D. P. Barrett.

SUFFER IN PORTO RICO.

Damage amounting to $100,000—double the amount of earlier reports—was inflicted upon the Congregational Church property in Porto Rico by the hurricane. Every Church, chapel and parsonage and the two Congregational institutions—the Ryder Memorial Hospital at Humacao, and the Blanche Kellogg Boarding School for Girls in San Juan—suffered. Roofs were torn off and doors and windows were blown out. Walls were also blown out or crushed by trees or neighboring buildings. Details of the damage were given in a letter received Monday, September 24, 1928, from Rev. Charles I. Mohler, superintendent for Porto Rico, by Rev. Fred L. Brownlee, New York, N. Y., secretary of the American Missionary Association, the Congregational board in charge of work in the island.

Dr. James R. Watson, superintendent of the Ryder Memorial Hospital, Humacao, Porto Rico, in a letter received Monday, September 24, 1928, wrote:

"Humacao was in the very center of the storm and suffered as heavily as the worst. It began on Wednesday evening about 9 o'clock. A very strong wind, with torrents of rain, was very difficult to keep out, but we managed to handle without much damage being done. There was a lull early in the morning, and I went to bed, but by breakfast time it was on us again. Still we were not alarmed, as everything was holding all right and the patients were fairly comfortable and protected. But it increased in intensity, and all the morning people were pouring in from all the little groups of houses along the hillsides until the hospital was jammed with people—some hurt, all hungry, some hysterical, all needing some kind of attention. Nearly half were children, and a great many were crying babies. Our brave little Porto Rican nurses went among them ministering to their needs, binding up wounds, giving babies milk, finding the driest and safest corners for the new born, and in general proving themselves ministering angels. During the very worst smashes of all a group of five or six of them stood in the midst of a semi-crazed crowd of people and sang one of our Spanish hymns, 'Cristo es mi Roca' ("Christ is My Rock").

"The roof of the nurses' home went a little before noon, and was followed soon after by the roof of one of the cottages, filling the air with pieces of flying debris. This made it exceedingly dangerous for the staff and nurses to pass through the open porches from the various parts of the hospital, which had to be done to minister to needs arising in various rooms or wards, or to fetch things needed in one part of the hospital from another part. Fortunately, however, beyond a few cuts and bruises, none of the staff was hurt, and no one was hurt much in the hospital, although many were badly hurt before getting inside. About 1 o'clock, the windows of the hospital began to go, letting in the torrents of water driven by what the authorities report as a hundred and fifty miles an hour wind. Soon parts of the hospital roofs began to go, and what with the water from above and the water and pieces of wreckage coming in through the windows and the crying children and groaning sufferers and crowded condition, you will hardly be able to imagine the situation."

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each.. .75

In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, $1.00; paper ..... .75

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China, Japan, India, Africa, Near East, and Latin-America—Per set in cloth, $6.00; paper, $4.00; cloth, $1.25; paper..... $ .75

All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson II—October 14, 1928.

Spiritual Gifts.

Golden Text: "Now abideth faith, hope, love —these three; and the greatest of these is love." —1 Cor. 13:13.

Lesson: 1 Cor. 12:14.

Devotional Reading: 1 John 4:7-16.

There seems to have been a great deal of discussion and argument, and evidently some feeling, in the Corinthian Church in regard to the matter of spiritual gifts. There was, of course, a diversity of talents and capacities and gifts among the members of that Church. Some of the members who had one gift were taking the position that their gift was more to be prized than the gifts which others had. It was also natural that some who had what they thought were the humbler gifts would feel that they had been slighted by the Almighty. The whole situation was unfortunate, and Paul devotes a section of his letter to the matter.

Paul says that there are diversities of gifts just as there are various members of the body. But in the one case as in the other, there is a place and a function for all the different capacities and talents of men, just as the body has need of its various members. And Paul intimates that when things are seen in their true perspective, one has no right to say that one gift is better than another. All are necessary and important. One thing must be kept in mind, says Paul, and that is that every gift comes from the same Father, and although these gifts differ in nature and function, they have one common purpose. "But each one is given the manifestation of the Spirit to profit withal." Whether a man has many or few gifts, or whether they be so-called great or so-called humble gifts, every man is under sacred obligation to use them in such a way that they help others and to bring in the kingdom of God. Hereby is our Father glorified, that we bear much fruit and that our fruit remains. It is not the part of any one who reads this to be puffed up or to be ashamed in regard to the gifts he has. It is rather for one and all to hold such gifts as a stewardship and to use them in such a way that our lives become fruitful and God glorified. Alas, that there are so many people who wish they were some one else or had some other's gifts instead of using what they have where they are for God!

Over and above all gifts, says Paul, is the gift of love. It is the one absolutely essential quality. Without it nothing else—tongues, prophecy, faith, charity—counts. Above all else, men should covet love. And in the immortal thirteenth chapter of First Corinthians, Paul tells us something. He tells us almost every thing about love. As Henry Drummond, in that surpassingly great little book "The Greatest Thing in the World," tells us Paul passes love through the "prism of his inspired intellect" and breaks it up into its component parts, just as a scientist passes a beam of light through a prism and breaks it up into its component colors. According to Paul, love has nine ingredients:

1. Patience—"Love suffereth long." To be patient with the faults of others, to bear without complaining the unpleasant things of life, to bide one's time until faith shall be confirmed, to do one's work well and gladly, knowing that in due season one shall reap if he faints not—this is characteristic of love.

2. Kindness—"And is kind." "Be ye kind one to another, and so fulfill the law of Christ." To fill the days with kind thoughts and friendly attitudes and kind deeds is another characteristic of love. The world needs nothing more than it needs simple kindness. There is nothing that costs less or counts for more, and it is one thing that is open to all of us. All of us cannot be wealthy or wise or great, but we can be kind.

3. Generosity—"Love envieth not." Alas, how many hearts have been eaten out by envy! How difficult it is always to be generous toward those who are doing the same thing that we are doing, and doing it better! How much grace it takes to go on doing the little things in the out-of-the-way places and keep sweet when others are in the spotlight, or to be content with what we have when others seem to have so much more! Love envies not.

4. Humility—"Love vaunteth not itself, is not puffed up." Every truly great man is humble. He knows that what he is and has and does is not of himself, but of God. Love is meek. It may take the form of a dove, but it never takes the form of a pouter pigeon or a peacock.

5. Courtesy—"Doth not behave itself unseemly." The basis of good manners is a respect for and thoughtfulness of the personality of others. A man or woman could read all the Blue Books of etiquette and still be discourteous. On the other hand, one might be ignorant of all these rules and yet be courteous in the sense that, although he might break some petty rule, he would have that spirit of regard for others that is the essence of good manners.

6. Unselfishness—"Seeketh not her own." Love is never self-seeking. Love at heart is self-giving. It was no chance statement that Paul made when he said, "the life that I now live, I live by the faith of the Son of God, who loved me and gave himself for me." The two statements go together.

7. Good Temper—"Is not easily provoked." Dr. Drummond says that no form of vice, not worldliness, not greed of gold, not drunkenness itself does more to un-Christianize society than evil temper. For sheer gratuitous, misery-producing power, this influence stands alone. Love is good temper. The presence of Christ alone can insure it.

8. Guilelessness—"Thinketh no evil." What a blight suspicion puts upon life. Think how much it means to have some one to believe in you. Love believes in people, no matter how bad they may be. That is why love redeems.

9. Sincerity—"Rejoiceth not in iniquity, but rejoiceth in the truth." To be genuine, to love truth, to rejoice in another's good fortune, and to suffer in another's misfortune is another and no insignificant element of love.

CHRISTIAN ENDEAVOR.

Sunday, October 14, 1928.

Topic: "The Christian's Duty as a Voter."—Matt. 22:15-22.

Some Bible Hints.

If the Christian is "true"—that is, true to his highest conception of God—he will vote as he believes God wills (v. 16).

The secret ballot has made it possible for us to vote our convictions without fearing man (v. 17).

We do not need to choose between politics and religion. We may have both, and make politics religious (v. 21).

Pray God that Christians may "perceive" the wickedness of unscrupulous politicians and refuse to support them (v. 18).

Suggestive Thoughts.

If Christians do not vote, evil men will, and the devil will get leave to rule the world.

If we have the right to make just and equitable laws, and do not do it, we are guilty of neglect and responsible for the evil that is caused by unjust laws.

If Christians refuse to vote, or neglect to vote, they will soon have no Sabbath. There are plenty that wish to abolish it.

Had it not been for the Christian vote we should not have had prohibition today. If the world is to be made better it will be by Christian influence.

A Few Illustrations.

Why sing "Onward, Christian Soldiers," and not fire one of our most effective guns—the ballot?

In old days, when autocrats ruled, no one was asked what he wanted. Democracy changed this. But if we do not say what we want we must take what the devil chooses to give us.

Keep the spotlight on politicians. Let them know they are being watched, and that if they do wrong they will be laid on the shelf.

In civic life ignorance is not bliss; it is criminal. We should understand our government as well as we understand our own job.

To Think About.

Why should Christians interest themselves in politics?

How may we help Christian politicians to advance the kingdom?

Is the world growing worse or better? Why?

REVIVAL MEETINGS.

On August 5th the protracted meeting began at Big Oak Christian Church. Despite the unlikely weather, we had large crowds for both services. We felt fortunate in having a male quartet from Greensboro to sing for us at both services Sunday. The quartet consisted of three Messrs. Lowdermilks and Mr. Brady. They rendered selections at both services and all agreed that their visit was a benefaction.

Rev. M. T. Sorrell, of Danville, Va., came to our assistance on Monday and preached at the remainder of the servcies. He preached in an inspirational, able and acceptable way. Beginning with his initial message and continuing through the series of services, Bro. Sorrell filled his messages with scriptural passages. In every sermon he seemed to be obeying the sage when he said, "Preach the word." Our congregations were not as large as in other days, but wonder and admiration were aroused at the interest and attendance when one knows that it was either raining or seriously threatening to rain when practically every service began.

Bad weather forced us to close the meeting on Friday night. Two united with the Church, and others are expected to join. Besides those who professed faith in Christ, there were several who reconsecrated their lives to His service. We feel that Bro. Sorrell's evangelical mission among us was not in vain.

Elon College, N. C. E. Carl Brady.

PROGRAM.

The Georgia and Alabama Christian Conference will convene with the First Christian Church, at LaGrange, Ga., in its thirtieth annual session, October 9, 10, 11, 1928. The program follows:

FIRST DAY.

Evening Session—7:30 o'Clock.

Conference Called to Order by President, Rev. H. M. Gray.
Devotional Service—Rev. C. W. Hanson.
Enrollment of Ministers and Delegates.
Election of Officers.
Annual Address—Rev. H. M. Gray.
Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

SECOND DAY.

Morning Session—8:30 o'Clock.

Conference Called to Order by the President.
Devotional Service—Rev. A. H. Shepard.
Reading Minutes of Previous Session.
Report of Executive Committee—Rev. H. M. Gray, Chairman.
Report on Foreign Missions—Rev. T. W. Gray, Chairman.
Address—Dr. J. O. Atkinson.
Report on Home Missions.
Sermon—Rev. J. D. Dollar.
Adjournment.

Afternoon Session—1:30 o'Clock.

Conference Called to Order by President.
Devotional Service—Rev. H. R. Heard.
Reading of Minutes of Previous Session.
Reading of Ministerial and Church Reports.
Report on Sunday Schools—Rev. W. C. Carpenter, Chairman.
Report on Christian Endeavor—Mrs. Mary Mabry, Chairman.
Miscellaneous Business.
Report of Trustees.
Adjournment.

Evening Session.

Meeting of the Missionary Association (7:30 o'clock). Rev. H. W. Elder, President; Rev. C. W. Hanson, Vice-President.
Called to Order by Rev. C. W. Hanson.
Devotional Service—Rev. W. H. Brewer.
Election of Officers.
Address—Rev. C. W. Hanson.
Roll Call and Collection of Dues.
Address—"Our Orphanage," by Chas. D. Johnston, Superintendent Elon Orphanage.
Adjournment.

THIRD DAY.

Morning Session—8:30 o'Clock.

Called to Order by President.
Devotional Service—Rev. A. B. Mann.
Reading of Minutes of Previous Session.
Report on Moral Reform—Rev. W. C. Carpenter, Chairman.
Report on Religious Literature—Rev. J. D. Dollar.
Report on Superannuation—Rev. H. M. Gray, Chairman.
Sermon—Rev. G. D. Hunt.
Adjournment.

Afternoon Session—1:30 o'Clock.

Called to Order by the President.
Devotional Service—Rev. H. T. Gray.
Reading of Minutes of Previous Session.
Report on Education—Rev. A. H. Shepard.
Address—Rev. Louis H .Keller, D. D.
Miscellaneous Business.
Adjournment.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
3. Pupils' Lesson Stories, per quarter..... .06
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Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.

AMERICAN STANDARD BIBLES.

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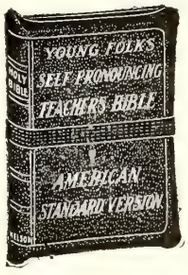

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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India Paper Edition, Size 4 7-8x7 Inches, 1 1-10 Inches Thick.

2152X—Genuine Leather, Morocco grain, divinity circuit, silk sewed, round corners, red under gold edges, title stamped on back in pure gold.....$6.00

Bourgeois Type, Size 5 3-8x8 Inches, and 1 3-8 Inches Thick.

2167—Genuine Leather, Levant grain, limp, round corners, red under gold edges, title stamped on back in pure gold $4.00

2172—Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.50

2172A—Same as above, with Apocrypha.....$5.00

2173—Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges $6.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3 3-4x3-8 inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

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Minion Type, Pocket Size, 4x6 Inches, 1½ Inches Thick.

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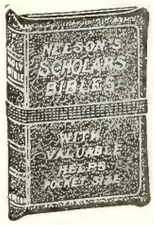

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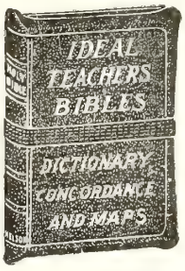

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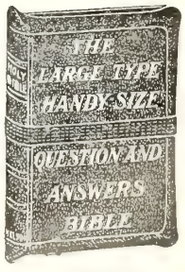

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE WAY OF PUNISHMENT.

"Whatsoever a man soweth, that shall he also reap."—Col. 6:7.

All motion moves in circles; rivers run to the sea; sea evaporates and ascends to clouds; clouds condense and descend in rain to the earth; out through the earth the water finds its way to the rivers and back to the sea again.

Plant life takes material of earth, dissolves it; the tree dies and falls and returns to the earth.

A stone hurled out straight, were it to keep on straight long enough would come back and hit you in the back. All straight lines end in a circle. A dynamo sends out its current; it completes a circuit and returns. Everything in the world is taken from its surroundings and is finally given back to it.

Everything one does comes back to him full force. Nothing can stop it. All virtuous action brings its pleasure. All vicious action, however delightful to the perpetrator at the time, brings pain, and every error has its penalty.

To destroy error is God's way of destroying sin. Therefore, it is said "They that sow righteousness shall reap mercy," and "They that sew to the Spirit shall reap eternal life"; but "They that sow to the flesh shall of the flesh reap corruption."

Who will stop the practice of sin so long as he believes in its pleasure? Who will sin or do anything so long as he is certain of the pain of it. The reason so many go on in sin is given by the Wise Man (Eccl. 1:8-11), "Because sentence for evil-doing is not speedily executed, therefore the hearts of men are set on them to do evil." That is, they think they can have their fling and enjoy it and get away with it. But the question is not one whether he can get away with it or not; it is one of what seed are we sowing? Whither the tendency! What we do will come back to us as a planter's seed brings forth its fruit, so what we sow in life's doings must be reaped some time. If we violate the laws of flesh, we reap disease. If we violate heart life, we reap blasted affections. If we sin against the spirit, we must reap a blight of soul, our highest nature. Hate brings hate. Love begets love.

Prayer.—Our Father, we pray to Thee for a consciousness of the workings of Thy laws, for an insight into the pain of wrong-doings, for a knowledge of the glory of living right. Grant this today. *Amen.*

TUESDAY.

THE BIBLE FOR ALL.

"Those things which are revealed belong to us and to our children forever, that we may do all the words of his law."—Deut. 29:29.

"The word is very nigh to thee, in thy mouth, and in thy heart, that thou mayest do it."—Deut. 30:14.

"The Bible is the sacred Book of the Christian Church. It is the record of God's progressive self-revelation, first to the people of Israel, afterward to the world in Jesus Christ. It tells us not only what men have thought of God, and what they have done for God, but what they have experienced of God. Thus, by bringing us in touch with the men and women who have found God before us, it encourages us to believe that we can find God for ourselves and it shows us how to do so.

"Above all, the Bible makes us acquainted with Jesus Christ in whose person the divine revelation culminates and so gives us a standard by which we can discriminate between what is trancient and what is permanent in the revelation of the past."—*W. A. Brown.*

The marvel of the Bible is not in its inerant character, but in Christ's assumption of human nature, with all its limitations, through whom God is revealed, and that the writers of the Bible, though only men of their own day, were able to produce a Book which has something for people for all subsequent times, thus making it the Bible for all times.

Prayer.—Lord, give us grace to keep Thy word in our hearts. *Amen.*

WEDNESDAY.

CHRISTIAN STEWARDSHIP.

"It is required of stewards that a man be found faithful."—Cor. 4:1, 2.

A steward is one placed in charge of the property of another. God is the universal owner of creation, and Christians belong to him by creation and redemption. Are we faithful?

In the parable of the stewards, we are taught to use and increase what we have. We have no moral right to waste, to squander, or to hoard what God has given us.

Livingston said, "I will place no value on anything I may have or possess, except in relation to the kingdom of Christ. If anything will advance that kingdom, it shall be given away or kept, only as by the giving or keeping of it. I shall most promote the glory of Him to whom I owe all my hopes for time and eternity."

A poor woman who made her living by washing and other menial service, pledged a tithe to her Church. They remonstrated with her, saying that it was too much. She said, "Let me alone; you are trying to take away the greatest pleasure of my life." This was purest stewardship.

Prayer.—O Lord God, sanctify us while we live, and save us when we die. *Amen.*

THURSDAY.

WHAT DOES THIS MEAN?

"The first shall be last and the last shall be first."—Matt. 20:16.

Why are things permitted to be as they are? The laborers believed that they who had borne the burden through the heat of the day should be rewarded more than those who came late and worked only in the cool of the evening.

This lesson, along with that of the rich ruler which just precedes it, teaches that the barter and sale spirit of the world does not fit into the scheme of spiritual life and may keep one out of the kingdom. Commerce or business asks, "What will it pay?" The other says, "What can I do?" The one asks, "What will it profit me?" The other asks, "What will it profit Thee?"

The lesson is one of spirit, which is a question not of how much money we can get out of life for so many hours, not a matter of contract, but that there is a justice that cannot be measured by man in terms of standards and customs. Jesus taught the same thing when He said, "Whosoever would be great among you, let him be your servant"; and again He said, "He that findeth his life shall lose it."

The rich and the poor, the man who spends his life winning dollars and turns to God in the evening of life shall meet the humble missionary who has spent his life winning souls. Each shall be rewarded according to the motives of his life. The first hired, who claimed the greater wage, relied on a motive of the bartering spirit. The other was a work of faith and perhaps did far more for the kingdom.

What is our motive for service? If it is love for Jesus Christ, we will be rewarded with a consciousness of divine presence and we will be given a steadying power which will hold us joyfully to our God-given task. Do His will and walk in the path He has chosen for us, and the reward will be satisfying and sufficient.

Prayer.—Lord, grant that our faith may be true and living. Live Thou in us and let us die in Thee. *Amen.*

FRIDAY.

OUR DEPENDENCE UPON GOD.

"I am the vine, ye are the branches . . . Apart from me ye can do nothing."—John 15:5.

In this age of the material rapid progress, advancing science, riches and the getting of wealth, we are disposed naturally to feel very independent and to forget God. Humanity needs some vital force to remind it that God is in it all and that without Him we can do nothing.

The Hawaiian Isles are very independent, but they are out of touch with everything and the inhabitants live out of tin cans. Humanity is very independent of the sun; but try to make a crop without the sun. God says, "If I did not vaporize the sea to make rain for the earth, your water-power would be a dry creek. How much are you dependent upon God for what good you do every day?

Prayer.—Our Father, give us Thy Holy Spirit, which Thou has promised to them that ask Thee, that we may honor Thee in our every-day life. *Amen.*

SATURDAY.

ABANDONMENT.

"Who then offereth willingly to consecrate himself this day unto Jehovah?"—1 Chron. 29:1-5.

"Consecration" is a word that is often used loosely. We are likely to say, "I have consecrated myself to God again," or "I have reconsecrated my possessions to God," when the fact is that, whatever may be true of this consecration, the first was a farce, or it would not need renewal. We can remind ourselves of a consecration, but we cannot make it over again if it has been really made.

"The word that helps me most," said George MacGregor, "is 'abandonment.' It indicates my falling back upon God." Another meaningful expression is self-surrender. When we have once really given to God the title deed of our life, the life is His, and we would not regain it if we could.

Prayer.—Dear Saviour, Thou hast bought us, Thou hast ransomed us, Thou hast saved us, and we are Thine. We are Thine now, we shall be Thine tomorrow, Thine till the end of our earthly lives, Thine through the measureless reaches of eternity. We have abandoned ourselves to Thee. *Amen.*

SUNDAY.

HOW MUCH POWER?

"Abide in me."—John 15:4.

How hard is it to live so as to be known as a Christian? We are told that it takes one hundred pounds to the square inch of nature's force to produce a rose; that it takes 450 pounds to the square inch to move a cylinder of a Corliss engine. It doesn't take much of a man to be a Christian, but it takes all of him. How much of you belongs to Jesus? The object of life is not to live but bear fruit.

Prayer.—Lord, give us faith to feel Thy kindly spirit in our lives. Give unto us Thy grace daily, that we may serve Thee with all of our power. *Amen.*

Christian Orphanage

Dear Friends:

It is a very busy time at the Christian Orphanage at this season of the year, and especially so this fall. We have had so much rain it has delayed us in our farm work very much. Forty acres of hay to cut, cure and haul to the hay loft and get it done between rains is a strenuous job. The old adage is to "Make hay while the sun shines," and it is being put into operation with us this week. To feed twenty head of cattle it takes lots of feed. To produce milk and butter in abundance for the children, it takes good feed. A good cow is like a machine. If you feed her well and give her good care, you may expect fine results; but you cannot expect good results from a poorly fed cow with poor care.

The Orphanage has a fine lot of hogs to kill this season—twenty-six in all. One of our little boys, Clarence Fields, is the superintendent of the hog department, and he gives them fine attention and takes great interest in feeding them. He is to get a nice present if he makes ten thousand pounds this season. He is doing his best. Clarence studies all the literature from the State college and U. S. government on hog-raising and feeding, and his close study is showing fine results. We are all looking forward to the time when we will have fresh sausage, with gravy; spare-ribs and backbone, and later on good old ham with brown gravy, and fried sweet potatoes thrown in.

Our little boys are looking forward to another joy also. It will soon be rabbit time. Then all the plank I have on hand will melt away one at a time till all the little fellows are supplied with boxes to trap them in. It is amazing how many they catch in a season. It seems they catch all on our farm and persuade them from adjoining farms and trap them, too. Elwood Farrer was one of our champions last season.

Another Sunday School joined our ranks last week with a promise of a large Thanksgiving offering. We hope our Churches and Sunday Schools will begin now to plan for a magnificent Thanksgiving offering this year. We are nearly one-half way to our goal for the year. We must not fail to reach it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 4, 1928.

Brought forward	$14,328.90

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Bethlehem	$ 2.66	
Lawrence Mem'l Bible Class, Elon	1.85	
Pleasant Ridge	2.33	
Elon College	6.25	
		13.09

Western N. C. Conference:

Smithwood	$ 1.35	
Burlington	33.79	
Union Grove	3.00	
Poplar Branch	1.00	
		39.14

Eastern N. C. Conference:

United, Raleigh	$ 2.00	
Liberty Vance	6.22	
Henderson	4.47	
Wake Chapel	8.06	
Pleasant Union	10.50	
		31.25

Valley Virginia Conference:

Concord	$ 2.00	
Winchester	5.73	
		7.73

Eastern Virginia Conference:

South Norfolk	$ 6.17	
Elm Avenue	4.23	
Berea, Nansemond	10.00	
		20.40

Alabama Conference:

Wadley	$ 3.72	
Spring Hill	1.06	
		4.78

Georgia and Alabama Conference:

North Highland		1.22

Special Offerings.

J. B. Tickle, building fund	$ 1.00	
Northern Sunday Schools	7.26	
Mr. & Mrs. W. E. Jones, Franklin	5.00	
Less Wagoner, cash	1.05	
Wade H. Huffman, Burlington	5.00	
M. Y. Wilson, support of children	80.00	
T. C. Lindsay, Carrboro, N. C.	10.00	
J. T. Cook, Haw River, N. C.	2.00	
		111.31

Grand total	$14,557.82

FEDERAL AID.

The opponents of the Curtis-Reed bill, providing for the establishment of a Department of Education with a secretary in the President's Cabinet, after seeking and not finding other grounds upon which to base their opposition have cried insistently that it would interfere with the rights of the States, even though they have been unable to point out any provisions in the measure that would allow Federal control of the schools, or provide Federal aid for the States.

It has also been noticed that these so-called ardent supporters of States' rights have not raised a voice or even made a small protest about Federal aid that the States are receiving yearly in large amounts. The grand total distributed to the States last year by the Federal government was $144,410,937.23. The line of demarcation between States' rights and Federal aid is so nearly non-existent that no one has attempted to define it.

Maryland, where Governor Ritchie has so often avowed himself the enemy of anything that tends to interfere with the rights of the State, received during the fiscal year ending June 30, 1927, $1,545,155.95, of which $650,106.91 was for co-operative construction of rural roads; $73,196.60 for co-operative vocational education; $589,540 for the national guard; $60,000 for agricultural experiment stations; $59,217.76 for co-operative agricultural extension work; the remainder being distributed over a variety of objects, such as welfare, hygiene and maternity, agricultural college and other concerns in the State's interests. The majority of the other States received like appropriations for similar interests.

We are aware of no instance where the Federal government, because of this aid, has attempted to dictate who should ride on the roads or what the speed limit should be, what should be planted or how it should be planted, or how the children should be raised. Yet when a Department of Education is mentioned, you hear the opposition cry about how the schools would be dictated to by the Federal government and forced to use such textbooks and teach such theories as the Department of Education would demand. All of which, of course, is a bunch of tommyrot, the creation of imaginative pessimists who have no other ground upon which to oppose a progressive measure. H.

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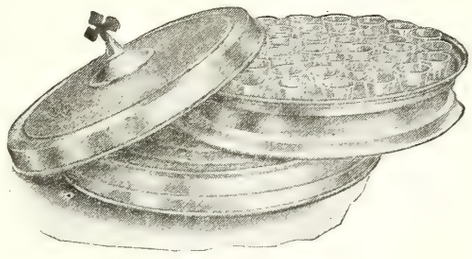

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Tray No. 10—Interlocking, with 30 plain glasses **6.50**
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Cover No. 50-A—Fits Trays 2, 6, or 10 ..... **2.25**
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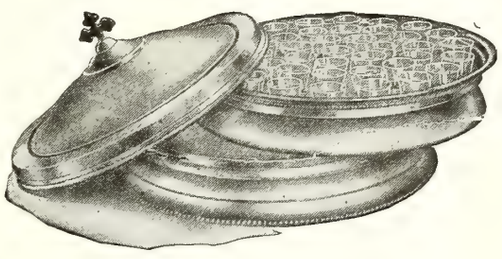
No. 2—Broad rim **1.60**



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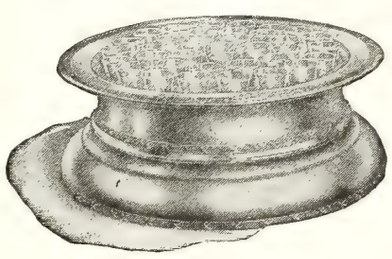

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(Continued from Page 3.)

illicits for the soul spiritual strength. Water that is kept in circulation purifies itself; likewise, by the constant stream of prayer and devotion to God, the soul is kept pure. Purity means worth, strength and power. We would covet for each such a source of power.

A few weeks ago in the State of California one of the largest dams in the country gave way. This dam held in subjection, by its own strength, millions of gallons of water. This body of water, when under control, furnished all the power for the turning of machinery, the making of light, and other industrial purposes, for miles around. It was a great asset to the community. Suddenly the power to hold within control this enormous body of water was released—the dam had given way. Instead of the water which had been harnessed into usefulness, it was now a force of destruction, and as a result many lives were lost, with a destruction also of much valuable property. Prayer and devotion is to the individual what the dam was to the water. It was a safety valve for the protection of living souls. When the prayer and devotional life of an individual gives way, the welfare of the soul is immediately endangered. The secret of Daniel's life was that he knew how to possess as well as profess God. He knew the source of power and took every precaution to guard himself against the danger of losing connection with it.

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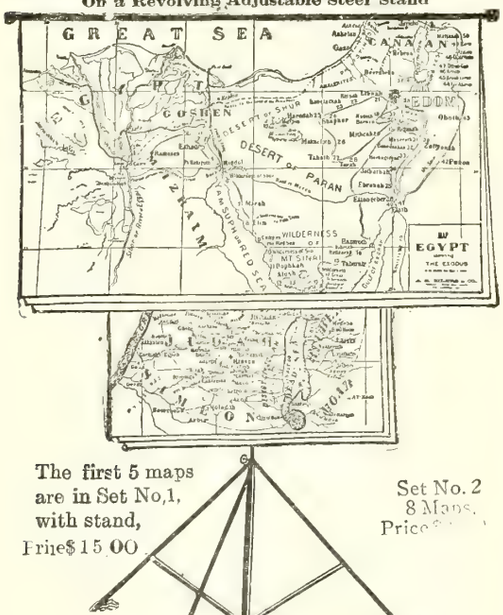

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Jesus, when talking to Peter and the other disciples, said, "Come unto me and I will make you fishers of men." Too many, like Peter, are trying to be fishers of men when their nets need mending. As long as they are kept submerged, the world cannot see the torn places. Daniel's life was not submerged into the deep sea of deceit, or of non-transparency, but into the crystal waters of a noble purpose; into the blue and sparkling waters of the universe, and into the calm and constant repose of a lifeless sea of unceasing devotion. Such a life as this is worthy of emulation and should be a living example to all who would find the open window of their life.

Walters, Va.

NOTICE.

The Palm Street Church at Greensboro will be open for a new pastor for the coming Conference year. As yet we have not called any one for this work. We feel at this time we are not financially strong enough to call a full-time pastor, but we would like to secure a pastor that could live here and serve Palm Street Church for two Sundays in the month and take some other Church elsewhere for the other two Sundays. For a pastor who could serve the Church in this way we probably could pay a little more than for just coming here and preaching two Sundays in the month and spending the remaining time somewhere else.

As chairman of the pastoral committee, I would like to hear from preachers who could consider the work here in that way. Or if any one could not consider the pastorate as I have outlined it, but could serve some other way, I would like to hear from them also. Address your communication to A. H. HINSHAW.

Greensboro, N. C., Gen'l Del.

CHURCH SUPPER AND BUSINESS.

On Friday night, September 21st, the Franklin Christian Church met in its last quarterly conference for the year. Preceding the business session, members and patrons of the Church met for a banquet supper. About 120 members and friends broke bread together and enjoyed the fellowship of eating from one common table. During the supper an informal program was given, consisting of music and inspirational talks. The special guests of the Church were Dr. W. H. Denison, general secretary of the Christian Church, and Rev. H. S. Hardcastle, pastor of the Suffolk Christian Church. Dr. Denison, in his usual way, warmed our hearts with words of inspiration and encouragement. He told us the incident of Pat who was doing a job of painting and some one discovered that he was wearing three coats while doing his work, and an observer asked him what his motive was in wearing three coats while doing his work, whereupon Pat replied, "The directions read, 'For best results put on three coats.'" Dr. Denison challenged our Church to put on three coats in beginning our new year's work. The coats which he suggested were (1) the coat of co-operation, (2) the coat of sacrifice, and (3) the coat of loyalty.

Mr. Hardcastle brought us a stirring message on "The Church the Biggest Thing in the World" because of its purpose, its personnel and its power.

At 8 o'clock the business session ensued, with roll call, hearing reports, new items of business, etc. Before adjournment a motion was made and carried that such a meeting become an annual event of our Church life, in an effort to bring our membership into closer family bonds and help make us appreciate our Church as a real Church home. MRS. E. FIX.

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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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OBITUARIES

SLADE.

Inasmuch as our Heavenly Father, in His divine providence, has seen fit to take to his eternal reward our brother, Mr. P. R. Slade, of near Dendron, Va.; be it resolved:

1. That Bro. Slade having been a member of Union Christian Church for many years, he gave the Church his loyal support and set a Christian example. That, while we mourn the loss of our dear brother, we bow in humble submission to Him who doeth all things well, for his life and influence has been a blessing to the community in which he lived. That his Christian fortitude and patience with which he bore his long sufferings be an inspiration to us to live closer and do more for the Saviour whom he loved and trusted.

2. We would say to his loved ones and friends, "Weep not, your father is not dead, but he sleepeth the sleep of the just and holy." Were he to be with us again we feel that this is what he would say, "Lift up your hearts, dear children, grieve not a single day; but follow thou in my footprints, for they lead up to the holy way."

3. That we extend to the family our sympathy, and ask our Heavenly Father's blessings upon them in their loss, and that a copy of these resolutions be sent to the family, one to The Christian Sun for publication, and one be spread on the minutes of the Church.

MRS. R. T. BRITTLE.
MRS. G. S. HUBER.
MRS. E. F. HUBER.

ELLEN.

Mrs. Bertha Jane Ellen was born December 28, 1852, and died August 10, 1928. She professed faith in the Lord in early life and lived a consecrated Christian. She was a member of Amelia Christian Church for many years. She leaves several children and grandchildren and many friends to mourn her going. She was buried at Clayton, N. C., to await the resurrection morning. May the Lord bless and comfort the loved ones. Funeral by the writer.

J. S. CARDEN.

ALLEN.

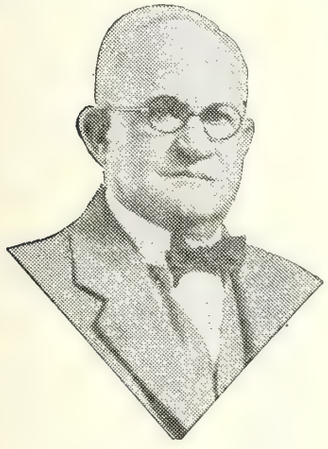
Whereas, our Heavenly Father called home our beloved friend and co-worker, Bro. Archie V. Allen, Sunday afternoon, September 2, 1928; be it

Resolved, That we, the members of the United Bible Class of the First Christian Church, wish to put on record our deep appreciation of his faithfulness and devotion to his class.

Resolved, That we will hold him in loving remembrance, greatly missing him from our class, where he was always present, guiding us with his good council and high ideals.

Resolved, That these resolutions be spread upon our minutes, be published in The Christian Sun, and a copy be sent to the family.

R. M. WEST.
W. H. BELL.
T. L. FULCHER.



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GOOD.

Henry Good was born September 23, 1848, and died July 19, 1928, at the age of 79 years, 9 months and 26 days. Deceased was a faithful member of Mt. Lebanon Christian Church, and was recognized by all as a good man. In obedience to a request he made some years ago, I conducted his funeral service. The services were held from the home of his only son, near Shenandoah, Va., July 21st.

A. W. ANDES.

OATES.

John C. Oates was born June 20, 1843, and died August 26, 1928, making his age, therefore, 85 years, 2 months and 6 days. Bro. Oates was a faithful member of the Timber Ridge Christian Church. Near the end of his long life he took it upon himself to collect a goodly sum of money for repairing and improving the Church building. It is due largely to his efforts that the Timber Ridge Church has been greatly improved inside and fitted up with beautiful new pews. He is survived by five sons and four daughters. Funeral services at Timber Ridge August 28, 1928.

A. W. ANDES.

NORFLEET.

Edward S. Norfleet died at the home of his nephew, R. L. Smith, Suffolk, Va., September 3, 1928, aged eighty-four years. The funeral services were conducted by the writer, assisted by Drs. W. W. Staley and C. H. Rowland, at Holy Neck Church, and the body interred in the Church cemetery.

Mr. Norfleet was the son of Joseph and Louisa Norfleet, of Nansemond County. He was one of seven children—four brothers and three sisters—only one of whom, Fulton B. Norfleet, survives. His wife, who was Miss Rosa Rawles, died some years ago.

He had been a member of Holy Neck Church for about fifty years, and was a regular attendant at Church and Sunday School as long as circumstances permitted. He was a man of great energy and industry, frugal in his habits, generous toward all, but especially the poor and unfortunate, humble in spirit, loyal and liberal to his Church, and firm in his faith and trust.

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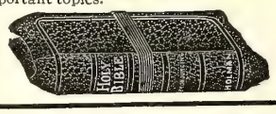

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21 But that ye also may know my affairs, *and* how I do, ¶ Tȳch'i-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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¶ m From that time Jē to preach, and to say, n I the kingdom of heaven

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17 ¶ m From that time Jē sus began to preach, and to say, n Repent: for the kingdom of heaven is at

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Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXX. RICHMOND, VA., THURSDAY, OCTOBER 11, 1928. NUMBER 41.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

ONE OF WORLD'S SAFEST HARBOURS.—

Hampton Roads affords the largest and safest anchorage on the Atlantic coast. The absence of climatic disturbances, with an ice free harbour, makes for additional safety for vessels.

THE CHURCH'S TASK.—

"The Church is necessary as the only institution in human life that has the specified task of linking individual and social life with the faith of Jesus. How poor and colorless life becomes without the faith for which the Church at its best stands alone!"—*Rev. Morgan P. Noyes.*

A GREAT SCIENTIST SPEAKS.—

"The human race is in the childhood of its knowledge, and has stupendous stages to go before it can measure in any dogmatic manner the boundless unviverse which surrounds it. We need to be careful that we do not deny the revelations of the spiritual kingdom, which in itself is as real and positive as any material fact of knowledge."—*Sir Oliver Lodge.*

A BOOK WE SHOULD LIKE.—

The press of the Young Woman's Christian Association announces the publication of a new anthology. The title is "Christ in the Modern Poetry of Today." The creative genius which has manifested itself in art and literature has found inspiration for much of its finest work in the life and teachings of the Man of Galilee. And as the names of some of the leading present-day poets appear upon the title page of this new book, it may be that present-day literature is not as degenerate as we are sometimes tempted to think. Perhaps the bad is more widely advertised.

A DAY OF PRAYER FOR UNITY.—

We have had world-wide days of prayer for missions in the past. But now comes a call for a world-wide day of prayer for Christian unity. February 15, 1929, is the day appointed. The call is to go out to Christian men and women in all lands to join in this wave of supplication. The movement is sponsored by the Council of Women for Home Missions and the Federation of Women's Boards for Foreign Missions. The more seriously the Church gives itself to the mission task, the more evident becomes the necessity for Church unity. We may yet find that before we can ever measure up to the task of carrying the gospel to all the world, the prayer of the Master "That they may be one" must first be fulfilled.

A TITHE FOR DRINK.—

It is appalling to think about such a nation as Great Britain spending one-tenth of the national income for drink. But the figures for 1927 indicate that was approximately what was spent. For the cup that is supposed to cheer, there was an outlay of £300,000,000, or about $1,500,000,000. The English people must have been terribly downhearted, to think they required such an outlay. But bad as it seems, there is occasion for encouragement when we are told that these figures are $680,000,000 less than the nation spent for drink in 1920. A falling off of more than $100,000,000 a year indicates that there is a steadily growing movement toward temperance in Great Britain.

STUDENTS WHO GO TO CHURCH.—

Not all, not even a majority of college students, are indifferent to Church. A survey of the moral and religious ideals of college students just completed by the Institute of Social and Religious Research and published under the title "Undergraduates," reveals that most students attend Church with some regularity.

As one phase of this inquiry, questionnaires were filled out by a large number of seniors, men and women, scattered through twenty-three colleges and universities. Eighty-three per cent of the men and 93 per cent of the women declared that they attended Church either regularly or occasionally, while "a majority of both men and women found religion a larger force in every-day experience" by their senior year than they had when they entered college. Large majorities of both men (80 per cent) and women (90 per cent) also stated that they regarded the life of Jesus as setting the ethical standard for modern life, and similar majorities "considered the teachings of Jesus to be practical in regard to such matters as war and industrial relations in modern society."

So far as Bible reading is concerned, "only 7 per cent of either men or women read it (the Bible) regularly; 39 per cent of the men and 47 per cent of the women read it occasionally, and the rest who answered read it seldom or never."—*The Christian Herald.*

CHURCH MUSIC AND UNION IN ENGLAND.—

Dr. S. Parkes Cadman, writing for the *Christian Herald* his impressions of the English Wesleyan Methodist Conference, which he attended last July, under the title, "British Methodism Faces its Tasks," presents two facts which show us that the spirit and the problems of Christ's Church are very much the same everywhere. We commend both of these statements for your consideration.

"There is a proposal in process to revise the Hymnal of the Church. Yet I do not hesitate to say that the one now in use is among the first manuals of devotion extant. Dr. James Martineau averred that Charles Wesley's hymns were of that grade, and W. T. Snead declared they had been a bond of union for English-speaking men.

"Comparisons are odious, yet occasionally necessary. It is the Wesleyan choice of hymns and spiritual psalms that I covet for our American Churches, and after that the magnificent congregational singing I found in every Church I visited. We can sing the gospel around the world quite as soon as we can preach it on that dimension.

"The most far-reaching legislation was decided upon after a full-dress debate on Methodist union. The conference passed a resolution by a more than 80 per cent vote to petition Parliament for the enabling act necessary to such union with other Methodist Churches. This practically assures their oneness and, in my judgment, it predicts the day when world Methodism will also be one federation, preparatory to Protestantism's future solidarity on a suitable basis. The Doyen of Methodist laymen today, Sir Robert W. Perks, voiced the prevailing sentiment when he said that he hoped to see the union of British Methodism consummated in 1932."

RELIGIOUS INTELLIGENCE.—

Widespread attention has been given a suggestion originally made by Mr. W. H. Murray, director of the religious book department of the Macmillan Company, designed to aid in keeping the preacher up to date in his reading. Mr. Murray thinks that it would be a fine thing if parishes would put fifty dollars in their annual budgets, exacting from their ministers an air-tight pledge to spend every cent for religious books. It would be, and we hope that large numbers of the parishes follow the suggestion. The principal trouble, so far as we can see, is that the suggestion does not go far enough. Numerous ministers do find it hard to set aside funds sufficient to keep them abreast of important religious publications. That is sadly true. But not half as many Churches suffer from a ministry thus deprived of adequate mental nourishment as suffer from what Dr. Lynn Harold Hough once called in these pages "the religious illiteracy of the laity." One main barrier lying across the path of progress for hundreds of Churches is the fact that their members seldom read a vital book dealing with the problems of religion. This is not because of any lack of acumen, but simply because the idea never seems to occur to them that they might with advantage carry on some of their reading in this field. So we suggest that the Churches which place fifty dollars in their budgets to provide new books for the minister carry the process one step farther. Let them appropriate another fifty dollars to buy religious books for the laity. Then let them work out some system of reading-circles or for the circulation of these books from hand to hand. Circulation of a dozen vital books among the thoughtful members of a congregation would lift the whole level of intelligence and activity in that congregation within a year.—*Christian Century.*

NOTES-PERSONALS

We trust all SUN readers will carefully read all that Miss Victoria E. Adams presents this week in another column. Miss Adams is our latest recruit on the mission field in Porto Rico, and she writes most interestingly and reveals something of the need and the distress now in Porto Rico. Her story and plea should certainly not go unheeded.

The Mission Secretary, J. O. Atkinson, is by invitation of the pastor, Rev. G. H. Veazey, to preach at the First Christian Church, Roanoke, Ala., Sunday evening, October 14th. Bro. Veazey writes that they are expecting a great Conference the week following. We are sure the Roanoke Church will entertain the Conference in royal fashion, and if the Conference is not a glorious success, it will not be the fault of the entertaining Church.

We congratulate Rev. H. Shelton Smith, who has recently been elected to a position in Teachers' College at Columbia University, New York, to succeed Dr. George Albert Coe, who retired some months ago at head of the department of religious education in Teachers' College. Dr. Smith has been the past five years director of leadership training of the International Council of Religious Education, headquarters at Chicago. He was formerly a member of our Hines Church, Guilford County, and an honor graduate from Elon College. He is to begin his work with Teachers' College January 1, 1929, and we wish him all success in the field of large opportunity that Columbia offers.

Mrs. D. P. Barrett, under date Ponce, Porto Rico, September 26th, writes: "The United States government is doing all in its power and much help is being extended in relief work among those in distress here. A cable from Dr. Minton last night tells us to go ahead with repairs to our mission property. Our mission loss is not less than $5,000, including the great damage done to Selinas Church. My husband went to a meeting of the mission workers last Monday. The Congregationalists are nearly wiped off the island, so far as their mission property is concerned, and the Disciples of Christ are very heavy losers. The total loss to missions on the island is estimated at $154,815. This is confined, of course, to property and buildings owned by Churches and doing missionary work."

Rev. T. J. Green brings word of the very successful and happy service at the opening of our new Church at Biscoe, in the Western North Carolina Conference, Sunday, September 30th. The Church building is brick-veneer, has ample seating capacity, and presents a very inviting appearance. There were three services on the opening day—Rev. G. R. Underwood preached at the morning service, Rev. M. A. Pollard in the afternoon, and Rev. T. J. Green at the evening service. Rev. W. C. Martin has labored most faithfully in building the Church, and he has been assisted in that by an enthusiastic and efficient building committee, who have really built a permanent memorial to the Christian zeal and spirit of self-denial in the community. We congratulate our Biscoe people most heartily on this splendid achievement. We presume Bro. Martin will give SUN readers a detailed account of the opening services.

Our friend and brother, Rev. N. J. Waldorf, D. D., writing THE SUN's editor a personal note from Orlando, Fla., on September 29th, says: "The official estimate of dead in Florida hurricane is set at 2,300 in West Palm Beach and vicinity, with $50,000,000 property damage. It did blow, I can assure you! Sometimes I thought the cottage 'San' and all would blow away. Ten of our large pines broke or were uprooted. Everything was in darkness. All lines were blown down, electric and phone. Nobody knew how the others were getting along. The city of Orlando was shaken and a good deal of damage was done in the way of trees uprooted, etc. The storm lasted from Sunday midnight until Monday about 4 P. M. The worst was from 2 A. M. to about 11 A. M. Monday. We had gusts from seventy to ninety miles per hour, and maybe a little more in places; 16,000 homes in Florida are wrecked in the path of the hurricane. The papers have not exaggerated it this time. The unofficial death rate is about 3,000. A calamity indeed has befallen us, especially in parts of Florida."

WAKE CHAPEL.

Mr. and Mrs. Sam Leonard Davis began a series of meetings at the Wake Chapel Christian Church on the second Sunday in September and continued for thirteen days. The meetings were well attended and many were made to rejoice to hear the splendid sermons and delightful music. It is a treat to hear Mr. and Mrs. Davis sing together, while Mr. Davis is still playing the piano. Mr. Davis not only plays wonderfully, but also has a clear, ringing testimony for the Lord. Mrs. Davis' sermons are clear and pointed and show that the Bible has been studied much. I consider her sermons orthodox and and fundamental. We believe, as a whole, the services were uplifting and ennobling. There were fifteen or twenty professions of faith, with seven uniting with the Church thus far.

J. LEE JOHNSON.

THE CHRISTIAN SUN GOALS.

"THE CHRISTIAN SUN in every home in the Southern Christian Convention."

"THE CHRISTIAN SUN on a self-supporting basis."

"Forty-five hundred subscribers."

O'KELLY MEMORIAL.

Bro. W. E. MacClenny, teacher of a young men's class in our Suffolk Sunday School, and also a member of the committee on the O'Kelly

"On yesterday the matter of the lack of funds Memorial, under date of September 17th, writes: to finish paying for the O'Kelly monument, to be erected at Elon College, was taken up with the young men of the class which I try to teach here, and an offering was taken for that purpose, and I beg to hand you herewith my check for $3 to be applied on the said fund.

"Were this matter presented in an intelligent way to the young people of the Southern Convention we do not think that there would be the least trouble in collecting the balance still due on this work. For one, I believe that there are 100 Sunday School classes that would be glad to make a similar donation, and by doing this it would link them up in the interest of the Church as a whole. This is the second time that this class has made a contribution to the monument fund."

Bro. MacClenny is right. We know that if Sunday School classes were appealed to, they would send the money in. We now have in bank $952.03. Bro. MacClenny's donation brings it to $955.03. The total amount to be raised is $1,275. We yet lack some over $300 of getting the necessary funds. The memorial has now been made and has been put in storage at Elon College, awaiting the raising of the balance of the funds sufficient to pay for the same, and then the memorial, which is a beautiful one, indeed, will be erected on the Elon College campus and unveiled to the world. We sincerely trust that others will do as Bro. MacClenny has done, and individuals who wish this matter completed and will send in their donations, the same will be acknowledged in THE SUN.

Respectfully,
JUDGE J. F. WEST, *Ch'n.*
J. O. ATKINSON, *Treas.*

WESTERN N. C. CONFERENCE.

The fifty-eighth annual session of the Western North Carolina Christian Conference will be held with Pleasant Ridge Christian Church, November 7-8, 1928. Following is the program:

FIRST DAY—WEDNESDAY.

Morning Session (10 o'Clock).

1. Call to Order—By the President.
2. Devotional Services—Rev. John M. Allred.
3. Enrollment of Ministers and Delegates.
4. Report of Program Committee.
5. Appointment of Special Committees.
6. Report of Executive Committee.
7. Sermon—By Rev. J. Lee Johnson.
8. Adjournment.

Afternoon Session (2 o'Clock).

1. Devotional Services—Rev. H. V. Cox.
2. Report on Religious Literature—Rev. G. R. Underwood, Chairman.
3. Report on Sunday Schools—I. H. Foust, Chairman.
4. Report on Christian Endeavor—M. C. Stafford, Chairman.
5. Address—"The Orphanage," Supt. C. D. Johnston.
6. Miscellaneous Business.
7. Adjournment.

Evening Session (7:30 o'Clock).

1. Devotional Services—Rev. T. J. Green.
2. Report of Committee on Education—Rev. T. E. White, Chairman.
   Address—Dr. W. A. Harper, President of Elon College.
3. Report on Christian Union—Rev. T. E. White, Chairman.
   Address—Rev. J. Edward Kirbye, D. D., Raleigh.
4. Adjournment.

SECOND DAY—THURSDAY.

Morning Session (9:30 o'Clock).

1. Devotional Services—Rev. G. R. Underwood.
2. Minutes of Previous Day's Session.
3. Report on Social Service—Rev. J. U. Fogleman, Chairman.
4. Report on Home Missions—Rev. T. J. Green, Chairman.
5. Woman's Board Report—Mrs. D. A. Cornelison, Chairman.
6. Report on Foreign Missions—Rev. E. C. Brady, Chairman.
   Address—Rev. J. O. Atkinson, D. D.
7. Adjournment.

Afternoon Session (2 o'Clock).

1. Devotional Services—Rev. D. R. Moffitt.
2. Report on Evangelism—Rev. John M. Allred, Chairman.
3. Business Session—Reports from Committees on Nominations, Resolutions, Finance, Apportionments, Etc. All Business Matters for the Session to be Completed.
4. Adoption of Minutes.
5. Final Adjournment.

G. O. LANKFORD, Ch'n,
T. E. WHITE,
M. C. STAFFORD,
Committee.

THE CHRISTIAN SUN'S PULPIT

"PRAYER FOR THE STATE."

By Dr. L. E. Smith

(A sermon delivered at Christian Temple, Norfolk, Sunday, September 23rd.)

"Brethren, my heart's desire and prayer to God for Israel is that they might be saved." —Rom. 10:1.

My Friends:

I spoke to you last Sunday morning about prayer for the Church. Christ came that He might give us the Church. He taught that the Church might be established. He died that the Church might not be taken from us. But if the Church is to abide it must abide in the world, in the State, in the nation. The Church does not exist for itself, but for others. Its purpose is to save, to save men, and if it saves men it will save society, and if it saves society it will save the nation, and if it saves the nation it will save the State. So I am speaking to you this morning about prayer for the State. You will find the text in Rom. 10:1, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved."

Israel was a nation. Paul was an Israelite, and therefore a part of the Jewish nation. The Jews as a people and as a nation had rejected Christ, had refused the only means of salvation that God had offered to a sinful world. Paul was aware of the rejection and knew full well what it meant. Paul spoke about this rejection, and his own heart's desire in the matter. He spoke feelingly. We can't realize fully how feelingly he did speak. They were his people, his own kindred, and perhaps flesh of his flesh and blood of his blood. It's more than a friend pleading for a friend; it's like a brother praying for a brother, praying that he might be saved from doubt and rejection from divine punishment and eternal loss. He prays that Israel as a nation and as a people might be reconciled to God.

Providentially it would seem that God created America and preserved it for His own, until the day came for them to find a refuge from social distinction, political oppression and religious persecution, and then He opened up the way across the high seas to the golden shores of freedom and opportunities, and they and their descendents have built a great nation. This nation, our nation, has come into being as a result of prayer, of consecration, of service and of sacrifice. In our days of prosperity, of material and political greatness, we should not forget the things that have made us great; we should not forget the great souls who laid for us the foundation of our nation; we should not, we dare not, forget God who made us, who has guided us, and who holdeth our destiny in His hands.

We pray for ourselves, we pray for our children, we pray for our Church, and why not pray for our country?

The foundation of our nation was laid in prayer. The founders and leaders of our nation have been men and women of prayer.

At the critical hours of American history when the noon-day sky was midnight and the atmosphere was saturated with murk, where do we find our great American leaders, unable by human eyes to see before them? We find them, do we not? on their knees beseeching Divine guidance and grasping for a clasp of the unseen hand which would lead them and their people into the light again.

The whole winter of the American troops at Valley Forge is but an American panorama of heroism, self-denial and sacrifice. Yet every noble incident of that season of doom and dread furnishes but details of the background for the great central picture which the American mind loves to dwell upon, Washington on his knees in the snow, pleading for his cause, his broken army, and his suffering soldiers.

In 1864, when again the shades of night would cover this fair land, it was Abraham Lincoln who declared "God bless the Churches, and blessed be God who in this hour giveth us the Churches."

When war was raging in Europe and this country was about to be drawn into that terrible affair, Woodrow Wilson, our President, was constantly on his knees before God in prayer, pleading for wisdom and guidance, and today every Christian whoever he may be or whatever position he may fill in life, whether humble or great, should be praying and praying much that God's will may be done in our country. That our country may be saved, that it may be saved!

First: From the bondage of selfishness. America cannot live her life alone. She is a part of a great world; she is a member of a great world family. Her destiny, in a way, is tied up with the destiny of other nations. When misfortunes overtake other nations, the effect of that misfortune is reflected in our own national life. For instance, when a famine rages in China we are conscience-stricken if we do not, out of our abundance, send food and supplies to save starving men and women. And when other sections of our country are devastated by fires and floods or storms and the people suffer, we open our hearts and our purses and divide our living with the unfortunates. And may we as a nation know that inasmuch as we have done it unto the least of these we have done it unto Him.

And may God save us from:

Second: The bondage of materialism. In the long ago Christ warned, "Lay not up for yourselves treasures on earth where moth and rest doth corrupt and where thieves break through and steal," but, saith He, "Lay up for yourselves treasures in heaven, where moth and rust doth not corrupt and where thieves do not break through nor steal," and later He continued, "The love of money is the root of all evil"; and yet again He declared, "How hardly shall they that have riches enter into the kingdom of heaven?"

America as a nation is becoming more and more wealthy every day and every hour. She is beginning to feel that only wealth counts; that it can cover up impurities in private life, and that it can atone for dishonesty and thievery in public life. Money is what the individual wants, and money seems to be what the nation wants.

The chief executive who brings material prosperity to the State, regardless of the type or character of the people he may develop, or the type of legislature he may meet out, is hailed as the Moses of our nation.

In our mad rush for wealth and material power, we should not forget that the nations who forget God shall find their reward with the wicked who are turned into hell.

Then may God save us as a nation from:

Third: The bondage of lawlessness. We are fast winning for ourselves the stigma of a lawless nation. There are two things about us that other nations seemed to accentuate—our greed for gain and our disrespect for law. We lead the world, they tell us, in broken homes and shattered families; we crowd the divorce courts with appeals and petitions. Crime is laid at our door with an increase that's startling. They tell us that we have more murders than all the rest of the world put together. We care not for civil law, and we disregard the Constitution of the United States to a degree that's alarming and distressing. May God save us from a—

Fourth: Godless nation. We are known as a Christian nation, but are we Christians? God grant that we may be Christians in our ideals, Christians in our thinking, Christians in our purposes, and Christians in our deeds. But before we can be a Christian nation—a nation that's Christian in deed and truth—we have got to have a nation with Christian leaders: men who love God better than they love gold; men who will put character above cash and principle above politics; men who will worship God and serve men; men who will fear God and keep His commandments; men who will lead us in the ways of the Almighty —that we may be the sharers of the riches of eternity.

"God send us men of steadfast will,
Patient, courageous, strong and true,
With vision clear and mind equipped,
His will to learn, His work to do.

"God send us men with hearts ablaze,
All truth to love, all wrong to hate:
These are the patriots nations need,
These are the bulwarks of the State."

"God Give Us Men.

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy;
Men who possess opinions and a will,
Men who have honor—men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking—
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

NOTICE.

Bro. J. E. Harris, of Prospect, Va., is trying to make a living by securing subscriptions to magazines. He is unable to work at his usual vocation (railroad agent) because of the greatest of all afflictions, sickness, which has left him disabled. For years, Bro. and Sister Harris were active workers in Bethlehem Christian Church, Nansemond County, Va.

He suggests that when ordering magazines for the coming season, or special Christmas presents for some relative or friend, that he be given the business. It will not cost any more, and will greatly aid him. He meets any magazine price advertised, and requests you write him for catalog. Address J. E. Harris, Prospect, Va.

CONFERENCES MEET.

Eastern Virginia—Christian Temple, Norfolk, Va., 10:30 A. M., Wednesday, October 31st.

Western North Carolina—Pleasant Ridge, Randolph County, N. C., 10 A. M., Wednesday, November 7th.

North Carolina and Virginia—Ingram, Va., 10 A. M., Tuesday, November 13th.

Eastern North Carolina—Fullers' Chapel (near Henderson, N. C.), 2 P. M., Monday, November 26th.

Women's Conferences.

Alabama—Spring Hill, 9:30 A. M., Saturday, October 13th.

Eastern Virginia—Suffolk, First Church, 10 A. M., Friday, October 26th.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

POWER OF BELIEF.

Everything depends upon one's belief. Unbelief blocked the way, and the work, even of our Lord while here on earth. "And He did not many mighty works there because of their unbelief." Our Lord limited His efforts, even in His divine task, to the belief of the individual. In His duty, a father came in sore distress seeking deliverance for his son. Out of his deep distress, the father cried, "If thou canst do anything, have compassion on us and help us." Here was a man full of anxiety and even with some faith, but evidently doubts assailed him. And so quoting the father's own words, our Saviour said: "If thou canst believe, all things are possible to him that believeth." The "can" on the part of the Saviour hinged solely upon the "canst" of the needy father. When that father made the discovery, he cried out, "Lord, I believe; help Thou mine unbelief." At that, the Lord tells us the healing power of the Christ went to the afflicted one and deliverance came. How many times since has the healing power of the Son of God been stayed from helping and healing the sons of many who fail to believe or had doubts in their own mind.

Yet, there are those who contend that it matters little as to what we believe, provided our deeds are all right. This is human reasoning, pure and simple. The divine part is left out. We may shape our deeds with reasonable logic and morality and things may move along smoothly, but our Saviour can only do His divine work in the heart when there is the right sort of belief in Him and a willingness on the part of the individual to have His helping and saving power and strength. Many are today losing much of the divine life revealed to us in the Word of God because they are doubting the Word itself; because they do not believe in the Word and on Him who is the Lord's Christ. It makes all the difference in the world as to whether we believe or not and as to what we believe. It takes all of the Bible to cover the area and scope of human life, and there is not a line in it that is not necessary and helpful. It is God's Book which unfolds to us life at varied angles and human experience from every point of view. We need the whole Book to lead us to a whole and full life in Him that our belief may be steadfast and that He may do in us His perfect work.

RELIGION AND POLITICS.

It is well to keep in mind that there is a difference between religion and Christian life, and a difference between politics and statesmanship. There is religion where Christ is unknown, and politics where statesmanship is a stranger. Mohommedanism is religious, and partyism is political. Religion deals with the mass, but Christianity deals with the individual. Politics deals with the mass; statesmanship with the individual. Religion controls the multitude; Christianity changes the heart of the individual. Politics deals with the mass; statesmanship with the citizen. Religion tries to organize; the gospel tries to save. Politics tries to win; statesmanship tries to save the State.

The Church has been too much engaged in trying to build up a strong organization, and not enough engaged in developing real Christian character. Politics has been too much occupied in building a great party, and not enough in developing true citizenship. Politics is a good word in the dictionary, but it has lost its best meaning in its degraded use in party interest. Religion is a good word in the dictionary, but it is applied to so many cults that it has lost its place in Christian civilizaton. It is time for the nation to return to Christ as the Head of the Church, and to government as the head of republic. There is no nation and no race that does not have some form of religion, but so many of them are false. "There is none other name under heaven given among men, whereby we must be saved," and that name is Jesus Christ (Acts 4:12-10). Jesus Christ is really the Head of the best governments, for in Rev. 11:15: "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever." The best nations are Christian nations, and the best rulers are Christian rulers.

What the world needs is to get away from religion and politics to Christianity and statesmanship. What the missionary fields need is the preaching of Jesus Christ, and not the introduction and building up of denominational institutions. The mission fields have been studded with denominational institutions that really confused the heathen mind. The apostles went everywhere preaching Christ, and if that were done today the converted peoples would build their own Churches, schools, hospitals and orphanages. When people are regenerated and get the spirit of Jesus Christ they will develop themselves and their institutions. This method of missionary endeavor would reduce the cost in trying to build up institutions and enable the Churches to increase the number of missionaries. In this way, much larger numbers could be reached and the native converts would develop more rapidly into self-governed peoples. As long as denominations try to build up their own institutions and their own way of doing things, the peoples thus won to Christ will be slow in self-determination and Christian progress. Once in line of Christian progress, they will develop a civil government in harmony with their conditions, their race characteristics, and their language. Church and State at home should be kept in the background, and they should be encouraged to develop a Church and a State suited to their natural talents and locations. "Christ formed within them the hope of glory" would enable them to build conditions that would appeal to their people, and thus new civilizations would spring up and grow in fruitful living and fruitful service.

NORTH CAROLINA WOMAN'S CONFERENCE.

The women of this Conference held their greatest annual missionary meeting at Sanford, October 5th. There were 140 delegates present representing the more than 1,200 women now enrolled in missionary societies of the Conference. Delegates and visitors packed the spacious auditorium of the Sanford Church, and the program was of such interest that the close attention of the great audience was riveted from start to finish. Promptly at 10 A. M. Mrs. L. L. Vaughan, President, of Raleigh, called the assembly together and announced that the theme of the Conference was "Self-denial." The Scripture cited was Luke, 9th chapter, verses 23-25: "Let him deny himself and follow me." The opening prayer was led by Mrs. J. D. Kernodle, Graham, N. C. The enrollment showed forty out of a total of fifty-five societies represented, and some Churches without a society had delegates present.

The reports of the eight district leaders of the Conference were interesting, and showed progressive work in every district the past year.

Mrs. J. J. Henderson, recording secretary, Graham, N. C., reported two new societies organized during the year and an increased membership in old societies. Mrs. Stanley C. Harrell, vice-president and superintendent of life and memorial memberships, reported an increase of three life memberships during the year and an increasing interest in memorial memberships.

The following pastors were recognized and introduced to the Conference: Revs. R. L. Williamson, O. D. Poythress, B. J. Howard, J. Lee Johnson, J. Edward Kirbye, G. O. Lankford, W. S. Alexander, G. C. Crutchfield.

Mrs. W. M. Jay, president Woman's Society of Elon College, made a most interesting and an exceedingly practical and helpful address on "Stimulating Interest in Missions." This address was asked for publication and should be published since it contained suggestions of worth and merit to all societies. The Secretary of Missions made an address on "Roads that Lead to the City of God." Bro. Sam Davis and Mrs. Davis, evangelists, delighted the great audience with a musical number which thrilled and inspired all who heard them.

The offering was for reconstruction work in Porto Rico, and amounted to $65.50. The real features of the morning program which brought the same to a splendid climax and edified the souls of all were the report of superintendent of spiritual life, Mrs. W. H. Carroll, Burlington, and the item following, as a logical sequence, the devotionals by Mrs. W. H. Boone, Durham, N. C. It was worth attending the Conference, and all the efforts it cost, to have this feast of real soul and spiritual food. The foundation of missionary work, and also that which the work seeks most of all to promote, as Mrs. Carroll pointed out, is the deepening and quickening of the spiritual life. And then when Mrs. Boone presented a graphic chart showing vividly that Christ is the first and foremost need in every life, and He alone is sufficient, the entire audience felt the need and the presence of their power, as the leader prayed earnestly for His presence and His power. It was the Conference's highest moment of spiritual enjoyment.

In the afternoon the young people had charge, and every item was tense with life and power and

progress. Mrs. M. R. Rives, superintendent of young people's work, Graham, N. C., read the report on the work of the past year. She was followed by two young ladies who thrilled the audience with their soul-stirring addresses—Miss Lucie Mulholland, Durham, on "Cross-Bearing," and Miss Jean Bushart, of Raleigh, on the same subject, as viewed by one who attended Blue Ridge last summer. The young people of the Burlington Society gave a pageant, "Cluster of American Beauties," that was exceedingly touching and appropriate. It was thoroughly enjoyed. Miss Pattie Coghill delivered the final address of the program, in which she set forth in emphatic and practical manner the ways and means of organizing the young people for missionary service.

Bro. J. M. Darden, Suffolk, Va., Assistant Secretary of Missions, was introduced to the audience and in a brief talk stirred the Conference to fervor and enthusiasm for missionary work. It was the fitting climax to a wonderful program and a great day. Mrs. C. H. Rowland, Greensboro, is to be president, as Mrs. Vaughan declined to serve longer, greatly to the regret of all. Mrs. Pattie Preston Paris, Greensboro, succeeds Mrs. J. J. Henderson as secretary, Mrs. Henderson also declining re-election to a position she has filled with great acceptance and efficiency.

The Sanford Society and Church certainly entertained the great Conference in most royal fashion and made all guests feel happy and at home. Mrs. W. R. Sellars, treasurer, reported received during the year $4,487.97 on a total goal of $5,000. The same goal was fixed for next year and all believe it will be reached. Mrs. Sellars has been treasurer for ten years, and in that time has collected and paid out for the Conference $33,422.06. There are now fifty-five societies and the number is on the increase.

The benediction was pronounced and a prayer for the work offered by the pastor, Rev. R. L. Williamson. It was indeed a great Conference and a glorious day.

WHY PROTESTANTISM IS IN POLITICS.

For a generation the *Outlook,* New York City, held a distinguished place in the periodical literature of this country. It was accounted an almost indispensable institution of news and scholarly opinion in all intellectual circles. Dr. Lyman Abbott, its noted editor, was one of the most outstanding preachers and thinkers of America, and he never permitted his periodical to fall from the high plane on which he himself moved and thought. One might differ from it, but always he respected its dignified and thoughtful bearing toward any subject under discussion. Of recent years the *Outlook* has been undergoing a steady metamorphosis downward until one seldom hears it quoted in those intellectual circles in which it used to be monitor. But it struck bottom when it consented to publish an article entitled "Protestantism in Politics," by George W. Hinman, Jr., in its issue of August 29th. For irresponsible innuendo and the spirit of unrestrained billingsgate one could hardly find its equal in any of the magazine sections of the sensational Sunday papers. The article makes a most virulent attack upon the Anti-Saloon League and the Federal Council of Churches and is bespattered with such epithets as "usurpation of secular authority by self-appointed clerical leaders," "its brazen head" (referring to the Anti-Saloon League), "hirelings," "appetite for temporal sway," "whetted by conquest in prohibition," "these worldly Church groups lust for still wider dominion," "other Protestant groups joined rancously in the campaign," "worldly Church oligarchy" (meaning the Federal Council of Churches), "worldly aspirations of the Protestant oligarchy," etc.

In spirit at least, it is just such an outburst against the Anti-Saloon League and the Church as one might hear in a low-grade barroom or a bootlegging livery stable. That it should appear in such a periodical as the *Outlook* is incredible. We are informed that its author himself is a Protestant; but it would be interesting, and we venture very illuminating, to know just how much of a Protestant he is and how much he has thrilled his Church and his community by his own personal and financial sacrifices and services for the cause of Christ. His article betrays a most amazing shallowness and ignorance of the whole trend of modern Christian thinking, harking back as it does to the germinal seeds of that type of rank fundamentalism which would "save souls for heaven" and keep itself "free and unspotted" from the worldliness of this earthly life. That there is a legitimate field for discussion as to how far the Church and her subsidiary institutions should go in the use of their influence toward the solution of moral and social problems is freely admitted. But it is a profound subject, deserving of only broad and scholarly dissertation. It is an extremely intricate and difficult theme worthy of a brain like that of Dr. Lyman Abbott himself. Attacks like that in the *Outlook* help only to stir up mistrust and antipathy against Protestantism in shallow and unthinking minds, the only kind to which this article can possibly appeal.

The wet press is bubbling over just now with all sort of editorials and articles warning the Church against quick disaster if it does not stay out of the prohibition fight and sit down quietly and let the liquor forces rule this country as they will. The wetter these papers are, and the less religious, the more solemn advice they seem able to give to the Church. A careful study of such editorials and articles leaves but one major impression, and that is that the writers thereof are far more concerned about the victory of their wet candidate than they are about the welfare of the Church or the outcome of Christianity. The thing that is stirring their souls to such poignant utterance is not that the Church and Christianity are in danger of dissolution, but that they are becoming altogether too potent a factor for righteousness and human welfare in some of the circles which used to be conceded wholly to the devil and his followers. If these writers would stop for a moment to think of the logic of the situation, they might realize how futile are their objections in the minds of sterile men like those who compose the leadership of the Protestant Churches of America. For two generations these Churches have fought the liquor traffic—fought it politically, if you please, because it was the only way in which it could be fought; fought it politically because the liquor traffic itself had already entered politics long before the Anti-Saloon League was formed. Never did any other institution in this land more corruptly and more effectively throttle the political life of this nation for its own nefarious ends than did the liquor business before the Church forces broke its hold upon our government. But finally after long years of hard and costly fighting, the liquor business was outlawed from this nation. In all of these fights and up until now neither national political party had ever dared to espouse its cause. But now comes the presidential candidate of one of those parties declaring that if elected he will do all within his power to have the prohibition laws materially modified downward, advising the repeal of the prohibition amendment and advocating the establishment of State socialism in the liquor business. According to the editor of the *Outlook,* Mr. Smith deserves the thanks of the nation for thus bringing the prohibition question "into the field of practical politics." Who, then, is to blame that "Protestantism is in politics" in America today? To suppose that the Christian forces of this land would sit still and do nothing to protect the prohibition laws which they have worked so long and so hard to secure is to accuse them of idiocy. They would not only be untrue to their best manhood and womanhood, but would betray one of the holiest responsibilities which God has ever committed to their hands through hard-fought victory if they did not do all within their power to defeat any candidate of any party who proposes to legalize the liquor traffic again and even start the States themselves in the liquor business. It would be the height of absurdity and an act of weak and despicable cowardice for the Anti-Saloon League and the Churches and pastors of those Churches to keep silent now and permit the liquor traffic to legalize and entrench itself in political life again simply because a shrewd politician has thrown the question into national politics.

But to see no difference between the efforts of the Anti-Saloon League and the Federal Council of Churches on the one hand and those of the Church in former days from which came the old-time question of State and Church is to be blind to all of the essential facts of the case. There is not a single likeness between them in rational thinking. The activities of the Church in former ages which led to the "separation of Church and State" about which so much is being loosely said in these days was an activity directed for the selfish interests of the Church against the best interests of the nation. It was a Church seeking great endowments, rich pastorates paid by taxes, great grants from State lands, and such as that. But the Anti-Saloon League and the Federal Council have never sought anything from the State for their own selves nor in any way profited by the reforms which they have advocated. What they have done has been done out of utterly unselfish motives for the good of humanity. They have raised their own expenses, carried on their own campaigns, and at great sacrifice done what they have done with the knowledge that in no way would they themselves profit thereby. They have never interested themselves in any issue in which great moral and religious goals were not at stake. Men and women have given their time, their strength, their money unstintedly because of this urge of a great passion for human betterment from which they never hoped to receive one cent in return, but only to do good for their unfortunate fellow-kind. They have never attacked anybody or anything but those who would make gain from helpless victims or who would wring power and lucre from human woe. The implications of the *Outlook* article are nothing less than slanderous and baseless attacks upon thousands of as honorable, as public-spirited, and as unselfish servants of Jesus Christ as this nation has ever known. And though it is to be presumed that individuals like Mr. Hinman will stoop to the writing of such shallow stuff, this country has a right to expect something better of a responsible periodical like the *Outlook* than the publication of such an article. Dr. Lyman Abbott must stir restlessly in his grave at how far his great journal has fallen from high estate.—*Herald of Gospel Liberty.*

NOTICE.

Those who are coming to the Alabama Christian Conference on the train will please notify me what time to expect them, and they will be met at the station and taken care of. There are two stations in Roanoke. Trains arrive at the Central of Georgia Station at 11 A. M. and 7 P. M.; the A., B. & C. trains, westbound, arrive at 5:30 A. M. and 12:30 P. M., eastbound trains arriving at 1 and 9:30 P. M.

G. H. VEAZEY,
Roanoke, Ala. *Pastor.*

CONTRIBUTIONS

SUFFOLK LETTER.

On Tuesday evening, October 2nd, at Liberty Spring Christian Church, in Nansemond County, Va., the Baraca Class entertained the Philathea Class at a seafood supper. The Philathea Class had previously entertained the Baraca Class. There were a hundred persons present and all enjoyed the happy, hospitable occasion. Dr. I. W. Johnson is the pastor, and has been for twenty-five years.

The present Church was dedicated in 1904. Sunday School additions were completed last year with class-rooms, furnace heat, electric lights and ample space in Sunday School main room for a supper like that which was enjoyed on Tuesday night. A good kitchen, well furnished, with water inside, silver, china and oil stove, complete, make the equipment practically equal to what many Churches have in cities. For Sunday School purposes and fellowship supper, it reflects credit upon the congregation for their taste, liberality, and good-feeling. It is not only the pride of the congregation, but a blessing to the community.

Eight tables, with ten chairs each, were nicely arranged in the room adjoining the kitchen, covered with tablecloths, glass, china and silverware, vases of fall flowers on each table, and napkins. Men had done all the cooking, preparing the tables, and six men in regular white suits served as waiters. The women had nothing to do but to accept the gracious welcome, sit down and enjoy themselves. The menu consisted of stewed oysters, fried fish (spots), fried potatoes, cornbread, rolls, butter, pickles, coffee, followed by peaches and cake. The unique way the gentlemen and ladies found their partners was by a novel plan of slips of paper with the name of some book of the Bible cut into two parts in such a way that when put together the slip would spell the name of the book. I had a slip with "Mi," and a young lady had one with "cab" on it. When these fitted in the diagonal cuts we were partners. This was a device of Dr. Johnson and it spiced the seating arrangement.

The main cooking was done in the grove on a splendid arrangement, the coffee and bread were made in the kitchen, and all seemed from that universal fountain of good things for the body. Six men in white came like angels of kindness with the bowls of oysters, hot fish, and hot coffee, and then other tasties. A blessing, songs, words from Pastor Johnson, Aaron H. Savage, teacher of the Baraca Class and a teacher in the school for fifty years; Emmet Rogers, teacher of the Philathea class, and this scribe on the "Origin and History of the Baraca and Philathea Classes"; and then the hum of all talking and telling one another what a good time they had had and how they had enjoyed it. Only one criticism was made, and that was by women. They said the men had surpassed the women in cooking and arranging the tables and in their beautiful service. Then they said: "We are going to do better the next time we entertain the Baracas." If they keep that mind and succeed in beating the men in cooking, I hope I will be there and that it will be next year in October.

It was the custom in the Jewish times to have a great feast when they had their annual festivals, and Christianity has always cultivated hospitality and fellowship.

W. W. Staley.

ELON LETTER.

The Southern Presbyterian Church has just published two comprehensive surveys on its work of Christian education.

The first of these surveys was made by Dr. W. O. Thompson, former president of Ohio State Unviersity, and relates to the theological seminaries and Assembly's Training School, at Richmond. Dr. Thompson found in the seminaries of the Church 424 students, of whom 114 are special students. In the training school at Richmond he found 152 students, of whom twenty-seven were special students.

Dr. Thompson looks forward to the time when theological seminaries will require four years of work, rather than three. Many will regard this as a mistaken expectation. They will rather believe that the seminary course should be shortened to two years by permitting undergraduates to pursue pre-professional courses in arts colleges, entitling them to a year's advanced standing in the seminary. There is a further defect in his survey, in that he does not recognize the obligation of the theological seminaries to prepare laymen and laywomen to become directors of religious education in local Churches.

The other survey was made by Dr. B. Warren Brown, of Chicago, and has to do with the colleges of the Church. This study is one of the most statesmanlike it has been my privilege to read. The Presbyterian Church has not had a denominational sense of responsibility for its institutions of learning, and consequently local influences have fastened upon the denomination, schools of various grades which should never have been founded and which the Church is not now able to support in any adequate way.

Like Topsy, the educational system of the Southern Presbyterian Church just "growed," and consequently it may not actually be described as a system at all. The survey plainly states this, but does not fault any one in particular for the situation. These institutions grew up in a day when educational standards were not even dreamed of. Now that we have educational standards, the Church faces a crisis. This is true in not only the Presbyterian Church, but of all the Churches.

The survey recommends that the Church should face the new day in education with a comprehensive, economic and statesman-like program. This will necessitate the closing of some schools and merging of others. Haste is not recommended in this process, but thoughtful consideration, it is presumed, will evidently lead to this conclusion.

The colleges of the Church are all but two in debt, the total debt amounting to $3,105,151. One of the colleges is in debt to the amount of $723,696. The survey says: "No criticism of the schools is involved by this fact. The indictment lies against the general policy of the Church, which conducts the schools on the basis of successive crises rather than laying down policies which will avoid emergency financing." The report also shows that there are in Presbyterian four-year colleges 3,247 Presbyterian students, and in the Junior Colleges of the Church 726 Presbyterian students; a total of 3,973 Presbyterian students in colleges of the denomination. There are 12,570 Presbyterian students in State schools, distributed as follows: In State universities, 5,754; in A. M. colleges, 5,358; and in normal colleges, 1,458.

This means there are nearly four times as many Presbyterian boys and girls in State institutions as in the institutions of the Church. The survey is, therefore, absolutely right in assuming that a sensible educational policy and program for the Church must include a ministry on the part of the Church to this larger group of Presbyterian young people who are in State institutions.

In concluding this reference to these studies, I wish to quote a paragraph on page 41, which reads as follows:

"The real problem of college financing appears when comparison is made between assured income from students, supplemented by income from endowment, and the total budget necessary to run the respective institution. A great many business men fail to appreciate why colleges need endowment and outside support, because they have never measured this gap. An ordinary businss sells its product for slightly more than it costs. The Church college undertakes to sell education for about one-half of what it costs. The balance is made up by income from endowment, occasional profit on a few departments, such as board, room, music, laundry, etc., and by contributions from the Church. There is no reason to suppose that education ever will be self-supporting or that it ever should. Its value to the Church and the community is recognized, independent of the service actually rendered to the individual student. Under these circumstances, the building of endowments and the continued support of the Church are the only factors which stand between the school and ultimate bankruptcy, however well it may be managed."

W. A. Harper.

PIEDMONT JUNIOR COLLEGE.

This institution is one of the American schools which believes in humanity; therefore, it labors to open its doors of culture to every boy and girl within its jurisdiction. The creed of our fathers was "Liberty and Equality for All"; we believe that all men have a right to be of as much use as they can to the world and prove our faith in the perfect ability of all who are willing to share their investment in order to give them an education. Our board and faculty consist of the best type of people. Our fees are absolutely the lowest for which honest work can be provided. Our standards rank very high, and we invite comparison with any similar institution. In these days it is a tremendous handicap to lack proper education for the intended line of work. To this end, we are making an appeal to our entire constituency throughout the Christian Church or the Southern Christian Convention and otherwise. Men of wealth are more and more devoting a part of that wealth to general good, and, as the government permits deductions from income tax not to exceed 15 per cent of the taxable basis, we are hoping that our friends will, where they desire to take advantage of that ruling, turn that amount or a part of it, over to Piedmont Junior College and also persuade their affluent friends to do likewise. Almost every minister within the bounds of the Southern Christian Convention could give five hundred dollars covering a period of ten years, or could raise from among their Churches, if they have charge of Church work, at least five hundred dollars. You will find printed in The Sun a certificate with explanation following which will comply with the decision of the Southern Christian Convention and acquire sufficient funds for the running expenses of the institution for the next ten years. Let us hear your reaction.

Wadley, Ala. S. L. Beougher.

Jesus' most precious promise to us: "And lo! I am with you always, even to the end of the world."

THE RUN COUNTS.

The run before the jump counts mightily. The Christian Church's intensive stewardship period begins November 1st and closes in December. The tremendous importance of the proper and effective observance of those full six weeks makes it highly necessary that very thorough preparation be made long before that time. Some Churches and pastors have already made their plans. Without very careful early preparation, the permanent results will be correspondingly unsatisfactory.

The General Convention saw the need and directed that "an aggressive, extensive and intensive stewardship campaign be promoted throughout our whole denomination until every last Church shall have felt the impact of the stewardship message." The present state of spiritual life in the Church also demands it; the character message it contains is vital to the hosts of young people entering our work; the tremendous need for lives and money for our responsibilities all demand that all our Churches plan for and observe educational period.

The program of instruction and enlistment should be strong and provide for every age in the Church and home—adults, youths and children. All should be instructed. It will not suffice to just reach a few in a given group.

Nearly all the Christian Endeavor topics this fall are on stewardship, and the Christian Endeavor leaders do not yet have the meaning of stewardship; the Sunday School lessons teem now with this theme, and thousands of Sunday School teachers do not know what it is all about. They are not practicing any of its principles. Any number of parents are neglecting the instruction of their children in this matter that is now engaging the attention of the Christian forces of the world. Dr. McConaughy, author of "Money the Acid Test," is carrying the stewardship message and program around the world; a great international conference was held in June in Glasgow, seeking to spiritualize Church finance; the United Stewardship Council is promoting it in America. The need is vital.

A real program for the whole Church and its homes for six weeks will not only revolutionize the whole spirit and method of Church finance in our Churches, but will enlist and re-enlist life and interest. The methods of Church finance have just as much spiritual power, and should contribute to the life of the Church as much worship power as any other part of Church life. Nothing less than six weeks will make an impression, and then only when the whole congregation is reached. The subject of Church finance can be changed from a disagreeable matter to a most pleasant and spiritual service.

Planning an adequate, interesting and worthwhile program should necessarily include several items. There should be a strong series of sermons. The message is one of the most prominent ones in the Scriptures. They teem with parables, direct instruction, illustrations, and the epistles are full of it. The people should know that it is a great spiritual theme of vital importance to life and character. The United Stewardship Council says, "Stewardship is primarily spiritual. Its great objective is character. It is the principle on which daily life must be organized in order to be fully Christian."

Then it must be studied by the people themselves under competent teachers. More stewardship books of the highest type have been issued in the last ten years than in a century before. They are fitted for the youngest child up to the oldest member of the flock.

There should be charts and mottoes to give their message to the eye. There is nothing like a stewardship reading contest to create enthusiasm and pack your Church and give a background to the message for the entire year. Competitive essays by high school boys and girls in your Sunday School will be most helpful. There is an abundance of literature, most interesting, and at a nominal price, which should be gotten into all homes.

The field of stewardship is vital, interesting, spiritual and in it are rich finds for your life. We shall be glad to render any aid possible to our Churches and pastors by suggestions of study books, material for worship periods, special literature, Church finance, and investment of talent and time.

WARREN H. DENISON, *Sec'y.*

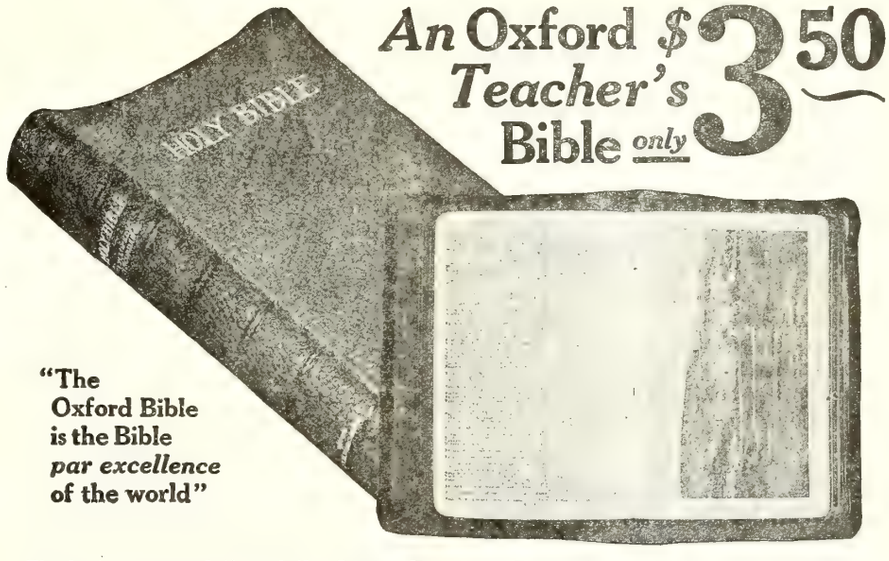
OFFICIAL NOTICE.

There will be a meeting of the Educational Committee of the Western North Carolina Christian Conference at the Liberty Christian Church at 3 P. M., October 29, 1928. All persons who have business with this committee should arrange to be present at that time.

T. E. WHITE, *Ch'n.*

Is there real war in the Democratic camp over Governor Smith and his famous Houston telegram? According to reports, there is but one newspaper in the State of Oklahoma supporting Governor Smith, and that a hitherto Republican journal. The Tulsa *World,* it is said, has this distinction, but does so with the soft pedal on, praising the Governor for his stand on modification of the dry laws. This situation is ominous in such a normally Democratic State as Oklahoma. Its newspapers have all bolted to Hoover. They refuse to incur the risk of being dubbed un-American and destroyers of the American Constitution, to say nothing of the moral issues involved. They have not turned Republican, but in the face of the issues which are of such vital interest to America and the world, involved in this presidential campaign, they cannot remain partisan. The *Telescope* congratulates them upon discerning the real issues at stake and their willingness to make these moral issues paramount.—*Religious Telescope.*

OXFORD BIBLES



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17 And there was a very sore battle that day; and Abner was beaten,

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Specimen of Type

6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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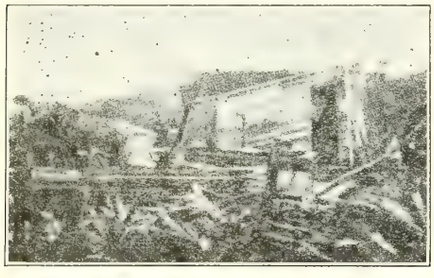
MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

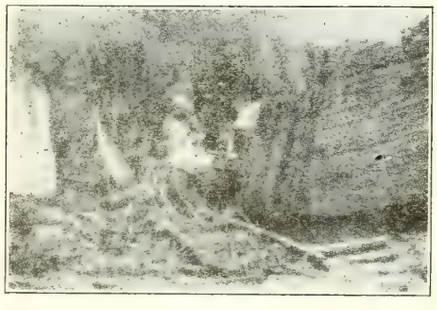
DISTRESS IN PORTO RICO.

As was stated in last week's Christian Sun so graphically by Mrs. D. P. Barrett and in a "Note and Personal," the hurricane in Porto Rico wrought serious damage in the destruction of life and property. We do not know the full report, but sufficient has been given out to make us realize how terrible the tragedy is, how deep the distress, how far-reaching the need. The Red Cross is doing much to relieve the physical wants of the people, but, of course, will do nothing in the matter of reconstructing buildings and property. The destruction of our own property—chapels, parsonages and Churches—is between $5,000 and $10,000, and this reconstruction work must be done immediately. It cannot wait. We have no funds in the treasury with which to do this work, and to take any part of the regular funds would seriously cripple, if not wreck, the regular work. We had no margin to go upon before this calamity befell. We give herewith a few cuts which give some idea of the destruction wrought:



Somebody's Home.

Cut No. 1 shows somebody's home. Hundreds of houses were actually washed away by the floods. Those escaping the water were torn to pieces by the storm.

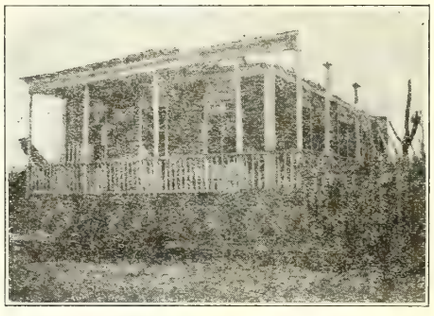


All She has Left.

Cut No. 2 shows all that the poor woman in the picture has left in the world. This woman is a member of our Church at Playita. When Miss Adams took the picture, the good woman looked up with a smile in the midst of her wrecked home and household and said, "God will take care of me," and will her faith be in vain?

Chapel at Descalabrado.

Cut No. 3 shows all that is left of our beautiful little chapel at Descalabrado. This will have to be rebuilt before services can be held there. It serves an entire community as a place of worship.



Community Home of Miss Williams.

Cut No. 4 is the most distressing of all. This was the beautiful home which the late lamented Miss Williams occupied as a community center, where her industrial work was carried on and into which she gathered the community for many social and religious meetings. As the picture shows, it is almost a total wreck, and the pastor of our Salinas Church and his family who were living there were spared. They have no place of abode now until we rebuild.

Any donations that Christian Sun readers wish to give may be sent direct to the Mission Secretary, J. O. Atkinson, Elon College, N. C., and they will be forwarded promptly. The need is very great.

J. O. Atkinson,
Mission Secretary, S. C. C.

PORTO RICO NEEDS HELP.

The cyclonic announcements were sent all over the island on Wednesday, but that did not impress us much, because several times this summer others have been announced, but they passed over or went around us. But on Thursday morning, September 13th, about 9 o'clock, we heard such a clatter in the streets that we went to see what was the matter. Soon we learned from the school children, who were running and shouting "Cyclone is coming! Cyclone is coming! The barometer is dropping fast." Within half an hour all the schools were closed and the business men were busy fixing the storm windows and doors, in order to protect their properties from the storm. I went to the Church to see if it was shut tight, and at 10:30 ran for home as fast as I could get there, for by that time I knew that the cyclone was coming upon us.

There are just two of us in the house—Miss Clingan, the Baptist missionary, and I. We live in one side of a double, cement house; therefore, we scarcely realized what was going on outside. Did the cyclone come? Yes, by 12 A. M. the tragical wind, with its destructive power, was blowing hard, and the dark clouds were sending the horrible storm over the beautiful fruited land of Porto Rico.

The dreadful and horrible storm raged on until 5 o'clock, when suddenly there was a lull, and Mr. Caldwell, the United Brethren missionary, came up to see if we were safe. So he took us in his car to the plaza (park). I was just horrified to see such destruction could be done, for in our secure house I had no idea it was that destructive. The plaza looked as if some fiend had just tried to see how much of a mess he could make. We were assured that the strong storm had passed us, and that we should not fear; but a little while after we got home the heavy rain began to fall and the strong wind began to whistle a mournful and tragical warning. As I had never seen nor been in a cyclone before, I was very anxious to see what was going on on the outside. The street in the front of our house had turned to a big river, carrying big branches, leaves and boards, which had been blown down. What a pitiful sight! I feel helpless to describe the terrible destruction. On some streets the houses, animals, fruits and furniture were seen carried by the powerful water. The terrific storm raged on till next morning. With a strong hope and faith, I went to bed that night, knowing for sure that God was going to save me from the storm so that I could be of some help to the unfortunate ones. It was not until next morning and succeeding days that the full import of the disaster came to me.

All the days in a Catholic country carry the name of a saint, and this day of September 13th was "San Felipe's Day." They call the hurricane "San Felipe, Jr.," for fifty-three years ago, on the same day, there was another, which was not as destructive as this one. Friday morning the storm was over, with very little damage to us. One of the front gates was blown off, the plants in the yard looked very sick, and there were many branches of palms and leaves everywhere. The water had come in under doors and windows and even the roof leaked, so that we were rather wet, but that was all.

After breakfast we went out to the bridge over the Portuges River, and it was still very high, and saw the little houses along the river banks all full of water and mud; also many houses had been carried away. The people of Porto Rico were poor before, and now what is going to happen to them? The only hope that we have is first the kind care from above, and the help that comes to us from the other countries and the good folks like you.

Even while it was raining we kept on going to see the ruins; also tried to take some of the pictures of the ruins, but no kodak could show the terrible sight. We then went to our mission, where the Barretts live, and found them safe, but all the beautiful trees in the yard but one or two small ones were flat on the ground. The yard looked like a forest; also a big tree had fallen on the roof of the house and made a little damage. Mr. Barrett then took us all in the car and went down to Playa, where the sea had almost covered part of the little town. Many houses were destroyed, the ships washed away, and the people left homeless. The Methodist Church was smashed completely. Our Church in Ponce had escaped the storm, but we found our chapel at Clausell damaged a little; probably it is that I had seen so much of the terrible destruction that the damage of our little chapel did not seem so very great. Everywhere we found pitiful sights. There is no place on the island that did not suffer the effect of the cyclone. Hardly a fence was left standing anywhere, and even brick buildings were all in ruins. Of course, it means ruin to the farmer, for the sugar cane looks burned, and the coffee which was to be a bumper crop, with good prices is now a thing of the past. Bananas are completely ruined, and they scarcely had recover after the San Liborio hurricane two years ago in July, which was nothing in comparison to this

one. Not until Sunday noon did we hear from the other side of the island. Some people arrived from other parts on foot to see how their relatives stood the tempest, but even they brought little news as to what came in later and is still coming.

Our own Churches and chapels suffered quite a bit. Not until a few days ago were we able to learn what had happened to our work in Santa Isabel, Salinas or the other points. Mr. Barrett had tried to go and see, but as the State road partly had been washed away and the raging rivers still high, he was not able to go across. But as things are improving and the new ways have been fixed, therefore Mr. and Mrs. Barrett and myself were able to go to our field as far as the Salinas River. The Church in Santa Isabel had lost five big windows, and all the beautiful fruit trees in the yard were destroyed. All during the storm our Churches served as a safety shelter for the unfortunate ones. The greatest loss that has come to our mission is at Salinas. Our Church has been damaged very badly, and the mission house where Rev. Pedro Roman, our country pastor, lives is practically ruined; and now he is living in the small part which is not badly damaged. His country work suffered a great deal. But the other house where Juan Romero, the city pastor, lives was not damaged.

We were not able to cross the river; therefore, we left the car on this side and crossed in a big truck and walked to the Church, which is not very far from the river. Indeed, Ponce did not suffer as compared to some other cities. Salinas looks like a doomed city, nothing more than a forest. The school-houses that escaped the storm now are serving as a shelter-place for the refugees, as most of the people are left without homes, food and clothing. Already sickness has started and the people are dying from hunger and lack of care. We were told that 700 people in Salinas and circles are homeless. What can we do? Surely no more than comforting words, and these they do not need as badly as food, clothing and shelter. I have daily averaged twenty people calling for help, besides those I see on the streets. I have been giving some of my own clothes, which I need, but as I see their needs are greater than mine I am glad to give all that I can. If any time we needed old clothes and other necessities for men, women and children it is right now, as cries come from every part of the island for help. If any of you have old clothes that you cannot use, please send them to me, and I can assure you they will be greatly appreciated.

I have not mentioned the death rate, as we do not know for sure the correct number lost, but it is estimated at about 600. Also it is said that 50 per cent of the population is homeless. The cyclone has destroyed more properties than lives, and the homeless people do not even find a shelter under the trees, as all that are left standing are dried; in fact, the whole island looks like it was destroyed by a big fire. We are not able to find any vegetation, and every thing is high now, and what it will be within a few months we know not.

I tremble to think of the results of this terrible disaster which has come to the island. It certainly does not look very pretty today, and when I first landed here I thought I had never seen any place as pretty as this island. As I have written before of the poverty of Porto Rico, what will it be now? Surely we need help now as never before. Our progress toward self-support is now set back many years. But God will take care of His own, so we are happy in that confidence. I am really surprised to see the resignation with which the stricken natives are taking their disaster. We need your prayers and help.

Ponce, P. R. VICTORIA E. ADAMS.

STEWARDSHIP STUDY TEXTBOOKS.

BY DR. W. H. DENISON.

Rev. Dennis D. Bouman, Lakemont, N. Y., asks, "Are there any outstanding stewardship books recommended for this year's study?" Miss Alice Morton, Lees Creek, Ohio, president of the Ohio Central Young People's Congress, says, "In November and December our Y. P. C. will stress stewardship. One of our goals is the reading of a stewardship book. What books do you suggest? We need more study of stewardship."

For adults: For a four weeks' class, one chapter a week, we recommend "Dealing Squarely with God," by Cushman (50 cents); for a six weeks' class, "The Call to Christian Stewardship," by Crawford (60 cents); for an eight weeks' class, "Money the Acid Test," by McConaughy (50 cents). Quite a number of our Churches have used this, but if not, we urge it. Another for an eight weeks' course is "The Larger Stewardship," by Cook (25 cents).

For young people: "Stewardship in the Life of Youth," five chapters, by Williamson Wallace (50 cents); "The Way to the Best," by Anderson, five chapters (25 cents); "Life as a Stewardship," by Morrill, five chapters (25 cents).

For women: The Woman's Board is recommending the study of that splendid book, "Stewardship in the Life of Women," by Miss Wallace, six chapters, for November (cloth, $1.00; pager, 50 cents).

For devotional use: "The Message of Stewardship," by Cushman ($1.00), is splendid for family or midweek devotional services.

If any will write this office seeking information for special needs, or particular subjects, we shall be glad to make recommendations. We have already sent to all our active pastors a list of "best books on Christian stewardship," those on the meaning and scope of the message of Christian stewardship, and those bearing especially on the application of the principles and teachings of stewardship regarding money or substance. If all our Churches will conduct real stewardship classes for all ages of the congregation, they will be agreeably surprised at the spiritual and financial results. We hope every Church will make a real study of Christian stewardship apart from the raising of funds. Order textbook without delay, so as to be ready to begin November 1st.

Dayton, Ohio.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 6, 1928.

Sunday Schools.

Previously acknowledged since Sept. 1....	$ 336.57
Happy Home, Ruffin, N. C.....	1.11
Palm Street, Greensboro, N. C.....	4.15
Wakefield, Va.	2.83
Fuller's Chapel, Henderson, N. C.....	4.36
Henderson, N. C.....	6.46
Antioch, Zuni, Va.....	10.00
Wadley, Ala.	2.16
Old Zion, Pastors' Aid Soc.), Norfolk, Va.	5.00
Hopedale, Burlington, N. C.....	1.75
Total	$ 374.39

Summary.

Previously acknowledged since Sept. 1....	$1,112.39
Sunday School, regular.....	37.82
Total to date	$1,150.21

J. O. ATKINSON, *Sec'y.*

BRO. FLOWERS' WORK.

A very good report comes from sections of Franklin County with reference to the work that Prof. A. R. Flowers has been doing among the young people. He did not have time to visit several Churches from which he had received invitations. He is certainly making himself a great power for good in his efforts for a greater unity among the people who compose the membership of the different Christian brotherhoods—a thing which has been too long neglected already.

Rocky Mt., N. C. W. B. BATTS.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson III—October 21, 1928.

Christian Stewardship.

Golden Text: "First, they gave their own selves to the Lord."—2 Cor. 8:5.

Lesson: 2 Cor. 8:1-9:15.

Devotional Reading: Psa. 95:1-7a.

A steward was a man who had charge of his master's affairs and who was accountable to his master. The fundamental fact in stewardship was the fact that the steward did not own what he administered. He was simply handling for another what belonged to another. For all that was entrusted into his hands, he had to give an account.

When one thinks through things he can see why the Bible teaches the principle of stewardship. All that a man has and is, is simply something to be held in stewardship. "The earth is the Lord's and the fullness thereof. The silver and the gold are mine, saith Jehovah, and the cattle upon a thousand hills. It is the Lord God who giveth thee the power to get wealth. Ye are not your own." These and many other similar quotations could be given to show that God is the owner of all things; man is simply the steward. And the principle of being held accountable for our talents, our influence, our time, our money, our lives, all that we have and are holds true here just as it held true in the case of a steward of an Oriental household. Some time, somewhere we shall all hear the words of the Judge of all the earth, "Render an account of thy stewardship." There is nothing more sorely needed in our modern Church life than a recognition of the principle of stewardship and the practice of that principle of stewardship. In this particular lesson Paul is discussing Christian stewardship from the standpoint of material things, of money.

"How that in much proof of affliction the abundance of their joy and deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, and beyond their power they gave of their own accord." Out of affliction, out of poverty, these Macedonian Churches had given. And they had given joyfully and of their own accord. In fact, their poverty had been so real that Paul evidently had not felt that they could give anything, but they wanted to have a part in this work and they had given, and given beyond what they really were able to give. In so many cases it is thus. If the public could have access to the treasurer's book of the average Church, or the books of the departments of the Churches, it would find there the strange fact that many of the most liberal givers to all Church enterprises are not those who have much of this world's goods, but those who are hard-working, poor people. Furthermore, many of those who have had most trouble and most affliction are often the most generous and most joyful givers. Alas! that those who often have most are so many times comparatively small givers.

"But, first of all, they gave their own selves to the Lord." There was the secret of it all. These people gave themselves to the Lord and then it was not so hard for them to give of their means to the Lord. After all, money is a pretty good test of consecration. It is idle talk for a man to say that he loves God when he is niggardly in his giving. "See that ye abound in this grace also." The grace of giving is just as important as any other grace. Paul was just as much concerned that the members of the Corinthian Church had the grace of giving as he was that they had faith, and utterance, and knowledge, and earnestness, and love.

"But as proving, through the earnestness of others, the sincerity also of your love. There are other ways of proving the sincerity of a man's love to God, but certainly one of the surest ways is to measure it by his giving. Some people would deny this because it hits them at a very sore spot. Personally the writer believes that the spirit of giving is an integral and fundamental element of the true Christian life. It is the root from which grow so many other Christian virtues.

"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye, through His poverty, might become rich." Here, as elsewhere, Christ is our example. Whatever else might be said about it, one thing is certain—one cannot be Christ-like unless one has the spirit of giving. And when reference is made to giving, it is not the giving that a man exemplifies when he gives twenty-five cents a week to the Church and spends that much a day for smokes or soft drinks, or that spends each Sunday more for mere pleasure gas than one gives in an entire month to the kingdom enterprises.

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Whatsoever a man sows, that shall he also reap, and he shall reap accordingly as he has sown. God is not retaliatory, and it is not because He is petty that the man who sows sparingly shall reap sparingly. It is simply a matter of natural law. The man whose nature is selfish and niggardly cannot hope to reap except in terms and measure of what he has sown.

"Not grudgingly, or of necessity; for God loveth a cheerful giver." Many people give, but they give in a grudging way. One is loath to accept the gifts of some because of the spirit in which they are given. Better a small gift from a whole-hearted, cheerful giver, than a large sum from a penurious, stingy, grudging giver, so far as the man is concerned. "For God loveth a cheerful giver." The writer had occasion some time ago to look up the Greek word here translated cheerful, and to his surprise and delight he found that it is the word "hilaros," from which we get our word hilarious. God loveth a hilarious giver. That is one of the most suggestive terms imaginable. God loves people who give in the spirit that corresponds to what we call hilarity. All of us had better pray for more of the spirit of true giving.

"Thanks be unto God for His unspeakable gift." We ought to love Him because He first loved us and gave Himself for us.

CHRISTIAN ENDEAVOR.

Sunday, October 21, 1928.

Topic: "How Does Law Increase Freedom?"—Rom. 13:1-8.

Some Bible Hints.

Without law we should be at the mercy of evil men, and freedom would vanish from the earth (v. 3).

Law increases freedom because it makes an appeal to conscience, which is not yet quite dead (v. 5).

The taxes we pay are part of the price of freedom, enabling the government to give us protection (v. 6).

Freedom is not license, removal of all restraint. It is liberty of action that respects similar liberty in others (v. 2).

Suggestive Thoughts.

Freedom is not liberty to do as we please. That would be anarchy, and we should then find that we had no freedom except what stronger persons allowed us.

Man is created with a sense of order. As soon as men begin to live together they set up rules and regulations to govern their actions. This is instinctive and the only practical thing to do.

Law today gains its force from the consent of the governed. We agree beforehand that the will of the majority shall prevail. If we did not, life would be impossible.

The great body of the people are law-abiding. Criminals are in the minority, although they make a great noise. Rigorous law alone protects the decent people.

A Few Illustrations.

When the police struck work in Boston some years ago, in an hour's time the city was in an uproar with criminals rampant. Only the return of law and its enforcement brought liberty and peace.

If regard for law is destroyed by laughing at prohibition, then we shall lose the protection of all law. Smash one law and the whole structure topples.

When your collie is young you need a leash to restrain it. Later it will walk at your heel without a leash, because it loves you. Laws, at first, for some people, are leashes. Later they do not need restraint.

The savage dare not go far afield, alone. He is likely to be killed by his enemies. But law, order, police arrive, and he wanders at his sweet will. Law increaases freedom.

To Think About.

How do the rules of a game increase freedom?

What freedom should we lose if there were no law?

How can we create respect for law?

AN INTRODUCTION.

This article is intended to tell "who," and "why." If you want to know, you may read the rest of the article; but if you do not read it the writer will never know the difference.

The writer is not a scholar whose learning will enlighten the wise, nor a man of leisure whose ready pen can charm with fitting phrases. He is the busy pastor of three Virginia Churches who loves the Lord and people and who tries to do his duty the best he knows it.

By vote of the Southern Christian Convention and the Board of Christian Education of that Convention, he is now the chairman of the Board of Christian Education of the Southern Christian Convention—much to his regret.

That is the "who."

It was the judgment of the board that the chairman should use part of this page each week to help the hungry to find what they need in Christian education. That is "why" he is writing. It is not because he wants to "break into print" or to tell what he knows, or to take your time. The Church, through its properly constituted officials, has said "write," and write he must!

You may, therefore, look on this page next week (if you wish) for some little bit of "news" or something else, and credit all mistakes to

Waverly, Va. F. C. Lester.

P. S.: Here's hoping that the preachers and superintendents have not forgot the letter they received from me recently. If you are not one of

them, ask them what it was all about—just to see what they say. F. C. L.

N. B.: What did you do for Rally Day in your Church? Write me about it, and I will put it in THE SUN—not stove. F. C. L.

WORSHIP PROGRAM.

(This program was prepared by Miss Lillie Fowler and used in the Mebane Church.)

Squaring Life with Belief.

Prelude: "Have Thine Own Way, Lord."

Call to worship: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

Response: "Create in me a clean heart, O God, and renew a right spirit within me."

Prayer: Thanking God for our blessings in being given the knowledge of Christianity and the privileges it brings. Asking that we may realize the responsibility of living consistently with that knowledge, and that Christ may be so evident on our lives that others may be drawn to Him.

Story: "The Old Man with the Oil Can."

There is a story of an old man who carried a little can of oil with him wherever he went, and if he passed through a door that squeaked he poured a little oil in its hinges. If a gate was hard to open, he oiled the latch. And thus he passed through life lubricating all the hard places and making it easier for those who came after him. People called him eccentric, and queer, and cranky, and odd, and even harder names.

But the old man went steadily on refilling his can of oil when it became empty, and oiled the hard places he found. The old man did not wait until he found a creaky door or a rusty hinge and then go home and get the oil can; he carried it with him.

Application.

There are many lives that creak and grate harshly as they live day by day. Nothing goes right with them, and they need lubricating with the oil of kindness, gentleness and thoughtfulness.

Have you a can of oil with you? Don't forget it. Be ready with your oil of helpfulness in the early morning to the one nearest you. It may lubricate the whole day for him. The oil of good cheer to the down-hearted one—how much it means! The word of courage to the despairing—speak it!

Our lives touch others but once perhaps on the road of life, and then maybe our ways diverge, never to meet again. Carry your little can of oil. The oil of kindness has worn the sharp edges off the redeeming grace of our Saviour. Try your sweet, soft voice and thoughtful deeds. No life is so bad but it has its spark of good. Carry your can of oil.

Silent prayer, while "Others" is sung.

March to class by music, "Ancient of Days."

Make your opening Sunday School programs as worshipful as possible.

PATTIE L. COGHILL.

"CITIZENSHIP SUNDAY."

Sunday, October 28th, has been named by the campaign committee of the Anti-Saloon League of America as "Good Citizenship Sunday." On that day all pastors, Sunday School superintendents and other Church leaders and temperance workers are urged to take part in a nation-wide concerted discussion of the principles of good citizenship. They are asked to emphasize the importance of voting by good citizens to insure good government, and to present the vital facts about the great moral question of prohibition to enable good citizens to vote intelligently on this issue.

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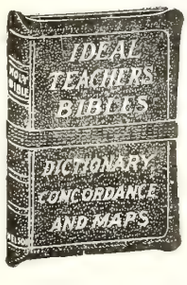

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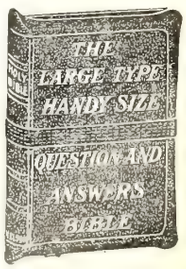

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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia.

FAMILY ALTAR

Conducted by H. E. Rountree,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

What Does it Look Like?

"By their fruits ye shall know them."—Matt. 7:16.

After one has toiled all the year, what does his crop look like? When you inspect the apple orchard, does it look like crab apples? To contemplate Christ's illustration of this in the fifteenth chapter of John, work out the analysis—a branch is a prolongation of the tree itself. It resembles the tree; its function is the same as the tree's; it is animated by the same life forces, and it acts toward the same ends. It does the work of the tree.

If we are the branches of God in the world, how much of us functions like Him? how much of His life animates our lives? how much of us is endeavoring to bring to pass His will? how much of His work are we doing?

Prayer.—One Lord and one God, let Thy grace sanctify us wholly and entirely. *Amen.*

TUESDAY.

Sin of Anxiety.

"Be not anxious for the morrow, for the morrow will be anxious for itself."—Matt. 6:34.

Ruskin said, "It is a good rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing kindness or speaking a true word, or making a friend." And some one else has said, "Give yourself to laziness today, and it will steal tomorrow from you." Forethought means preparedness; no thought means unpreparedness, but it warns us against the deadly effect of overanxiety and absorbing care as the supreme need. To be absorbed with all genius will not rob tomorrow of its own problems and difficulties, but it will rob the brain of its clearness, the heart of its courage, prayer of its faith, and the soul of its assurances.

Prayer.—Preserve us, O God, from continuance of sin. Teach us, O Holy Spirit, the saving grace of doing today well. Cleanse our hearts and prepare us each day for a better day to come. *Amen.*

WEDNESDAY.

Distrust.

"Be not anxious for the morrow, for the morrow will be anxious for itself."—Matt. 6:34.

To be overanxious about the future builds expectancy upon our own enguinity. That spells disappointment. Disappointment means distrust, and we doubt the goodness of God. The psalmist, in his disappointment, cried, "Hath God forgotten to be gracious? Hath He shut up His tender mercies?" Jesus bids us to "Seek first the kingdom of God" and all else will be added unto us. It also teaches us that "The Lord knoweth what things we have need of, therefore cast all your care upon Him." "If He so clothes the grass of the field . . . shall He not much more clothe you?" "The kingdom of God is not meat and drink, but righteousness and peace."

The question, then, is not where will you spend eternity? but how will you spend now? Pope, Byron, Burns, Shelley, Napoleon, and Nero were men who got the wrong emphasis on "the now" of life, and their splendid lives came with a crash to an unglorious end.

An humble soul carrying the outlines of Christ in his life, giving happiness to others, is better than the most luxurious existence.

If We Had but a Day.

We would fill the hours with sweetest things
If we had but a day;
We would drink alone at the purest springs
In our upward way;
We would love with a lifetime's love in an hour,
If the hours were few;
We kould pray not for dreams, but fresher power
To be and to do.

We would waste no moments in weak regret
If the day were but one;
If what we remember and what we regret
Went out with the sun;
We should be from our clamorous selves set free
To work and to pray;
And to be what the Father would have us be,
If we had but a day.

THURSDAY.

The Life that Now Is.

"Godliness is profitable for all things, having promise of life which now is, and of that which is to come."—1 Tim. 4:8.

Only an enhanced sense of the value of the present life can make its continuance seem worth while. Jesus makes possible the enhanced sense of value. If life has no more to offer than what we see in many people today, why should we wish for its continuance? But if life may become for us what it was for Jesus and those who have followed Him most closely, then it is the one thing to be desired. The life of Jesus makes possible this enhanced value of life by revealing to us capacities in ourselves which require another life for fulfillment.

Prayer.—Our Father, anoint us with Thy heavenly grace in every-day life or that every thought, and work, and word may be to Thy glory. *Amen.*

FRIDAY.

Our Dependence Upon God.

"I am the vine, ye are the branches . . . Apart from me ye can do nothing."—Jno. 15:5.

In this age of the material rapid progress, advancing science, riches and the getting of wealth, we are disposed naturally to feel very independent and to forget God. Humanity needs some vital force to remind it that without Him we can do nothing.

The Hawaiian Isles are very independent, but they are cut of touch with everything, and the inhabitants live out of tin cans. Humanity is very independent of the sun, but try to make a crop without the sun. God says, if I did not vaporize the sea to make rain for the earth, your waterpower would be a dry creek. How much are you dependent upon God for what you do every day?

Prayer.—Our Father, give us Thy Holy Spirit, which Thou has promised to them that ask Thee, that we may honor Thee in our every-day life. *Amen.*

SATURDAY.

Think.

"Commune with your own heart."—Psa. 4:4.
"Think on these things."—Phil. 4:8.

Thoughtfulness and thoughtlessness—which do I like?

Thoughtfulness leads us to be what God intended us to be, for it "is the measure of life."

"Fine thoughts are wealth,
For the right of which
Men are and ought to be accountable:
If not to Thee, to those they influence."

Thoughtlessness tears down all that thoughtfulness may build up.

"Evil is wrought by want of thought
As well as want of heart."—*Hood.*

Humanity is suffering thousands of difficulties, sorrows and endless expense because of thoughtlessness.

She spent a long time and worked hard to prepare that dinner. You thought it fine, but did you say so? No. You gulped it, got up and settled down in a paper while she sadly continued her work in the dish-pan. How much better to have said, "Gee! Flo, what a good dinner! I'll bet the President has no better!" and then helped with the dish-pan. Think!

"Pride, of all others the most dangerous thought,
Proceeds from want of sense, or want of thought.
The man who labors and digests things most
Will be most apt to despond than boast."

Prayer.—Lord Jesus, word of life, draw us to Thee and to the Father. We are sinful and unclean, but cleanse Thou us wholly by Thy blood, and we will praise Thee forever. *Amen.*

SUNDAY.

How Much Power?

"Abide in Me."—John 15:4.

How hard is it to live so as to be known as a Christian? We are told that it takes one hundred pounds to the square inch of nature's force to produce a rose; that it takes four hundred and fifty pounds to the square inch to move a cylinder of a Corliss engine. It doesn't take much of a man to be a Christian, but it takes all of him. How much of you belongs to Jesus? The object of life is not to live, but bear fruit.

Prayer.—Lord, give us faith to feel Thy kindly spirit in our lives. Give unto us Thy grace daily, that we may love Thee with all of our power. *Amen.*

HOW A HUNTER BECAME A SOWER.

By Wm. H. Richie.

They were singing, "O 'Tis a Great Change for Me" with splendid enthusiasm. There were only about thirty adults and children present in the little school-house, but the Lord Jesus was "in the midst of them," by the Holy Spirit; and I could not but think what a change had indeed been wrought in the lives of these people. The superintendent, a giant of a lumber-jack, had said to me before the Sunday School started: "None in this community belonged to the Lord before Mr. K. came to us last fall." And now there were thirty or more who professed loyalty to Jesus Christ. It all came about this way.

At the State Sabbath School convention last October, we had given Mr. K. some samples of our Scriptures, with explanation as to how we would gladly furnish others for rural schools. When on a hunting trip up in the big hills of Potter County, Penn., Mr. K. had found there was no Sunday School for this game preserve community. He found eleven homes that did not have and never had had a Bible, and a number of young people less than twenty years old who had never heard a public prayer or service of any kind. So they organized a Sunday School and gospels were given out to all who agreed to read them through and thus earn their own Testaments. Along with his hunting for deer, he became a sower of "the seed, which is the Word of God."

So this was why we wanted to visit this school this summer and see with our own eyes what a change had been made in that little community of a dozen houses. Before the Sunday School hour arrived we called at the home of an Italian family and encouraged the mother to send the

(Continued on page 13.)

Christian Orphanage

Dear Friends:

This week is the smallest financial report we have had in a long time. We truly hope our friends who love little children will remember us in this work. With one hundred and fifteen to buy shoes for, it takes money.

Then, too, begin to think about our special Thanksgiving offering this coming Thanksgiving. We want every Church to do its best this year. We need it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 11, 1928.

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Sunday School Monthly Offerings.		
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Beulah	$20.00	
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Pleasant Hill (J)	4.41	
Morrisville	2.00	
		31.45
Western N. C. Conference:		
Ether	$ 2.25	
Liberty	2.00	
		4.25
Eastern Virginia Conference:		
Antioch, Isle of Wight, Va.	$10.00	
Holland	9.00	
		19.00
Alabama Conference:		
Lanett	$ 3.20	
Beulah (Aug. & Sept.)	2.16	
		5.36
Special Offerings.		
E. M. Davenport, support children	$37.50	
R. B. Wicker, support of Edna	15.00	
T. B. Roberts, support children	10.00	
Junior Philathea Class, Suffolk	5.00	
		67.50
Grand total		$14,703.23

(Continued from page 12.)

little boy as well as the twelve-year-old girl. A few leaflets and Scripture portions were left with them. As school opened they were both on hand. And as the writer was speaking of Testaments being available to any, little Margaret of the Italian home spoke up and said she'd lost the Testament which she had earned; "but," she said, "I've been praying the Lord to send me another." So we assured her that this afternoon her prayer would be answered, as we had a Testament which we were sure the Lord wanted us to give to her. I think she'll not lose this one.

I wish you could have heard them sing, "I am so Glad that Jesus Loves Me." There was a real joy in the singing, and the light of Christ was in the face of the big lumberman as he led them. And you should have seen the hands go up when the school was asked (for our benefit) how many were thankful for what the beginning of the Sunday School had meant to them—the hands of the youngest to the oldest.

As we think of what Jesus said about there being joy in heaven over one sinner that repenteth, does it not gladden our hearts to hear of such a harvest coming from the sowing of the good seed of gift gospels and Testaments in soil so eager to receive it? It is in such rural sections that the American Scripture Gift Mission is especially interested. To reach the young people not reached by other agencies with attractive, illustrated Scriptures is the chief purpose of this mission. Without endowment, but dependent upon voluntary gifts, it covets the prayerful co-operation of all Christians.

ALABAMA CONFERENCE PROGRAM.

Program for the thirtieth annual session of the Alabama Christian Conference, to be held with the First Christian Church, Roanoke, Ala., October 16th and 17th:

Tuesday Morning.

10:00. Conference Called to Order.
Devotional Services, led by G. D. Hunt, President of Last Session.
10:15. Enrolling Ministers and Delegates.
Election of Officers.
10:30. Reception of Fraternal Representative.
Appointing of Special Committees.
10:45. Report of Executive Committee Read and Discussed by Rev. C. W. Carter.
11:15. Annual Address, to be Delivered by Dr. J. O. Atkinson, Mission Secretary, Followed by Holy Communion Service Directed by Rev. S. L. Beougher.
12:00. Adjournment.

Tuesday Afternoon.

1:30. Call to Order by the President.
Devotional Service by Rev. W. T. Meacham.
1:45. Report of Committee on Moral Reform.
Address by Rev. G. H. Veazey.
"How Can the Moral Standard of Our Day be Raised?" by Rev. E. W. Butler, of the Congregational Church, and Rev. E. M. Carter, of the Christian Church.
2:30. Report of Committee on Religious Literature, by Rev. J. H. Hughes, Chairman. Discussed by the Editor of "The Christian Sun."
3:00. Report of Sunday School Board, by H. L. Swint; Alternate, G. S. Hunt.
3:30. Miscellaneous Business.
Adjournment.

Wednesday Morning.

8:30. Song and Prayer Service, led by Rev. J. H. Dollar.
8:45. Report of Committee on Superannuation, by Rev. C. W. Carter, Chairman. Discussion.
9:15. Report of Committee on Church Statistics, by J. W. Payne, Chairman.
9:45. Report of Committee on Education, by Dr. S. L. Beougher, Chairman.
Address by Rev. Neil McQuarrie, Superintendent of Congregational Church.
10:30. Report of Home Mission Board, by G. D. Hunt, Chairman.
Address, "Our Missionary Outlook in North Alabama," by Rev. J. H. Hughes.
11:00. Foreign Mission Report, by Rev. C. W. Carter.
Sermon, "Missions," by Dr. J. O. Atkinson.
Adjourn.

Wednesday Afternoon.

1:30. Report of Committee on Apportionments, by L. H. Huey.
2:00. Report from the Christian Orphanage, by Superintendent Chas. D. Johnston.
2:30. Report of Special Committees.
3:00. Miscellaneous Business.
Special Prayer for Enlarged Work of Church.

We are expecting the most largely attended Conference we have yet held in our State, and we will have quite a number of visitors from other Conferences and Churches. Let us meet on time, be punctual and do the work of our Master in an orderly manner.

G. D. HUNT,
C. W. CARTER,
S. L. BEOUGHER,
Committee.

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Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
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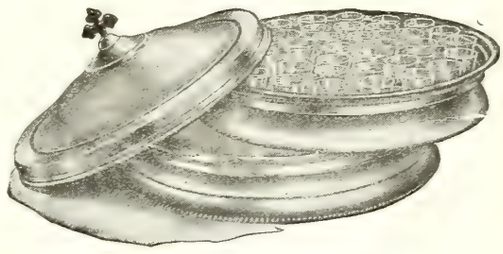

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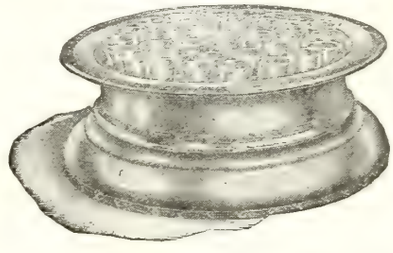

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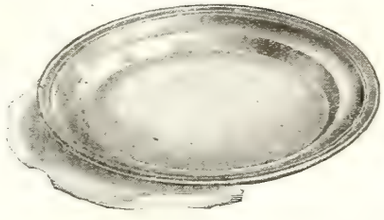

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HOPEWELL.

"He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand or say unto Him, What doest Thou?"—Dan. 4:35.

The Christian Church at Hopewell, Va., is closing its first year of work as a member of the Eastern Virginia Conference. It is a great privilege to feel that we are a part of such a great organization, even though we are so small and weak and unlearned; yet God has promised that if we lack, He will give to all liberally when we ask.

On Sunday night, September 30th, the fourth quarterly conference was held after the evening service. The reports from the different organizations were inspiring and showed that they were busy in the work of the Church. With a few exceptions, the same officers of the various organizations were re-elected for the coming year and were endorsed by the Church.

Within the past few weeks a young people's branch of the Missionary Society was organized, with nineteen members. They will take up the study of the textbook, "Meet Your United States," in the near future.

We have a fine class of young men in our Sunday School, and they delight in having the largest offering of any class in the school.

Our present pastor, Rev. D. D. Nash, closes his pastorate with us the 1st of November. He is young in the pastoral work, yet has a zeal for Christ and lost humanity which puts a zest into his sermons that uplifts and inspires to a greater service for the Master. He has done a good work here, and we pray God that He may open the door for Rev. Nash where he may continue in the work he loves, and may his work be blessed with the salvation of many souls. A call was sent to Rev. T. N. Lowe, of Portsmouth, Va., to take up the pastorate here, but through the overruling providence of God the call was declined. But we are not discouraged, for we believe that God will provide a pastor for us who will lead us through the coming year into a closer fellowship with our Lord and a greater service for Him. We need your prayers. R. H. W.

SENIORS ATTEND CHURCH.

"Unexpectedly large majorities" of men and women in American colleges attend Church, according to the report of an inquiry into the moral and religious ideas of college students, conducted by the Institute of Social and Religious Research, 370 Seventh Avenue, New York City, and just published under the title "Undergraduates." The authors are R. H. Edwards, J. M. Artman and Galen M. Fisher.

As one phase of this inquiry questionnaires were filled out by a large number of seniors, men and women, scattered through twenty-three colleges and universities. Eighty-three per cent of the men and 91 per cent of the women declared that they attended Church either regularly or occasionally, while "a majority of both men and women found religion a larger force in every-day experience" by their senior year than they had when they entered college. Large majorities of both men (80 per cent) and women (90 per cent) also stated that they regarded the life of Jesus as setting the ethical standard for modern life, and similar majorities "considered the teachings of Jesus to be practical in regard to such matters as war and industrial relations in modern society."

Regarding the effect of a college career upon belief in the Bible, the authors say: "The largest groups were those who changed from a belief in the literal interpretation to a belief in the Bible as historical, allegorical or ethical (men 31 per cent; women 38 per cent). The decided majority of both men and women, therefore, held to what may be termed the historical view; that is, that the Bible presents a satisfactory working code of ethics, as well as a beautiful piece of literature and a history of significance, though not entirely authentic. Many made the definite statement that their study of science had caused them to revise their ideas as to the literal truth of the Bible, but they nevertheless considered it the foundation-stone of right living and practical religion."

Nevertheless, of the seniors answering the question, "only 7 per cent of either men or women read it (the Bible) regularly; 39 per cent of the men and 47 per cent of the women read it occasionally, and the rest who answered read it seldom or never."

"We weary watching wave on wave, and yet the tide heaves onward;
We build like corals grave on grave, but have a pathway sunward.
We're beaten back in many a fray, and yet great strength we borrow,
And where the vanguard rests today, the rear may camp tomorrow."

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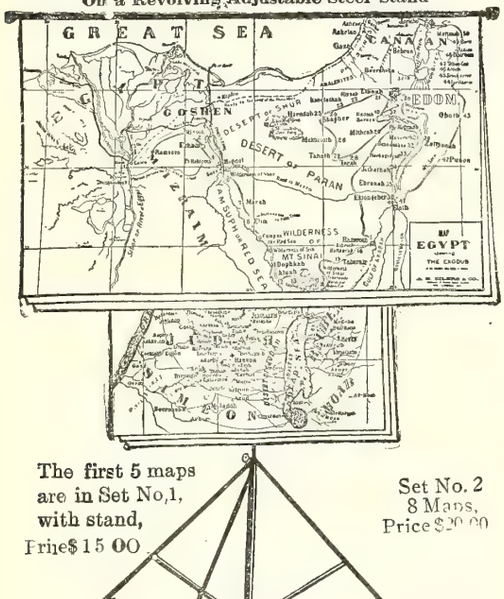

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carrying away into Bāb'-ў-lon are fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ are fourteen.

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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OBITUARIES

CUNNINGHAM.

Miss Lucy Cunningham was born August 4, 1893, and died September 1, 1928, aged 35 years and 27 days. She lived at Linville and attended Church there during my pastorate there, fifteen or twenty years ago. Death occurred in Richmond, Va., where she had been living for some time. Funeral services were conducted at Fairview Church of the Brethren, near New Market, Va., September 4, 1928.

A. W. ANDES.

DEPOY.

Jacob Depoy was born October 10, 1843, and died August 20, 1928, aged 84 years, 10 months and 10 days. It was my privilege to receive Bro. Depoy into the Linville Christian Church while I was pastor there about twenty years ago. Bro. Depoy was held in high esteem by his many friends. He is survived by his widow and one son and two daughters. Funeral services were held at Linville on August 22, 1928, Rev. W. B. Fuller having part in the services.

A. W. ANDES.

GORNER.

Robert Edward Gorner, son of the late Thomas and Mary Jane Gorner, died at the home of his brother, Azra T. Gorner, near Whaleyville, Va., September 18th, aged 64 years. The funeral services were conducted at the home by the writer and the body interred in the family cemetery. Mr. Gorner leaves two brothers—Azra T. Gorner, Holland, Va., and Jas. J. Gorner, Whaleyville, Va.; one sister, Mrs. John G. Fanny, Suffolk, Va., and a large number of relatives. Mr. Gorner was never married.

N. G. NEWMAN.

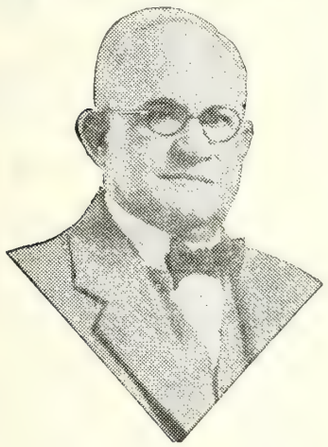
THOMAS.

Mrs. Irene Gaster Thomas was born July 16, 1893, and died August 30, 1928. She was married to brother Stacy Thomas October 29, 1916. He and their theree children, Hazle, Myrtle and Gladys, survive, and are lonely and grief-stricken by the passing away of companion and mother. Sister Thomas underwent a major operation in a Sanford hospital about four months before she died, but science and skill could not allay that which was to bring death and relief. Her faithful companion spared nothing necesary to secure the services of specialists and to meet fully their suggestions. Even in the face of the inevitable, he was patiently by her side administering whatever comforts that were humanly possible.

She was a good woman and a member of Shallow Well Christian Church, of which her husband is a deacon. Her patience and spiritual peace during extreme physical suffering was remarkable. The summons found her abundantly prepared and consciously waiting.

The Church auditorium was too small to accommodate all who attended her funeral. This was one evidence of the high esteem in which she was held and the community-wide sympathy for the bereaved.

B. J. HOWARD.



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KING.

Whereas, our Heavenly Father saw fit to take from us our brother, Mr. Willie King, of Surry, Va., Bro. King having been a member of the Union Christian Church; be it resolved:

1. That our Father does all things for the best.

2. Bro. King was a great Christian worker, who always had a helping hand for building up God's kingdom.

3. We extend to the family our sympathy and ask our Heavenly Father to keep each one ready to join him in heaven. That a copy of these resolutions be sent to the family, and one be spread on the minutes of the Church.

MRS. R. T. BRITTLE.
MRS. G. S. HUBER.
MRS. E. F. HUBER.

DOFFLEMYER.

Ruby Louise Dofflemyer, wife of Oscar Dofflemyer, passed to her reward Sunday, September 16th, aged 20 years. She had been a devoted and consistent member of Bethel Christian Church for five years. She was an affectionate wife, a devoted mother, a good neighbor and a friend to all. The passing of such a life is a great loss to the community.

Funeral services were conducted by the writer from the New Bethel Church, in the presence of a large congregation and amidst a wealth of floral offerings expressing the sympathy and esteem of a host of friends. The remains were laid to rest in the nearby community cemetery. Left to mourn her departure are her husband, a ten-month-old daughter and two sisters. May God bless and comfort the bereaved.

W. T. WALTERS.

HEARN.

Mr. S. A. Hearn was born December 15, 1855, and died August 8, 1928; age 73. He has been a member of New Hill Christian Church for the past thirty-five years. He was married to Miss R. A. Welch in 1876, and to this union was born eleven children—seven living and four dead. Bro. Hearn was the oldest deacon in his Church, and was a good Christian man. The Church will greatly miss him. He leaves to mourn his going his wife and seven children, and several grandchildren as well as many friends. On the 9th of August he was laid to rest in the Church cemetery at Shady Grove Baptist Church to await the trumpet call. May God bless the loved ones. Funeral by the writer, assisted by Rev. F. D. Ballard. J. S. CARDEN.

HINES.

Inasmuch as the Lord, in His all-wise power, has seen fit to take away from our midst in Sunday School and Church, on August 4, 1928, our friend and brother, R. E. Hines, we keenly feel our loss in the departure of such a friend. His death was indeed a shock to the town and community, and our hearts fill to an overflow as we think that it had to be. The memory of him as a devoted husband and a kind friend will long remain with us. Therefore, be it resolved:

1. That we humbly submit to God's will, remembering that He doeth all things well.

2. That we extend to his devoted wife, loved ones and friends, our heartfelt sympathy, that God's richest blessings might abide with them and that they might find shelter within His fold.

3. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy recorded in the minutes of the Ladies' Aid Society of Wakefield Christian Church.

MRS. J. R. REVELL.
MRS. P. A. HINES.
MRS. L. B. FAISON.
Wakefield, Va.

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17 ¶ "From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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Official Organ of the Southern Christian Convention.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, OCTOBER 18, 1928. NUMBER 42.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

INSTRUCTION FOR THE DEAF.—

A bulletin from the Bureau of Education, Statistical Division, states that there was a total enrollment of 17,582 pupils in schools for the deaf in the United States during the school-year 1926-27. There was a total of 2,303 instructors in these schools in that year, according to the report, an increase of 21 per cent, or 394 teachers, over the number reported in 1922. The report includes statistics of 168 schools for the deaf.

NEGRO EDUCATION IN N. C.—

It may be of interest to note that North Carolina is now spending about four million dollars a year in an effort to provide adequate educational facilities for negro youth. This is more than the State spent for the education of both white and colored in any year previous to 1910. North Carolina's interest and confidence in her negro citizenry is evidenced by this educational outlay. The splendid negro citizenry that is being developed in North Carolina bears evidence to the fact that the confidence is not being betrayed.

PRACTICING WITHOUT PROFESSING.—

Mahatma Gandhi, one of the most influential men in modern India, who does not profess to be a Christian, but who tries to live according to the teachings of Christ, writes as follows: "I beg of the people of the East not to mix up with the teaching of Christ the current religion of modern civilization. . . . Of a truth I say unto you, young men, drink deep from the spring of the Sermon on the Mount of Olives, for the precepts of Christ are not for His disciples alone, but for you and for me. There have been many times when I did not know which way to turn. But I have gone to the Bible, and particularly the New Testament, and have drawn strength from its messages."

A SWORD OF THE INQUISITION.—

A Toledo steel sword, made in Spain in 1792 and which first saw action during the Spanish Inquisition, has been presented to Durant Masonic Lodge, No. 45, Oklahoma, by Dr. J. C. Muerman, P. G. M., director of rural school education at the Southeastern State Teachers' College. The sword was presented to the seventh Spanish regiment of infantry and saw service in the reign of Charles IV, in the campaign in Southern Europe. It was taken to the Philippines in 1800 by this regiment, and was carried by different members of the Jaurez family, officers and always loyal to the Spanish government. The sword was last worn by Don Frances, just before the American occupation of the islands in 1898. In 1901 Captain Jaurez gave the sword to Dr. Muerman, who brought it back to America when he returned last year.

DR. CADMAN IS RADIO PASTOR—

Dr. S. Parkes Cadman, president of the Federal Council of Churches and pastor of Central Congregational Church, Brooklyn, N. Y., is to broadcast weekly sermons through the National Broadcasting Company. For some time past, Dr. Cadman has been delivering Sunday afternoon addresses, during the winter months, at the Bedford branch of the Y. M. C. A. Those addresses were broadcast by station WJZ, New York, and proved so popular that arrangements have been made for Dr. Cadman to reach a larger radio audience by broadcasting from the National Company, with its hook-up of forty stations, which will carry Dr. Cadman's messages all over the nation. Dr. Cadman will continue as pastor of the Central Congregational Church. The newspapers in announcing this larger venture in religious broadcasting, stated that Dr. Cadman was to receive an annual salary of $25,000, but an official announcement states that this was a mistake. The $25,000, which is to be contributed by a non-sectarian advisory committee, is to defray the incidental expenses in connection with the program, such as providing an orchestra and singers. The *Christian Century*, in commenting upon this new feature provided for the radio public, referred to Dr. Cadman as having "a mind that is probably better informed on more subjects than any other mind in the American ministry."

EVANGELISM IN CHICAGO.—

Chicago has been receiving a great deal of undesirable publicity on account of its robberies, murders, and gang warfares. But there are good people in Chicago, thousands of them, and as is the case in any great city these good people are going about their business and doing nothing to make the front pages of the great dailies. Just now, however, the religious world has occasion to be especially interested in what is going on in Chicago. Under the auspices of the evangelistic committee of the Church Federation, the Churches of the city are undertaking a city-wide program of visitation evangelism. The campaign is to be under the personal supervision of Dr. A. Earl Kernahan, perhaps the foremost authority in the world on visitation evangelism. There has been a conviction in the minds of Church leaders for a number of years that the Church's program of mass evangelism leaves a great deal to be desired. In looking for other methods to either take the place of or to supplement the work of mass evangelism, there has been developed a system of personal or visitation evangelism. The basic idea of this system is that consecrated and trained visitors go into the homes of the people, and there present the claims of Christ's gospel and seek to lead individuals to a defifinite acceptance of Christ and commitment to Christ's program. Dr. Kernahan has written a book, "Visitation Evangelism," which has had a wide reading among religious workers. Many Churches have adopted this type of evangelistic effort, or a modification of this plan, but so far as we have seen this is the first time the evangelistic Churches of a great city have attempted a program of visitation evangelism designed to reach the entire city. Eight hundred ministers recently gathered at the Chicago Temple to consider plans for the campaign. The religious world will watch the undertaking with considerable interest.

CANADIAN GENERAL COUNCIL.—

At winnipeg there was recently held the General Council of the United Church of Canada. This was the fourth annual gathering of the representatives of the Churches which now comprise the United States. Four hundred and fifty ministers and laymen elected by the various constituent groups comprised the council. At a time when churchmen everywhere are centering their thought upon the problem of Church unity, this actual undertaking to perfect the union of so large and varied a section of Protestant Christendom by our Canadian brethren is of momentous interest. The way in which the United Church has met all problems and difficulties of the union to date, gives promise of ever-increasing success for the union. The action of the council concerning the liquor question and the ordination of women indicate both the far-sighted policy and the practical common sense which the council brought to bear upon its problems. Ernest Thomas, in reporting the council for the *Christian Century*, writes:

"The liquor situation was also studied with great care, and it was found that the supreme need of our time is the re-establishment of right personal attitudes toward indulgence; that concentration of attention on political action and laws had allowed a generation to grow up without informed conviction to guide their own personal responses to alcoholic beverages. The main attention of the Church, therefore, will be for the next few years directed to create a body of young citizens who will bring into play robust, informed convictions, such as will inhibit resort to alcohol. The proposal to ordain women to the ministry had been sent down to presbyteries for consideration, and this evoked three almost equal bodies of opinion. (1) Let us proceed at once to ordain them; (2) let us resist any further growth of this feminism; and (3) let us affirm our belief that there exists no bar in religion or reason to such ordination, but delay action until the Church has been led to something like a preponderant judgment in favor of this policy. The council's committee included the protagonists on both sides, but reached unanimity on the third policy. In nothing did the fine spirit of the council so triumph as in this mastery of strong personal preference and prejudice by the spirit of the whole."

NOTES-PERSONALS

Rev. C. E. Gerringer was in Richmond last week and made a brief call at THE SUN office.

Prof. Ross Ensminger, son of Dr. F. P. Ensminger, is professor of religious education in Elon this fall. He is also teaching a class in Bible. He and his wife have united with the Elon College Christian Church.

The quarterly conference of First Christian Church, Richmond, Va., was held last week, and W. J. Stephenson and J. H. Newman were elected delegates to the Eastern Virginia Conference, which meets with the Christian Temple, Norfolk, October 31st.

Announcement is made that the secretary of the National Council of Congregational Churches, Dr. C. B. Burton, and the moderator of the national council, Dr. Ozoro S. Davis, will both visit Elon College during the fall semester. The college is always glad to welcome such distinguished visitors.

Since the opening of the college, twenty members have been received into the fellowship of the College Church. At practically every Sunday morning service Dr. Alexander receives members into the Church. This type of pastoral evangelism is particularly effective in a college community.

Rev. A. B. Mann, 2 Curran Avenue, LaGrange, Ga., a licentiate of the Georgia and Alabama Conference, has served successfully as pastor of shady Grove Church the past year and is now anxious for work for full time. Bro. Mann is willing to move, with his family, to any Church or Conference wishing his services.

Rev. Albert Godley, Tenafly, N. J., whose heart is always touched by the need of humanity, writes: "I am so sorry of the great disaster in Porto Rico. I can do but little, but gladly give of what I have. Enclosed find $1.00. May thousands help who can spare more. I have been praying for our work there and the many in need."

The Georgia and Alabama Conference organized a Woman's Mission Board last Thursday, thus completing all the Conferences in this respect of the Southern Convention. Mrs. J. F. Roquemore, Box 313 Lanett, Ala., is president of the board, and Miss Beatrice Davis, 516 South Greenwood Street, LaGrange, Ga., is secretary.

Dr. E. A. King, of Miami Beach, Fla., a trustee of Atlanta Theological Seminary and of Piedmont College, Demorest, Ga., was a recent visitor to Elon. He was particularly interested in the Christian Education Building, which is to be the home of the Atlanta Seminary. He felt that the building would make a most suitable home for this institution.

Miss Pattie Coghill, field secretary of the Board of Christian Education, is in attendance on the Conference in Georgia and Alabama for the next two weeks. She is also to hold institutes in this section of our Church. Miss Coghill is doing a fine work as field secretary. THE SUN's editor and Superintendent Charles D. Johnston are attending the Georgia and Alabama Conference at Spring Hill Church, near Roanoke, this week.

The first minister to have a nation-wide "hook-up" for a weekly message is Dr. S. Parke Cadman, president of Federal Council of Churches. Every Sunday afternoon, Dr. Cadman is to give his message to the American people over the radio. He has been heretofore heard over individual stations for many years, but this is the first time that any minister has had opportunity for so wide a hearing.

There are fifteen ministerial students in Elon College this year, and by a strange coincidence there are also fifteen ministerial students in Franklinton Christian College, which prepares the leadership for our colored people just as Elon does for the white people of the South. In this connection it is worthy of note that more than ten per cent of the graduates of Elon College have entered the ministry. Query: What would the Christian Church do for leadership if it had not been for Elon College?

The General Board of the General Convention of the Christian Church is in session in Dayton, Ohio, this week. The session began on October 16th and will conclude, presumably, on the 19th. There are fifty members of this General Board. They certainly put in a strenuous week of work at these annual sessions. Our Southern Christian Convention is represented in this board by Dr. J. O. Atkinson, Rev. Stanley C. Harrell, Dr. L. E. Smith, Dr. W. W. Staley, Dr. S. L. Beougher, and Dr. W. A. Harper.

The women are happy to persist in efforts for the Church and their Lord, and are willing to put together continuously their small offerings until they count in a great way. Men are not thus minded and work only at large, large results immediately. This tells why women accomplish so much for the Church and the Lord. Mrs. W. R. Sellars, who has been treasurer of our North Carolina Woman's Board for ten years, said at the recent session of the Conference that she had collected and paid out during that period $33,422.06, this amount being paid in through small channels —nickels, dimes, quarters.

Rev. H. C. Caviness, Portsmouth, was a recent visitor at the editorial office. Bro. Caviness reports his Church much edified and spiritually uplifted by the recent evangelistic services conducted by Dr. Leon Tucker and his associates. It was a great meeting and attracted larger audiences than the auditorium could accommodate. The Church was much revived, the people of Portsmouth and vicinity were greatly delighted, and twenty additions were made to the Church. Bro. Caviness feels that any one is fortunate in having Dr. Tucker for a series of meetings.

CHRISTIAN SUN readers will deeply sympathize with Mrs. T. S. Parrott, of Newman, Ga., formerly known during her college days as Miss Nannie Carlton, in the death of her husband on October 1st. Mr. Parrott was one of the outstanding citizens of Georgia and was identified with many enterprises in Newman, Atlanta and other places. His interest in the Church was deep and abiding. On Sunday, before his untimely decease, he superintended Sunday School, attended preaching services, morning and night, and a special service in the afternoon. After the night service he took a minister to leave on the 10:30 train. Upon reaching home and retiring, he was taken suddenly ill, and shortly after midnight passed away. One of the largest funerals ever conducted in Georgia was that held in his honor, and, as expressing appreciation for him and sympathy for his widow and family, THE CHRISTIAN SUN extends deepest and most heartfelt sympathy.

The Mission Secretary is grateful beyond his words for a beautiful certificate which entitles him to life-membership in the Woman's Mission Board of the Southern Christian Convention. The certificate is signed by Mrs. J. A. Williams, president, Franklin, Va., and Mrs. M. J. W. White, secretary, Norfolk, Va., and is accompanied by a letter from the secretary stating that the life membership is a donation from the women of the Alabama Conference. The Mission Secretary is certainly grateful to this Conference for this most courteous act and favor, and feels happy to think that for all his life he will be a member of such a worthy and distinguished body as that of the Woman's Mission Board of the Southern Christian Convention and is entitled to all the privileges of such membership. It was a most gracious and unexpected act. The money for the membership goes to the erection of a home for returned missionaries. Interest in life memberships is increasing and memberships are multiplying, we are glad to know, from various reports.

A NEW HAT.

The circulation manager of THE CHRISTIAN SUN makes the following offer, to hold good till December 31, 1928:

Every Church and Sunday School sending us a club of ten new subscribers and ten renewals, with a check for $40.00, he will make the pastor of that Church a present of a $10.00 Stetson hat for a Christmas gift. Where a pastor serves two or more country Churches, they can club together, and the present will be given in the name of both Churches.

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CHAS. D. JOHNSTON,
Circulation Manager.

THE CHRISTIAN SUN GOALS.

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"THE CHRISTIAN SUN on a self-supporting basis."

"Forty-five hundred subscribers."

OFFICIAL NOTICE.

There will be a meeting of the Educational Committee of the Western North Carolina Christian Conference at the Liberty Christian Church at 3 P. M., October 29, 1928. All persons who have business with this committee should arrange to be present at that time.

T. E. WHITE, *Ch'n.*

CONFERENCES MEET.

Eastern Virginia—Christian Temple, Norfolk, Va., 10:30 A. M., Wednesday, October 31st.

Western North Carolina—Pleasant Ridge, Randolph County, N. C., 10 A. M., Wednesday, November 7th.

North Carolina and Virginia—Ingram, Va., 10 A. M., Tuesday, November 13th.

Eastern North Carolina—Fullers' Chapel (near Henderson, N. C.), 2 P. M., Monday, November 26th.

Women's Conferences.

Eastern Virginia—Suffolk, First Church, 10 A. M., Friday, October 26th.

Program committees of the Conferences should outline the order of business several weeks in advance of the time of Conference. There is no need to advertise the feast when the day is past.

THE CHRISTIAN SUN'S PULPIT

LEARNING TO SEE GOD.

By Rev. Jos. W. Fix.

"Thou hast beset me behind and before, and laid thine hand on me."—Psa. 139:5.

The ability to see what others do not observe is the mark of a genius. It is an art which comes sometimes through natural ability; sometimes through much effort and continuous education. Some hunters have the keenness of sight to see game where the average eye would see but grass and foliage. Some see the haunts of fish, where the avarage fisherman sees but ordinary water. Gypsy Smith had a gift handed him from being set behind in past generations with a call of the gypsy to behold God's work in nature. He tells that up until the age of twenty-five he lived constantly in the great out-of-doors. He saw flowers even in the late winter, while other people saw but the bare twigs and stems. Life in the gypsy camp during past generations had given this man of God a prophetic insight into the Creator's handiwork.

Much has been said of that valuable characteristic trait which God gave women. Her intuition enables her to sense the needs of her children and to see their wants before they speak a word. Some have called it "a hunch"; I prefer to call it a God-given talent. To be able to see and understand and know that which others do not is truly the mark of a genius. David Lloyd George, England's Premier and great peace advocate, had the power to sense and to know that which other people were thinking about and how they would act in a most remarkable way. During the world peace conference, he saw aforehand just how each delegate would vote. He could understand human nature and see individual traits where other people saw just men.

While visiting the Metropolitan Museum of Fine Arts in New York City, I was shown the paintings of Turner, that great artist who is too well known for his beautiful coloring lavished in his skies. As I stood before one of the most elaborate ones there came to mind an incident that took place during the artist's life which revealed his ability to see what others were blinded to. A woman looking at his work, said: "Mr. Turner, I have never seen such skies and sunsets in nature as you portray on your canvas." To her, he said: "Madam, do you not wish that you could?"

David could see God and feel His presence at all times. "Thou hadst beset him behind" with that ability. His mother was a tenderly, godly woman. She had taught him to see God even as her parents had inculcated it into her. Being the youngest son, he was charged with the care of his father's sheep, and he displayed his fidelity to them. He possessed musical gifts of high order, so that truly he could say, "Thou hadst beset me behind and before, and laid thine hand on me." To David the heavens declared the glory of God, the firmament showed forth unto him God's handiwork. To him, day unto day uttered speech of God and night unto night shared forth his knowledge. There was no speech nor language wherein David could not hear the voice of God. In the 139th Psalm, David asked the questions to himself, "Whither shall I go from thy spirit?" or whither shall I flee from thy presence? And then from his personal acquaintance with God and his ability to see Him, he answers, saying: "If I ascend up into heaven, thou art there; if I make my bed in Sheol, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say surely the darkness shall cover me even the night shall be light about me. Yea, the darkness hideth thee not from me; but the night shineth as the day; the darkness and the light are both alike unto thee. . . . How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them they are more in number than the sands; when I awake I am still with thee. Search me, O God, and know my heart; try me and know my thoughts and see if there be any wicked way in me and lead me in the way everlasting."

In the original Hebrew, the word which we translate beset means "he was enfolded" even before his birth to know God. All of his ancestry, dating to that gracious man and woman, Ruth and Boaz, were people who knew God and could see Him. This unusual gift of seeing and knowing God came to David without his putting forth great effort. His attainments we, as Christians, all desire. The ability which David possessed from early childhood ,you and I must attain through effort. We must study and seek. During the remainder of our moments of meditation, let us think of some medium through which you and I might learn to see and know God more personally. God enfolded David with a God-fearing ancestry, so that he could say "Thou hadst beset or enfolded me behind," or during the years before his birth. God had planned to reveal Himself further through nature and its teachings. He saw God as a Shepherd leading His flock into paths of righteousness, as he saw his own father's sheep being led beside the still water and into places of safety. While God did not give David Churches and Sunday Schools, and while he never saw Jesus nor read about Him, God did not hesitate to make His ways known unto him.

For you and for me, we must find God through earnest endeavor to learn to see Him. There are many ways open unto us. Let us think of some of the most available paths of revelation.

1. The Church of God. The Church is God's greatest institution. It is more than a building. It is a spiritual organization. In the early days it was an upper room, an out-of-door place, yea anywhere in which people of like minds sought His presence. There they would sing and pray and read His word. They had to obtain through ritual and worship what David saw revaeled in all things. In brief, the Church is erected to help you and me learn of God. His will concerning His laws, our relation to Him, to others and to ourselves must and are to be taught. The Church must needs have adequately equipped buildings, and must adopt and use modern methods of approach in its teachings. Its regard for mothers should be shown through social service and missions. In order that others might know God, the pulpit must proclaim Him. The Sunday School must teach its children that God is love and that His love is like unto the love of an earthly father for his children. The Church needs laymen who are willing and eager to serve Him. Its choir can bring Him very close to the worshipers through the ministry of music. Every duty performed should be motivated by His spirit and for making known His ways unto His children.

A friend of mine once overheard a conversation between two ministers. One of them was greatly discouraged. His tone of voice had taken a pessimistic slant. His services had of late been poorly attended. His parishoners were indifferent, he felt, toward God's house. They seemed to care not to learn to see God. He said: "In this twentieth century of American life, business methods and pleasure-seeking resort to the automobile. The Church is but the fifth wheel." The other minister was very hopeful in his outlook, but said, "You mean that the fifth wheel is just something added?" The reply was, "Yes." Whereupon the other minister replied, I agree with you and say that the Church of today is like unto the fifth wheel of an automobile and that that fifth wheel is the steering wheel. The Church leads its influence and trains its men to steer the world of business. The pessimistic man made reply and said: "You are right, but in too many places or cities the steering wheel is locked. The Church cannot guide, lead, or direct spiritual life of people because some few have locked the wheel. Let it be unlocked and let no man prevent the Church from revealing God to men.

2. The word of God. The Bible is God's word to man. In its pages He seeks to be made known unto all people. It is a book far different from other books. While its literature is unsurpassable as to law, poetry, history, prophecy, gospels, epistles and revelation, its greatest value is in the fact that its writers were divinely inspired—they had learned to know God. Paul, of the greatest of the Bible authors states that "all scripture is given by inspiration."

The word of God helps us to know Him as a Father who forgives his children. This is especially revealed in the story of the prodigal son. In this parable, the father welcomes the lost. In like manner, the Bible portrays God as one whose arms are open to the man who is in sin. There used to be an old lady who attended a Presbyterian Church in Omaha whose pastor told me some interesting things concerning her life. She could scarcely see; her hearing was impaired; but her heart yearned to know more of God. Her attendance at Church was dependable. One day her pastor asked her why she came when she could not see the beauties of the Church or hear the sermon. Her reply was that she came to Church and, through her Bible in her lap during the service, she drew near to God. She stated that even her eyesight was dim, she could discern the coloring of the book and its several colors reminded her of her Father in heaven. The blackness of the cover reminded her of her own sins; the red embossed pages and the red letters in her testament taught her that the blood of Christ was shed for the remission of her sins; the white margin of the pages reminded her of the fact that this blood would wash her and she should be whiter than snow. The little purple ribbon book mark reminded her that royal purple was the coloring used in making the robes worn by kings and queens. She thereby looked at it and felt that she was a child of the King. A member of the royal family of God.

Sir Walter Scott used to say to Lockhart, "Just read to us from the Book." In this way the later years of the great novelist and poet were enriched. The reading of the Word aided him in knowing God.

The Bible is unlimited in scope. Dr. Hermon Eldredge tells the story of an old Scotch woman who for the first time in her life saw the mighty Atlantic Ocean. Upon seeing it, she said: "W'all thank the Lord for one thing that there is enough of." As we look upon the Bible we can thank God's writers for one Book that there is enough of. It has something for everybody and for all needs. It has a cure for sorrow (John 14), a remedy for worry (Matt. 6:19), a help for the discouraged (Isa. 40), a stimulant for one's faith

(Continued on Page 14.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GEORGIA AND ALABAMA CONFERENCE.

This Conference met in regular annual session with First Church, La Grange, Ga., October 9th, at 7:30 P. M., Rev. H. M. Gray, president of last session, presiding. After devotionals conducted by the pastor, Rev. C. W. Hanson, the moyor of the city of La Grange welcomed the body with words of cordial greeting and acclaim. While all orderly bodies receive welcome to the city, none with such gladness and cordiality as Church bodies, declared the mayor, for the Church is the stay and the hope of the home and the State.

Rev. J. D. Dollar, Lanett, Ala., responded appropriately and appreciatively to the mayor's welcome. The same officers as last year were elected to serve another year, when the enrollmnt of ministers and delegates showed a quorum present.

President H. M. Gray delivered the annual message, a sermon based on the text, "Where there is no vision the people perish." The speaker contended that the one great need of this Conference and of Christians generally was a vision—a clear vision of truth. Our plans, our pursuits, our achievements for God are all restricted in our day because Christians seem to have lost, in large measure, their vision of truth—the truth as it is in Christ Jesus. Bro. Gray held the rapt attention of his audience and made all long for a larger, a clearer, a broader vision of the whole truth of the whole gospel for the whole world.

The first session was well attended and was spiritually edifying and uplifting. One of the gratifying features of the session was the presence on the platform of that true veteran of the cross, Rev. H. W. Elder, the father and beloved leader for many years of the Conference. Worn with serving and wasted with years of burden-bearing, this faithful man of God, no longer able now to speak even one audible word, remains amongst us a blessing and a benediction to the hundreds and thousands he has helped to find the better way of life. Bro. Elder is the beloved of the Conference, and while his tongue is silenced, his whole life cries out for a forward march by the people of God toward progress, victory and achievement in righteousness.

The morning session of the second day was consumed in discussing reports, in hearing what the executive committee had done the past year, and in the discussion of missions, home and foreign. The Mission Secretary was privileged to tell what we are trying to do, both in the home and foreign field, and also explain the program proposed by the last Southern Convention in raising during the year $45,000 for missions. It is believed the pastors and Churches of this Conference fully understand the program and will do their part in raising the amount asked, and thus clearing the board of all indebtedness, and thus releasing the board for future constructive work.

Under the report on home missions, the Conference converted its committee into a board of missions for the Conference, and five of its best men were elected to this board, with power to act. The afternoon was given to reading Church and ministerial reports; also to the discussion of Sunday School and Christian Endeavor work. Miss Pattie Coghill, Secretary of Christian Education Department of the Convention, made an address, setting forth the aims and methods of the department for aiding and promoting Sunday School and Christian Endeavor work.

The women of the Conference, at 2:30 P. M., went to the Sunday School auditorium of the Church to consider organizing a Woman's Mission Board and Conference. An enthusiastic group of women assembled, and after addresses by the Mission Secretary, Miss Pattie Coghill, and others, the organization was perfected, with the election of the following officers: Mrs. J. T. Roquemore, Lanett, Ala., president; Mrs. D. S. Hogg, Richland, Ga., vice-president; Miss Beatrice Davis, 516 South Greenwood Street, La Grange, Ga., secretary; Mrs. J. B. Crowder, Forest Avenue, La Grange, Ga., treasurer; Miss Susie Elder, Columbus, Ga., superintendent young people; Mrs. W. R. Kitchens, Lanett, Ala., superintendent cradle roll. There was already one Woman's Missionary Society—that at Lanett—properly organized and functioning, and other Churches, especially Richland and First, La Grange, had Ladies' Aid Societies which were ready and anxious to organize and co-operate as Women's Missionary Societies. It is believed that the board elected will be able to organize missionary societies in many of the Churches during the present year.

At night the Missionary Association of the Conference was in session, presided over by Acting President Rev. C. W. Hanson (Rev. H. W. Elder, is president, elected for life). The evening session was consumed in reports and collections of dues, and by a most interesting and instructive address on the Christian Orphanage by Superintendent C. D. Johnston. Owing to the absence of Dr. Louis H. Keller and others who were to address the Conference on the final and third day, it was voted to continue in session until all business was completed before adjourning for lunch. It was a crowded and busy session with committee reports and routine work. Rev. W. C. Carpenter presented a very strong and pronounced report on moral reform, pledging the Conference to vote in the coming election only for those candidates who pledge themselves to the support and enforcement of prohibition and other laws on our statute books. The report evoked favorable discussion and was unanimously adopted.

Rev. J. D. Dollar presented the report on religious literature, urging our people to a careful study of the Bible and support of THE CHRISTIAN SUN and our other Church literature. Circulation Manager C. D. Johnston made a talk on THE CHRISTIAN SUN and pled for renewals and new subscribers to their own official organ. Rev. H. W. Gray presented the report on superannuation and urged the Conference to raise its superannuation fund, as the same was so very much needed now. Rev. A. H. Shepherd, chairman, presented a very able and comprehensive report on education, especially emphasizing the need and the service of Piedmont Junior College, and asked that $100 be raised on the floor of Conference at once for the college (and this was done quickly and easily). The several licentiates of the Conference were continued for a year and advised to take extension work from Piedmont Junior College.

The next session of Conference is to convene one year hence with Lanett Church, and a rising vote of thanks was accorded First Church, La Grange for its royal hospitality in entertaining the present session. First Church, La Grange, is a commodious and beautiful brick structure. It has just been completed at a cost of $20,000, and one wonders how such an edifice was constructed at such a cost. The seating capacity, without additional chairs or crowding, is 600 in the main auditorium. It is a well-finished, beautiful auditorium. Besides this there are Sunday School rooms, auditoriums, ladies' parlors, class-rooms, kitchen, dining-room, lavatories and all modern equipment. Rev. C. W. Hanson and his faithful workers have wrought wonders. The building is a credit to the city and the city is justly proud of it. It was a great session of Conference in a great Church, and all were happy. J. O. A.

LITTLE THINGS.

What Naaman's servants said unto him when he "went away in a rage," after Elisha had told him, "go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean," suggests a lesson for all who come to Jesus Christ for cleansing. Naaman's servants came near and said to their master: "If the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he saith to thee, Wash and be clean?"

Naaman changed his mind at this suggestion, "Went and dipped himself seven times in Jordan, and was healed of his leprosy." This suggests two important things: that the lowest class of persons may help the highest class of persons. These servants helped the great captain to get healed of his leprosy; that very simple acts, in obedience to divine direction, may bring blessings that no other course will bring. There was, then, and there is now, no human remedy that could cure leprosy; but obedience to the prophet's direction healed Naaman and he went back well. Leprosy was a type of sin, and there is no human remedy that can save men from sin. The best home training and the best education cannot save from sin. "Ye must be born again" is the only remedy, and that never fails, and it is as simple as Elisha's remedy for Naaman's cure, "Believe on the Lord Jesus Christ and thou shalt be saved." Naaman believed, changed his mind, obeyed, and was healed.

Many people in the pews and many ministers in the pulpit are looking for some great thing to do while little opportunities are at their door, neglected. Jordans flow by every man's path; simple things done in obedience to God's word, applied by the Holy Spirit, will result in changes beyond the wisdom of man. Good homes are fine, good schools are great, but change of heart is by the Spirit of God. The world is full of simple opportunities for doing good. Naaman's servants were anxious for their master to be healed, and that impelled them to suggest that the simple thing

Elisha had instructed him to do might heal him. There is no work in the Church so simple as to be useless, and the greatest men may profit by the suggestion of the least men, and by kneeling at the altar of prayer, or any other simple thing that makes the divine stream wash away the sin that means spiritual death. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness" (Zech. 13:1). That fountain was the precious blood of Jesus Christ, for "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). "What can wash away my sin? Nothing but the blood of Jesus." The right word at the right time is like a nail in the right place. The penny given in the right spirit is as great as the dollar in the service of the king. So many people will not sing because they cannot sing well; so many will not give because they cannot give much; so many will not teach in the Sunday School because they cannot teach well; some will not conduct prayer-meeting because they cannot speak fluently; some people will not go to Church because they cannot dress fine. The simple word in the name of Jesus has great power. The simple life-witness for Jesus Christ may win a soul to him. Do not wait for some great thing to do.

SERVICE OF OTHERS.

The Christian religion clearly teaches the obligation of service. Jesus, Himself, said that he came into the world not to be ministered unto, but to minister, and that he was among His disciples as one who served.

Practical experience, however, teaches any man who has undertaken to render service to others that to do so with success is one of the most difficult things, and often-times offense is given where the purpose of men in the kindliest way was to minister to others.

Social service workers testify that it is a dangerous thing to bring the persons who are anxious to render service into too close personal contact with those who are to be recipients of their kindly ministrations. It is so easy for the kindly dispositioned person in affluent circumstances in life to assume a condescending attitude toward those less fortunate. This atmosphere and attitude of condescension defeats the very purpose the well-intentioned person may have in mind.

Then captains of industry who have been anxious to incorporate welfare work in the conduct of their businesses have, to their great astonishment, often-times affronted their employees in their sincere efforts to do something for them. It is a common saying that we must be careful in undertaking to do things for people, lest they should get the impression that we are trying to do things *to* them. It is now a well-accepted principle in welfare work in industrial plants that the employer should work with the employees rather than for them, if the best results are to be obtained.

This brings to the forefront a consideration of the real, abiding basis for Christian service. Should we undertake to serve others because we are more fortunate than they? Or because they need our assistance? What is the real basis of the obligation of one person to serve the other?

I think that a thoughtful consideration of the practice of our Master in this respect will make this issue clear. It is found in the principle of the incarnation in accordance with which Jesus identified himself with humanity and in accordance with which also He felt chargeable with any of the injustices or hardships or heartaches of His brothermen. As Christians, we are members of a brotherhood, a universal brotherhood, and we are personally responsible for everything that goes on in that brotherhood. If, therefore, we undertake to relieve the sufferings and anxieties, the injustices and hardships of our brothermen because we feel that we are personally responsible for these inequalities, there will be no ground for criticism of the services we may render. When we, in the spirit of Jesus, identify ourselves with our brothermen, we do not offend them by any effort we may put forth to render service to them or for them or with them, as the circumstances in each case may require.

RENOUNCING WAR.

Plenipotentiaries of fifteen nations, including the United States, Great Britain, France, Germany, Italy and Japan, on August 27th, in Paris, signed a multilateral treaty renouncing war. Since that time over three-fourths of all countries have signed or declared their intention of doing so. By signing this treaty the contracting parties agree that the settlement of any dispute or conflict that may arise among them, no matter the nature or origin, should never be sought except through pacific means. It was described by President Coolidge as a "great forward step in the preservation of peaceful relations between the nations."

The existence of such a document is doubtlessly a signal indication of the future arrival of a time when guns and other implements of warfare may be molded into plowshares forever and ever, of a time when the people will no longer be called upon to bear the weighty expense of an army and navy.

Yet even the most optimistic, the extreme pacifists, would hardly be justified in advocating the scrapping of this country's armaments in reliance upon the treaty. Too often in history have nations forgotten their agreements in the lust for blood. Not yet is the veneer of man's civilization thick enough to withstand the innate desire for conflict. In the present stage, strong defense forces probably still remain one of the best assurances of continued peace for this country.

Though this be true, it does not dim the significance of the treaty. The signing of the agreement by the representatives of so many millions of people points to the prevalence of the universal desire for better understandings and closer relations between countries. It is indicative of the widespread realization of the futility of war and bloodshed. It brings near the vision, makes more probable the dawn of a day when nations shall exist, not as jealous, suspicious and unsympathetic units, but in friendliness and understanding without the fear of conflict. H.

CHURCH DEDICATED.

Bethel, a Church for whose building the ground was broken less than eighteen months ago, was dedicated with appropriate services Sunday, September 30th. The Church is located in a thriving farming community, three miles out from Elkton, Va., and belongs to the Valley of Virginia Conference. Dr. W. T. Walters, the pastor, has led in the building, and the people have rallied to the work and have wrought most efficiently indeed. The Church house would do credit to any community. While the total money outlay in building and equipping was $6,000, one realizes that the greatest economy was practiced and much labor and material donated to complete such a structure at a cost so small. The entrance is by circular cement steps and landing, which gives a sense of permanence and stability to the whole building. Immediately to the right, on entering from the front of the Church, are three ample Sunday School rooms, cut off from the main auditorium by folding doors, and above these upstairs are three more Sunday School rooms beautifully furnished for primaries, intermediates and juniors. These three upper rooms serve as a balcony for the main auditorium, and when so used increase considerably the seating capacity of the Church. The floor of the main auditorium is inclined, and the platform for pulpit and choir extends two-thirds across the front part of the building. The seating capacity of the main auditorium is about 350, which, with the addition of Sunday School rooms adjacent, will carry the capacity to more than 450. The building is to be lighted with its own Delco system and is to be heated by hot-air furnace. When it shall become necessary, several Sunday School rooms may be added in the basement of the Church.

On dedication day the weather was quite gloomy and unpromising, but, despite this fact, the people came and seemed happy over the achievement that had been wrought and in the blessing of such an ample and beautiful building. There were three services on Sunday, all of which were well attended, and the people present seemed to enjoy the day immensely. The afternoon service was conducted by the pastor, at which service four other ministers took part, two of whom brought greetings and spoke words of welcome and encouragement from their own Churches, viz: Presbyterian and United Brethren.

Bethel Church now takes its place as one of the most beautiful and promising rural Churches of the Conference. We most heartily congratulate the pastor, who has led so successfully in the work, and the enthusiastic building committee which has stood by him so faithfully, and the entire membership of the Church who have sacrificed and denied themselves to the utmost for the Church in which they now indulge a pardonable and worthy pride.

MR. DANIELS IN DEEP WATER.

If any man in the country deserves sympathy during this campaign, it is the dry Democratic politician in the South. Senator Robinson, of Arkansas, is trying to take the minds of his auditors off the vociferously held convictions of his running-mate by reminding them that Mr. Mellon once held distillery stock and that Mr. Vare stampeded the Republican convention, and that Republican enforcement of the prohibition laws has been less than a shining success. Senator Simmons, of North Carolina, has given up the attempt to get around Governor Smith's wetness, and is frankly off the reservation. But the man who seems to be having the worst time of them all is Josephus Daniels, who is trying to hold North Carolina in line for his party. Since the death of Mr. Bryan, Mr. Daniels is probably the most distinguished dry in the Democratic party. He is a dry of years' standing; a dry without equivocation; a dry politically, and a dry personally. As Secretary of the Navy, Mr. Daniels endured endless ridicule and started unwarranted attack because he insisted that Uncle Sam's warships should carry no beverages stronger than grape juice. Toward the enactment of the eighteenth amendment Mr. Daniels contributed his bit, and it was no paltry bit. But now comes the campaign of 1928, and the democratic party sniffs a genuine chance at the spoils of office for the first time in eight years. What is Mr. Daniels to do? What he actually does do is to advise the voters of the South to stay regular, promising them that "if we elect Smith we will tie his hands with a dry Congress." In other words, vote for a candidate whom you don't dare follow! Pick a President, and then shackle him! Did ever political opportunism express itself more openly? Or did ever the blight of party regularity show its working with less disguise? It is easy to be charitable with the words of Mr. Daniels, for they are the words of a much-harassed man. But it is to be hoped that the South in general will not let itself be duped into voting for anybody on any such specious plea.—*Christian Century.*

CONTRIBUTIONS

SUFFOLK LETTER.

The annual Conference is more than a formal meeting to receive reports and pass a few days in social fellowship. It is the climax of the Church year, the harvest of what has been produced in the Churches since the last Conference. The members of Conference are supposed to be representative Church members chosen carefully by the local Conference. It should be counted an honor to be elected as a delegate to Conference, and those thus chosen should attend and be present at the opening session and remain to the final benediction. Pastors of Churches should set the example for attendance and intense interest. A Conference thus composed and earnestly conducted will always produce results worthy of place in the history of the Church.

Several things should be done before the Conference assembles. All committees should prepare their reports and have them ready when called for, and they should be written in clear, concise style. This applies only to committees appointed at the previous session. In addition to this, all members of Conference should hold themselves in readiness to answer any request or demand of Conference. Preparation is a large part of any service, and it is pre-eminently so in Conference work, where the greater number is looking to the smaller number for suggestions and results. A congregation never grows restless if the leaders keep something worth while before their minds. A Christian Conference should be a very interesting, inspiring and helpful meeting.

A harvest is preceded by a long period of hard work, faith and patient waiting. The whole year of prayer, preaching, individual and group work must fill up the time in preparation for Conference. The pastor should make up his mind to see that all that the Conference asks of his Church or Churches shall be sent up to Conference. That determination should begin to work soon after he returns from Conference. The current expenses of the Church should be cared for by the local officials, but the pastor should see to it that Conference apportionments be raised in full and sent by check to Conference. If the pastor will put his soul into this part of his work, the members of the Church will support him in his efforts. Money is essential to the conduct of the Conference in the support of its enterprises, and those who love will give. The Church report to Conference should be made out in full before Conference, and the check enclosed with the report. If proper preparation were made before Conference, there would be ample time for sermons, addresses, song srvices and inspirational meetings. Competent work would make such services spiritual and enjoyable.

Nothing fills the heart of pastor and delegates with such satisfaction as to go up to Conference with all requirements met and a full determination to repeat the same success the coming year. In fact, that was the commendation in the parable, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. 25:21).

W. W. Staley.

ELON LETTER.

Dr. Frederick J. Kelley was recently installed as president of the University of Idaho. As is customary on such occasions, the president undertook to outline his philosophy of higher education. President Kelley narrowed his theme down, however, to a discussion of the place of higher education in American life on a tax supported basis.

With much of his philosophy, educators in general will find themselves in agreement. When, for example, he argues that higher education should be provided in order to equip persons so minded with the culture and skill requisite for leadership in our democratic life, he will find few who will disagree with him. When he further argues that provision should be made whereby all who are so minded may have the advantage of this ample preparation, he is not so convincing.

Educators are now convinced that higher education does not benefit certain persons, and that the educational system is under no obligation to provide facilities ample to offer educational advantages of the higher type on a universal basis. Just how to administer the process of eliminating those who are not qualified to profit by higher education is at this time a matter of experimentation. Most colleges eliminate students who fail to pass 60 per cent of their work at any particular examination period. All institutions refuse to admit those who have never graduated from accredited high schools and who fail to have in addition proper credentials as to their character and promise. These, however, are recognized as unscientific procedures. Experiments are being conducted of various kinds, out of which it is hoped that a scientific solution of this problem will be arrived at.

President Kelley is least convincing when he argues that the State, at public expense, should provide free tuition in its institutions of higher learning. There is no justification in theory or in experience for this practice which has sprung up in many State universities. Mr. Arnett, who is president of the American Association of Colleges, and also of the General Education Board, argues that every student should pay his tuition in an institution of higher learning, and that progressively these institutions should pass over to the student himself a relatively larger proportion of the cost of his instruction, of which he now pays, as a general thing, about one-third. Mr. Arnett argues that the colleges should have loan funds for students who need financial assistance and who have a requisite ability to profit by higher education. He believes that this practice will insure leadership of the highest grade for our American life.

There is food for earnest and serious thought in this inaugural address of President Kelley's and in the suggestions of Mr. Arnett.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE LETTER.

The time has arrived when the social education should be more emphasized in the industrial order. One of the problems which has been laid at the door of the modern Church by the industrial shift is the task of overcoming a misplaced emphasis on Christian ethics. There is a very general feeling at the present time that our industrial order is influenced, if at all, by ethical virtues which grew up in a past age. It has often been said that Calvinism very early formed a working alliance with capitalism. This statement is both true and false. It is true that the virtues which were encouraged by puritanism—such virtues as courage, thrift, industry—were exactly the virtues which were needed in the pioneer agricultural period. Puritanism encouraged a great individualism. Through such a working alliance, individualistic virtues came to the forefront, but the industrial revolution is modifying experence of the agricultural pioneer. The new industrial order demands a new set of virtues. It is the business of the Church and its agencies to overcome the misplaced emphasis of the past and supply the virtues which are necessary to a new age, and this must be largely provided for through our denominational colleges.

The first obligation of the Church is not the revision of a code. A code is an itemized bill of particulars in a program of goodness. We need a revival of the spirit out of which programs originated. Unless we can get back of codes and systems our path is hopeless. There is a peculiar quality and method in Christian justice. It has never been embodied in any permanent code. The law of right in the Christian community is doscovered in the face-to-face relationship. Some one has called this the Christian type of direct action. The president of the National Brotherhood of Blacksmiths not long ago was discussing a threatened railroad strike. He said, "The president of that road is a Christian, I am a Christian. I believe if I could meet that man face to face we could talk out some of our difficulties and come to an agreement." It seems to be a Christian confidence in the way of living. Long-distanced communications corrupt good manners.

It is not going to be sufficient to proclaim this principal from the pulpits. The Church must practice it as an educational method. A corporate Christian conscience cannot be handed down from the top. It must be built up, group by group, social situation by social situation. All will join together in building something which is authority for all. The group faces certain very difficult social problems. They go to the great laboratory of the Bible to gather laboratory experience in associated living. To this experience is added the experience of each member of the group and the larger social experience with which they are acquainted.

The most normal, the most wholesome and the most democratic method for the extension of the Christian ethics to the social order is through the discussion of social questions by the industrial groups which are organizing in our industrial society. More and more these groups are coming to self-consciousness. It is a day in which the group mind and the group consciousness play a great part in determining the actions of men. The question as to whether we are to have Christian industrial ethics rests finally in the hands of those men who understand the technique of modern industry, and this must be taught largely through our educational institutions.

S. L. Beougher.

CATHOLICS FEVERISHLY PRAYING FOR SMITH'S ELECTION.

(The following are excerpts, without any changes whatever, from an editorial in *The Missionary*, the official organ of the Catholic Missionary Union, published monthly at the Apostolic Mission House, Washington, D. C., the editorial being in October, 1928, number, the Rev. Father Lewis J. O'Hern, C. G. P., D. D., editor.)

No vice of the mighty is so detestable as negligence of responsibility. This applies, in the United States, to the sovereign voter, who is, theoretically, responsible for everything in our government. Therefore, it is a blessed thing for voters to be alert and eager in preparation for the solemn duty of election.

Always Catholics have been earnest citizens. By every test they are above the average in willing, effectual discharge of patriotic duty. Never have they been more deeply stirred to searching study, frequent prayer, resolute purpose and enthusiastic effort, than in the present campaign.

Their readiness to prove themselves responsible citizens at the ballot-box is consoling to every lover of Church and country.

The Missionary finds many reasons for sharing the interest of fellow-Catholics in the campaign. It seems to be a most beneficent provision of the Heavenly Father for the advancement of those ideals to which *The Missionary* is dedicated. . . .

Never before in the history of the United States have so many Catholic-haters been ready to learn the truth about the Catholic Church. This opportunity stirs *The Missionary* to wish that ten thousand priests might be set free here and now to give missions to non-Catholics—in the streets and alleys of the cities, in the country's highways and hedges, with books and dodgers, movies and radios, saying, "You are curious to know just what the Catholic Church is—come, listen, we will answer all your questions, we will set things straight in your minds, we will reveal to you treasures which have been in reach of your needy, longing souls, these many, many years!"

When Governor Smith published his reply to Mr. Marshall, a mission priest wrote to him, thanking him, and saying, "I have been preaching missions to non-Catholics all over this continent for the past thirty years. I believe you have done more good as a missionary to non-Catholics by this one letter of yours than I have done in a life-time."

The strains, toils and bruises of the campaign are amply compensated to the Catholic candidate by the happy consciousness, which no election returns can take from him, that he has brought the Catholic Church into the minds of the American people in a way and with a force surpassing the ulmost capacities of pulpiteers. He has moved America over closer to the truth of Christ, as if he had picked up the nation and pushed it, like a book on a table. His opportunity to enlighten and convert America has been stupendous, and stupendous will be his reward. He earned it by being a sincere, practical Catholic and by meriting success in his vocation of statesmanship. This encourages and inspires every faithful child of the Church to believe that none who meets duty generously will miss greatness.

Does this conviction include assurance of Governor Smith's election? Hardly. Indeed, it is difficult to decide which would be the more satisfactory outcome of the campaign, considering Governor Smith merely as a convert-maker. Our Blessed Lord Himself wins through failure, and sets up the principle, "Unless the grain of wheat falling into the ground die, itself remains alone. But if it die, it brings forth much fruit."

The campaign has been intensely significant to Catholics because it is so plainly part of our Divine Lord's own, age-long and world-wide campaign. Warfare is now being waged in this presidential campaign on the mystical body of Christ, rather than on the man Alfred Emanuel Smith. Each detail of the current struggle fits into the gospel story with astonishing precision. . . .

Defeat may augment Governor Smith's appeal to the non-Catholics of America, as a protagonist of the kingdom which is not of this world; they may find it easier to honor the faith of one who after a good fight must retire from the field in sorrow. The ways of God are not man's ways. God's reward to his faithful servant will certainly surpass the world's reward to a successful politician.

On the other hand, a long and fruitful service as President of the United States will enable Governor Smith to make known the wisdom, prudence, courage, kindliness of one who, by the help of the sacramental life of the Catholic Church, "reaches from end to end mightily and disposes all things sweetly." For a plain, simple man to live the Catholic life frankly, fearlessly and loyally, in the full glare of the publicity which beats on the presidency, is exactly what America most needs to teach its high-speed, shallow mind the truth by which Christ undertakes to set men free.

With this in view, is it any wonder that all Catholic lovers of Christ are feverishly praying for Governor Smith's success? Have you ever thought of what life will be like in the United States when it becomes the fashion, the rage, to be Catholic? This change is almost certain to come. It is highly probable that it will come suddenly. You will go to sleep some night in the same atmosphere you and your ancestors have breathed for the past four hundred years—the oppressive, dull, sad atmosphere of a detested, exploited, sullenly tolerated sect—and you will wake up in the morning to find Catholic interests in big type on the front page of your daily paper, and all the world clapping hands in applause. The reason for the suddeness of the change is twofold.

First, it has been prepared, during the past fifty years, by the army of American visitors to Europe, who spend half a billion dollars every year for the privilege of basking for a few weeks in Catholic culture and taking Catholic supremacy as a matter of course in every manifestation of European civilization. In Europe they visit the Pope, they study the saints, they frequent Catholic services in the Churches. Some of them even presume to receive the Blessed Sacrament in Holy Communion. This last is exceptional, but it is the high light on a wide, deep trend of hearts whose life-blood is inherited from Catholic forefathers and whose loneliness longs for the mothering of the Bride of Christ. They return to the United States. The asbestos curtain of conformity to vested prejudices drops between them and Europe and the Church. Again, as of old, lustily, they hate and despise Catholics and the Catholic Church in America. This paradox of hypocrisy

(Continued on Page 10.)

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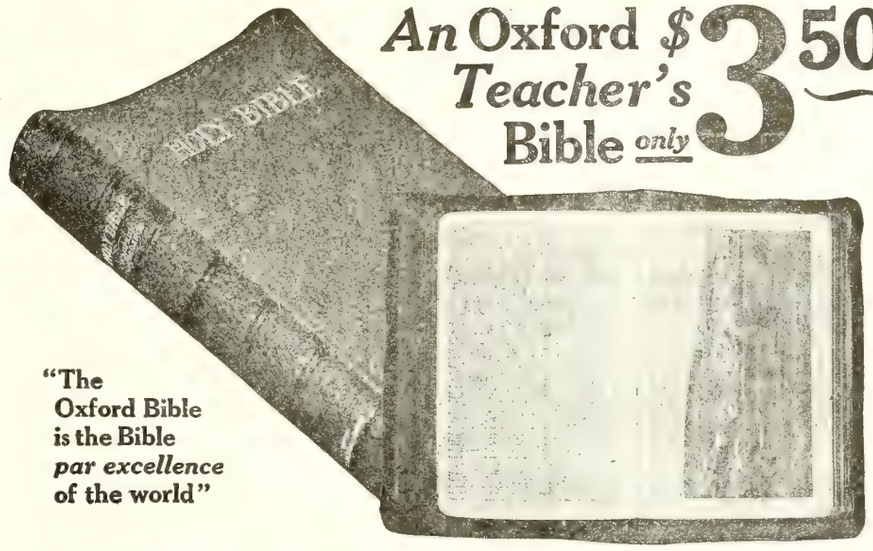

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

STEWARDSHIP BOOK.

Extracts from a Letter.

"I received the stewardship book, 'Stewardship in the Life of Youth,' you told me about at Conference. I found it so interesting and beneficial, I have really found my life-work, and most of it since I read this book. It has been a real inspiration to me. I have begun to plan for my work already. I find I need to do that. After finishing this book last night, I promised my Lord as to my life's work" . . . "Tonight as I sit alone it has been really made clear to me that I was made for a purpose, and with God's help I must fulfill it. This book has made Jesus seem so real to me and so near, I have a real purpose now, and a real Partner."

This is from one of our fine Western Convention young women. What would a book like that do for you, or your son or daughter, or grandson or daughter? And has your home even one stewardship book in it? This stewardship period should see at least one such book in every Christian home.

Visualize Your Stewardship Campaign.

The Christian Publishing Association has left but a very few of the fifty-cent sets of charts and wall mottoes. Secure them without delay. This office has only about fifteen charts left at 25 cents each that illustrates and explains the stewardship Church. By all means you should have one or two stewardship pageants during this educational period. There are some fine ones, and the C. P. A. handles them.

Solves the Problem.

Rev. C. G. Nelson correctly interprets a great truth when he says that the message of stewardship is vitally necessary if your inactive members are to be re-enlisted. It is the best-known way yet found to do so. It is the secret of the power of the every-member canvass, too. Some Churches cut the life and power of the every-member canvass out of it by using some short cut; all they see is "raising a budget." Bro. Nelson has struck one of the greatest truths of the stewardship message.

The 1928 Handbook.

From several specially prized sources we have had hearty words for the 1928 Handbook. If you will turn to the November and December pages, you will find suggestions for the Christian stewardship period. We surely hope that at least one hundred of our Churches will become actual stewardship Churches this November and December. The United Stewardship Council has formed a standard definition of one:

"A stewardship Church is one which, first, includes in its annual program systematic teaching of the scriptural principles of stewardship; and, second, enrolls in a fellowship of stewardship those of its members who devote a definite portion of income—ordinarily at least a tenth—to extend the kingdom of God."

Report, please, as soon as your Church becomes a stewardship Church.

W. H. DENISON.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 13, 1928.

Sunday Schools.

Previously acknowledged since Sept. 1....	$ 374.39
Elon College, N. C.	6.25
Antioch, Harrisonburg, Va.	7.15
Shallow Ford, Burlington, N. C.	3.63
Zion, Moncure, N. C.	2.49
Third Avenue, Danville, Va.	6.86
Wake Chapel, Fuquay Springs, N. C.	7.73
Bethlehem, Timberville, Va.	2.08
Bethlehem, Altamahaw, N. C.	3.50
South Norfolk, Va.	9.80
Rock Stand, Roanoke, Ala.	4.00
Barrett's, Sebrell, Va.	.71
Palmyra, Edinburg, Va.	2.05
Parks Cross Roads, Ramseur, N. C.	1.10
First Christian, Norfolk, Va.	8.91
First Christian, Richmond, Va.	10.62
Liberty (Vance), Henderson, N. C.	6.03
Suffolk, Va.	12.50
Total	$ 469.80

Specials.

Previously acknowledged since Sept. 1....	$ 325.29
Ladies' Aid Society, Reidsville, N. C.	10.00
Total	$ 335.29

Special Porto Rico Fund.

Elon College Church, N. C.	$ 23.31
Rev. Albert Godley, Tenafly, N. J.	1.00
Total	$ 24.31

Individual and Church Collections.

Previously acknowledged since Sept. 1....	$ 433.03
Mrs. C. A. Moore, Youngsville, N. C.	10.00
C. M. Curling, Hickory, Va.	25.00
United Church, Raleigh, N. C.	25.00
Newport News, Va. (add)	20.60
Total	$ 513.63

Mountain Work.

Previously acknowledged since Sept. 1....	$ 17.50
Liberty (Vance) C. E. Society, Henderson.	5.00
Total	$ 22.50

Summary.

Previously acknowledged since Sept. 1....	$1,150.21
Sunday Schools, regular	95.41
Specials	10.00
Special Porto Rico fund	24.31
Individual and Church Collections	80.60
Mountain work	5.00
Total to date	$1,365.53

J. O. ATKINSON, Sec'y.

WOMAN'S MISSIONARY CONFERENCE.

The sixteenth annual session of the Eastern Virginia Woman's Missionary Conference will convene at Suffolk Christian Church, Suffolk, Va., Friday, October 26th, at 10 A. M. Following is the program for the session:

Morning Session.

Theme—"Looking Which Way."
Call to Order by the President—Mrs. M. L. Bryant.
Quiet Hour—Mrs. I. W. Johnson.
Reports of District Superintendents:
  Franklin—Mrs. J. A. Williams.
  Nansemond—Mrs. B. D. Jones.
  Waverly—Mrs. O. M. Cockes.
  Norfolk—Mrs. H. C. Caviness.
Reports of Departmental Superintendents:
  Cradle Roll—Mrs. E. P. Jones.
  Young People—Mrs. R. Bradford.
  Spiritual Life—Mrs. W. H. Andrews.
  Conference Editor—Mrs. J. M. Fix.
Address—"The Information that Awaits Us," Mrs. J. E. Cartwright, Superintendent of Literature.
President's Message—"A Look About the Conference."
Recognition of Societies.
Special Music.
Address—"Roads to the City of God," Dr. J. O. Atkinson.
Address—"Come, Look with Me," Mrs. W. V. Leathers, Treasurer.
Appointment of Committees.
Offering.
Adjournment.

Afternoon Session.

Call to Order (2 o'Clock).
Devotional—Mrs. E. L. Beale.
Address—"As I View the Fields Today," Missionary from China.
Special Music.
Addresses—"Blue Ridge or Chambersburg," Mrs. M. L. Bryant and Mrs. L. W. Stagg.
Presentation of Banners—Rev. J. E. McCauley.
Reports of Committees.
Miscellaneous Business.
Adjournment.

MRS. L. W. STAGG, *Sec'y.*

PROHIBITION DECLARATIONS.

BY ALFRED E. SMITH.

From Telegram to Houston Convention.

"It is well-known that I believe there should be fundamental changes in the present provisions for national prohibition, based, as I stated in my Jackson Day letter, on the fearless application to the problem of the principles of Jeffersonian Democracy. While I fully appreciate that these changes can only be made by the people themselves, through their elected legislative representatives, I feel it to be the duty of the chosen leader of the people to point the way which, in his opinion, leads to a sane, sensible solution of a condition which, I am convinced, is entirely unsatisfactory to the great mass of our people."

From Acceptance Speech at Albany.

"I personally believe that there should be change (in the prohibition law), and I shall advise the Congress in accordance with my constitutional duty of whatever changes I deem necessary or expedient. . . . Some immediate relief would come from an amendment to the Volstead law, giving a scientific definition of the alcoholic content of an intoxicating beverage. . . . Each State would then be allowed to fix its own standard of alcoholic content, subject always to the proviso that that standard could not exceed the maximum fixed by Congress.

"I personally believe in an amendment in the eighteenth amendment which would give to each individual State itself, only after approval by a referendum popular vote of its people, the right wholly within its borders to import, manufacture, or cause to be manufactured and sell alcoholic beverages, the sale to be made only by the State itself and not for consumption in any public place. We may well learn from the experience of other nations. Our Canadian neighbors have gone far in this manner to solve this problem by the method of sale made by the State itself, and not by private individuals."

BY HERBERT HOOVER.

From Acceptance Speech at Palo Alto.

"I do not favor the repeal of the eighteenth amendment. I stand for the efficient enforcement of the laws enacted thereunder. Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose. It must be worked out constructively.

"Crime and disobedience of law cannot be permitted to break down the Constitution and laws of the United States. Modification of the enforcement laws which permits that which the Constitution forbids is nullification."

EASTERN VIRGINIA CONFERENCE.

The one hundred and eighth annual session of the Eastern Virginia Christian Conference will be held at Christian Temple, Norfolk, Va., October 31st to November 2nd. The tentative program follows:

FIRST DAY—OCTOBER 31.

Morning Session.

10:30. Call to Order.
Song Service—By Rev. J. F. Morgan.
Invocation.
10:40. Enrollment of Delegates.
Address of Welcome—Dr. L. E. Smith.
Response—Rev. J. W. Fix.
Reception of Visitors.
Report of Program Committee.
Report of Executive Committee.
Appointment of Committees.
11:00. Treasurer's Report.
11:10. Report of Committee on Moral Reform—Dr. W. D. Harward, Chairman.
11:40. Presentation of Christian Missionary Association—Rev. O. D. Poythress.
11:45. Address—Mr. C. D. Johnston, Superintendent Christian Orphanage.
11:00. President's Address.
12:20. Communion Service—Dr. W. W. Staley.
1:00. Adjournment for Lunch.

Afternoon Session.

2:00. Song Service—By Rev. J. F. Morgan.
2:10. Digest of Chart, Study of Church and Ministerial Reports—Dr. I. W. Johnson.
3:10. Report of Committee on Stewardship—Rev. F. C. Lester, Chairman.
Address—
3:50. Presentation of Woman's Missionary Conference and Report—Mrs. M. L. Bryant.
4:00. Report of Committee on Foreign Missions—Dr. L. E. Smith, Chairman.
Address—"The Southern Christian Convention's Program of Missions," Dr. J. O. Atkinson.
4:50. Reading of the Minutes.
5:00. Adjournment.

Evening Session.

7:30. Service of Worship—Dr. L. E. Smith and Members of the Choir.
Preacher of the Evening—Dr. C. C. Ryan.

SECOND DAY—NOVEMBER 1.

Morning Session.

9:30. Song Service—By Rev. J. F. Morgan.
9:40. Report of Committee on Religious Literature—Rev. M. W. Sutcliffe, Chairman.
Address—
10:30. Report of Committee on Education—Dr. W. W. Staley, Chairman.
Address—Dr. W. A. Harper.
11:50. Miscellaneous Business.
12:00. Address—"Christian Union," Dr. Chas. Eldred Shelton.
12:30. Devotional Period—Rev. M. F. Allen.
1:00. Adjournment for Lunch.

Afternoon Session.

2:00. Song Service—By Rev. J. F. Morgan.
2:10. Report of Committee no Home Missions—Hon. J. E. West, Chairman.
Address—"A Bigger and Better Conference," Rev. F. C. Lester.
3:30. Report of Committee on Christian Education—Rev. F. C. Lester, Acting Chairman.
Address.
4:10. Report of Committee on Evangelism—Rev. H. C. Caviness, Chairman.
Address—
4:50. Reading of the Minutes.

Evening Session.

7:30. Special Service:
College Program—By Young People of the Christian Temple.
Missionary Program—By Woman's Missionary Conference.

THIRD DAY—NOVEMBER 2.

Morning Session.

9:30. Song Service—By Rev. J. F. Morgan.
9:40. Miscellaneous Business.
10:00. Report of Collectors.
10:05. Discussion of "Christian Church Men" Movement.
10:30. Report of Committee on Apportionments.
11:00. Discussion—"Our Problems."
Superannuation.
Colleges.
Missions.
Christian Education.
12:30. Devotional Period—By Rev. J. E. McCauley.
1:00. Adjournment for Lunch.

Afternoon Session.

2:00. Song Service—By Rev. J. F. Morgan.
2:10. Reports of Special Committees:
Nominations.
Place for Holding Next Session.
Finance.
Resolutions.

Attention!

Attention is hereby called to the following excerpts from the minutes of the 1927 session of the Eastern Virginia Christian Conference:

"It was moved and carried that hereafter the Conference recommend 'The Harvard Plan' of entertainment of Conference, *i. e.*, free lodging and breakfast, and a nominal charge for dinner and supper."

"It was moved and carried that all delegates and visitors who wish to be entertained be requested to notify the Church in advance of the session of the Conference."

Ministers, delegates and visitors will please give heed and govern themselves accordingly. Please co-operate with the pastor and the people of the Christian Temple in this matter.

H. S. HARDCASTLE, *Pres.*

ALL-SOUTH ENDEAVORERS TO MEET.

Dr. Daniel A. Poling, New York, president of the World's Christian Endeavor Union, will bring the opening address of the All-South Christian Endeavor Convention, to be held in Chattanooga, Tenn., December 28-31. The opening session will be a great mass-meeting on Friday evening in the Memorial Auditorium, and Dr. William Hiram Foulkes, Newark, N. J., vice-president of the International Society of Christian Endeavor, noted quiet-hour leader and author, will also speak.

Christian Endeavorers from all the Southern States are coming in large delegations. The program will present many outstanding Christian Endeavor and Church leaders, and the features of the convention will be of the very highest type. The convention will make a thorough study of "How Christian Endeavor May Serve the Church." The crusade with Christ will be studied in discussion groups and will be presented through addresses and pageant.

An afternoon is devoted to visiting the beautiful places of interest in and around Chattanooga. The registration fee is $1.00 and should be sent in at once. Send registration fees to W. Roy Breg, Southern secretary, 11 Ferger Building, Chattanooga, Tenn., and write him for further information.

The person who has never made the discovery that he is a sinner, and who considers he has no need of a Saviour, is a person in peril. Jesus "came not to call the righteous, but sinners, to repentance."

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each.. .75

In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, $1.00; paper ..... .75

A SERIES OF SIX BIG FOREIGN MISSION BOOKS

China, Japan, India, Africa, Near East, and Latin-America—Per set in cloth, $6.00; paper, $4.00; cloth, $1.25; paper.....$ .75

All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IV—October 28, 1928.

Paul's Last Journey to Jerusalem.

Golden Text: "Remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive."—Acts 20:35.

Lesson: Acts 20:1-21:17; 2 Cor. 11:28.

Devotional Reading: John 10:7-17.

A negro boy went into a store and asked the proprietor if he might use the telephone. He called up a man and apparently sought a job. The man said that he did not need a boy, for he already had a boy that was giving absolute satisfaction. When the boy left the telephone and started away, the proprietor of the store expressed his regret that the boy had not been able to get work. The boy replied, "Boss I got a job. I am working for that man to whom I just talked. I was just checking up on myself, dat's all." The negro boy was doing the thing that every one of us ought to do once in a while—check up on ourselves. In a way, this was what Paul was doing at Miletus as he talked with the elders from Ephesus. He also looked forward to the future.

Paul's Manner of Life.

"Ye yourselves know after what manner I was with you all the time, serving the Lord with all lowliness of mind, with tears, and with trials (or temptations)." The life of the teacher's teaching is the life of the teacher. Happy is that minister or Sunday School teacher, or Christian who can drag out into the open his manner of life. Let every one of us who name the name of Christ walk worthy of our high calling.

"Serving the Lord." Much of the indifference and inertia of Christian service is due to the fact that so many Christians feel that they are doing things for the Church or for the preacher or for their fellowmen. Paul saw that in every service he rendered, he was serving the Lord. Inasmuch as we do it unto one of even the least, we do it unto Christ.

"With lowliness of mind." Here was a man great in ability and in training, an outstanding man in any generation. But he was humble and self-effacing. He had the mind which was in Christ Jesus—the mind of humility and meekness.

Paul's Preaching and Teaching.

"I shrank not from declaring unto you anything that was profitable." Paul did not ride any hobbles in his preaching or teaching. He did not preach what people necessarily liked—in fact, his truth was often distasteful—but he preached what people needed. He dealt with the great truths of the Christian religion. So many preachers or teachers have a hobby, a pet theme.

"Teaching you publicly and from house to house." Paul was a personal worker as well as a preacher. He added to the effectiveness of his formal and public message by personal interviews and work with incidentals.

"Repentance toward God and faith toward our Lord Jesus Christ." Here in a few words is a summary of the gospel message which Paul preached. A "change of mind" issuing in a change of conduct, based on faith in Jesus Christ—that is, after all, the gospel.

Paul's Advice.

"Take heed unto yourselves, and to all the flock . . . to feed the Church of the Lord which He purchased with His blood." Be careful of your manner of life. See to it that you do not compromise your ideals. Live the Jesus-life. This is one side of the practical advice Paul gave these people. Then take heed to others. Have and manifest a personal interest in them. Feed them—give them something that will build up strength and cause them to grow. Good substantial food is necessary for the soul as well as for the body. It is as acceptable, too, if it is carefully prepared. The Sunday School teacher or the preacher can put the great truths of the gospel in an attractive and appealing way and still take nothing from their force and power.

Paul's Example.

"I coveted no man's silver or gold or apparel." How many there are who do covet such things today! "These hands ministered to my necessities and to them that were with me." Paul showed his sincerity by working his way because circumstances demanded it. "I gave you an example." That is a great saying coming from any man when it is spoken in sincerity and when the facts back up the statement. Ministers and Sunday School teachers and professing Christians are to give others an example of Jesus' way of life. We are the salt of the earth, we are as a city set upon a hill, we are the light of the world.

Paul's Burden.

"Besides those things that are without, there is that which presseth upon me daily, anxiety for all the Churches." There is the secret of it all. This man Paul cared tremendously for folks and for the Churches. There was on his mind and heart daily the thought and the care and the anxiety for the Churches. He had something of the Master's compassion. One essential in fruitful Christian service is a passion for people. Unless it does make some difference to us, unless we do carry a sense of responsibility and anxiety for the work of the kingdom, we are not likely to do much or to go far. It was when John Knox fell on his face and cried, "O God, give me Scotland or I die," that a great revival was born. We need a baptism of this spirit of care and anxiety for the boys and girls, the men and women to whom we minister and whom we serve. There is no substitute for this passion.

CHRISTIAN ENDEAVOR.

Sunday, October 28, 1928.

Topic: "Making the Right Use of Our Talents."—Matt. 25:14-30.

Some Bible Hints.

Our gifts are "God's goods." We have nothing that has not been given us (v. 14).

Talents vary both in size and quality. We are responsible only for what we have, much or little (v. 15).

The big thing about life is that we be faithful to God in it, and faithful to all others (v. 21).

A "good" servant is one that puts his whole soul into his service (v. 23).

Suggestive Thoughts.

There is a difference between use and right use. It is possible to waste our gifts, or abuse them to our own and others' hurt.

Gifts or talents are given us first, to use to earn a living; second, to help others; third, to create happiness around us. The first use alone is selfish.

Think of the good a man might do who has the gift of making money if he used it for the kingdom. Some do this, but most of the big men have other interests.

It is by use that our talents grow. That is one way in which God rewards faithfulness. The reward is not withheld until our journey is finished. It comes, in part, now.

A Few Illustrations.

Man is a home-maker. He has a talent for that. It is right to use this talent, and then make home happy. In everything we do we may serve God.

One old Scotchman had a talent to build stone walls. It seemed all that he could do, but he resolved that no better stone walls than his would be found anywhere. He was faithful.

Money is like fruit that grows from the root of our talents. We must use it rightly or the earlier use of our talents will mean nothing. Keep an account with God and put into it at least a tenth.

A man that has lost his sense of obligation is like an engine without a fly-wheel. It has no control, runs wild. We need to feel tied up to God.

To Think About.

Why is stewardship larger than mere giving of money?

What talent have you that you may use for God?

Why should all develop the talent of kindness?

NEWS NOTES.

The field secretary of the Board of Christian Education, Miss Pattie Coghill, has recently attended and taken part in the Georgia and Alabama and Alabama Conferences and the Woman's Missionary Conference of Alabama. In between these Conferences she held several institutes for the training of religious workers.

There is a fine spirit of co-operation between our people and the Congregationalists. Miss Coghill has recently exchanged engagements with similar workers from the Congregationalists. This is good for both Churches.

Plans are being formulated to hold several training schools for religious workers in Eastern Virginia within the next few months. Further announcements will be made concerning this later. Those who are especially interested in having such a school in their Church would do well to write to Rev. H. S. Hardcastle, Suffolk, Va., who was appointed by the Sunday School convention to promote this work, or to either Miss Pattie Coghill, Henderson, N. C., or the undersigned writer.

Your Board of Christian Education, through its chairman and field secretary, stand ready to do all within their power to help any person or Church with any problem connected with religious education. Tell us your needs, please.

One pastor and two superintendents have already answered the letter recently sent to each pastor and superintendent. Brethren, please do not forget that your board is depending upon you.

Waverly, Va. F. C. Lester.

(Continued from Page 7.)

is precisely and perfectly in accord with human nature. We are made this way.

Then, in the second place, this enlightened dishonesty is the one state of mind which naturally changes suddenly, overnight. If the American people were really ignorant of the majestic righteousness of the Catholic claim, they could not, short of a miracle, change their attitude towards it suddenly. They would require patient, slow instruction. Watch and see! America is going to

become pro-Catholic all at once. This change may take place early in the administration of Governor Smith as President—Democratic President—of the United States.

If it does, again we are admonished that there will be terrific need of laborers in these vast fields suddenly white to the harvest. Oh, how we should pray for trained missionaries to Americans! How fervently, earnestly, generous, yea, frantically, we should make ready for them! This aspiration is the very breath of life of the Apostolic Mission House.

WESTERN N. C. CONFERENCE.

The fifty-eighth annual session of the Western North Carolina Christian Conference will be held with Pleasant Ridge Christian Church, November 7-8, 1928. Following is the program:

FIRST DAY—WEDNESDAY.

Morning Session (10 o'Clock).

1. Call to Order—By the President.
2. Devotional Services—Rev. John M. Allred.
3. Enrollment of Ministers and Delegates.
4. Report of Program Committee.
5. Appointment of Special Committees.
6. Report of Executive Committee.
7. Sermon—By Rev. J. Lee Johnson.
8. Adjournment.

Afternoon Session (2 o'Clock).

1. Devotional Services—Rev. H. V. Cox.
2. Report on Religious Literature—Rev. G. R. Underwood, Chairman.
3. Report on Sunday Schools—I. H. Foust, Chairman.
4. Report on Christian Endeavor—M. C. Stafford, Chairman.
5. Address—"The Orphanage," Supt. C. D. Johnston.
6. Miscellaneous Business.
7. Adjournment.

Evening Session (7:30 o'Clock).

1. Devotional Services—Rev. T. J. Green.
2. Report of Committee on Education—Rev. T. E. White, Chairman.
   Address—Dr. W. A. Harper, President of Elon College.
3. Report on Christian Union—Rev. T. E. White, Chairman.
   Address—Rev. J. Edward Kirbye, D. D., Raleigh.
4. Adjournment.

SECOND DAY—THURSDAY.

Morning Session (9:30 o'Clock).

1. Devotional Services—Rev. G. R. Underwood.
2. Minutes of Previous Day's Session.
3. Report on Social Service—Rev. J. U. Fogleman, Chairman.
4. Report on Home Missions—Rev. T. J. Green, Chairman.
5. Woman's Board Report—Mrs. D. A. Cornelison, Chairman.
6. Report on Foreign Missions—Rev. E. C. Brady, Chairman.
   Address—Rev. J. O. Atkinson, D. D.
7. Adjournment.

Afternoon Session (2 o'Clock).

1. Devotional Services—Rev. D. R. Moffitt.
2. Report on Evangelism—Rev. John M. Allred, Chairman.
3. Business Session—Reports from Committees on Nominations, Resolutions, Finance, Apportionments, Etc. All Business Matters for the Session to be Completed.
4. Adoption of Minutes.
5. Final Adjournment.

G. O. LANKFORD, Ch'n,
T. E. WHITE,
M. C. STAFFORD,
Committee.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

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2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
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In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.

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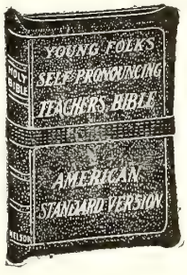
Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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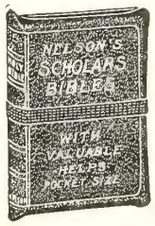

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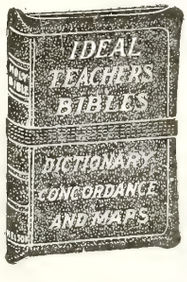

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

WELLS.

"God opened her eyes, and she saw a well of water."—Gen. 21:19.

"The mouth of a righteous man is a fountain of life."—Prov. 10:11.

Wells and springs are mighty good places to find a wife. I congratulate Isaac in finding Rebecca there, and Jacob finding Rachel. Fights also have taken place at wells. Isaac's servants contended there. But, however that may be, wells in the Bible have come to symbolize God's covenant with His people of renewing strength, of life and health, and purity, of heaven's blessings upon the individual soul.

How may we all find these wells? Hagar found hers by a way of bitterness. So did Jacob. The way to the rose is by the earth, a long black root. The song may be beautiful, but its rythm comes by a long discipline of a life, and stress of soul. The way to the wells of the Lord sometimes is a desert way, much discipline of conduct, maybe suffering for others.

Prayer.—Our Father in heaven, open our eyes to the fountains of life flowing for us every day. May we drink of these and pass the refreshing along forever. *Amen.*

TUESDAY.

WHOM DO WE FIND AT GOD'S WELLS.

"Ho! every one that thirsteth, come ye to the waters."—Isa. 55:1.

Not the saved only, but the thirsty ones; not the pure only, but the unclean, longing for cleansing; not the satisfied, but those longing for growth in grace.

Who can sing when clouds hang low? When woes cover them? When fate is cruel? Who can pray when conscience is out of gear? "Come to the fountain; make no delay." He who will, may walk in the comfort of the Holy Spirit, may enjoy conscious fellowship daily with God, will make satisfying discoveries in life's duties, will love folks more, will have inward peace in tribulations. Though in a barren and dry place where no water is, a green place and a spring will be found.

"When the poor and the needy seek water, and there is none, I, the Lord, will hear them; I will open rivers in high places and fountains in the valleys. I will make the wilderness a pool of water and the dry lands springs of water."

Prayer.—Dear Father of love and mercy, give us the refreshing that made our tasks seem light, that revives us when discouraged, and that strengthened us when we are sick, and bears life's burden for us. *Amen.*

WEDNESDAY.

HAVE YOU FORGOT?

"Yet did not the chief butler remember Joseph, but forgot him."—Gen. 40:43.

Think of it. How did he do it? Joseph had been a friend of the butler and interpreted his dream. It was like freeing him from jail, and the butler promised to tell the king about Joseph. But he didn't. Why? Was he too busy? Was he jealous of Joseph? Was he afraid he would lose his own job? Did he fear obligations or did he feel superior and regarding the favor as a matter of course?

One may forget to return a book, or an umbrella, or a pencil, or to write a letter; but when it comes to a kindness like that, it isn't faulty memory. It is pure selfishness or it is thoughtlessness. How often we hear "I didn't think."

We remember the show, but forget the Church. We remember the talk with friends, but we forget to talk with God. We read books, but we forget the Bible. We remember the dance, but we forget the prayer-meeting. We remember the story of Byrd's flight to the north pole, but we forget the story of Jesus. We remember Alexander weeping over the world because he couldn't conquer it, but forget Jesus weeping over it because men would not be saved. We remember Washington at Valley Forge, but we forget Gethsemane.

My! what does it take to make us remember? Bereavements, misfortunes, poverty, or maybe a flower folded in the leaves of a book. But it is a blessed day when we do remember. "This day I remember my fault." It means forgiveness, interest in others, and a place for them and a new joy and new power. Remember Jesus Christ.

Prayer.—Lord's Prayer, all the circle joining.

THURSDAY.

DOES TIME MEAN ANYTHING?

"Teach us to number our days."—Psa. 90:12.
"Redeeming the time."—Eph. 5:15-16.

Time is a very fleeting thing. What does it mean to us? We are told that time was so precious to Napoleon that every state and stage of his life had a routine for him from which he never willingly deviated. His motto was, "Use every hour." He told his landlady once that if he spent his time like she wished him to in pursuit of pleasure he would never accomplish anything, or words to that effect. Herein lay his greatness.

When we look back over our past we see how little we have accomplished, how much time has been wasted; and when we understand that every day marks a boundary line of eternity where the human race melts into nothingness—even achievement passes away—it is enough to humble us and make us beg of the Father, "Teach us to number our days," "Redeem our time."

It is not believed that God wishes us to live so seriously. He has set no mark to depress us; but He has arranged that we shall ponder the mysteries of life and use our time wisely.

Prayer.—O Lord, let Thy mercies come unto us, even Thy salvation, day by day, according to Thy word. *Amen.*

FRIDAY.

REAL VALUES.

"What shall it profit a man if he gain the whole world and lose his own soul."

A year is a long time, but a day rushes by so fast that it makes us dizzy. Even the heedless man feels its ebb and flow. We pray for a long life. Ought it not be a deep life? We struggle for material possessions. Ought it not be for the spiritual?

"Live while you live," the motto would say,
And seize the pleasure of the present day.
"Live while you live," the preacher cries,
And give to God while the moment flies.
Lord, in my view, let both united be,
For my pleasure is when I live for Thee."

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

THE UNFORGIVING MINUTE.

"A wise man's heart discerneth time."—Eccl. 8:5.

Rudyard Kipling ends his celebrated and inspiring poem "If" with the following lines:

"If you can fill the unforgiving minute
With sixty seconds of distance run,
Yours is the world, and everything that's in it."

Lost minutes have been the cause of more than one man's failure to make a place in the world. Think of the minutes that go empty; think of the time spent waiting for others, either because your day or their day was not rightly planned; think of the time spent trying to recall something because your record was not complete. How much time do we spend in determining what to do next because of no plans. Think of the time thrown away looking for things that ought to be right at hand. Think of the time at actual work, but futile. With all this, reckon the time thrown away in pursuit of wrong ideals, unthinking advice.

The solution is: In all things plan for achievement of value; establish right motives and enforce self-discipline in the pursuit of right ends.

Prayer.—Lord Jesus, God our Saviour, give us the simplicity of faith, the liberty of grace and a vision of what we may do and be and wisdom to use our time wisely. *Amen.*

SUNDAY.

"I HAVEN'T GOT TIME."

"Redeeming the time."—Eph. 5:16.

Suppose you had twenty-five hours every day instead of twenty-four. How much would the twenty-fifth be worth to you? We can never hope for the twenty-fifth hour by having it given to us; but in the light of how we spend the twenty-four, we can take it, if we know how to fill in lost minutes. Many can improve not only one but several hours a day. Darwin said, "A man who dares waste one hour of time has not discerned the value of life."

Can we redeem time? Not that which is lost. That is gone forever.

"Lost one golden minute
Set with sixty diamond seconds;
No reward offered for its return.
Lost forever."

Paul's lost past haunted him to his grave, but he did not dwell upon that—he tried to forget. "Forgetting the things that are behind." To him, to spend his future right was his only redemption, and so intent was he in this that when in jail, chained to a guard, he talked him into becoming a Christian, a prison cell was his pulpit.

Frederick Watt said, "The idea of anything being unfinished today has a dread for me. Something may happen to me before tomorrow.."

"For all sad words of tongue or pen,
These are the saddest: it might have been!"

With this goes the following:

"The harvest is past and the summer is ended,
And I am not saved."

Christ said, "It will be more tolerable for Sodom and Gomorra than for Thee."

Prayer.—Our dear Heavenly Father, inspire in us desire for the best gifts and best values and grant unto us to covet these things and to be diligent day and night in search for Thee. *Amen.*

Christian Orphanage

Dear Friends:

The board of trustees of the Christian Orphanage held a very interesting and pleasant meeting in its office at the Christian Orphanage, Elon College, N. C., on October 6th. All the members except two were present. Mr. J. M. Darden was elected president of the board to fill the vacancy caused by the death of Mr. W. K. Holt, who had for more than ten years served as president and had given his time and thought so freely for the benefit and upbuilding of the institution that held such a warm place in his heart.

We feel in the election of Mr. Darden that the Orphanage has a friend whose heart is full of love and beats with deepest sympathy for the little fatherless children in this institution. They feel in him they have a warm friend.

The board confirmed its former action in regard to having the charter of the institution amended, giving it the right to elect twelve trustees instead of seven, and the following gentlemen were recommended to the executive board of the Southern Convention for election: L. E. Carlton, Richmond, Va.; A. L. Jolly, Holland, Va.; L. R. Jones, Franklin, Va.; John A. Hall, Burlington, N. C.; W. B. Truitt, Greensboro, N. C. These gentlemen added to the number of the present board will make a fine working body, and we look for the Christian Orphanage, under the management of this board, to go forward in a beautiful way.

The Thanksgiving season will soon be here. Let each Church and Sunday School begin now to plan for a large Thanksgiving offering. We hope to be able to report next week that we are half way to our goal for the year. Then the race will begin in earnest to raise fifteen thousand dollars by the end of the year to push us up to our goal. May the kind Master give us all a vision of the need.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 18, 1928.

Brought forward		$14,703.23
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Rocky Ford	$ 4.10	
Union, N. C.	4.00	
Third Avenue, Danville	5.43	
Lebanon	2.00	
Durham	22.56	
Shallow Ford	1.31	
		39.40
Eastern N. C. Conference:		
Catawba Springs	$14.82	
Chapel Hill	2.55	
Plymouth	5.26	
		22.63
Western N. C. Conference:		
Parks Cross Roads	$ 2.59	
Seagrove	2.80	
High Point	4.25	
Pleasant Hill	7.86	
		17.50
Eastern Virginia Conference:		
South Norfolk	$ 9.79	
Mt. Zion	3.53	
Mt. Carmel	4.76	
Franklin	5.00	
Oakland	5.00	
		28.08
Valley Virginia Conference:		
Bethlehem	$ 2.57	
Mayland	1.73	
Dry Run	2.49	
		6.79
Alabama Conference:		
Pisgah	$ 3.00	
Spring Hill	1.35	
Rock Stand	4.00	
		8.35
Special Offerings.		
Mrs. Montgomery's Cl., Graham	$ 5.00	
Less Wagoner Gas	1.05	
J. W. Morton, Burlington, N. C.	2.00	
T. B. Roberts, support children	10.00	
Pearl Martin, pledge to building f'd	5.00	
Mr. Golden, La Grange, Ga.	5.00	
		28.05
Grand total		$14,854.03

DR. MORRISON SPEAKS TRUTH.

It is a little bit amusing that editors of daily papers, who have shown very little interest in a pure gospel in New Testament teaching should all at once become so deeply concerned that the preachers of the gospel shall confine themselves to the preaching of Christ and Him crucified. Rather than that, they should insist on social purity, civic righteousness, and the leadership and control of public servants who fear God, love humanity, and undertake to direct the affairs of the nation so as to conserve the best interests of the sobriety and prosperity of the people. We are thankful that the time is coming when the preachers of this nation cannot be brow-beated by back-number ecclesiastics or godless editors. They will not only preach Christ and Him crucified, but they will insist that He was crucified to save men from sin, from selfishness, to make them strong, godly citizens with deep concern for the welfare of their fellows and courageous protest against the liquor traffic, Sabbath desecration, the white-slave traffic, the amassing of vast sums of wealth by the few while multitudes toil in sweat, poverty and disease. Christ was crucified to save humanity from sin, from the slaughter of war, from the blight of strong drink, from the life of greed and selfishness that grinds humanity under the heel of tyranny. Christ was crucified to bring new life into men, new, holy courage into them and make them not only meek and humble, penitents at the foot of His cross, but soldiers girded for battle against the domination of Satan and his servants. It is not worth while for selfish editors and back-number ecclesiastics to be telling the preachers of the gospel that they have no right to protest in the pulpit, on the street, in the family circle, and at the ballot box against the rule, domination and destruction of the liquor traffic. Neither need men undertake to persuade us that we have no privileges as ministers of the gospel to condemn men and political parties that propose to foster and impose upon the people wicked and corrupt government that would again open and impose upon society the saloon with its debauchery and ruin. Let us by all means preach Christ and Him crucified, but let us insist that He was crucified to bring the kingdom of God on earth. It was Jesus that taught us to pray, "Thy kingdom come, Thy will be done on earth, as the angels do it in heaven." This simple prayer that Jesus has given us to offer to our Father in heaven is ample warrant for every preacher and all Christians to gird themselves with strength and draw the sword of Almighty God against the liquor traffic in all of its phases and all of such corrupt and destructive organizations as Tammany Hall, in New York City. Men of God, arouse yourselves. Spurn the counsel of those who would command you to keep quiet; ignore the ridicule of godless editors and go forward in this holy war to overthrow wickedness, to rebuke sin, and to bring glory to God, peace on earth, and good will among men.
—*Pentecostal Herald.*

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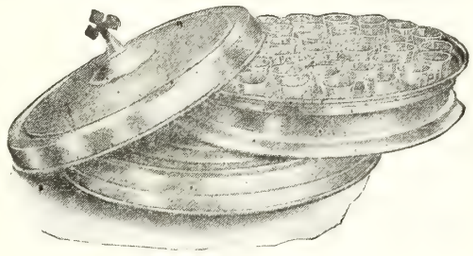

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Cover No. 50-A—Fits Trays 2, 6, or 10 2.25
Bread Plate No. 1—Narrow rim 1.60
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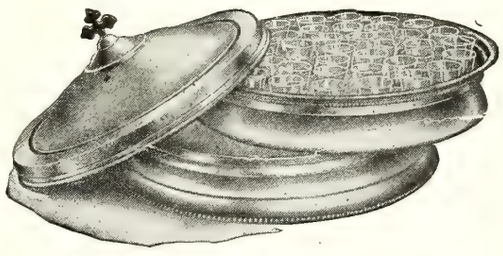

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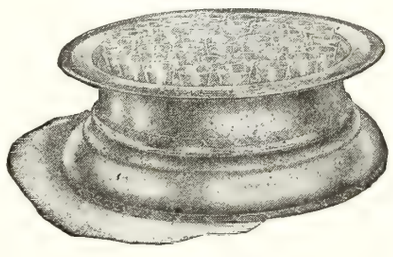

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POUNDED.

After the morning service was over, we were escorted to our automobile, some one having noticed a flat tire that needed fixing; and, behold! my car was loaded with many good things to eat, such as apples, pears, sweet and Irish potatoes, molasses, sugar, preserves, canned fruit, pickles, meat, eggs, etc. This came as a complete surprise. We understand the woman's Sunday School class was the instigator of this plan. We take this method to thank all who had a part in the welcome pounding.

This is our first year to serve Pleasant Hill Church. It is a good people and community in which to work. The folks have been very hospitable to make our stay pleasant. We have since learned that a pounding here is an interpretation of the "hand-writing on the wall." It is a very good way to send a fellow off as an indication that he has been appreciated.

May the Lord bless this generous people and Church and enable us to be a more humble servant in His service.

Elon College, N. C. L. L. WYRICK.

NOTICE.

Bro. J. E. Harris, of Prospect, Va., is trying to make a living by securing subscriptions to magazines. He is unable to work at his usual vocation (railroad agent) because of the greatest of all afflictions, sickness, which has left him disabled. For years, Bro. and Sister Harris were active workers in Bethlehem Christian Church, Nansemond County, Va.

He suggests that when ordering magazines for the coming season, or special Christmas presents for some relative or friend, that he be given the business. It will not cost any more, and will greatly aid him. He meets any magazine price advertised, and requests you write him for catalog. Address J. E. Harris, Prospect, Va.

(Continued from Page 3.)

(Heb. 11); it is filled with Christian assurance (Rom. 8); in it we find Paul's secret of happiness (Col. 3:12-17); in Isa. 55 there is a great invitation and a great opportunity to all men. Jesus' idea of prayer is taught in Luke 11:1-13 and Matt. 6:5-15.

We should read our Bible because it glows with the light and love of Christ. It shows us the Man of Galilee as He walked the earth and hung upon the cross, that He might save such men as I. It should be our truest visible guide to the right knowledge and experience of God. May we bind its teachings to our hearts always.

3. The Son of God. Jesus Christ helps men to know God in a clearer revelation than any other source. Through Him the God consciousness was presented unto the world. One's idea of God molds his character and shapes his conduct. What God is to us determines what we will be. Jesus reveals Him as one who is at one with all men. Primitive peoples worshiped the sun, the moon, the fire, and the trees. Tribal worship and ancestor worship meant much to primitive men. Jesus brought us a much higher conception of God than that held by early man.

Christ came to make Him known. He came with a message of His love. He was the true vine and constantly through His ministry He referred to the fact that "I and my Father are one" (Matt. 11:27). Again everything has been committed to me by my Father, and in John 14:9, "He who hath seen me hath seen the Father." Jesus taught men to love and respect even their enemies. He showed that God on high sends His rain upon the just and upon the unjust and makes the sun to shine upon all peoples, for it was "Not the will of the Heavenly Father that even one of His little ones should perish."

The conception which Jesus gave to the world of God is so valuable that we should ever remember that the prayer life of Him should be the prayer life of every Christian—"Our Father." The program of Him, "Go ye into all the world and preach my gospel to every living creature," should be the program of the Chsistian, and the passion of Him "That they may all be one in God" should be the passion of all Christians.

As we close our meditation, let us not forget that David knew God as few men knew Him. This he gleaned largely through pre-natal influence and early environment. God was his rock and his salvation, and an ever-present spirit. You and I are not blessed with a knowledge of God such as the psalmist had; but we may all grow into the fullness of the knowledge of Him through being faithful to our Churches, diligent in the study and reading of His Word, and cognizant of the power of the individual life when molded by the teachings of Christ.

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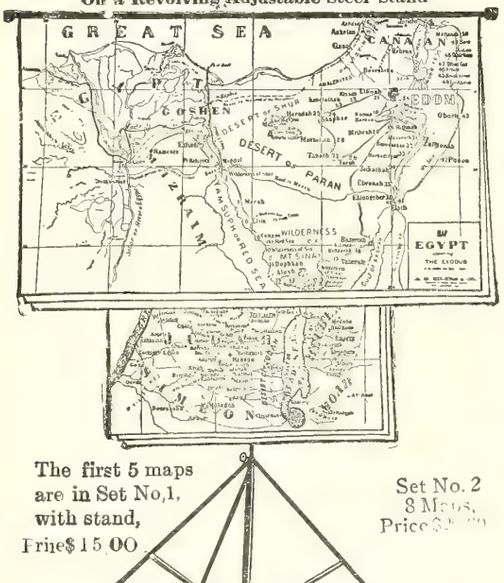

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Specimen of Type

ST. MATTHEW 2	*The three wise men*
carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen	ing interpreted is, God with us. 24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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OBITUARIES

KERNODLE.

Mrs. G. W. Kernodle, aged 62 years, died at her home in Washington, D. C., September 26th, following a critical illness of ten days. She underwent an operation two months ago and recovered enough to go home, but complications set in and she grew worse to the end.

She was the daughter of the late Dr. and Mrs. Gaston D. Cobb, of the Shallow Ford section of this county, where she was born and spent her early life. She attended Elon College two years. She was married to Dr. George W. Kernodle in 1891.

Mrs. Kernodle is survived by her husband, Dr. Kernodle; five sons and daughters—Mrs. Roger McDuffie, Greensboro, and Mrs. Ronald McDonald and Mrs. Sam del Vecchio, and Roy and Howard Kernodle, all of Washington—and by one sister and two brothers—Mrs. W. H. McLean, Whitsett; John T. Cobb, Durham, and C. D. Cobb, Tulsa, Okla.

The funeral was conducted by Dr. J. U. Newman, Rev. J. W. Patton, of Elon College, and Dr. S. B. Turrentine, president of G. F. College, former friend of the deceased. Interment was made in the family plot of the Church cemetery.

She opened her mouth with wisdom, and in her tongue was the law of kindness. Her children arise and call her blessed; her husband also, and he praiseth her. Give her of the fruit of her own hands, and let her own works praise her. In her home diligent and devoted; in Church, active and faithful; to her friends a true and inspiring companion; in the civic life of her community a leader and a wise counselor.

J. U. NEWMAN.

TUCK.

Mrs. Julia Ann Tuck, daughter of William and Sarah Overby, was born November 25, 1845, and died September 28, 1928; age 82 years, 10 months and 3 days. She was married to Captain Edward A. Tuck on December 20, 1865. Captain Tuck died October 11, 1884. There were born to them thirteen children. Ten of these died young. Those growing to mature years are Sallie, Walter and Arthur. Sister Tuck joined Union Christian Church in early life and was one of the most faithful members till death.

About thirty years ago, when the mining interest of this section was beginning to be developed, she sold the Tuck farm, and has since made her home with her son, Walter, in Virgilina. In my experience I have never known children more devoted to and considerate for every comfort of a parent than those of the deceased. Last November, when she was taken ill, a nurse was secured and remained with her to the end.

Besides the two sons, there are two sisters living, eighteen grandchildren, and eight great-grandchildren. The traits that stood out in her life expressive of a real Christian were cheerfulness of spirit, devotion to her family, and deep interest in the welfare of her many friends; and to these is added a strong faith in her Saviour. A short while before the end, she told her son she was ready and willing to go.

The funeral was from the home in Virgilina on the afternoon of September 29th, conducted by the writer and assisted by Rev. E. R. Harris, of the Baptist Church, and Rev. C. L. Morgan, of the M. E. Church. The burial was in the old home cemetery. It is sad when our parents can be with us no more here in person, but it is a cause for gratification when we have their counsel and inspiration through so much of that period of life when the greatest responsibilities are upon us.

C. E. NEWMAN.

HUFFINES.

James David Huffines was born April 5, 1859, and died August 29, 1928; age 69 years, 4 months and 24 days. He was married in June of 1904 to Addie Elizabeth Boone, who, with six children, survive him—G. R., Mrs. J. B. Chrismon, Mazie, Alma Frank, and Fayette. He is also survived by three sisters—Miss Jane Huffines, Mrs. J. M. Rumley and Mrs. J. A. Cook, and other relatives and friends.

He had been a member of Apples Chapel for eleven or twelve years. The burial services were conducted by the writer and pastor.

T. J. GREEN.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

STEPHENSON—GOODALL.

A most beautiful and impressive marriage was solemnized at the country home of Mr. and Mrs. Henry Rivers Goodall, near Bahama, N. C., at high noon on Saturday, September 21st, when Charles H. Stephenson, Jr., led to the altar their daughter, Mabel Duke Goodall. The ceremony was performed out of doors on the terraced lawn and presented a most lovely picture of native and artistic beauty. Rev. Dr. Bradshaw, of Raleigh, a former pastor of the bride, and The Sun's editor, J. O. Atkinson, officiated. The bride was given in marriage by her father. The bride's attendants were Miss Julian McChesney Goodall, of Staunton, Va., maid of honor; Mrs. Louise Rose, of Charlotte, and Mrs. Jesse V. Hundley, of Durham, dames of honor. The groomsmen were Messrs. Billy Caviness and Alfred Mosely, of Raleigh. The ushers were Messrs. Hubert Teer and Alfred Griggs. Many guests, prominent in business and social circles from Raleigh and Durham, attended the marriage. The wedding presents were numerous and costly.

The bride is the granddaughter of the late Washington Duke, and the groom is the son of Mr. Charles H. Stephenson, of the firm of the Stephenson Music Company, of Raleigh, N. C. Immediately after the marriage ceremony, a brief reception was held and refreshments were served, following which the married pair left for New York for a boat trip to Cuba. This young and deservedly popular pair have our heartiest congratulations and best wishes for a long and happy married life. J. O. A.

SMITH—JOYNER.

A very pretty wedding was solemnized on August 28th at 5 P. M., in the Christian parsonage at Wakefield, Va., when Miss Susie Maie Joyner became the bride of Mr. Wesley Booker Smith. Mrs. B. H. Laine, of Ivor, Va., presided at the piano and accompanied Miss Mildred Varner, of Ivor, who sang beautifully "I Love You Truly." To the strains of Mendlessohn's wedding march, the bride and groom entered unattended and took their places before an improvised altar while the ceremony was performed by the writer, using the ring ceremony. Mrs. Laine played "To a Wild Rose" as the recessional.

Miss Joyner is the daughter of Mr. and Mrs. C. E. Joyner, of Zuni, Va. Immediately they left for a motor trip through the Valley of Virginia, after which they will be at home at Ivor, Va., where Mr. Smith is in business. Their many friends wish for them many years of Happiness together.

C. E. GERRINGER.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, OCTOBER 25, 1928. NUMBER 43.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

THE HEART OF CHRISTIANITY.—

It is a fact not without significance that wherever the gospel of Christ is really apprehended, those who are moved by the spirit of Christ seem impelled to missionary activity. The Chinese Home Missionary Society celebrated its tenth anniversary last September. The members gathered in Shanghai from all over the nation for this celebration. A little group of Chinese Christians felt that they must have a part in carrying the gospel to their fellow-countrymen. The society is now doing effective work in two provinces. The interest has increased until there are 13,000 members of the various auxiliary societies.

RELIGIONS VERSUS WAR.—

In an effort to form an enlightened public sentiment to support the treaty outlawing war, which was recently signed by many of the representative nations of the world, plans are now being formed for a universal peace conference in 1930. A group of churchmen in Geneva, Switzerland, are formulating a committee of one thousand, which is to constitute the nucleus of the movement and complete the organization of the conference. On this committee are representatives from all the notable religious faiths. There are Christians, both Protestant and Catholic, Buddhists, Confucianists, Hindus, Moselems, Jains, Jews, Parsees, Sikhs, Taoists, and other smaller bodies.

CATHOLIC CHURCH WITHOUT POPE.—

The movement to reopen the Catholic Churches of Mexico under control of laymen is referred to on this page. Patriarch Jose Josquin Perez, head of the Mexican Catholic Church, is seeking a solution of the Church problem in Mexico, in another direction. His effort is to establish a Church in Mexico which will have many of the ceremonial characteristics of the Roman Catholic Church, but which will not recognize the authority of the Pope. Patriarch Perez claims to have already mobilized a following of 370,000 members. He is endeavoring to carry his idea throughout the entire Mexican nation. If the proposed plan should become effective, Mexico would have a Catholic Church without "entangling allegiances."

CATHOLIC CHURCH IN MEXICO.—

For the past two years the Catholic Churches of Mexico have been closed by order of the government. In 1926 certain laws were passed regulating the management of Catholic Churches in the republic. The clergy refused to comply with the requirements, and as a result the Churches were closed and many priests were ordered to leave the country. Former President Calles recently issued a decree permitting the reopening of the Churches. Local committees of laymen are in control of the Churches and are held responsible for observing the laws relating to the Church. Among the first official announcements of the new President, Emilio Portes Gill, was one to the effect that the Cathedral of Mexico City is to be reopened. "Three reputable Catholic laymen" will administer the services of the Cathedral, and only lay services will be held.

THE CHURCH IN FIGURES.—

Those who place their hope in statistics will be cheered by the report of the United States Department of Commerce that its census of religious bodies reveals an increased Church membership of 12,698,122 in the decade between 1916 and 1926. It is less cheering that this membership is scattered through 213 different denominations. These divisions range all the way from the Theosophical Society of New York, with one Church and fifty-five members, to the Roman Catholic Church with 18,940 Churches and 18,605,003 members.

Baptist bodies, taken as a whole, ranked next in size to the Roman Catholic Church, having a membership of 8,440,922 in 1926, as against 7,153,313 in 1916. Nine Presbyterian groups number 2,555,626 in 1926, as compared with 2,255,626 in 1916. Methodists embracing nineteen different groups, had a total membership in 1926 of 8,070,619, as against 7,165,573 in 1916.

The value of Church edifices in 1926 amounted to $3,842,577,133. The total in 1916 was $1,676,600,582. Total Church expenditures in 1926 was $814,371,529, as against $328,809,999 in 1916.—*The Christian Herald.*

RELIGION FOR PHILADELPHIA.—

For some weeks the newspapers have been chronicling the efforts of the mayor of Philadelphia to clean up the city. Much publicity was given to his order to all officials charged with the responsibility of law enforcement to arrest every crook and criminal in the city within twenty-four hours. The mayor also has his own ideas as to the part that religion can play in such a task. He said: "Billy Sunday is needed in Philadelphia at this particular time more than any other man. I hope that he can so arrange his affairs that he can come and give us a great spiritual revival." The mayor seems to have a sublime faith in Mr. Sunday's ability and methods. We will pass over the question as to whether Mr. Sunday or any other man for that matter can give to a city like Philadelphia a great spiritual revival. It takes more than a revival to make a city what it ought to be. It is a task for hundreds of Churches and thousands of consecrated Christians working year in and year out, preaching a gospel of salvation, teaching the children and youth the fundamental principles of morality and righteousness, and holding up constantly before all men examples fo sacrificial service.

THE ENGLISH PRAYER-BOOK.—

To many American Protestants it seemed a strange procedure when they learned that the revision of the Book of Common Prayer must be submitted to the House of Commons for ratification. For years there had been agitation among the leaders of the Church of England for a revision of the prayer-book. There had been no revision since the book was compiled, in 1662. The Church decided upon a revision. The best-informed minds of the Church were appointed to the task. Many long months were spent in the work of revision. When it was completed it was submitted to the House of Commons for ratification, as is required by English law. The House of Commons rejected the revised form. The House of Bishops of the Church of England has ruled that the forms provided in the revision may be used by the Church, and that such use cannot be regarded as "inconsistent with loyalty to the principles of the Church." One wonders what the next move will be in the face of this anomalous situation. There are those who think that the present disagreement between the officials of Church and State may mark the first step toward the disestablishment of the Church of England.

RELIGIOUS LIBERTY DENIED.—

"Government employees in the Philippines are expressly prohibited from engaging in active religious affairs. There is a particular setting for this restriction, for the State Church of the Spanish regime merited definite restrictions, but religious freedom is too precious to be sacrificed upon any altar. The Constitution of the United States covers the Philippines and must be made effective there.

"This is the clause in the manual governing federal employees in the Far East to which we take exception, against which we protest:

" 'Government employees may attend Church and worship as they please, but they are not permitted to engage in religious activities which involve proselytizing or active direction of religious affairs or religious teaching.' The enforcement of this section of the civil service manual has deprived at least one Church of its Sunday School superintendent, its Christian Endeavor president, and three of its best Bible teachers.

"In this amazing situation are found the beginnings of far-reaching and vital evils. Missionary boards and educational committees should lose no time in carrying their protests to Governor Stimson, who, as the *Christian Endeavor World* has remarked, very likely knows nothing at all about the offending matter."—*Stanley High.*

NOTES-PERSONALS

While Churches are planning for the next Conference year, and some are making up their budgets, let none forget that all Churches, including what the Sunday School donates, are requested and urged to give one-third as much for missions (home and foreign) as they pay their pastors.

Rev. Lee House, a graduate of Duke University and now doing post-graduate work there, will be glad to serve any Churches within reach of Durham needing his services. Bro. House is a capable and competent man and is well equipped for pastoral duties. His address is Duke University, Durham, N. C.

We note with deep regret and solicitude that Bro. M. Orban, Jr., Whittier, Calif., owing to impaired health, was unable to attend the recent session of the General Board meeting, Dayton, Ohio, last week and felt compelled to resign his membership in the board. We sincerely trust his recovery will be speedy and complete.

Dr. Jas. H. Lightbourne, pastor First Christian Church, Troy, Ohio, is in the midst of a building program for his Church. An elaborate three-story addition is to be made at a cost of $37,500. This addition is to be a modern and adequate equipment for Christian education, and when completed will give Troy one of the most complete Church plants to be found anywhere.

Without change, we are giving SUN readers the latest message from Mrs. D. P. Barrett about conditions in Porto Rico. We trust every SUN reader will take to heart this letter. Five pictures were enclosed, but we haven't the time and the money now necessary to get these in this issue. If one means ever to help Porto Rico, now is the time. Read for yourself and judge.

Three young men were ordained as elders in the Alabama Conference last week, namely: Revs. Joe French, Carl Dollar and Staley Hunt. All three are graduates of Elon College and are well equipped for preaching and pastoral duties. The Churches of the Alabama Conference will act wisely to give them work and keep them busy within their own Conference, if possible.

Bro. O. H. Lambeth, secretary of our recently built Church, Biscoe, N. C., and Bro. W. H. Freeman, Star, N. C., secretary of Ether Church, are very anxious for a strong and capable man to locate at Biscoe or Ether and serve a pastorate of five Churches accessible to either place named. Bro. Lambeth and Bro. Freeman invite correspondence immediately with a capable and consecrated man who is willing to move to this field and give the work his full time. It is a very inviting field and one full of opportunity for service and for growth.

Rev. S. M. Lynam writes from Freehold, N. Y., October 8th: "We are happily located here at the Freehold Church. It is the only Church in the community and offers a splendid opportunity, I think, for community service through the Church. The people have been doing considerable work on the parsonage for us, and in many other ways have made our stay among them thus far a most pleasant one. Mrs. Lynam, after six months away from all responsibility, is again in her home here much improved in health but by no means strong enough to do her usual work."

Bro. Hermon Eldredge, Dayton, Ohio, so well known throughout the Churches as Sunday School and Christian Endeavor worker and writer, becomes managing editor of the *Herald of Gospel Liberty* January 1st, President W. A. Harper of Elon College, and Dr. W. P. Minton, Secretary Foreign Missions, Dayton, becoming associate editors. Dr. Alvah H. Kerr remains editor, and owing to poor health is to be responsible only for the 'editorials and trend of events," Miss Genoa Wheatley, editorial assistant, becoming secretary to the managing editor, all by decision of the General Board in recent session at Dayton.

There are yet four Conferences of the Southern Convention to hold their annual sessions. These are in the center of the territory covered by the Convention. It is up to them, in the main, to make effective the resolutions of the recent Convention. Funds are needed for the various enterprises and departments of Church work. Information is to be disseminated. We have no means other than personal appeal and our Church organ. The circulation manager has made appeals by personal effort and through THE SUN for subscribers. The editors are giving the Church a paper equal to the best. It now remains to be circulated.

THE CHRISTIAN SUN should be in every home. We figure we have five thousand homes in the Southern Christian Convention not taking THE SUN. If we could get a copy in each home, that would give us five thousand subscribers for THE CHRISTIAN SUN, and then we could pay as we go. The circulation manager has offered to make the pastor of any Church a Christmas present of a $10 Stetson hat if the Church and Sunday School will send us ten new subscribers and ten renewals, with a check for $40. Let every Church in the Southern Convention make it possible for us to make every pastor happy on Christmas morning. Get busy now. Send us the names and addresses and mark each "renewal" or "new" subscriber and we will send official receipt.—*Chas. D. Johnston, Circulation Mgr., Elon College, N. C.*

Fifty years of active service in the ministry is somewhat of an exceptional record. Few men are thus privileged. Dr. David M. Helfenstein, pastor of the Christian Church at Lewisburg, Pa., was licensed to preach by the Union Christian Conference of Iowa fifty-one years ago. One year later he was ordained by the same Conference, which Conference celebrated at its last session its fiftieth anniversary of Dr. Helfenstein's ordination. In all those year of service in the kingdom, this servant of God has been so blessed with health and strength that he has missed only three appointments during the fifty years, and is promoting an active program at the present time in the Church of which he has been pastor the past four years.

THE PREACHER IN HIS PULPIT.

By Rev. G. H. Veazey.

(An address before the Ministerial Association at Roanoke, Ala.)

The pulpit may be the center of overwhelming power, and it may be the scene of tragic disaster. What is the significance of our calling when we stand in the pulpit? It is our God-appointed office to lead men and women who are wayward, exultant or depressed, eager or indifferent, into "the secret place of the Most High." We are to help the sinful to the fountain of cleansing. We are to help the sad into the sunshine of grace. We are to help to redeem the strong from the atheism of despair. We are to help the little children to see the glorious attractiveness of God, and we are to help the aged to realize the encompassing care of the Father and the assurance of the eternal home.

We may not be able to command intellectual power. We may never astound men by a display of cleverness, or by massive argumentative structures compel their admiration, but with the power and means that are ours we can build a plain, simple, honest altar, and we can invoke and secure the sacred fire. If we can never be great in the pulpit we can be prayerfully ambitious to be pure, and sincere, and void of offense.

One weakness of the pulpit is too often this: we are prone to drift through a service when we ought to steer. Too often we are out on the ocean sailing, but we have no destination, we are out for anywhere and for nowhere in particular.

Irreverence emerges when there is no sense of "the high calling." Unless we see "the Lord high and lifted up," irreverent and disorderly things will appear in our conduct of the service. We cannot keep them out. The first necessity to a refined pulpit ministry is reverence, and if we are to be reverent our eyes must be stayed upon "the King in His beauty."

One great cause of the weakness that is exemplified in the pulpit today is the lack of private prayer. Men never learn to pray in public. They learn in private. One man said to me once "If you want to preach a real good sermon, spend more time in prayer than in all other preparation." If we are never in Gethsemane when alone we shall not find our way there with the crowd. When we are in our pulpits we should regard our prayers as essentials and not the preliminaries of the service.

We may often chill the entire service by the Scripture lesson and the way we read it. Too frequently the Scripture lesson is just something to be "got through." No careful and diligent work is given to its choice.

In all our preaching we must preach for verdicts. We must present our case. We must seek a verdict, and we must ask for immediate execution of the verdict. We are not in the pulpit to please the fancy. We are not there even to inform the mind, or to disturb the emotions, or to sway the judgment. These are only preparatives along the journey. Our ultimate object is to move the will, to set it in another course, to increase its pace, and to make it sing in the ways of "God's commandments." Yes, we are there to bring the wills of men into tune with the will of God, in order that God's statutes may become their songs. It is a blessed calling, frowning with difficulty, beset with disappointments, but its real rewards are "sweeter than the honey and the honeycomb." There is no joy on earth comparable to his who has gone out with the Shepherd, striding over the exposed mountains, and through deep valleys of dark shadows, seeking His sheep that was lost; no joy, I say, comparable to his when the sheep is found, and the Shepherd lays it on his shoulder rejoicing, and carries it home to the fold. "Rejoice with me, for I have found my sheep which was lost!" And every one who has shared in the toil of the seeking shall also share in the joy of the finding.

I cannot conceive of a pulpit that is used as a place of theatrical performances as being pleasing in the sight of Him who gave His own life's blood to exalt it as a means of winning lost souls to eternal life. However, some men have succeeded in the ministry that have made a practice of performing such stunts, but I really believe they would have accomplished far more for the kingdom on earth if they had exalted the pulpit in a more sacred way.

May God help us to realize the great responsibility that is placed upon us, and keep everything out of our pulpit that does not glorify Him.

THE CHRISTIAN SUN'S PULPIT

GOD'S GOODNESS AND CARE.

By Chaplain H. E. Rountree, U. S. N.

"They that seek the Lord shall not want any good thing."—Psa. 34:10.

"There is no want to them that fear Him." Psa. 34:9.

"The Lord is my Shepherd, I shall not want."—Psa. 23:1.

"Oh, taste and see that the Lord is good. Blessed is the man that trusteth in Him."—Psa. 34:8.

The four above texts today all express thoughts of God's care for His own.

If you cannot remember them all, two of them you can; they are the first and the third. "They that seek the Lord shall not want any good thing," and "The Lord is my Shepherd, I shall never want."

There is no single passage so great, none that does so much, none that reaches so far as these. By them the sorrowful have been cheered, the troubled found peace, prisoners have sung them and felt free, the homeless have repeated them and felt content, and the weak and fainting have leaned upon them and been refreshed. All doubtings, and fears and questionings—the whole black brood of unbelief—have been chased away by them like the shades of night by the morning star. They have brought calm to wounded spirits and fired many a soul with inspiration to suffer anything in order to be right and to live lives guided by His will. They are rightly called "pearls," whose radiance delights every eye and whose worth is too wondrous for mortals to grasp, and they bespeak experience too high for us to climb; and yet in spite of all that, in them is a vision and an experience of God's goodness and care that blesses every one who does what our fourth text says, "taste and see."

The first thing good for us in this Scripture is the fact of the Lord. Each text says, "The Lord." The Lord who is described as a Shepherd to us, like a shepherd over his sheep. That means, fellows, that we have a Providence who cares for us as closely and as carefully as you care for your locker. It means that this overseeing Providence pulses within us with pure generous love and not a one escapes His attention. It means that He is acquainted with everything that concerns us and that He understands our desires better than we do ourselves. It means that He is with us in trouble and will never leave us flat. It means that He provides a way of escape from every temptation. It means that "He is good to all and His tender mercies are over all His works."

The second blessing for us is this: The possibility of making the grade, or appropriating heaven's blessings to us in a way that we may say we actually possess them.

We can do things mentally, intellectually, and lay hold on truth anywhere, but that does not satisfy. In fact, to accept God and Christianity merely as an intellectual exercise, we reap disappointment. Our mentality will not carry us. The highest reach of Christian experience is to lay hold of truth that fits our own hearts; that fits in the things with which we have to do. This interest is essential to personal character.

It is recommended that one of the finest spiritual exercises one ever did is to take the Bible and read it, looking for all the "me's," "my's," and "mine's." One soon finds that all is his for the asking—God in possession.

The third gold mine here is God's goodness and care. "I shall not want." "Shall not want," which means we shall "lack nothing."

Of course, we all understand that this life, however much it may be a Divine plan, is not all roses. There are dry places, deserts, misfortunes, calamities, pestilence, famine, hurricanes and devastations, homeless and starving people. In these it is hard for us to see that "He knoweth our frame" and that He is providing for His own. We are even tempted to doubt God's goodness and believe that Christianity commands no reward. Is this so? Is it not rather true that we have failed to bring our ideas to where God is and where He can give us the light. God has not said that He will supply our every desire (though there is a passage which says He will "give us the desires of our hearts); but He has promised to give us our needs, and that He will be with us in all troubles, and if we trust in Him He will reveal Himself to us, make us content and give us a happiness that transcends the happiness of the world where our desires may be centered.

Now, how are we going to find Him? "Taste and see."

There is none of us but every day are reminded that we need wiser and more certain counsel and guidance than ourselves. From childhood to death, if we are to know something further on and higher up—know truth—we must have a greater counsel. Thus from the first, when we give ourselves to learning something we desire or which we are told will be good for us, it may be said that we are tasting and seeing.

If we are ever to know God in the simplest or the highest that He is, we must taste—try Him. Much of life is unintelligible, self-contradictory and miserable, from which there is no relief nor end, and we say, "Show me." God answers that prayer by saying, "Taste and see." "Try me." Some one said, "The proof of the pudding is the eating."

Like everything, the secret of knowing is experience. We shall never know repentance until we try it. We shall never know purity until we try it. We cannot know what a Christian is until we try it. Thanks be, that millions have tried it and set the seal on it that God is faithful. And this blessing is for all without distinction or exception. The invitation is, "Whosoever will."

And still one inquires, "How shall I taste?" This is how: "Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good. Seek peace and pursue it." Therefore, we find that it is all up to us. We may experience the best by living up to the highest and best we know; but may experience the good by living the opposite of the bad. To be bad is to know the right and the good and not do it. "To him that knoweth to do good and doeth it not, to him it is sin." Try this, and when temptation, or doubting, or questioning God, say, "God is goodness," "The kingdom of God is righteousness," and immediately it will become unthinkable that God can be bad, or that one can go bad by following Him. And the most satisfying result will be that He is not only good, but that His goodness is all around us like the sea—like the sunshine, and that we walk through it every minute breathing and living upon it.

Finally, all the goodness of God is summed up in Jesus Christ whom we are asked to follow. Ordinarily we take our standards of right and wrong from ourselves, from customs and maxims, from decrees of laws and courts; but Jesus has been given us as the supreme example and the embodiment of God's goodness.

This means that to try to be a Christian means that besides being virtuous we must possess an enthusiasm for goodness. Besides abstaining from sin, we are to regard vicious thought with horror; and no ordinary ethics of ourselves can reach this ideal—not even attempt it.

When Jesus said, "Blessed are ye if ye know these things and do them," He referred to the pure heart, to that honesty which keeps a man out of jail, to a kindness which makes men lovable and life tolerable—that shapes men's thoughts for the higher and the better. And the only reason we fail to see God's care in life is because we are continually forsaking Him and His way and clinging to our own. We are to come into an understanding of God by engaging in habits of worthiness, trust and love, spent in an obedience to His will, then we cannot fail to know Him, we cannot fail to be happy, and if there are hard places we shall be happy still in the assurance that we have tried and not found Him wanting.

ALABAMA CONFERENCE.

Dear Dr. Atkinson:

I am very sorry you could not stay for our Conference. It was the best one I have ever attended. We had the best representation that I have ever seen, and they all manifested a great interest in the proceedings. Rev. G. D. Hunt was elected president, G. H. Veazey was elected secretary, and J. W. Payne treasurer.

Among our visiting representatives were Miss Pattie Coghill, secretary of religious education for the Southern Christian Convention; C. D. Johnston, superintendent of the Christian Orphanage, Elon College, N. C.; Revs. H. W. Elder, J. D. Dollar, of the Georgia and Alabama Conference; Dr. Neil McQuarrie, superintendent of Congregational Churches in Georgia, Alabama and Florida; D. D. Bailey, of the M. E. Church; Rev. T. W. and H. M. Gray were with us the second day. I have never seen business transacted in a more harmonious way. We had some very able discussions, especially on the report of education and home mission.

One interesting feature of the program was the Tuesday evening service. Thirty minutes of this service were devoted to singing, after which Dr. Neil McQuarrie delivered a very able and inspiring sermon on "The New Day."

Joe French, Carl Dollar and Staley Hunt were ordained to the full work of the gospel ministry. Roy Walker was licensed as a probationer.

While the report on Christian education was pending, there was an offering taken for Piedmont Junior College that amounted to $112 cash and subscriptions. The Christian Endeavor Societies and the missionary societies and the Sunday Schools pledged most of this. A new day is beginning in the Alabama Christian Conference. As soon as the young people come into possession of finance, they will finance the kingdom.

We made one forward step, I think. We adopted a resolution to hold a pastors' and laymen's conference every fifth Sunday. This will be a co-operative movement within both the Alabama and the Georgia and Alabama Conferences, and we feel that it will help to promote Christ's spirit in our actions.

We appreciate more than we can express our heartfelt thanks for the able assistance rendered by Miss Pattie Coghill and Dr. Neil McQuarrie, and trust that they shall be with us one year hence.

The next session of Conference will meet with the Church at Wadley.

Fraternally yours,

Roanoke, Ala. G. H. Veazey.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ALABAMA WOMAN'S CONFERENCE

The women of the Alabama Woman's Conference have not achieved as large total results as those achieved in some of our larger Conferences, but no Conference has developed a finer spirit of devotion and co-operation, and certainly no Conference is working with more energy and consecration to achieve than are the women of this one. Their total membership is not large, and their societies thus far are not numerous, but they are working with singleness of purpose and a desire to achieve that will not let them fail. This year they had set as their goal $500. It is seldom one sees such joy in any Conference as was evident here on all sides when the treasurer made her report, showing the goal had been reached. The fact is, their societies had really raised far more than this amount, possibly two or three times as much, but local demands were pressed upon them and their efforts and gifts, in large measure, were diverted from the aims and ends of missionary societies as such, to the ends and aims of aid societies or local Church societies for the benefit of the local Church. A society working in the local Church, for the sole benefit of the local Church, to buy something for the use and benefit of the local Church is a praiseworthy and commnedable society, but in so far as it confines its gifts and its efforts to the local Church, it is not a missionary society at all—it is a Church aid society. It is buying something or doing something for itself and its own community and not "sending" (the fundamental idea in missions) out the benefits and blessings for the benefit and blessing of others. This idea will correct itself in time, and it will then be seen what results these good women have achieved and are achieving.

The Conference at Spring Hill Church, near Lineville, this year was far and away the best Conference so far held since the organization was effected and the work begun only a few years ago. Mrs. W. M. Melton, Wadley, Ala., is president and carries into her work both well-directed energy and consecrated wisdom. Her annual message to the Conference was a clarion call to service and enthusiasm for the great cause the Conference represents. All the addresses, in fact, on the part of the women participating were well prepared and beautifully presented. The following program was executed to the delight and edification of the large audience present for the day (Saturday, October 13, 1928): Song; Scripture reading, by Mrs. L. H. Liles; prayer, by Mrs. J. H. Lee; welcome address, Mrs. Ida Phillips; response, Mrs. J. H. Swint; president's address, Mrs. William Melton; message from Porto Rico; address, J. O. Atkinson, Mission Secretary; offering for Porto Rican rebuilding fund. One hour for a sumptuous luncheon. The afternoon was a young people's program: Scripture, by Miss Ione Young; prayer, by Miss Ruby Orr; missionary education for intermediates, by Miss Margaret Hood; "How Young People's Societies are Helpful," by Miss Eunice Stephens; "How to Keep the Interest of Our Missionary Societies Twelve Months of the Year," Miss Lois McCormick; "How to Stimulate Interest in Our Societies," by Miss Nellie Rae Sledge. Business session. Adjournment.

Several pastors were present and spoke words of encouragement and appreciation of the great work that Conference is doing. It was a glorious day spent in a good and glorious work. J. O. A.

FINANCE OF THE KINGDOM.

The most universal necessity and the most difficult solution of such necessity is the question of money. There are two methods of meeting this universal demand for money, both in private life and in public institutions. The one method is the cash method and the other is the credit system. In the matter of conducting Church enterprises the credit system is used in large measure; and in great corporation and government it is also used. Railroads sell stock, issue bonds, and then undertake to earn money to pay dividends and interest to bondholders and stockholders. The government has the advantage of corporations by having the authority to levy taxes upon the property of the State or nation. Private individuals have no resource for meeting obligations beyond earning capacity or income from investments. The only safe way for the individual is cash payments or, which is the same thing, pay as you go.

But the financial problems that concerns many people are Church problems. It is one of the serious things, at the present time, that so many Church boards are in debt with nothing in sight to meet payments. Boards of missions, education, publications, go beyond their available means in their anxiety to further the interests of the Church. Their hope goes beyond their judgment. The heart of the Church is often larger than the head of the Church. They have more love than wisdom. It requires both to keep the work going. When anxiety goes beyond sound judgment, the debt increases until the work lags or ceases. This sometimes arises out of lack of experience. It is easy to imagine that ministers and their congregations will respond to liberal calls to support worthy enterprises; but experience often contradicts estimates. The Christian Church faces just such a condition at the present time, and it will require instruction, prayer, faith in God and in enterprises, and a spiritual appeal to members of the Church to work out of debt and get on a sound financial basis to keep the enterprises from suffering or, worse, failure. The individual membership of the Churches must be brought to a deeper sense of their financial obligation to support all of the Church enterprises; and boards must reach a position of wise judgment and not plan and ask for more than can be secured willingly from the people. It is folly to multiply organizations and overhead expenses faster than people can be educated into a personal sense of financial obligation. Churches can do more than they are now doing, but the process is more of education than a demand upon them. Ministers need more loyalty to God and causes that require support, that their ministry may be for the kingdom.

REPORT OF DEP'T OF SPIRITUAL LIFE.

The object of this department is to build up and to strengthen the spiritual life of the membership of our missionary organizations and to provide devotional programs for monthly meetings. To that end, definite prayer and Bible study are recommended, forming prayer bands, with prayer lists and a prayerful definite study of God's Holy Word. As a result there will be an increasing number of tithers and family altars.

Granted that spiritual life is one of the fundamental principles of mission work, then the degree of spirituality possessed by the membership individually will decide in a very marked way the success attained by missionary organizations along this line of Christian work.

Prayer: Prayer and Bible study are closely linked together. Through prayer we are given a clearer vision of God's will concerning His Church, and wisdom to put into execution just what He would have us do as missionary organizations. For what should we pray? Jesus said unto His disciples, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." The psalmist says, "O Thou that hearest prayer, unto Thee will all flesh come." We are to "pray without ceasing, continuing instant in prayer." A willingness on the part of our Heavenly Father to hear prayer and bestow good gifts is shown in Matt. 7:11: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask Him." Again, "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you."

Bible study: Of all the thousands upon thousands of books that have been written and are existent, the Bible occupies a supreme position from the very first word of Genesis to the very last word of Revelation it is the inspired Word of God. May we pass on to you this tribute to the Bible: "This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. It contains light to direct you and joy to comfort you. Read it to be wise, believe it to be safe and practice it to be holy. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Christ is its grand theme, our good its aim, and the glory of God its end. Read it slowly, frequently, prayerfully. It should fill the memory, rule the heart and direct the steps. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given to us in life, will be open at the judgment, and will be remembered forever. It involves the highest responsibility, rewards the greatest labor and condemns all who trifle with its contents."

The tithe—God's tenth: After earnest prayer and study of God's word, it should be brought home very forcibly to the hearts and minds of the membership of the various missionary organizations, the vast importance of stewardship. We are agreed that the tenth is the very minimum of our monetary obligation to our Lord. The women of

the Church are called upon to bring our people to a realization of this fact, that God has a claim upon them; that we are accountable to Him for the use made of our lives, time, talents and money —a wonderful opportunity is ours, in the home with the family, in the Church with its activities, and in private with friends.

If our women will render unto God just acknowledgment of His universal ownership and prove it by returning to Him at least a tithe of their material possessions, the Church will move forward with a mighty force for righteousness—mission secretaries and missionaries will not have to plead for the necessary funds to carry on their work of the Lord at home and abroad.

The theme for our meeting today is "Self-denial." After we have prayed as Jesus bid His disciples pray that laborers be sent, that the way be made clear, and wisdom be granted us, dare we withhold that which rightfully belongs to God? After all, it is not self-denial, it is a supreme pleasure and privilege we may enjoy in having a part in the advancement of Christ's kingdom on earth.

"We give Thee but Thine own,
Whate'r the gift may be;
All that we have is Thine alone—
A trust, O Lord, from Thee.

"May we Thy bounties thus
As stewards true receive,
And gladly as Thou blessest us
To Thee our first fruits give."

Family altar: And lastly let us consider for a moment the family altar. We fear there is a sentiment that the family altar is out of date, quite old-fashioned, that there is not time amid the hurry and rush in this year of our Lord 1928 for a devotional period in the home. In Jer. 10:25 we read, "Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not upon Thy name."

"To the Christian home, heaven looks for its citizens and earth for its safety. The Christian home does not neglect its children, does not spoil its youth, lays no foundation for a misspent life. The Christian home is the safeguard for the Christian Sabbath, the support and strength of the Christian Church."

And now we trust we have made the object of this department quite clear—to strengthen and make more abundant the spiritual life of our women through prayer and Bible study; stimulate the interest in monthly meetings; increase funds and build up Christian homes.

While the department is comparatively new—just two years since it was adopted by the Southern Christian Convention Woman's Board—progress has been made and all the societies reporting this year show a gain over last year. We close with the words of Mary Schauffler Platt: "And will you, my sisters in the Master's service, join me in this task of learning how we may bring to the feet of that dear Master in days to come a fuller, more complete report concerning the work which He has entrusted to us. Together, let us step out into the future with courage and with great love and a steadfast faith, for, for it is the way the Master trod, should not the servant tread it still?"

Respectfully submitted,
MRS. W. H. CARROLL.

DISASTER IN PORTO RICO.

Dear Dr. Atkinson:

A number of letters received this A. M. compel me to put aside all other duties and write. Mail for the States will leave tomorrow, and there are many dear friends who have written to know of our welfare and that of the mission in general. First of all, let me say that Miss Adams, our native workers, and we, the Barrett family, have been saved all physical suffering, and at present writing we are all well and busy, though heavy-hearted. I may repeat some of the things you already know; if so, please pardon.

Generally speaking, according to Governor Towner's report during the first days after the cyclone, half of the island's inhabitants were without homes, making 700,000 homeless. On the island there were about 350 killed and many wounded. I have sent our daily papers to Palmer and cannot give exact numbers.

Wednesday A. M. interruptions brought my time down to almost nothing for finishing this, and now the mail schedule is changed until the railway can be used all the way to San Juan, which makes our time shorter for writing. I'll not try to get this ready for SUN. Will just jot down a few facts and you please make them presentable and readable for our folks. Pallie is busy with annual report to board and has left this to me. Our folks everywhere have been most kind, and yesterday's mail alone brought twelve letters of inquiry.

Porto Rico, as you know, is directly in the path of the tropical storms which frequently devastate all. It is said that years ago the inhabitants contemplated deserting the island on account of them. But its beauty, richness of soil and delightful climate have held man and he has faced danger many times to stay. Since 1515, history has registered forty-one cyclones counted among the six worst is the one of San Felipe, which swept over the island on September 13th, lasting almost forty-eight hours. The barometic pressure lowered to 27.89, and the force of the wind broke all instruments in the San Juan weather bureau. The papers stated the last record was over 130 miles per hour. They calculate it reached between 150 and 160 when at its worst. Here is our personal experience. On Wednesday, the 12th, a cyclone was announced to be approaching Porto Rico rapidly. The mayor of Ponce announced that if it proved true he would have the fire alarm sounded so the public could prepare to meet it. Near night the doleful sound of the siren sounded, carrying terror to many hearts, especially to those who remembered the awful cyclone of San Ciriaco in August, 1899. Such preparations as nailing up windows and doors, buying extra food, and those who live near the river prepared to watch through the night. Many did not retire. The night passed quietly, and morning broke with a calm, if not rosy, sky. People went about their affairs with anxious faces, children flocked to school as usual, but before their first class was scarcely begun the principals of the schools were advised to dismiss immediately because the storm was coming rapidly. The wind rose, clouds looked threatening. All through the morning there was an unusual stir in the elements and excitement mixed with anxiety governed the town as a whole, trees swayed, bent and finally fell (five came down in our yard). The wind blew terrifically for a while, then a short calm, seemingly gathering fresh strength for the awful things it did. About 5 P. M. there was a calm and my husband hurried up to see if the Ponce Church still stood. All was well, though the brick wall dividing the yard and next property was down. It was with difficulty he returned, for the wind rose again, filling the air with zinc from roofs, limbs of trees, etc., as earlier. There was no more calm until 2 o'clock in the morning, when it quieted sufficiently to justify a relaxation of nerves. Two of the family were in bed with the flu, but the other three passed a wakeful night, not thinking of undressing and lying down to sleep. By Friday morning the worst was over, though the sky was still gray and angry-looking. Thankful indeed for the Father's wonderful mercy, but most anxious for news of workers and friends everywhere, though no news came, all means of communications being cut off. We got in the mission car and rode about town, down to the port and no more, for the roads and many streets were filled with fallen trees and debris. The chapel in Clausells was badly damaged. The beautiful little Methodist Church in the Playa was ruined, the roof of the Baptist Church in town badly damaged, and one window blown out of M. E. Church in town. The United Brethren and Christian Churches of Ponce stood unhurt. There were no deaths among our members, and only five in Ponce district, which consists of 77,000 inhabitants.

The beautiful, tree-lined roads leading into the hills looked like jungles, and it was necessary to literally cut your way through telephone, telegraph posts and wires, trees, branches, zinc, parts of houses made one vast tangle everywhere; as a friend expressed it, "It looks as if some demon had passed, leaving all the destruction he possibly could in his wake"—and so it really was. We had not recovered from all the damage done by swollen river and wind here in Ponce when news began to come from nearby towns, brought by those who came afoot; by Saturday we learned of damage done in nearest towns. Ponce's mayor, wishing to communicate with Governor Towner in San Juan, did so by cable sent via New York.

Sunday P. M. we attempted to go to Salinas, going by way of Juana Diaz. We reached Arus without difficulty, though the river was still a raging torrent. Our chapel there lost half of its roof and one end is badly damaged. The river had washed through that village, up into houses over five feet above ground, and everybody was busy trying to clean and dry their houses and belongings. We visited among the people. There had been no deaths, but much damage to property. We started on to Santa Isabel, but about one mile this side of Santa Isabel River we came to a washout in road; about twenty feet of the road was gone, making further progress impossible. Nothing to do but return to Ponce, badly impressed with the scenes of destruction, misery and poverty on all sides.

By Friday, September 21st, we could get through to Salinas, so we started again, reaching Santa Isabel without delay, saw Bro. Placido Vazquez, pastor, learned from him that there were no deaths but much damage to property. Five large windows of our Santa Isabel Church were blown in. Many people took refuge in the Church during the storm. Trees in the yard were down. We passed on through, and there was much damage to property; no water and no lights in town. On we went toward Salinas, and things grew worse, with many poor homes only a pile of debris, and some houses partly gone were still inhabited.

Beyond Arus is La Playita, the little fishing village where poverty and sin are evident on all sides and where we have held services for years. At present we have a rented house for services which is occupied now by families who lost their homes. Those straw huts were just heaps of ruin. Two large stores were masses of ruin. I haven't words to describe it. The river had swept through Salinas, carrying houses, trees, debris and some people on to death and destruction. We left the car on this side and went across in a truck, and part of the bank of river and paved street had been washed away. Salinas was just a little south to the direct path of storm and suffered more than any other part of our field. A number of houses in one poor section were washed away, one containing a family of seven, all lost. There were seventeen deaths in the town. We walked on into town, noting destruction on all sides. On to our Church, which is built of cement block, and is

(Continued on Page 12.)

CONTRIBUTIONS

SUFFOLK LETTER.

A dinner was served for the General Board of the Christian Church and the Christian Churches of Dayton and vicinity at the Y. M. C. A., on Wednesday evening, October 17, 1928, 6 to 8. A regular menu of chicken croquette, buttered potatoes, creamed gravy, green beans, perfection salad, hot rolls and butter, jelly, coffee or milk, ice cream and sliced peaches was served. Two hundred and forty-three persons enjoyed the Christian fellowship and the meal together.

The Trotwood Christian Church orchestra furnished music for the occasion, and Dr. F. G. Coffin presided and presented the speakers at the close of the dinner. Mr. O. S. Walker, president of the Dayton Association of Christian Churches, presented the greeting of the Dayton Churches, and Dr. W. A. Harper, president of Elon College, N. C., gave the response.

Dr. Coffin requested a lady to gather of the roses that decorated the tables, at the close of the meeting, and carry them to Rev. Alva M. Kerr, editor of the *Herald of Gospel Liberty,* who is confined to his home in a critical condition. The sympathy of the great audience for Dr. Kerr was as beautiful and sweet as the flowers.

Rev. J. G. Truitt, the new pastor of the First Christian Church of Dayton, was introduced and made a timely address on "A Newcomer's Impression of Dayton as a Field for the Christian Church." Miss Hazel Davis, of Shiloh Church, sang a solo, accompanied by Miss Iona Trotwine on the piano.

Dr. L. E. Smith, of Norfolk, Va., was introduced and spoke on "The value of Working Together." After his good address, the Amphion male quartet sang two pieces that provoked applause.

Dr. Omar S. Thomas then delivered an address historic and inspiring in its bearing upon the interest of Christian Churches in Dayton and its vicinity. This was followed by an address by Hermon Eldredge on "How We Live Together at the Headquarters Building." It illustrated Christian unity in its co-operation of minds and lives that differ in doing kingdom work.

A trombone solo was rendered and Miss Ruth Bullock accompanied the player on the piano. The male quartet rendered more numbers, to the delight of the audience. The Amphion male quartet was from the First Church, of which Rev. John G. Truitt is pastor.

Dr. Roy C. Helfenstein, pastor of the People's Christian Church, Dover, Del., took the place, by request, of Rev. H. M. Haines, of New Bedford, Mass., who was absent, and this brought the speaking period to a close in a telling address. The crowded room seemed to enjoy all the addresses and the music.

As this occasion was at the time when the board of trustees of the Christian Publishing Association was in annual session, department boards likewise holding their annual meetings, and the General Board of the General Convention holding its annual session, it added a representative group of Church leaders to the association of Dayton Churches, and thus added to the importance of the banquet as a Christian Church gathering. Rarely has a more enjoyable occasion been held by as large a number of men and women who have the interest of the Church at heart.

As a final close of this memorable meeting, Dr. Coffin called upon Dr. Martyn Summerbell to close with a benedictory prayer.

W. W. Staley.

ELON LETTER.

The General Board of our Church met in Dayton, Ohio, last week. In this letter the transactions of the Board of Christian Education will be outlined briefly.

This board is charged with handling all matters connected with our denominational Sunday School, Christian Endeavor and college enterprises, including such allied organizations as Boy Scouts, week-day religious education, daily vacation Church schools, Camp Fire Girls, etc. Its twelve members are also expected to relate themselves to the interdenominational organizations in the general and specialized fields of education.

The board began in 1922, following the Burlington Convention, to unify and integrate our educational work. It issued first of all a pamphlet setting forth the organizational principles of such integration and has since been devoting itself, through its secretaries and editors, to an orderly realization of these ideals. Much remains to be done. The board felt that it would require at least twenty years to achieve even a measurable success, and only six years have passed.

Our board was the first one in the country to begin this work of educational unification. Since it began, several others have undertaken similar programs, notably the Congregationalists, the Northern Methodists and Baptists, and the Presbyterians. We are the same persons in relation to all our experiences, including our educational experiences, and this fact suggests unified approaches to educational problems.

The board in its annual session this year reaffirmed its adherence to this principle of integration in organization, finance and instruction and applied it particularly in its relation to the Church year, announcing definite plans for integrating instruction in missions, evangelism and stewardship as indispensable parts of the regular Sunday School lessons.

Two new schools were reported to the board, both designed to give special training to Christian workers who cannot or have not found it possible to go to college or seminary. The Starkey Christian Training School began in September at Lakemont, N. Y. The Bible Training School of Union Christian College is to begin in September, 1929. It is hoped that these schools will prove valuable assets in our educational program.

President A. Z. Caris, of Defiance College, was commissioned to prepare an educational policy in the college field for our denomination and to report it to the next session of the board. Dean Geo. C. Enders, of the Christian Divinity School, is to do a similar service in the field of ministerial education.

The *Sunday School Quarterly,* the Sunday School papers, and the magazine number of the *Herald of Gospel Liberty* are to be continued as during the past year.

W. A. Harper.

ELM AVENUE, PORTSMOUTH.

Elm Avenue Christian Church held its fourth quarterly conference on October 3, 1928, in the Church with a large attendance. Conference opened with hymn, "Stand Up for Jesus," followed with prayer by the pastor, Rev. T. N. Lowe. The general routine of business was transacted, including the next year's budget. The Church budget was systematically carried out and seemed to be satisfactory to all.

Re-elections of officers of the Church for the fiscal year resulted as follows: secretary, F. A. Bell; assistant secretary, G. W. Taylor; financial secretary, Miss Jennie Cobb; treasurer, G. N. Taylor; pianist, Miss Marjorie Branch; assistant pianist, Miss Louise Bowden; second assistant pianist, Miss Ethel Pugh; chorister, R. L. Baker; assistant chorister, Mrs. J. A. Baker; ushers, W. H. Wilson, J. A. Bowden, E. L. Willoughby, O. G. Porter and O. C. Blanchard; official board: F. A. Bell, R. L. Baker, L. H. Carr, C. C. Mountcastle, O. G. Porter, G. W. Taylor and H. E. Davis.

Then our pastor, Rev. T. N. Lowe, was recalled unanimously, after which he gave the members a brief but serious talk, with complimentary remarks of appreciation expressed in beautiful and tender words. Bro. Lowe expressed himself as God speaking definitely to him and told him to stay with us, for he turned down a call that was very dear to him, and was deeply appreciated by all that attended.

Let's rally around the Christian banner and hold it high to show our appreciation of his decision by upholding him with our support and finance. The call he turned down was the Hopewell Christian Church, a place where he has a host of friends besides his children. Thank God He gave him grace to overcome the struggle between love of friends and family to listen to the voice of God, as Paul the great apostle did.

May God crown his every effort and grant us a glorious ingathering of souls this year to come. May we so live that our Church may be called the "Evergreen Church," and members may be added daily such as should be saved.

Mrs. P. F. Turner.

HAS PROHIBITION CORRUPTED YOUTH?

I challenge the insinuation and brand as false the charge that prohibition has corrupted American youth. I have seen drinking from hip-flasks in public places; I have dealt personally with some miserably sad cases of juvenile delinquency in which booze has figured; but God pity the man who, on such a foundation, would build a general indictment! We do not indict bankers when one banker, or several, default. We do not indict preachers when one clergyman, or several, betray their trust.

"Wets" tell today of promiscuous drinking in public places by girls and boys—"wets" who, in another time, defended the saloon with its wine-rooms, beer gardens, and "wet" dance halls, which were covered, high-walled places where all the evils, real and fancied, recited here took place, vastly multiplied. I venture that I have seen in one beer garden in one night, before prohibition, more drinking by young people than any man has seen from flasks in lavatories since the eighteenth amendment was written into the Constitution. But did these advocates ever cry out over these other conditions?

We are not inclined to accept seriously the anti-prohibition testimony of men who did their best to keep the saloon open and who defended its practices, nor of politicians who are associated with organizations which functioned largely in barrooms and which, in the more recent past, have obstructed the law-enforcement efforts of police commissioners.

I have the honor to serve as president of an organization enrolling in the United States more than 2,500,000 young men and young women. I am acquainted with representative young people in every State, in every county, and in every considerable community. These are not law-breakers. These are law observers. Increasingly they will be found supporting law enforcement and registering against the law's nullification, modification, and repeal.

What Youth Itself Says.

Recently I addressed a questionnaire to the presidents of our State and local unions. There were four questions, as follows:

1. Do you believe that beer and light wines should be legalized?
2. Do you believe that prohibition should be repealed?
3. Do you believe that prohibition has bettered conditions financially, socially, and morally?
4. In your opinion, are a majority of the people in your community and State (a) for or against modification? (b) for or against repeal?

The 538 replies are divided as follows: 531 voted against the legalizing of light wines and beer, only 7 voted for such legalization; 532 voted against the repeal of prohibition, only 6 voted for such repeal; 529 voted that prohibition had bettered conditions financially, socially and morally.

You will be interested to know that a copy of the letter addressed to these young people was sent to the managers and owners of 695 general chain merchandising stores located in 47 of our 48 States. These manager-owners reside in their communities and are representative of the best business life of the country. Within ten days replies were received from 585 of these gentlemen —a remarkably high percentage.

Five hundred and forty-six voted against the legalizing of light wines and beers, only 39 voted for such legalization; 577 voted against the repeal of prohibition, only 8 voted for such repeal; 563 voted that prohibition had bettered conditions financially, socially and morally.

Always a Lawbreaker.

You will have observed that the replies of the young people and of these business men are almost identical. This was one of the first serious efforts made to secure a statement from representative young people concerning a vital matter that many of their elders have discussed in a manner little short of slanderous against their own children. That these young presidents are representative of America's youth will not be disputed when I tell you that they are the elected leaders of a movement that enrolls more than two million young Americans.

The charge that prohibition has substituted for the saloons and traffic in the open, regulated by enforceable law and paying taxes to the government, the secret, clandestine, unregulated and migratory "speakeasy," ignores the fact that it was the law-breaking infamy of the legalized traffic that hurried the destruction of the saloon; ignores the fact that the liquor traffic in unnumbered instances was proved guilty of violating every law that interfered with its financial profit, and ignores the fact, too, that under the license system the "speakeasy"—the illegal joint—with all the attendant circumstances of gambling and prostitution, was inseparably bound to the business.

In 1916, at the end of the year, the New York excise department reported a total of 24,339 liquor licenses for the State. The yearbook of the United States Brewers' Association for 1916 carries the record of 30,638 retailers of intoxicating beverage. The difference is 6,299; in other words, the yearbook of the United States Brewers' Association for 1916 shows 6,299 places retailing liquor which were not licensed by the State. This is to say nothing of places paying neither State nor Federal tax.

As to the actual effects of prohibition upon the life and practices of the country, my own observation and knowledge confirm the evidence of those who have testified to the bettering of conditions. In my New York parish, a portion of which is located in what is popularly known as "Hell's Kitchen," and another portion of which covers the middle East Side, with the mother Church on Fifth Avenue at Twenty-ninth Street, I have seen a notable improvement since prohibition. Only twice in these years has it been necessary for me to take summary action bringing the head of a house into court as the result of delinquencies due to drunkenness. Drinking there is, to be sure, more than there should be, vastly more; but I say to you that from every standpoint, the situation is vastly better than it was before prohibition went into effect.

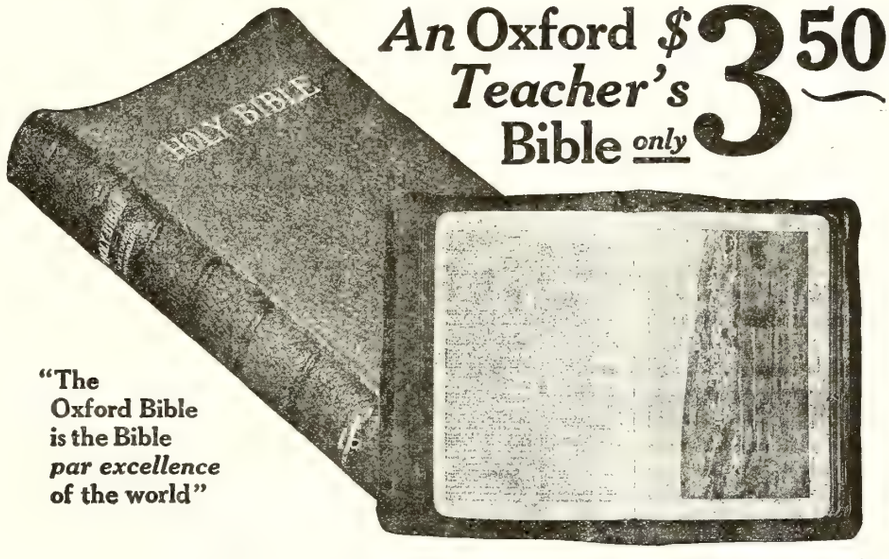
When a man declares that the saloon is gone forever and that prohibition modification in no way affects that particular situation, I want to know first what he said before the saloon was destroyed. The saloon did not eliminate itself; it died a lingering death after decades of intense and culminative activity on the part of people, few, if any, of whom are now advocating modification and repeal.

There are many of us who feel differently about a possible return of the saloon. Chancellor Ellsworth Brown, of New York University, is one who feels differently. He has said, "I favor keeping the prohibition amendment as it now stands, with strict enforcement, my chief reason being that, in my judgment, no modification has been prepared which would not inevitably bring back the saloon with all the evils connected therewith." —*Daniel A. Poling,* in *Signs of the Times.*

ATTENTION SECRETARIES.

In the "Ministerial Directory," as published in "The Annual" of the Southern Christian Convention and Conferences, there seem to be some names of persons who have been transferred or withdrawn. It is desirable to have this directory as nearly correct as possible, and in order to get these corrections, secretaries are asked to go over the list and report any entries that should be changed or corrected. Also they are requested to make an accurate list of the names of ministers and licentiates of their Conference and forward with their minutes to the editor of "The Annual."

OXFORD BIBLES



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17 And there was a very sore battle that day; and Abner was beaten,

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6 And Ă-hī′-shär *was* over the household: and [a]Ăd-ō-nī′-răm the son of Ăb′-dă *was* over the [2]tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

STIMULATE INTEREST IN MISSIONS.

Interest in any subject or enterprise will wane and lag unless properly and periodically stimulated. Our women are engaged through their missionary endeavor in the best and biggest business of the Church and of the world, but even such an enterprise cannot hold our interest and awaken our enthusiasm unless we seek and find new points of contact and larger visions of our task. There are three ways of stimulating our work:

First: We must constantly increase our knowledge of missions. We cannot keep up interest if we remain ignorant of the enterprise that challenges us. When I consider the unlimited amount of engaging literature that is pouring from our presses and how thought provoking and thrilling much of this literature is, I wonder why any of us should be ignorant of the fertile facts of the missionary world. Just now the missionary press has put out books on "Africa," for instance, that will not only enlighten the mind, but really thrill and enlarge the soul. As we learn of other nations, the difficulty and the need of other nations, of other peoples, the sin and the distress of other people, our interest in them is quickened and our vision of our Lord's commission is enlarged. It is doubtful if any book has come from the religious press in a decade that has had a wider sale and a finer reaction than that of E. Stanley Jones' book entitled "The Christ of the Indian Road." One simply cannot read this book without having one's mind inflamed with a passion and a new zeal for the triumph of the gospel of our Lord. One is perfectly safe in saying that the very best and most thrilling books of any type are some of the books now devoted to the great world-wide call and cause of missions. I commend first and foremost of all an ever-increasing knowledge of the mission field as a stimulant to our work.

Second: The effort to increase our local membership and then the effort on the part of the society to plant and foster another society always add a healthy glow and stimulus to missionary endeavor. If we go to our society month in and month out without seeking to enlarge our membership, the horizon of our vision becomes restricted and the work grows dull and common-place. I believe that every society can increase interest in its work by constant wholesome effort to gain other members. Growing gives a glow not obtained from any other source. Our interest in any enterprise we are connected with can only be sustained as we see that enterprise growing, enlarging, increasing.

Third: It cannot be too often said that constant, regular and persistent attendance at our regular meetings helps wonderfully to stimulate interest in mission work. Periodic or spasmodic attendance at a society meeting is conducive to apathy and indifference. It is very easy to get into the habit of staying away from a meeting on the least pretext, and I have never yet known an individual to drop into this habit who did not sooner or later lose interest and finally become unconcerned, if not absolutely inactive. Constant attendance, through thick and thin, by effort and sacrifice, does not weary or exhaust one, but stimulates and inspires one. The farmer who attends most regularly the growing crop keeps up the deepest interest, not only for the crop but for the harvest as well. If a pupil drops out of school a day or two in each week, it is not long until that pupil has lost interest in the school and in study. It may seem a common-place thing, but regular attendance, prompt and on hand with the dues and a readiness to respond for specials, constitute a splendid means of stimulating interest in missionary work. In this line I must add that attendance upon our rallies or district meetings and our attendance at the annual Conferences are means of wonderfully stimulating interest in the work. If we only saw our home society and what it is doing, it may come to seem very simple and hardly worthwhile. If we come to the annual meetings and see how great the work is when the sum of our efforts is put together, we certainly will go back to our societies with an increased strength and a new zeal. I wish more of us would and could attend our district and our annual meetings. It would mean a real stimulus to our work.

NATIONAL ASPECT OF FOREIGN MISSIONS.

Problems as well as men have their day and are marked by a specific era. The eighteenth century asked whether missionaries should be sent to the far places of the earth. The answer to this question was potenitally affirmative or negative. Certain countries held Christianity in the hollow of their hand and the disposal of it was to them a matter of choice.

The problem is no longer the same. Some one has said that "For good or for evil, the nation is really a missionary society." The facts remain that nations as well as individuals exert influence, and the influence of our missionaries cannot be separated from that of our nation as a whole. Our influence over other nations is now an actuality rather than a possibility, and the only choice that now lies within our keeping is to determine the kind of influence this shall be.

All must realize the part of modern means of transportation and communication in making our nation a neighbor and an open book before the various nations of the earth. We may withhold and withdraw our missionaries from the foreign fields, but these forces steadily increase. It is recognized that people who gain contacts with each other tend to think and act alike. Now the problem is: shall we draw other nations to a higher level and standard of living, or shall we permit them to drag us down to a lower plain? By concentrating additional attention upon the conditions of our own country we will make it a better place in which to live, and by doing so will create an ideal toward which other nations may well advance.

We have been told to go into all the world and teach all nations. But we sometimes forget that our own community is a vital part of the world. We need to realize that the ground whereon we stand is holy ground. Never was there a time in which we were compassed about with such a crowd of witnesses as we are now. And we need to realize that any action of our own nation may prove to be a stumbling-block or a saving beacon to nations who are looking for guidance.

R. L. HOUSE.

Durham, N. C.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 20, 1928.

Sunday Schools.

Previously acknowledged since Sept. 1....	$ 469.80
Damascus, Chapel Hill, N. C.	1.62
Haw River, N. C.	15.44
New Elam, New Hill, N. C.	1.97
Liberty, N. C.	1.79
Vanceville, Tifton, Ga.	1.00
Mayland, Broadway, Va.	5.15
Linville, Va.	4.88
Pleasant Grove, News Ferry, Va.	7.52
Winchester, Va.	4.56
United Christian, Lynchburg, Va.	2.60
Apple's Chapel, Brown Summit, N. C.	14.76
Leaksville, Luray, Va.	1.96
Ebenezer, Cary, N. C.	3.54
Total	$ 536.59

Porto Rico Reconstruction Fund.

Previously acknowledged Since Sept. 1....	$ 24.31
S. W. Johnson, Fuquay Springs, N. C.	5.00
Miss Blanche Penny, Whiteville, N. C.	25.00
Y. M. Bible Class, Haw River, N. C.	5.00
Mrs. Fred Hattman, Seagrove, N. C.	5.00
Total	$ 64.31

Individual and Church Collections.

Previously acknowledged since Sept. 1....	$ 513.63
Sanford, N. C.	21.30
Mrs. F. M. Wright, Asheboro, N. C.	5.00
Total	$ 539.93

Summary.

Previously acknowledged since Sept. 1....	$1,365.53
Sunday Schools, regular	66.79
Porto Rico reconstruction fund	40.00
Individual and Church collections	26.30
Total to date	$1,498.62

J. O. ATKINSON, *Sec'y.*

ANNUAL REPORT TO MISSION BOARD.

BY REV. D. P. BARRETT.

We had the pleasure of greeting you in person last year at your annual meeting, and we are glad to greet you at this time from Porto Rico. Our furlough in the States gave us a good opportunity to renew our energies and to get a better grip on life in general. Our surroundings at Elon, where we made our home, were excellent, and the pleasure of meeting old friends and the student body will never be forgotten.

While on this vacation we had the best opportunity of getting acquainted with people in North Carolina and Virginia that we have had since coming to Porto Rico. Our time was spent largely in visiting and speaking to the Churches regarding missions.

We had the pleasure of visiting four annual Conferences. Each of these Conferences gave special interest and an allotted time to the discussion of missions. The visited Churches and schools of missions in the Valley of Virginia were a real inspiration. We also visited individual Churches in Eastern Vtrginia and Central North Carolina. It was our privilege to speak to fifty-six different religious bodies during our vacation. The last, but not least, of our privileges while in the States was to visit the Southern Christian Convention. It was the first time we had ever been able to visit it and observe the working of this body. I count it a great opportunity to have been present and to have heard reports and discussions of the brethren, but the greatest yet was to have seen the spirit of the entire Convention when the report on Christian union was presented and adopted without a dissenting voice.

We arrived in Ponce on our return trip on the 16th of July. Bro. B. W. Morton had been in charge of the mission during our absence and had left the island on the 24th of May. Mr. and Mrs. Morton are good friends to Porto Rico and they will not be forgotten by the friends they left behind.

Miss Victoria Adams was our only missionary to greet us on our arrival. She was feeling her responsibilities and we are sure she was glad to feel that there were other shoulders to help in

burden-bearing by our arrival. I think Miss Adams has become acclimated and, like all the missionaries, loves Porto Rico and her work. She finds an excellent opportunity for service and is carrying on her work with enthusiasm. Our young people find in her a real helpful friend, and we expect good results from her consecrated efforts. Since Mrs. Barrett has had to give up her work almost entirely on account of not being able to use her voice, Miss Adams has come in to fill an indispensable place among our young people in Ponce, where she hopes to remain.

We have found all of our native workers in their respective fields as we left them, and, so far as we have been able to judge, the work is going nicely, except possibly some uncertainty yet with regards to our pastor in Ponce. We believe that with this one exception all workers are in complete harmony and mutual co-operation.

Since our arrival at Ponce, our time has been given entirely to the work in a general way, visiting the pastors in their homes, speaking to their congregations, conferences with the workers, and the preparation of the annual Conference, which took place in Ponce September 7th, 8th and 9th. The Conference was an inspiration to us all, and the outlook for the present year was promising.

However, on the 13th of September, our island was swept from east to west and from south to north by the cyclone "San Felipe." For eight hours the wind blew at the rate of from 130 to 160 miles an hour from the east to north. After one hour's calm, the wind changed from its former direction to southeast when it blew for eight hours almost as hard as it had done before, carrying the loss of life and property to every part of the island. Ponce and San Juan probably suffered less than any other parts of the island, but it is hard to calculate the real situation at this time.

The outlook for self-support among our Churches this year is not bright, but so far every Church is undertaking to carry the same responsibility as it did last year.

Five of our buildings are seriously damaged. The chapel at Clausells, in Ponce; the chapel at Descalabrado, in Santa Isabel district; the chapel at Arus, and many of the large windows in the Santa Isabel Church building entirely blown out. The Poor Neighborhood House is badly broken to pieces, all the top torn off, and the large balcony to the north of the building broken to pieces in such a way that a new balcony will be necessary.

The Salinas Church building is damaged. For days no services were held there for fear of its falling. We have a contractor working on the cost of repairs, after having looked the building over carefully. I had expected to give details at this writing, but as yet I am unable to do so.

We feel assured of immediate help from the Church at home to rebuild and repair the broken-down buildings.

The first cable that came to us in our distress was from Mr. Jack Stafford, of our Burlington Christian Church, who represents the Christian Endeavor Society in cabling us the sum of $60 Our first letter "by air" was also from Bro. Stafford. We surely appreciate the sympathetic heart of our Burlington Christian Endeavorers. The second check came from Mrs. W. K. Saunders, of Zuni, Va., advising to use the money where it was most needed.

A large number of letters have come from different parts of the United States inquiring of the real situation. Then came a cable from Dr. Minton in response to a letter we had written which reads: "Make immediately necessary repairs and send detailed estimated cost of restoring all buildings, including Salinas Church."

Our chapel at Clausells, Ponce, has been repaired and ready for use, with the exception of lights. Our city electric light men are all at work for twenty days, but the lines are still in the streets in some parts of the city.

The Red Cross of the United States is helping a great deal, and we believe it will be able to assure that no one shall go hungry. All fruits, vegetables, and coffee plantations are practically wiped out through the central part of the island. Thousands are homeless in the country districts, but the weather is warm. Tents and bed clothes are being furnished by the thousands and the island rejoices that it has been no worse.

Most respectfully,

Ponce, P. R. D. P. BARRETT.

WOMAN'S MISSIONARY CONFERENCE.

The sixteenth annual session of the Eastern Virginia Woman's Missionary Conference will convene at Suffolk Christian Church, Suffolk, Va., Friday, October 26th, at 10 A. M. Following is the program for the session:

Morning Session.

Theme—"Looking Which Way."
Call to Order by the President—Mrs. M. L. Bryant.
Quiet Hour—Mrs. I. W. Johnson.
Reports of District Superintendents:
  Franklin—Mrs. W. D. Harward.
  Nansemond—Mrs. B. D. Jones.
  Waverly—Mrs. O. M. Cockes.
  Norfolk—Mrs. H. C. Caviness.
Reports of Departmental Superintendents:
  Cradle Roll—Mrs. E. P. Jones.
  Young People—Mrs. R. Bradford.
  Spiritual Life—Mrs. W. H. Andrews.
  Conference Editor—Mrs. J. M. Fix.
Address—"The Information that Awaits Us," Mrs. J. E. Cartwright, Superintendent of Literature.
President's Message—"A Look About the Conference," Mrs. M. L. Bryant.
Recognition of Societies.
Address—"Looking at China," Rev. O. V. Armstrong.
Duet—"Love Divine," Mrs. Clarence Harrell and W. W. Ballard.
Address—"Roads to the City of God," Dr. J. O. Atkinson.
Address—"Come, Look with Me," Mrs. W. V. Leathers, Treasurer.
Appointment of Committees.
Offering.
Adjournment.

Afternoon Session.

Call to Order (2 o'Clock).
Devotional—Mrs. E. L. Beale.
Address—"As I View the Fields Today," Miss Ida Patterson.
Solo—"Others," Mrs. Telza Miller.
Addresses—"Blue Ridge or Chambersburg," Mrs. M. L. Bryant and Mrs. L. W. Stagg.
Presentation of Banners—Rev. J. E. McCauley.
Reports of Committees.
Miscellaneous Business.
Adjournment.

MRS. L. W. STAGG, *Sec'y.*

MINISTERIAL STUDENTS.

By order of the Eastern North Carolina Christian Conference at its last session, the committee on education will meet in the Sunday School rooms of the Raleigh Christian Church at 9:30 A. M. November 10, 1928, to examine all candidates of this Conference for licensure or ordination. All persons applying for examination for advancement at the next session of Conference are urged to present themselves for their examinations. Those who do not apply should report to the committee in writing or person if they wish to be continued in the class.

W. C. WICKER, *Ch'n,*
Committee on Education.

Program committees of the Conferences should outline the order of business several weeks in advance of the time of Conference. There is no need to advertise the feast when the day is past.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson V—November 4, 1928.

World's Temperance Sunday.

Golden Text: "Love worketh no ill to his neighbor: love, therefore, is the fulfillment of the law."—Rom. 13:10.

Lesson: Rom. 13:1-14.

Devotional Reading: Psa. 15.

The question of lawlessness and disobedience to constituted authority is not new. Paul had to face it in his day, and in this section of his letter to the Romans he gave some principles that have a present-day application. He suggests that obedience to the powers that be is a Christian duty, for the powers that be are ordained of God and government is a divinely appointed means in the plan of God for securing certain advantages and benefits which would otherwise be impossible. Unless the members of society respect and observe and support law, and support government, there cannot be any enduring basis of social welfare. Respect for and obedience to law is one of the corner-stones of the social structure.

It is to be noted that Paul does not hereby give his "blanket" approval to all rulers. In fact he is not making a defense for governors, but for government. He was not prescribing a set of rules that obligated men to submit to high-handed tyranny or the abuse or misuse of power. There is a two-fold application in Paul's principle. In the first place, because the powers that be are ordained of God, public officers should consider public office as a public trust. Officials should be concerned primarily with carrying out what really is the will of God. One of the worst features about the present situation, and one of the most fruitful sources of lawlessness is the attitude of officials from judges all the way down toward the prohibition question. There is so much evidence that the machinery for law-enforcement is honeycombed with graft and bribery. Now every man is entitled to his own opinion in regard to the liquor problem and every man is entitled to do everything in his power to modify or repeal the present law in regard to liquor. But no official who takes an oath as an officer has any right to allow his personal views or opinions to interfere with his duty in the matter. It is an ugly word, but all such are scoundrels, traitors, law-breakers themselves. It is, of course, a great, sometimes seemingly an impossible, task to get public officials who will do what is really their duty in the matter. But even if the facts are ugly we have got to face this situation and seek in some way to enlist the interest and the support of those who will hold public office as a public trust, and who will do their duty as officials and officers.

But when we have said this we have said only half. For there is something more to this question than the matter of law-enforcement; there is the matter of law-observance. Every man has a right to take his stand against the eighteenth amendment and the Volstead act, and he has a right to use his influence and his money to repeal or to modify these laws. But so long as they stand as they are, every citizen is under obligation to observe these laws. That is unpleasant doctrine, but it is sound doctrine. What right has a man to disregard and to disobey the law simply because it does not meet with his personal approval or because it does not seem to him to be best for society as a whole? Why should he claim for himself the right to disregard this law and refuse to another man the right to disregard the law against murder or stealing or adultery? The principle is the same.

Here is the crux of the matter. We are never going to solve our problem simply by law, although we can do a great deal more than we are doing through law. There must be a constructive program of education over a period of years, perhaps for several generations; there must be a new emphasis upon law-observance, there must be a new interpretation put upon citizenship, its duties as well as its privileges, there must be a subjection of personal desires to the larger social well-being, there must be a steady application of the law of love to this as to all other problems that concern society as a whole. In these and in other ways lies the solution to this problem.

Let it be understood that the election of either of the candidates is not going to solve the problem. Neither is the election of certain candidates to Congress going to solve the problem, although our people need to be very careful in the selection of those who are to go to this body which has law-making and law-repealing power within certain limits. But this election does have some bearing upon the whole problem. In spite of what many politicians say, the writer believes that there is a distinctive moral issue involved. Let every man take heed how he votes. And let every man take heed how he uses his power and his influence in regard to this thing called liquor, which stands condemned on many counts over a long, long period of time.

There is point, too, in the heading of this lesson—"World's Temperance Sunday." This problem of liquor is more than a local problem; it is world-wide in its implications and consequences. as a young man, the writer of these notes used to spend a great deal of time on the lawn and the grounds of his home, and took a great deal of pride in beautifying and trying to keep attractive the lawn and flower-beds. But in spite of all that he could do, he could never achieve the best effects, for there was an uncultivated lot adjoining his home, and the weeds along the fence and in that lot detracted from his own lawn. Just as this nation could not endure half-slave and half-free, just so the world eventually cannot endure part dry and part wet. We are called upon not only to make a dry America, but also a dry world. How the liquor interests will howl when they realize that; but in the providence and power of God, it is coming. Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord. Stand fast for law observance and law enforcement. Quit you like men and women, and be strong in the Lord and in the power of His might. And in due season ye shall reap the fruits of victory.

CHRISTIAN ENDEAVOR.

Sunday, November 4, 1928.

Topic: "In What Do We Waste Our Time?"—Eph. 5:16; Psa. 90:12. (Consecration meeting.)

Some Bible Hints.

Time is opportunity—for something; neglected time is neglected opportunity (v. 16).

"Buying up the opportunity," the marginal rendering, implies that the right use of time costs us something. What? (v. 16.)

Our days are like pearls slipping off a thread, one by one. Think how many are left; think what to do with them (v. 12).

Time is wasted which does not help us to get a heart of wisdom—a heart that knows, reveres, and obeys God's will (v. 12).

Suggestive Thoughts.

Oceans of time are wasted in pleasure that should be used in getting knowledge or doing useful work. Pleasure is necessary, but not an overdose of it.

Time is wasted by dawdling at our tasks. The cure is to "do with our might what our hands find to do."

Time is wasted in day-dreaming picturing our own greatness, building castles in the air, instead of buckling down to realities.

Time is wasted on railroad trains and street cars. Use it for planning the day; or improve the mind by reading worth-while books, or memorizing poetry.

A Few Illustrations.

We waste time on the newspaper, on its scrappy articles, its colored editorials, its insipid gossip, its ugly stories of crime. Why make the mind a gutter and pour filth through it.

A Boston man wastes time on futile tasks—studying astrology, magic, and things like that, instead of attending to his business. His mind is like an old curiosity shop, full of antiques that have no value.

Employees often waste their employers' time by loitering, losing five minutes now and five minutes again; and wasted time means lost money.

One senator told me once that he had wasted more time in the Senate than in any other way: listening to futile addresses, taking days to do what business men would have done in half an hour.

To Think About.

How may we lay out a plan for our days?
What temptations have we to waste time?
Can we waste time reading? How?

NEWS NOTES.

Union (Surry), Eastern Virginia Conference, held "Rally Day" on the second Sunday in October and made an offering for Christian education. This was the first Sunday School to send in an offering. The Sunday School board, or committee, of the Alabama Conference recently made two fine recommendations which were adopted as follows: (1) That each Church send two representatives to the summer school next year; and (2) that an offering for Christian education be received in every Church before Christmas.

During the past few weeks our field secretary has attended the Georgia and Alabama Conference, the Alabama Conference, the Woman's Missionary Conference of Alabama, the meeting of the newly elected Mission Board of Georgia and Alabama, and has spoken in about fifteen different Churches. She reports that there is a fine spirit of interest in the work of Christian education among the people of the far South.

This week-end Miss Coghill is to meet with the New Jersey Young People's Congress at Madisonville, Pa. This congress is composed of young people from parts of Pennsylvania, New Jersey and New York.

The Burlington (N. C.) Sunday School is making the month of October "Rally Month." The following is taken from the bulletin of that Church for October 14th:

"The annual Christian education offering will be taken on the fourth Sunday of this month. Rev. F. C. Lester, chairman of the Board of Religious Education, is asking that we make the offering as liberal as possible. Last year the total offering

of the denomination for general Christian education was less than nine cents per member. The board is cheerfully going ahead, despite the fact that they are not being supported financially. What is the field of Christian education? It is to suggest and to supplement the work of Churches in the Sunday Schools, Christian Endeavor, summer schools, young people's congresses, leadership training, literature, Conferences and field work, office work and correspondence, and interdenominational co-operation. Your contribution will be appreciated."

F. C. LESTER.

WESTERN N. C. CONFERENCE.

The fifty-eighth annual session of the Western North Carolina Christian Conference will be held with Pleasant Ridge Christian Church, November 7-8, 1928. Following is the program:

FIRST DAY—WEDNESDAY.

Morning Session (10 o'Clock).

1. Call to Order—By the President.
2. Devotional Services—Rev. John M. Allred.
3. Enrollment of Ministers and Delegates.
4. Report of Program Committee.
5. Appointment of Special Committees.
6. Report of Executive Committee.
7. Sermon—By Rev. J. Lee Johnson.
8. Adjournment.

Afternoon Session (2 o'Clock).

1. Devotional Services—Rev. H. V. Cox.
2. Report on Religious Literature—Rev. G. R. Underwood, Chairman.
3. Report on Sunday Schools—I. H. Foust, Chairman.
4. Report on Christian Endeavor—M. C. Stafford, Chairman.
5. Address—"The Orphanage," Supt. C. D. Johnston.
6. Miscellaneous Business.
7. Adjournment.

Evening Session (7:30 o'Clock).

1. Devotional Services—Rev. T. J. Green.
2. Report of Committee on Education—Rev. T. E. White, Chairman.
   Address—Dr. W. A. Harper, President of Elon College.
3. Report on Christian Union—Rev. T. E. White, Chairman.
   Address—Rev. J. Edward Kirbye, D. D., Raleigh.
4. Adjournment.

SECOND DAY—THURSDAY.

Morning Session (9:30 o'Clock).

1. Devotional Services—Rev. G. R. Underwood.
2. Minutes of Previous Day's Session.
3. Report on Social Service—Rev. J. U. Fogleman, Chairman.
4. Report on Home Missions—Rev. T. J. Green, Chairman.
5. Woman's Board Report—Mrs. D. A. Cornelison, Chairman.
6. Report on Foreign Missions—Rev. E. C. Brady, Chairman.
   Address—Rev. J. O. Atkinson, D. D.
7. Adjournment.

Afternoon Session (2 o'Clock).

1. Devotional Services—Rev. D. R. Moffitt.
2. Report on Evangelism—Rev. John M. Allred, Chairman.
3. Business Session—Reports from Committees on Nominations, Resolutions, Finance, Apportionments, Etc. All Business Matters for the Session to be Completed.
4. Adoption of Minutes.
5. Final Adjournment.

G. O. LANKFORD, Ch'n,
T. E. WHITE,
M. C. STAFFORD,
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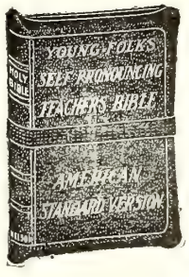

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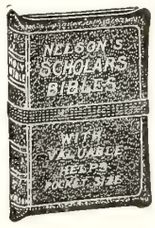

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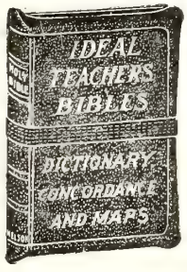

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

FIRE AND BURNS.

"Can a man take fire in his bosom and his clothes not be burned?"—Prov. 6:27.

We do not have to turn to the Scriptures to learn that one's sins are handed down to generations after him. We have seen it actually happen. When we choose our own way to suit our fancies and tendencies, misery follows. When we choose to do good, joy and satisfaction follows.

What examples we have! Judas. Enough said. David, a man after God's own heart, for his trespasses had to die of a broken heart and limp into the kingdom of heaven.

Peter denied the Lord and ever carried the misery of it in his life afterwards. He was a pillow of the Church, but a broken one.

A sinner once wrote:

"My saints are comforted I know
And love Thy house of prayer;
I sometimes go where others go,
But find no comfort there."

Prayer.—Our Father, in the light of Jesus we shall see our way. Make us keen to see the way of life and be right and forestall a bad past. *Amen.*

TUESDAY.

THE WAY TO COME BACK.

"Restore unto me the joy of Thy salvation."—Psa. 57:12.

This is the prayer of David, who lost his hold on God by taking an unholy way. How come back? Confess every degree of sin, every decline of love, every faltering of faith, every flagging of zeal, every dullness of desire, every failure of confidence; open thy heart to the Almighty in prayer and supplication, making known thy desires unto Him. Come to Christ and stay there.

Prayer.—Oh, dear forgiving Father, through Thy Son Jesus, our Savicur, forgive us of all our sins and restore unto us this day Thy salvation. *Amen.*

WEDNESDAY.

DOES GOD SEND TROUBLE?

"As many as I love, rebuke and chasten."—Job 5:17-2: Chron. 33:10-13.

Does God send trouble? The rich live in luxury and fortune. A godly man may be as unfortunate as Job. The ungodly flourishes like a green bay tree and heaps up his gold and endows his posterity. A great many of the righteous and the virtuous live in deprivations. Do they serve God for nothing?

Answer: Does a father correct his child? Will he consent to surgery on the child when he has a disease within which will take his life? Will a father speak harshly? Because he loves him he will—

"In love I correct thee, my gold to refine,
To make thee at length in my likeness to shine."

Spurgeon says, "There never was a saint who grew proud of his fine feathers, but that the Lord plucked them by and by." The Lord has to spoil our glory in order to make us see His.

We wonder how much guilt Christians have been saved from by their afflictions. I wonder had it not been for some misfortunes which turned our path, how wise we would have been and what troubles we would have avoided. It is indeed hard for a child to think of the rod that chastised him as love, but having received that chastisement the time will come when he will feel that he did not get all he deserved.

I wish we could see how to do our best for the Lord always and then thank God for trouble. This is our prayer today. *Amen.*

THURSDAY.

WHERE DO WE VOTE?

"Our citizenship is in heaven."—Phil. 3:13-21.

Paul was from Tarsus and he was proud of it. He was also a free-born Roman, with full protection of that country. But this world offered him only drudgery, hostilities and constant unrest. It was the heavenly city and Christian service and witnessing for God to folks that gave him the most comfort. God stood by him here when everything else held out a sword against him.

Our cities are vastly better than any Paul knew. Our interest in citizenship is far more extensive, if not to say vital, than his was. We are, with every issue, called upon to vote and do what we can to make things better, stronger, happier and more righteous. Unless we, like Paul, can draw upon our heavenly citizenship to indoctrinate the life here, the beauty and wisdom of this world will go on mingled with ugliness, and the folly of sin. Our heavenly citizenship glows with a loveliness of purity and a power that means the perfection of delight in the life that now is and that which is to come.

Prayer.—We thank Thee, our Father, that Thou dost admit us to the upper allegiance and the heavenly kingdom, wherein is a source of all good. At all time enable us to be found faithful. *Amen.*

FRIDAY.

HOW DO YOU VOTE?

"Thy word is a lamp unto my feet, a light to my path."—Psa. 119:105-112.

We are told of a business man, a builder, a contractor, and a real estate agent, and a little insurance on the side. He says that often he gets involved in business tangles and cannot see his way out. When this happens, he closes his office, goes home, takes his Bible and begins to read. He reads until he finds some message for himself, and then he meditates upon it until he is calm and strong. The difficulties seem to disappear. He sees his way. He goes back and takes up his work.

That example is worth following. That is what the Bible is given us for. In it we find all we need. It is there for the taking. But we must take it. It will not come to us.

Prayer.—Our Father, Author of the Book of books, Thy word shall be our lantern. Blessed Holy Spirit, direct our approach to the Book, and interpret its messages to us. So shall we walk along a safe way, and so shall we reach the goal Thou dost intend for us. *Amen.*

SATURDAY.

THE UNSEEN HELPER.

"The Spirit also helpeth our infirmity."—Rom. 8:18-26.

Dr. Theodore L. Cuyler once saw a man working one end of a cross-cut saw. He could not see the other man, but from the way the first man worked, he was sure a partner was working with him. "So," said Dr. Cuyler, "does the invisible Spirit work with the man who enjoys the communion of the Holy Ghost?"

If we watch the people around us, and see how they carry on their lives, we can soon tell whether they are living and laboring alone, or have this unseen Partner. If they have the invisible Helper, they accomplish things that seem quite impossible for them to do. When sorrows come, they are unaccountably upheld. They overcome adversity with a might that is altogether beyond their own. It is because of the unseen Power that is working with them.

Prayer.—Holy Spirit, Thou Aid of all humble and seeking souls, be with us, we pray Thee, in all we do. Without Thee we are indeed helpless; but with Thee, we can do all things. Our Father who art in heaven (repeat the Lord's Prayer). *Amen.*

SUNDAY.

VALUES IN SMALL THINGS.

"We have thought on Thy lovingkindness, O God."—Psa. 48:9-14.

So often we just see the outside of things, the bright lights—the glow and the spectacular—and fail to see beneath it all. If we ever expect to see real values we must go deep and examine even the small things.

There is an old story of a clergyman farmer on a little island off the coast of Maine, and one day a former parishioner came to him from Boston to get married. After the ceremony, the groom presented him with a pair of fine kid gloves. The minister was surprised and a little disappointed, for he was a poor man and the groom was wealthy. But he put the gloves away, as he seldom had a fit occasion for such finery. But a college event seemed to call for them, his wife brought them out, and he started to put them on, but met with obstructions. Investigating, he found ten bills, each of ten dollars, one tucked in each finger.

Yes, it pays to think on our gifts, and especially on God's lovingkindness to us. It is inexhaustible. We can never plumb its depths. We can never bring up their full contents of blessing. There is a happy surprise in it for every day of our lives.

Prayer.—King Giver of all good, we have faith in Thy kindness. We anticipate it, we rest in it, we delve in it, we find no end to it. *Amen.*

(Continued from Page 5.)

badly damaged, and we fear it will have to be torn down. Mr. Barrett has a man busy now on probable cost of repairs, and will send estimate as soon as possible. We passed a graded school, one end of which was in ruins and the other part served as a shelter for a number of those who were left homeless, sleeping on the bare floors and eating what was given them (the Red Cross with its merciful hand had not had time to reach Salinas then). We passed Foor Neighborhood House, which lost its roof, part of ceiling and side porch. Bro. Roman and family have patched up a part of the house and are still in it. During the storm a little nephew who lives with them was lying on a cot in his bed-room when his aunt called him to come to her. He rose, and just as he left the cot a piece of zinc tore its way through the side of the house, crashing down on the cot he had a moment before occupied. God's providence does some one ask. Yes, indeed! we answer.

The rural district of Salinas is almost wiped out. Bros. Romero and Roman have visited all

(Concluded on Page 13.)

Christian Orphanage

Dear Friends:

We are happy to say that we passed the fifteenth mile-post in our financial report for this year. Now the real task begins—the hardest task yet to come. Hard work, much thought, and perhaps sleepless nights trying to plan how to reach our goal. Fifteen thousand dollars to raise by January 1st. You ask the question, can it be done? It can. How?

We want to enlist every pastor in our Southern Christain Convention in this undertaking. We want to enlist every Sunday School superintendent and all the teachers to help us. We want to enlist all the good women in this work of love and charity. We want to have the hearty support of every man in the entire Church to pull with us. We want every boy and girl in every Sunday School to come to our rescue. Now, what do we want you to do?

We want you, as a brave army of soldiers, to start now to push your special Thanksgiving offering in your Church and to see to it that you raise the largest Thanksgiving offering in your Church that you have ever raised.

Who is it that does not have a tender place in their heart for a helpless child? Who is it that would fail us in this work of love?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 25, 1928.

Brought forward		$14,854.03
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
United, Lynchburg	$ 2.18	
Ingram	5.00	
New Lebanon Sunday School	4.09	
New Lebanon Baraca Class	2.00	
Pleasant Grove	6.58	
Happy Home	2.30	
		22.15
Eastern N. C. Conference:		
Lee's Chapel	$ 2.88	
United, Raleigh	2.00	
Sanford	3.08	
Christian Chapel and S. S.	6.70	
Piney Plains	10.66	
New Elam	3.06	
Hayes Chapel	5.32	
Mebane	1.25	
Mt. Auburn	14.74	
Bethel (Wake)	5.00	
		54.69
Western N. C. Conference:		
Hank's Chapel	$ 3.90	
Shiloh	1.00	
Randleman	3.14	
		8.04
Eastern Virginia Conference:		
First, Norfolk	$ 7.77	
Bethlehem	2.64	
Rosemont	14.69	
Berea, Nansemond	10.00	
First, Richmond	17.34	
Suffolk	25.00	
		77.44
Valley Virginia Conference:		
Leaksville	$ 2.83	
Palmyra	1.44	
Linville	4.37	
Antioch	8.29	
Wood's Chapel	1.00	
Newport	3.00	
		20.93
Georgia and Alabama Conference:		
Vanceville	1.00	
Special Offerings.		
C. H. Mitchell, Cragford, Ala.	$ 5.00	
W. A. Lee, Greensboro	50.00	
Sale of calf	5.00	
Dale of wheat	6.00	
Refund on gasoline by State	18.00	
Y. M. Bible Class, Burlington, N. C.	100.00	
Miss Etta F. Fleming, Manson, N. C.	25.00	
Rev. J. W. Patton, Elon College	7.00	
W. T. Down, support children	47.30	
W. W. Kimball, Manson, N. C.	5.00	
		268.30
Grand total		$15,306.58

(Concluded from Page 12.)

our preaching places and find poverty everywhere. In one barrio, where stood thirty-two houses, all were washed away by the river except one. I asked them to find out how many of our members have suffered losses; they gave me a list of twenty-seven names in Salinas district, some of which number lost their little homes and everything except the clothes they were wearing. In Santa Isabel, two members lost their homes, and in Clausell's two members lost the roof of their homes.

At the workers' meeting here in Ponce yesterday our pastors told me: "Mrs. Barrett, if you receive any dresses please let us have them; it is what is so badly needed just now among our members. Women's dresses and men's shirts and trousers, too." Today's mail brought a package from Providence, R. I. I have just opened it and counted twenty dresses and a dozen pair of rompers. Thanks to our Rhode Island friends. I know other packages are on the way. In fact, help is coming and being distributed as quickly as possible from the National Red Cross and by their committees on the island. The Red Cross is doing all in its power to help the people and prevent epidemics.

Last Saturday we rode up to Aibonito, though not through the beautiful avenue of trees we have always enjoyed so much. These same trees are bare; some are little more than posts, while others are gone entirely. The road is badly damaged in many places. I saw people living in the open. Imagine this tropical sun without a sign of a leaf to shield you. For in the path of the storm all vegetation and foliage looks as if a fire had passed over them, so dead and bare are they. I saw others living under a few pieces of zinc; others in the ruins of their homes, the more fortunate are repairing. On the mountain-side for miles was strewn zinc, hundreds of pieces. But why try to describe more! All the things that cyclones do have been done to this little siland and other places in the States where the same one passed.

Do you wonder how it has affected the people? One thing impressed me deeply. Every where we see them, especially the poor, patching up their poor remains, if possible, and trying to live. About 150 people found refuge in the Olive G. Williams Memorial Chapel in the playa at Salinas. It stood the storm, the sea came up, passed it, but did not rise into it. It is not at all damaged, which all seems almost a miracle, for it stands within a few feet of the water's edge. Several people are still living in it, as they have no home.

Pray, friends, and open your hearts and pocketbooks as you never have before. The Burlington Christian Church cabled sixty dollars, which my husband "put to work" immediately; a cousin in Virginia sent ten, which has found a needy place, but if your mission on this island is to continue even as it was we will need over $3,000. We beseech an interest in your prayers always.

EVA REED BARRETT.

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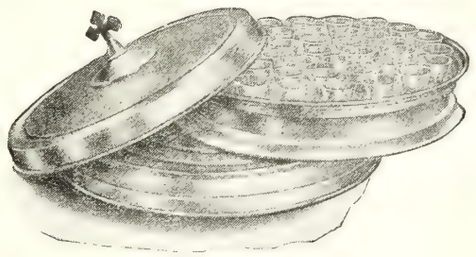
Made in best Silver Plate or Aluminum. **Prices low; first-class workmanship and finish.**

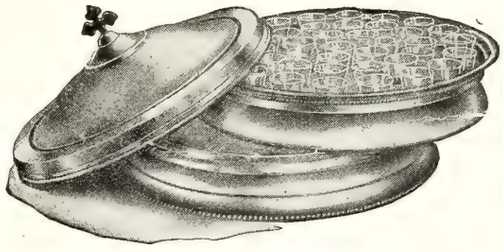
ALUMINUM

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlocking, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**



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Tray No. 85—Interlocking only, with 36 glasses.	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plated; fits Tray No. 85	**16.00**

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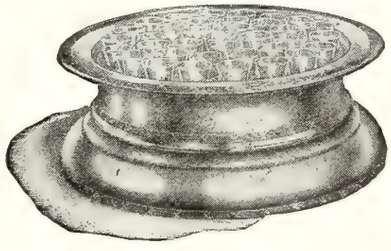

Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Breda Plate No. 3—Narrow rim	**$ 9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

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EASTERN VIRGINIA CONFERENCE.

The one hundred and eighth annual session of the Eastern Virginia Christian Conference will be held at Christian Temple, Norfolk, Va., October 31st to November 2nd. The tentative program follows:

FIRST DAY—OCTOBER 31.

Morning Session.

10:30. Call to Order.
Song Service—By Rev. J. F. Morgan.
Invocation.
10:40. Enrollment of Delegates.
Address of Welcome—Dr. L. E. Smith.
Response—Rev. J. W. Fix.
Reception of Visitors.
Report of Program Committee.
Report of Executive Committee.
Appointment of Committees.
11:00. Treasurer's Report.
11:10. Report of Committee on Moral Reform—Dr. W. D. Harward, Chairman.
11:40. Presentation of Christian Missionary Association—Rev. O. D. Poythress.
11:45. Address—Mr. C. D. Johnston, Superintendent Christian Orphanage.
11:00. President's Address.
12:20. Communion Service—Dr. W. W. Staley.
1:00. Adjournment for Lunch.

Afternoon Session.

2:00. Song Service—By Rev. J. F. Morgan.
2:10. Digest of Chart, Study of Church and Ministerial Reports—Dr. I. W. Johnson.
3:10. Report of Committee on Stewardship—Rev. F. C. Lester, Chairman.
Address—
3:50. Presentation of Woman's Missionary Conference and Report—Mrs. M. L. Bryant.
4:00. Report of Committee on Foreign Missions—Dr. L. E. Smith, Chairman.
Address—"The Southern Christian Convention's Program of Missions," Dr. J. O. Atkinson.
4:50. Reading of the Minutes.
5:00. Adjournment.

Evening Session.

7:30. Service of Worship—Dr. L. E. Smith and Members of the Choir.
Preacher of the Evening—Dr. C. C. Ryan.

SECOND DAY—NOVEMBER 1.

Morning Session.

9:30. Song Service—By Rev. J. F. Morgan.
9:40. Report of Committee on Religious Literature—Rev. M. W. Sutcliffe, Chairman.
Address—
10:30. Report of Committee on Education—Dr. W. W. Staley, Chairman.
Address—Dr. W. A. Harper.
11:50. Miscellaneous Business.
12:00. Address—"Christian Union," Dr. Chas. Eldred Shelton.
12:30. Devotional Period—Rev. M. F. Allen.
1:00. Adjournment for Lunch.

Afternoon Session.

2:00. Song Service—By Rev. J. F. Morgan.
2:10. Report of Committee no Home Missions—Hon. J. E. West, Chairman.
Address—"A Bigger and Better Conference," Rev. F. C. Lester.
3:30. Report of Committee on Christian Education—Rev. F. C. Lester, Acting Chairman.
Address.
4:10. Report of Committee on Evangelism—Rev. H. C. Caviness, Chairman.
Address—
4:50. Reading of the Minutes.

Evening Session.

7:30. Special Service:
College Program—By Young People of the Christian Temple.
Missionary Program—By Woman's Missionary Conference.

THIRD DAY—NOVEMBER 2.

Morning Session.

9:30. Song Service—By Rev. J. F. Morgan.
9:40. Miscellaneous Business.
10:00. Report of Collectors.
10:05. Discussion of "Christian Church Men" Movement.
10:30. Report of Committee on Apportionments.
11:00. Discussion—"Our Problems."
Superannuation.
Colleges.
Missions.
Christian Education.
12:30. Devotional Period—By Rev. J. E. McCauley.
1:00. Adjournment for Lunch.

Afternoon Session.

2:00. Song Service—By Rev. J. F. Morgan.
2:10. Reports of Special Committees:
Nominations.
Place for Holding Next Session.
Finance.
Resolutions.

Attention!

Attention is hereby called to the following excerpts from the minutes of the 1927 session of the Eastern Virginia Christian Conference:

"It was moved and carried that hereafter the Conference recommend 'The Harvard Plan' of entertainment of Conference, *i. e.*, free lodging and breakfast, and a nominal charge for dinner and supper."

"It was moved and carried that all delegates and visitors who wish to be entertained be requested to notify the Church in advance of the session of the Conference."

Ministers, delegates and visitors will please give heed and govern themselves accordingly. Please co-operate with the pastor and the people of the Christian Temple in this matter.

H. S. HARDCASTLE, *Pres.*

A NEW HAT.

The circulation manager of THE CHRISTIAN SUN makes the following offer, to hold good till December 31, 1928:

Every Church and Sunday School sending us a club of ten new subscribers and ten renewals, with a check for $40.00, he will make the pastor of that Church a present of a $10.00 Stetson hat for a Christmas gift. Where a pastor serves two or more country Churches, they can club together, and the present will be given in the name of both Churches.

You send in the names each week and get credit on your club until you reach the desired number. Give name and address of each subscriber, and state whether "renewal" or "new."

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CHAS. D. JOHNSTON,
Circulation Manager.

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COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'nȧ of Gāl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles..... $ .50
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2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges..... .85

VEST POCKET TESTAMENT AND PSALMS

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With all the words of our Lord and Saviour printed in red.
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One advantage of this India paper is that the leaves do not cling together.

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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges..... $1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included..... 1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms..... 2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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FIELD NEWS.

I have been very busy and have neglected sending you a full account of our opening service. The threatening weather kept some away who would have attended, but we had a large crowd. We did not get everything in as near readiness as we would like to have had, but we are so thankful that we can hold services in our new Church. We had three consecrated ministers to bring us real messages of love at our opening service. Rev. G. R. Underwood, of Pittsboro, N. C., preached to us at the opening; subject, "Loyalty." Bro. Underwood is perhaps the oldest Christian minister in North Carolina. His message was very forceful and full of love. Rev. T. J. Green, of Elon College, N. C., preached in the afternoon from the subject "All Things are Yours." His message was a real inspiration to all who heard it. Rev. M. A. Pollard, of Liberty, N. C., preached at the evening service on "Stewardship, or Using What We Have in God's Kingdom." His message was well composed and was received by a packed house. Bro. Jason Moore, of Spies, directed the music at the morning service, while Mrs. E. R. Burt, a member of the Methodist Church, felt very much at home while making music on the piano.

Our good friends from each of the Churches helped to make the day more enjoyable by their presence, and also by a contribution of more than one hundred dollars. It is impossible for us to express our appreciation for each donation to us for our new Church. Whether your donation was great or small, the great Giver of all will reward each. We have quite a number of things to buy. If any one wishes to have a part in the Wellons Memorial Christian Church, please send your contribution to Mr. O. H. Lambert.

Biscoe, N. C. W. C. MARTIN.

OFFICIAL NOTICE.

There will be a meeting of the Educational Committee of the Western North Carolina Christian Conference at the Liberty Christian Church at 3 P. M., October 29, 1928. All persons who have business with this committee should arrange to be present at that time.

T. E. WHITE, *Ch'n.*

CONFERENCES MEET.

Eastern Virginia—Christian Temple, Norfolk, Va., 10:30 A. M., Wednesday, October 31st.

Western North Carolina—Pleasant Ridge, Randolph County, N. C., 10 A. M., Wednesday, November 7th.

North Carolina and Virginia—Ingram, Va., 10 A. M., Tuesday, November 13th.

Eastern North Carolina—Fullers' Chapel (near Henderson, N. C.), 2 P. M., Monday, November 26th.

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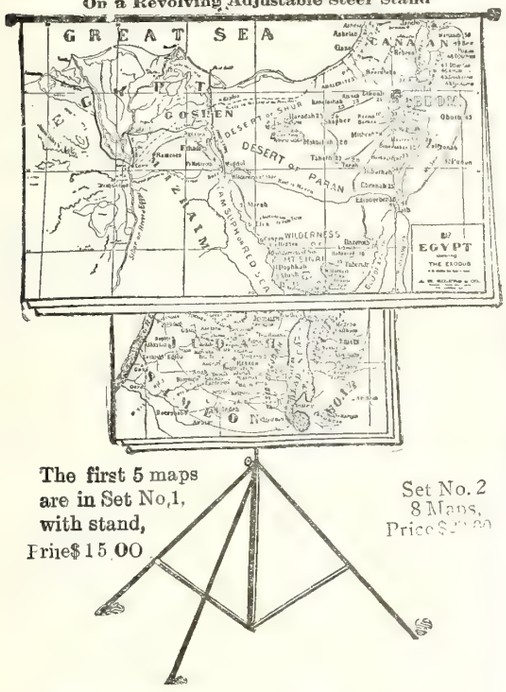

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

GUNTER.

Whereas, it has pleased Almighty God to call Bro. W. M. Gunter, our fellow-deacon, from our midst; and whereas, we are bowed in sorrow and grief; be it resolved:

1. That the membership of Old Zion Christian Church, Norfolk, of which he was a constant and loyal member, in regular meeting assembled, do now express and extend to his family our heartfelt sympathy, with the prayer that the Lord will supply the strength and courage necessary to enable them to bear up under the heavy weight of sorrow.

2. That his widow and children have sustained an irreparable loss, while his memory and example is a precious heritage.

3. That our Church has lost one of its most faithful workers and one whose place cannot soon be filled.

4. That we, the board of deacons, have lost a friend and fellow-worker, one whose joy was to serve.

5. That a copy of these resolutions be placed on the Church minutes, a copy sent to the bereaved family, and a copy published in The Christian Sun.

Done in conference of the board of deacons, on this the 27th day of September, 1928.

C. C. ETHERIDGE,
W. W. STARNES,
Committee.

HINES.

Bro. Richard E. Hines has fallen asleep after a few hours of illness. He was the son of the late Sylvanus and Mrs. Annie E. Hines and was born February 21, 1870, and died August 4, 1928. He is survived by his aged mother, wife and three brothers. In the absence of his pastor, services were conducted by Rev. J. M. Roberts and was laid to rest in Wakefield Cemetery.

C. E. GERRINGER.

THOMAS.

We, the Ladies' Aid and Missionary Societies of the Shallow Well Christian Church, feel very keenly the passing of one of our most faithful and interested members, Mrs. Stacey Thomas, on August 30th. While we mourn the loss of our dear sister and co-worker, who had been a great, but very patient sufferer for months, and while we shall greatly miss her cheerful presence in our meeting, we feel that our loss is her gain, and may we strive to imitate her good examples by being more faithful in our duties to God's cause. We bow in humble submission to God's will and extend to her loved ones our deepest sympathy, and recommend that a copy of these resolutions be sent to The Christian Sun for publication, a copy to her family, and a copy recorded in our societies.

MRS. A. S. THOMAS,
MRS. DOYLE McFARLAND,
MRS. L. C. SLOAN,
Committee.

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¶ "From that time Jē to preach, and to say, "I the kingdom of heaven

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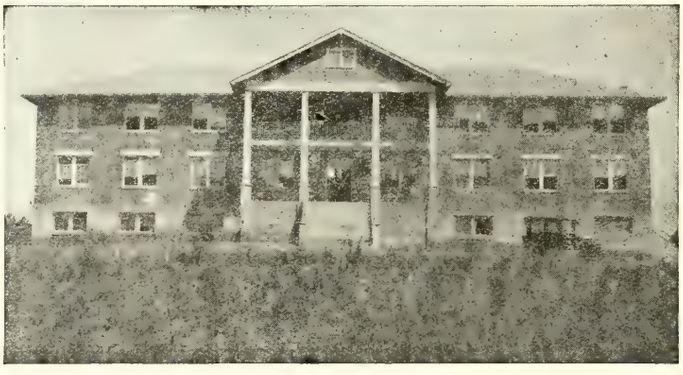

GIRLS' DORMITORY

Piedmont Junior College, Wadley, Ala., will open September 12, 1928. This institution is a Junior College, which is co-educational, where scholarship ranks high and expense is low. It is thoroughly Christian, absolutely non-sectarian, and vitally American. A school where opportunity awaits the student of very limited means—$68.00 pays all college expenses, except books, board and room. Board, $15.00 per month, and room $4.00; total expenses for the term of nine months, $250.00.

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXX. RICHMOND, VA., THURSDAY, NOVEMBER 1, 1928. NUMBER 44.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

JEWISH CHARITY.—

Under the leadership of Julius S. Berg, of New York City, an effort is being launched to raise a million dollars for the help of Jewish invalids of the World War and their families. The purpose is to help the disabled Jewish veterans in European countries.

ENGLAND'S WAR TROPHIES.—

The mayor of Southwark, England, is launching a nation-wide effort to remove the war trophies, in the form of captured implements of war with which the parks, public squares and commons are littered. There was a craze that was almost world-wide to place this captured ordnance material in and around cities. Such things were ever an offense against good taste. They have a place in museums. But even though they may not hinder the development of a sentiment for peace, as some people accuse, they certainly do not help to develop aesthetic taste in the observers.

USING THE SAME SUBJECTS.—

During the four Sundays of October the twelve Protestant ministers of Brookline, Mass., are preaching, each Sunday, on the general subject, "Religion and Life." The four special topics for the four Sundays are: "Jesus' Attitude to Children," "Jesus' Attitude to Possessions," "Jesus' Attitude to Institutions," and "Jesus' Attitude to the Kingdom." Each Saturday during the month an invitation is left in every home of Brookline to attend Church services, the students of Gordon College distributing the literature. A religious census of the town will be taken during the month. —*Christian Century.*

INFLUENCES FROM THE PAST.—

A few Bible readers will recall the name of the Hittites. But it is a name that has no meaning for them, save as one of the many peoples who opposed the Jewish development. Now comes Prof. John Garstang, director of the British school of archeology, to tell us that to these forgotten people we are endebted for the fact that our civilization and culture is European rather than Asiatic. Prof. Garstang says: "We thank the forgotten empire of the Hittites for holding the gate while our culture was in the crucial period of its formation. The Hittites were the doorkeepers of Europe. They themselves, protected on the east by the Taurus Mountains, kept out the eastern monarchs who tried to get through and meanwhile sifted out the best of the Oriental culture and passed it westward."

GETTING MEMBERSHIP TOGETHER.—

Dr. John Ray Ewers, of Pittsburgh, Pa., has started something new in congregational visiting that gives promise of meeting a vital need in Churches with a large membership. Feeling a need for a closer acquaintance with his congregation and among the members of the congregation, he arranged for neighborhood groups of his members to meet at some home where the pastor might meet with them. The plan was so successful that it was continued; the pastor placing the responsibility for arranging the meetings upon the members themselves. In this age of hurry ,it is very difficult for the pastor to find time to do the visiting that ought to be done. But it has been our observation that the average pastor is far better acquainted with his members than his members are acquainted with one another. Church receptions and "get acquainted" socials are apt to be too formal and stiff to accomplish their intended purpose. There is no place so favorable for cultivating acquaintance as a home. This plan also has the merit of developing a spirit of neighborliness; something which modern city conditions has made well-nigh extinct.

A GREAT CHURCH CHOIR.—

Those who have been privileged to hear the Westminster choir, of Dayton, Ohio, have heard sacred music in about as perfect a form as one may ever expect to hear it on earth. They have sung in many sections of this country. Next year the choir is to make a three months' tour of Europe. The arrangements for the tour have been made by the Dayton Westminster Choral Association. The itinerary calls for the appearance of the choir at the Vienna opera next April.

MINISTRY OF SERVICE.—

Writing for the *Christian Century,* under the title, "The Next Great Step for the Church," Dr. Charles E. Jefferson has spoken a truth that should be heard and heeded by every Church organization and every individual Christian.

"If by Church you mean the entire body of Christian believers throughout the world—the holy universal church—my answer is 'Getting closer closer together.' The church of Christ exists in the twentieth century in three great branches—Greek Catholic, Roman Catholic, and Protestant. It is time for them to come closer together. This does not mean closer in church organization or creed, but closer in sympathy and good feeling. Organic union between these bodies is not yet a question of practical churchmanship. That step, if it ever comes, must be preceeded by a thousand short steps, acts of kindness, words of good will, thoughts of love. Agreement in doctrine or in polity is impossible until hearts are closer together than they now are."

"The sacrament of the Lord's Supper has proved to be a divisive sacrament, and another sacrament must now be tried; the sacrament of the basin and towel, the sacrament of service. John in his report of the last evening in the upper room says nothing of the institution of the Lord's Supper. He dwells on the institution of another sacrament, that of foot-washing. This second sacrament, possibly, is to be the sacrament of the future. It may turn out to be the sacrament which will unite all the followers of our Lord. The Church has a gigantic piece of work to do. Evils many and mighty confront us on every hand. Civilization has fallen on evil days. Mankind is bleeding and weary. The human race is in sore need of help. The nations must be ministered unto. Coming closer together in social service, this is the next important step which the three great Christian communions must take."

BACK TO THE SIMPLE LIFE.—

There is a man in Japan of which the world of Christians has heard and will probably hear more. This man is a Japanese, and a Christian. His name is Toyohiko Kagawa. He is rapidly becoming the prophet of Christ to the Japanese nation. He has given himself to the service of the humblest and most needy of the people. He has literally emptied himself that he may help to lift those who have never had a chance. His sacrifice, his devotion, and his consecration have caught the imagination of the Japanese. His power and influence are daily increasing. He and his followers live the simplest kind of life, wearing the simplest clothes, and eating the simplest food. A group of young missionaries in Japan, moved by the example of Kagawa and his followers, are now planning to eliminate all that may tend toward extravagance from their method of life. They are determined to see whether the more expensive mode of life of the missionary is a real barrier between the missionary and the humble people to whom they often minister most largely. It may be that all Christendom has missed that which is essential, when it has failed to consider the example of Him "who though He was rich, became poor for our sakes."

It may be, too, that Christ was doing more than showing us a way whereby we might help those who walk in the lowly paths of life. It may be that he was showing us a way to escape that which is both a hindrance and a burden. It would seem at times as if we were all competing with one another in a race that leads nowhere. Many people are working themselves to death to acquire things they would be better off if they did not have. Life is becoming faster, more difficult, more exacting. It looks as if there might be no limit to the speed of motion that may be acquired; but medical men are beginning to ask whether or not there is a limit to what the nervous system of man can endure. Most of us can see no way out of this man-killing race, this vicious circle in which we are all moving. There is no way unless it be the Jesus way.

NOTES-PERSONALS

All but three or four pastors of the Eastern Virginia Conference were in attendance at the Woman's Missionary Conference in Suffolk last Friday, and while their presence in such large numbers greatly delighted the women, it is safe to say that they were each greatly enlightened and inspired by the great conference.

Under date of October 10th, Dr. W. T. Walters writes from Harrisonburg, Va.: "I have received a call from District No. 6, embracing Mt. Union, Union Memorial, Rock Hill and Gapsville Churches, Rays Hill and Southern Pennsylvania Conference, and shall move to the field on the 15th of this month. My address will be Everett, Pa."

Rev. W. J. Edwards, 211 Ward Street, High Point, N. C., one of our true and tried ministers of the Western North Carolina Conference, is open for work the coming year and is willing to go anywhere the work may demand and the Lord directs. Bro. Edwards has been unwell, but is on foot again and strong and is anxious to be again in the active work.

The ministers of the various Churches of Suffolk—Baptists, Methodists, Presbyterians and Episcopalians—were present at and presented to the Woman's Missionary Conference in the Suffolk Church last Friday. The introduction was by Dr. Staley, who took occasion to say that the pastors of Suffolk always work in utmost harmony and sweetest fellowship.

Rev. G. O. Lankford, D. D., of Burlington, has been assisting Rev. Stanley C. Harrell, pastor, in a series of very helpful and successful meetings of Durham Christian Church. We have not learned of results other than that good audiences were in attendance. Dr. Lankford's able sermons were much appreciated and that the Church was spiritually edified through the meetings.

The committee in charge still lacks nearly $400 having enough money to pay for and erect the O'Kelly Memorial on the Elon College campus. As stated recently, the memorial is now finished and ready to be erected and dedicated as soon as the remainder of the funds is in hand. Judge J. F. West, Waverly, Va., is chairman of the committee, and J. O. Atkinson, Elon College, is treasurer, and either will be glad to receive funds for this most commendable enterprise.

Dr. Job G. Holland, Holland, Va., sends a check which is acknowledged elsewhere in THE SUN and is sent "to help rebuild the community home (cut No. 4 in last week's SUN) for the Salinas Church." Dr. Holland joins us in indulging the hope that others will help to rebuild the house for the pastor and his family, at last reports, had no roof over their heads and were making out as best they could, greatly handicapped and exposed to the weather, until funds came in for rebuilding the house which was extensively damaged.

On a recent Sunday, Dr. L. E. Smith, of the Christian Temple, preached for the First Congregational Church, Washington, D. C., both morning and evening. This is the Church of President and Mrs. Coolidge, whose pastor, Dr. Pierce, preached some months ago in Dr. Smith's pulpit at Norfolk and also gave the baccalaureate sermon at Elon College last commencement. Dr. Smith and Dr. Pierce, with their Churches, seem to have already united, and the good work of union between Christians and Congregationalists still goes marching on.

The Sanford correspondence of the daily press of North Carolina speaks in high and commendable terms of the work of six years of Rev. R. L. Williamson, pastor of the Christian Church at Sanford, N. C., who retired from that work last week and moved with his family to Winchester, Va., to accept the pastorate of the First Christian Church of Winchester, beginning November 1st. The correspondence referred to says that Mr and Mrs. Williamson have endeared themselves to the people of Sanford during their six years' stay in that city, and it is with deep regret the people part with them. Bro. Williamson is one of our faithful pastors, and the Winchester work, we are sure, will go well in his hands.

Our friend and brother Chaplain H. E. Rountree, now with the U. S. S. Utah, reminds us of the interesting fact that it takes somewhat to feed the crew of ship like that, even if they are out on the waters of the deep just floating and steaming around. For instance, during September, while out on a cruise ("loafing around," we presume), the following quantities of foods were consumed: fifteen tons of fresh meat, $6,300; 3,400 dozen eggs, $1,122; 2,000 pounds of butter, $940; thirty-seven tons of fresh vegetables, $2,565, including fruit; twenty tons canned vegetables, fruit, meat and sugar, $4,300; twelve tons of flour, $720. "Each day our bakery aboard converts nearly one thousand pounds of flour into bread." We fear that Bro. Rountree, being a preacher, fares poorly, as we see no chicken listed, unless it be in the fresh meat item, and that seems a plenty for a few "middies" for one month at any rate.

THE CHRISTIAN SUN'S circulation manager wants to present every pastor in the Southern Convention a ten-dollar Stetson hat for a Christmas present. Every congregation ought to make this possible by sending us ten new subscribers and ten renewals with a check for forty dollars. You will make your pastor feel that he is appreciated as a pastor. You will help finance the expenses of publishing THE SUN. You will help increase the subscription list. You will not be making a donation when you subscribe to THE SUN, as you will get four dollars' worth for two. Bro. J. H. Veazey, of Roanoke, Ala., has already sent us two new subscribers to start the ball rolling in his Church, and he is going to place THE SUN in the homes of all his Church members. This is fine! Who will be the next one to fall in line? We have three widows who are not able to take THE SUN, and ask that their names be taken off our list because they cannot pay for it. They tell us they enjoy reading it so much. Who will make it shine in their homes?—*Chas. D. Johnston, Circulation Manager.*

The Suffolk Christian Church sets a fine example for other Churches in making a budget for the year, of all its expenses, and publishing that budget so that every member of the Church may see and have a copy. A copy of this budget, beginning October 1, 1928, has fallen into the hands of THE SUN'S *editor*, and he feels disposed to give it place, as its proportions and total are of more than local interest: "Pastors' salaries, $5,000; organist, choir director and choir leader, $1,680; financial secretary, $600; janitor and extra labor, $775; rent of parsonage, $600; water, lights and gas, $300; sheet music and choir supplies, $100; fuel for Church and Sunday School, $500; Church envelopes and stationery, $250; fire insurance, premiums on building, organ and furniture, $750; supplies, telephone and miscellaneous, $250; upkeep of building, organ, etc., $500; Conference assessment, $2,250; missions and missionary association, $843; Orphanage, $400; Boy Scouts, Church troop, $100—total, $14,898.33." At any rate, our Suffolk Church begins the year knowing what the membership is to undertake financially, and we have no doubt but that they will end the year by reaching their goal.

FELLOWSHIP SUPPER.

The Waverly Christian Church enjoyed its first fellowship supper on Friday evening, October 19. On this occasion there were more than one hundred and fifty members of the Church and Sunday School present, and every one entered fully into the spirit of the occasion.

The program consisted of several musical numbers, solos, quartets, and choruses, interspersed with short talks on appropriate subjects for the occasion, being concluded by a brief statement from the pastor on the financial requirements of the Church for the coming year.

The "eats" were plentiful, wholesome and delicious, being served by the good ladies of the Aid Society in the splendid way in which they do every thing they undertake.

The good efforts of this get-together was reflected in the attendance at both Sunday School and Church services the following Sunday. We are confident many good results and good times are to follow this our first annual fellowship supper.

B. E. WHITE.

ALTAMAHAW, N. C.

Last Sunday, October 21, 1928, we filled our last appointment at Bethlehem Christian Church, Altamahaw, N. C. We have endeavored to serve this Church six years. We feel that the Lord has been with us and blessed in the work, and to Him we give praise for all that has been done to His glory. During the six years we preached one hundred sermons, received one hundred and twenty-nine members into the Church, baptized one hundred and sixteen, conducted fifteen funerals and assisted in many others, and every Friday night we taught a singing class of fifty to sixty pupils.

The Church, during these six years, adopted and used the envelope system in financing to a fair degree of success, built Sunday School rooms costing around fifteen to eighteen hundred dollars, and put in electric lights. In the last quarterly meeting a committee was appointed to solicit funds to cover the main part of the Church building.

During all our pastorate, the congregations have been large. There were five hundred or more present at the last service. We used for our last text 2 Cor. 13:11, "Finally, brethren, forewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." At the close of the sermon, Communion service was held. We are leaving many of our friends. Memories of their love and devotions will live with us; as they told us good-by, many left money in our hands, and upon going to our car we found that others had loaded it with many good things, such as flour, sugar, honey, coffee, canned goods, chickens, and other things, all of which found a hearty welcome into our pantry. These good people certainly knew what it took to make us glad. Words cannot express our appreciation to them for their love and confidence, and for the many kindnesses they have shown us during our stay with them. We pray that God may supply all their needs according to His riches in glory, through Jesus Christ our Lord.

J. FRANK APPLE.

THE CHRISTIAN SUN'S PULPIT

FORWARD.

By Rev. J. M. Fix.

"Speak unto the Children of Israel, that they go forward."—Ex. 14:15.

The book of Exodus is one of the most hsitorical and interesting books in the entire Bible. Its name indicates the subject matter contained within its pages. It is a book which records the story of the exodus, exit, or migration of the children of Israel under the leadership of Moses, out of Egyptian bondage. It is well-nigh impossible to estimate the religious value of the book of Exodus. Nowhere else, save in the Christian Revelation, is there to be found so sublime a conception of the nature of God; nowhere a loftier and purier idea of morality as springing out of man's relation to Him. The book of Exodus portrays the early civic and religious developments of a people destined to occupy a unique place among the nations and to exert upon the whole world the very greatest spiritual influence. In this book we find the beginning of the fulfillment of the promise made to Abraham, saying "in thy seed shall all the nations be blessed."

The great underlying idea of the book of Exodus is that of revelation. God is everywhere represented in self-manifestations. His power over nature revealed in Egypt at the Red Sea and at Mt. Sinai. In every event His hand is discernible. "He made known His ways unto Moses, His acts unto the children of Israel." He constantly speaks to Moses giving him counsel in times of emergency, and the knowledge of his nature which he desires to be communicated unto the people. While God is high exalted above the comprehension of His creatures who are unable to see His face, He does not dwell remote from the world, but is everywhere present and active in nature and in history.

One of the characteristic and fundamental ideas in the book of Exodus is that while Israel is the chosen people of Jehovah, it is nowhere asserted that God is the God of the Hebrews only. He rules over the land of Egypt, and all of the earth is His. It is true that He chose Israel as a peculiar treasure unto Himself above all people, and thereby enters into a covenant with them. This people God enlightened, instructed and disciplined, in order to communicate to the world that He was preparing a way for the perfect revelation of His grace in Christ.

The book of Exodus has been in all ages a source from whence both Jews and Christians have drawn lessons of encouragement and warning. Throughout the covenant, Jehovah is a God full of compassion, and gracious, slow to anger and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin. He promises to those who trust Him that His presence shall go with them and His magnetic power invested in man shall lead them forward.

For centuries the children of Israel had been in strict bondage. The whip of the cruel Egyptian task-masters had fallen unmercifully upon them. As we turn to the 14th chapter of Exodus we hear God instructing them to flee from the pursuing army of Pharaoh. God has given them a great deliverer. Their days of bondage draw to a close as Moses speaks to them. And what does he say? With a faint heart and the seemingly impossible Red Sea ahead, does he say, "Let's surrender?" Instead of meeting defeat, Moses turns his face, not backward toward Egypt, but upward to God, and when called upon God spake unto him, saying: "Speak unto the children of Israel, that they go forward."

And God caused Pharaoh to fail in his attack upon the children of Israel and to be utterly destroyed, whereas those who called upon Him were delivered. The Red Sea opened; they walked through on dry ground even in the midst of the sea. Thousands of years have elapsed since God commanded Moses to speak to the children of Israel that they go forward. But neither time nor eternity can hush the voice of the Almighty. Today He speaks to nations, Churches and individuals, urging them not to turn back but to go forward. To His prophets, priests, preachers and ministers, He comes with the same challenge "go forward," and thus lead others.

The word "forward" seems to be the keynote of the age in which we live. It is true in the scientific realm and is especially true of the industrial world. When one looks around and sees the terrific output of automobiles per year and the numerous mechanical devices in the factories of her land, it is evident that we, as an industrial world, are going forward. Politically more is being done to enlighten and inform the American populace as to national affairs than at any other time of the world's history—thus we go forward. Educationally we are making rapid strides toward the training of our children for better citizenship. Consolidated schools and great colleges and universities open their doors to everybody. Truly the word has been spoken—that we go forward in educational endeavor. To the realm of religion we now turn and ask ourselves just how we stand. Have we gone forward with other lines of progress?

Religion and life are combined. One cannot break life into compartments. He cannot say that I am religious in one thing and not in another. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and keep one's self unspotted from the world." Religion is a series of experiences which bring the soul into communion with God through meditation and sends the individual forth with an unlimited source of strength of body, mind and spirit in service. To this end, religion is universal and should by all means be promoted. To the Church we now turn as an institution and listen to the voice of God speaking to the people of each brotherhood that they go forward religiously during the coming Church year. Practically every Church has its program of religious education, evangelism, stewardship, missions, and social service in which they are going forward. Let them not fail. But to the individual God speaks that each one go forward in some of the great Christian virtues which we often minimize in our spiritual life. What are some of them? Paul, in his letters, speaks to the people of Phillippi and Galatia that they go forward by thinking on "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report." And then to the latter he tells them that the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Let us select a few of these virtues and with emphasis endeavor to place them foremost in our Christian living during this coming Church year. Let us go forward first of all through the greatest of them, which is—

1. Christian love. A virtue that stands above faith and hope, for it never faileth. It prompted Jesus to lay down His life for His friends and for His enemies. It is a source of strength greater than electric, steam or water power. No bacteria has ever been discovered that can survive the sunlight; and no evil can survive the sunlight of the love of God manifest in the hearts of men. Yet with all its magnetic and wonder-working strength we, as Christians, have unconsciously neglected to love one another as we should. We have sought to apply modern psychology, business methods and even force as means of accomplishing our purposes. Most often these have failed, but love never faileth. We have erected houses of worship and adorn them with wonderful architectural designs; we have made them costly and attractive, and frequently left love out of our Churches. Its programs of religious education, stewardship and social service are vital to the life of every Church, but they are not to be included at the expense of Christian love. An efficiently organized Church is valueless to the kingdom of God unless every man and woman appreciate and practice genuine Christian love.

A minister friend now serving in the Eastern Virginia Conference once made a statement in a sermon to which one of his parishoners took offense and for three months did not speak to his pastor. Whereas the minister did not know that his sensitive member was angry and indifferent toward him and he thus continued to be friendly, as usual. One evening the parishoner called at the minister's home and asked forgiveness for the un-Christian spirit he had shown. The minister replied that he had not noticed that he had been silenced by an unintentional offense. The parishoner stated that during the entire time that he had failed to speak, the minister continued to speak to him and that he had felt so mortified that he had come to make an apology. True Christian love overcomes indifference and hatred. Jesus loved those who hated Him. In the Sermon on the Mount, He said: "Ye have heard it hath been said thou shall love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." What man is there of you, if his son ask bread would he give him a stone, or if he ask a fish would he give him a serpent? Not one. Such would be contrary to the love of an earthly father for his son. Christian love centers in Him whose love was without end.

The wisest of all men, whose name is synonymous with his writings, says concerning Christian love which was then unborn: "If thine enemy be hungry, give him bread to eat; and if he be thirsty give him water to drink; for thou shalt heep coals of fire upon his head and the Lord shall reward thee." Bo not overcome of evil, but overcome evil with love. Christian love is illustrated in the story taken from an event which happened during the Russian-Japanese War. It seems that a Japanese colonel had been captured by the Russians and was about to be executed. He had accepted the death penalty without a murmur other than to say, "I became a Christian when a boy and am now about to show my first act of real Christian love. I wish to give a thousand rubles to the Russian Red Cross to be used for our wounded enemies." The Russian commandant was deeply moved and remonstrated with him, suggesting that the gift of money to the Japanese Red Cross or to his own family. The Christian Japanese was firm in his purpose and insisted that his money go to his enemies. His final request was that the Sermon on the Mount be read aloud as he stood ready to meet death. When the words were reached, "if you love them that love you, what reward have ye? Do not even the publicans do the same?" Christian love in the final analysis is doing unto others as we would have them to unto us. It is loving

(Continued on Page 14.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

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W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTERN VA. WOMAN'S CONFERENCE.

Nothing less than "great," and that but poorly, can be used in describing the sixteenth annual session of the Woman's Missionary Conference of Eastern Virginia, which was held in Suffolk, October 26th. The program was great; the audience was great; the reports were great; the public utterances were great; the whole occasion was *great*. Assistant Secretary of Missions J. M. Darden, in an inspirational and an impromptu address of ten minutes, voiced the sentiment of hundreds when he said that he could think of no honor that could come to any one greater than that which had come to the president, Mrs. M. L. Bryant, in presiding over a body of such proportion, such spirit and such inspiration. Mrs. Bryant, as president, has certainly carried her organization on a high peak of perfection and enthusiasm, and has developed in the organization a marvelous spirit of co-operation, comradeship and service. Dr. N. G. Newman, one of the beloved pastors of the Conference, voiced the sentiment of the great number of pastors present when he said that he did not get from any assembly, conference, or gathering during the whole year as much inspiration and interest as he got from attending this Woman's Missionary Conference. Practically all of the vast number of pastors in the Conference were there to look on and to be inspired. The women have certainly shown the men how to have a conference of marvelous worth, might, and merit in every particular, and how a conference may be conducted in the spirit of good fellowship and real Christian atmosphere. The women in the kitchen, who served a bountiful luncheon at a nominal price of twenty-five cents, because a previous session had voted that they must make a nominal charge hereafter, said that they fed about five hundred. The main auditorium of the Suffolk Church, now beautiful, solemn and impressive with its new and dignified equipment, was filled to capacity, and some were standing and others were in the gallery. It was certainly a conference great in numbers, and Rev. O. V. Armstrong, a missionary of the Presbyterian Church, recently returned from China, said enthusiastically, as he faced the great audience to deliver a magnificent address, as guest of the gathering, that this was the largest missionary conference he had ever faced. The women had done their work quietly, steadily and heroically through the whole year in their missionary societies, and they had now come together to see and be thrilled by the results of their work, and thus get equipped for the race, the conflict and the effort of another year. Mrs. W. V. Leathers had been entrusted by the women of the societies, as treasurer, to assemble and present the financial results of their sacrificial service. Mrs. Leathers takes a pardonable and praiseworthy pride in this great task, and the charts that she presented to the conference, showing to the gaze of all what each society has done, are the work not only of an enthusiast but of an artist and a painstaking accountant. Her charts, two large one and a small one, hung on the wall, told a story even in silence that was eloquent beyond words, and nothing less than thrilling to look upon. The conference a year ago met its goal for the year at $7,000. The treasurers' reports show that they had raised and sent in $7,689, being over $1,300 above what was raised as shown in the report of a year ago. The conference has now grown to such proportions, in fact, that there are to be two divisions assembling in annual session hereafter, one the Woman's Conference proper and the other the young people of the conference. The first session of this, the Young People's Conference, is to be held in the same Church and auditorium this year, as was the Woman's Conference, namely: on the evening of November 9th. The young people of the conference are now doing far more and giving much more to missions than was the whole conference six or seven years ago.

It was a beautiful and inspiring scene when the conference opened. At 10:30 the great auditorium was filled, the splendid pipe organ was pealing forth a melodious welcome, when Mrs. M. L. Bryant, the president, followed by the four district superintendents and the four department superintendents, came in procession from an adjacent room and took their places on the platform. After a devotional period, conducted by Dr. Pell, of Richmond, and the singing of an appropriate hymn, the superintendents of the various districts made their reports as follows: Mrs. W. D. Harward, for the Franklin district; Mrs. B. D. Jones, for the Nansemond district; Mrs. O. M. Cockes, for the Waverly district; Mrs. H. C. Caviness, for the Norfolk district. These reports presented to the audience the splendid work of the four separate groups of Churches and societies, whose total makes up the annual conference. These had all held their annual sessions last spring and had rallied their forces for active service and had enjoyed splendid meetings and programs. The report of department superintendents came next. Mrs. E. P. Jones, for the cradle roll; Mrs. R. T. Bradford, for the young people; Mrs. W. H. Andrews, for the spiritual life; and Mrs. J. M. Fix for the conference editor; Mrs. J. E. Cartwright, for department of literature. Each of these reports was exceedingly apropos and deeply significant and interesting. Mrs. M. L. Bryant used as the topic of her president's message, "Looking from Our Peaks." Rev. O. V. Armstrong, of the Presbyterian Mission, chose as his topic, "Looking at China." Following this, Mrs. Clarence Harrell and Brother W. W. Ballard, of the Suffolk choir, delighted the audience with a duet, "Love Divine." Mrs. W. V. Leathers, the treasurer, had chosen as the topic to rivet attention upon her beautiful charts, "Come, Look with Me." Lieutenant-Governor J. E. West, chairman of the Mission Board of the Southern Convention, was recognized, and in an impassioned address of five minutes emphasized the fact that the woman's work is the one bright star in the great galaxy of our missionary lights and shadows, and the one hope of our organized effort in extending the kingdom through missions. In praising the women for what they had done, he begged them to show us men how to become missionary in spirit and in activity, and, if possible, how to match them in the wonderful work they are accomplishing. The Lieutenant-Governor declared that if we could have had this organization and the vision we now have, thirty years ago, instead of 115,000 members we would have 300,000 members of the Christian Church, and no one can doubt that those words are true and sound a challenge to us even now to redouble our efforts in our missionary task and undertaking.

After an hour, during which all were served royally at a beautifully appointed luncheon, the vast audience assembled and Mrs. E. L. Beale, of Franklin, brought the service immediately into a spirit of worship and reverence through a most impressive devotional service. Mrs. Smith, a recently returned missionary from Korea, gave a graphic account of life and missionary work in Korea. She told us that Korea is one of the most needy and poverty-stricken races in all the earth, and that they are hungering for the gospel of the Son of God. Mrs. Telza Miller, of the Suffolk choir, sang a beautiful solo entitled "Others." Brother J. M. Darden, of the Mission Board, was recognized and added words of fervor and commendation for the wonderful work the women are doing, and said that he could think of no prize more to be coveted than that of being privileged to develop and preside over such an organization as the one now in session before him. The Mission Secretary, J. O. Atkinson, gave a brief story of the Jerusalem conference, which assembled last Easter on the Mount of Olives, and of how that conference, after having been in session for ten days, declared in its findings that while the representatives of fifty nations had come up to the Holy City where the original commission of our Lord had been delivered to His disciples 1900 years ago, they must now needs go out by "roads that lead to the city of God." Those who in good conscience are doing their missionary task, whether assembled in an annual conference or working away quietly in the home society, are themselves plodding along the path that invariably leads to the city of God. A plea was made to the women that they co-operate the coming year in an effort to raise $45,000 with which to wipe out our missionary indebtedness and get our missionary work on a firm foundation and ready again for a program of progress in kingdom-building.

Rev. J. E. MacCauley, of the First Church, Norfolk, in well-chosen terms, presented the four banners to the societies that had attained the highest degree of excellence.

The next session of the conference is to be held at Franklin, Va. Practically the same officers for next year are to be in charge.

It was found that one Young People's Society, viz: that at our Waverly Church, had during the year averaged $12 per member. And that the Holy Neck Woman's Society had averaged $9.21 per member, and that the Dendron, Va., society had averaged $7.53 per member. One society reported 95 per cent average attendance through the whole year. We regret that the name of this society failed to lodge in our memory.

All of the above facts have been written from memory the day after the Conference had adjourned, since the writer was too much interested and too overjoyed with the spirit and glory of the day,

to take any notes, and he is sure that more than one outstanding event that should have been mentioned is overlooked in this write-up. But all the events of the day and the whole conference were thrilling, inspiring and uplifting, and combine to make a real epoch and a brilliant page of history in our missionary endeavor and achievement. As Lieutenant-Governor West and Assistant Secretary J. M. Darden said: "God bless the women of our missionary societies who are doing such great work for us and are showing the whole Church, in a most beautiful spirit, the methods and the measures to be employed in dealing with our great missionary tasks." J. O. A.

LAW OBSERVANCE.

Much is said and written in these days about the violation of the eighteenth amendment to the Constitution. There can be no question about the violations of this law that provokes this criticism. The weak point in this criticism is that it is partial in its judgment and ignorant or insincere in its application. All laws in the Constitution are equally binding upon all citizens. It is well to keep this in mind when passing judgment upon others. Romans 13:1 is one key to the door of law observance. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Another help to the settlement of this question is found in Titus 3:1: "Put them in mind to be subject to principalities and powers, to obey magistrates," which indicates that citizens should obey the laws of man as well as the laws of God. Appetite, money, and position, seem to be at the bottom of much of this complaint about the violation of the eighteenth amendment. It would be safe to affirm that this law is observed as well as other laws in the first stages of administration. The Sabbath laws of this country are violated as much as this law, and nothing is said about it. What this nation needs is obedience to the laws of God, first, and then the laws of the land would be willingly obeyed.

People go on with their business on Sunday, make the day one of pleasure, neglect the house of prayer, and use the day for gain and pleasure. This is permitted to Jews for religious reasons, and why not permit prohibition for the same reason. Logic fails when it touches appetite, gain, or power. It is not wise to enforce one law and wink at the violation of other laws; and it is not and let a different class go free. It is unjust to right to punish one class of the violators of law punish the poor bootlegger who makes and sells liquor and let the gentleman who buys and drinks go unpunished. It would be easy to enforce the eighteenth amendment if all violators were treated the same way in the courts. The judge and the jury that will keep their oath inviolate in the administration of this law on the subject of prohibition will succeed in law enforcement. Selfishness is at the bottom of all violations of law, and all men need the spirit of Jesus who went down to Nazareth with his parents, and was "subject unto them." He set the example for the family and the State.

No man can use intoxicating liquor for beverage purposes in this country at the present time and be a good citizen, much less a good Christian. If men would go to Church and worship God in sincerity they would not have to go to the polls to take care of prohibition. The altar of the Church is the place to make clean voting precincts. What this nation needs is obedience to fathers and mothers; obedience to the voice of conscience enlightened by the word of God and His Holy Spirit, and then obedience to the law of the land as written in the Constitution. James gives us a good point to consider on this question of law observance (2:10) "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." If a man owes one debt, he is a debtor. If he violates one law, he is a law-breaker. The implications of a truth so far-reaching, if really understood, would drive the nation to its knees in confession and prayer for pardon.

"SUNSHINE."

Our good friend, Otis A. Hudson, manager Orlando, Fla., Sanitarium, sends THE SUN's editor such a delightful dissertation on "Sunshine" that he yields to the temptation to share with his readers some of the splendid things on this commonplace subject. The editor is anxious to do this because while sunshine is a universal blessing, many are tempted to shun it, and even more are tempted to disregard it, because they do not know its real value. But to quote from the dissertation presented:

"Sunshine is a marvelous, yet little understood, agency, containing life-giving energy and power, and at the same time dealing death to disease germs when properly applied.

"When its rays are gathered up by a reading-glass and concentrated on paper or soft wood, they will quickly start a blaze. This indicates something of their wonderful nature. Yet sunlight is all about us. Animal life and plant life are dependent upon it; but we know only its A B C's.

"Doctors realize its value in the sick-room. Sanitariums and hospitals endeavor to plan their buildings to admit its life-giving rays to every room, but many people seem fearful of letting it enter their living-rooms and bedrooms. The housewife shuts its life-giving rays away from her parlor because it fades tapestry and rugs, not knowing that, at the same time, she is endangering the health and the lives of her family in so doing.

"The virtues of sunshine are closely akin to pure air and good ventilation. All rooms should be aired and sunned every day. The physiological effect is marvelous, in spite of the fact that it may show up some dust. Let God's great out-of-doors in through your windows."

But Friend Hudson goes further than the belief in sunshine as a physical and material blessing. He thinks we will do well to let some sunshine into our disposition and so reap certain mental, moral and even spiritual benefits therefrom. He continues:

"Sunshine may be reflected in the life, in fact should be, for a sunny, happy disposition is better than medicine, and every physician, nurse, and all who would help others should carry an abundance of the sunshine of life into their daily duties. Especially should they radiate sunshine in the sick-room and leave some there when they go out."

In other words, if we would radiate sunshine in our disposition and help to make the world brighter and better, we should pull back the heavy curtains, throw open the doors and windows and let a little sunshine in. One of the great troubles with the human race is that they shut out God's sunshine from their living-quarters and also from their hearts and their souls.

And what the sun that governs the day is to the national and to the mental make-up of men, so is the Son of righteousness that governs the spiritual day and seeks to control the moral attitude of mankind. As we throw open our doors and windows and pull back the curtains to let the material sunshine in, so should we put aside all the hindering causes that prevent the life-giving rays from the Son of righteousness. Let a little sunshine into the heart and soul. Keep that sunshine there, and we will be healthier of body, sounder of mind, stouter of heart and stronger of spirit.

DIRECT OR INDIRECT—WHICH?

It is an accepted principle, in telling a story, that you should never apply the moral.

Why?

Experience teaches that the human mind is flattered by being allowed to think somewhat on its own account, and that a person will more readily apply a moral which his own mind has sensed or thought out.

Teachers in colleges who dignify their pupils by requiring them to think, in the long run are more appreciated than those who do the thinking for their classes. Education, it is generally conceded, is not something done to students, but creating an atmosphere wherein a student may arrive at the highest values in each particular experience or situation, keeping in mind the past and the future as well as the present.

Is there anything in this psychology for the minister? Does he need to be very careful to point out the moral and ethical implications of the great Christian principles he enunciates? Will he achieve more by proclaiming the oracles of God than by interpreting and specifying their applications?

The direct or the indirect—which?

MIRACLES.

Some time ago one of the *Southern Churchman's* correspondents sent in an "excerpt from a letter," in which it was stated that a certain clergyman preaching on a special occasion had ridiculed the Old Testament account of Jonah and the great fish, asking his hearers whether, to this day of scientific knowledge, anybody really believed such a story. I wonder why he should have chosen this particular miracle from the book of Jonah for his attack, when there are so many others similar; that is, in their demand upon the Christian's faith. Is it any easier to believe the account of the iron axe-head that swam, or the dead man brought to life by touching the bones of Elisha, or Elijah going to heaven in a chariot of fire? Are not the miracles of the Old Testament all of a piece? If you prove one to be false, how can you establish the truth of the others? When the opposing counsel at a trial in court can prove that the witness has lied, of what possible value is his further testimony. The book of Jonah belongs to the canon of Scripture "of whose authority" (which has the nature of truth), our prayer-book declares, "was never any doubt in the Church." Further, to doubt the truth of the miracle of Jonah and the great fish is to call in question the character of our Lord Himself. When He used this miracle to illustrate and enforce the truth of His own burial and resurrection, He knew that the men to whom He was speaking believed implicitly its reality. Is it thinkable that Jesus Christ would have taken this article of the faith of His hearers, have treated it, as He did, as an absolute fact, leaving them under the impression that He believed the same, if in reality He did not so believe it? "I am the truth," said Christ. Can we believe "the Truth" would so act?

Which, after all, make a greater demand on our faith, "Jonah, three days and three nights in the whale's belly," or "the Son of man three days and three nights in the heart of the earth," and rising to life again? There is no such thing as explaining a miracle, whether in the Old Testament or in the New. We accept them as a matter of fact—that and only that. It is this faith on which the Church is built which has kept it alive through the centuries and brought it hitherto. What will happen when this faith is lost? Does the least intelligent "modernist" suppose that the Church could be built *de novo* on any other foun-

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

After the meeting of the General Board, which followed the other board meetings in the Publishing House, Dayton, Ohio, I went to Athens, Ohio, to visit Ben W. Buck, who once lived in Suffolk, Va., and has been critically ill for some time. His sister, Mrs. Joe Little, of Suffolk, and his son, Russell and wife, of California, have been with him for several weeks. He had expressed a desire to see me, as I buried his father and mother and married him. Although not a member of the Church, he expressed himself as a Christian, trusting in Jesus Christ. I found he had many friends in Athens who render any help they can, and in a beautiful Christian spirit. Mr. Pratt and Mr. Parker are unusually attentive. I spent Saturday night, October 20th, with Mr. and Mrs. Pratt, and attended Sunday School and Church at the Methodist Church.

After a final visit to Bro. Buck, I left Athens, which is a coal center and university city, for Nashville, Tenn., where I arrived Monday morning at 8 o'clock. I was met by Rev. J. F. Rawles, treasurer of the mission board of the Southern Methodist Church, who carried me to his home. He and his family lived with me in the Suffolk Christian Church parsonage for ten years, and they have two young daughters who are students in Vanderbilt University. That visit was a mutual joy. They carried me to see Vanderbilt University, Peabody College, Scarratt College, Fisk University, the State Capitol, the Parthenon, the Methodist headquarters, many Churches, the Hermitage (the home of President Andrew Jackson), fourteen miles from Nashville. His log house, built in 1804, and his mansion in 1819, which is preserved with its furniture, and the room in which La Fayette was entertained, Jackson's grave and nearby the grave in which his faithful Alfred was buried. The log house in which Alfred lived is preserved with its furniture.

Dr. W. F. Fillett, dean of Vanderbilt, came in his car and carried me for a long drive, but a heavy rain made seeing difficult. Dean Fillett and I roomed together at Trinity College, and we enjoyed the ride together.

A special feature of my stay in Nashville was a very delightful visit with Miss Elizabeth A. Redford, who was in our party through Europe, Syria, the Holy Land, and Egypt in 1895. Miss Redford has, since that time, conducted herself twenty-five parties overseas, and has been through Palestine nine times. She plans to conduct a party around the world next year. She is one of the most interesting persons I ever met, and I told her to come to Suffolk and speak for us after she makes her trip around the world.

The evening before I left Nashville on the Pan-American train, the Rawles family had at supper Bishop Dubose, Dean W. F. Fillett, Drs. W. B. Ricks, E. H. Rawlings, H. B. Trimble and W. G. Cram, general secretary of the board of missions of the Southern Methodist Church, with Rev. and Mrs. J. F. Rawles as hosts, and their two daughters as waiters, and I as their house-guest, we spent a fine evening together. Social life has its place and Christian hospitality expresses more than words. The more I see of the world, and the more I meet leaders in the Church, the more I am impressed with the unity of the Church, the love of Christians for one another, and the hope "that they all may be one."

W. W. Staley.

ELON LETTER.

The North Carolina College Conference has been in operation for eight years. It has created a sense of comeraderie among the State's various institutions of higher learning. There is a growing sentiment that all the colleges working together can accomplish more than they can working separately. There are yet some college officers in North Carolina, however, who have the "better than thou" attitude and obtrude it on every occasion. There is less of this now by far than eight years ago. It is destined to grow less and less.

This year the conference discussed such items as increasing student fees for their instruction. Students now pay about a third of what their instruction costs. Last year Elon increased her fees, and some of her neighbors did not. The North Carolina colleges are agreed that joint action should be taken on this matter. The State institutions are aloof. Instead of increasing tuition rates, they would like to abolish them. But the matter was thoroughly discussed.

Should colleges advertise? was another issue. The denominational colleges insisted that they should certainly have the right to advertise in the Church papers. The State colleges felt the same way about the daily and weekly papers, since they must reach all the people. Informative advertising, it was generally agreed, was permissible.

What about Latin? It is rapidly disappearing from the high schools. Shall colleges offer beginning courses in Latin as they have been forced to do in Greek? Is there more culture in Latin than in French or in chemistry, or in Bible or in business administration? It was suggested that college teachers need to examine the objectives of higher education, and that they need a philosophy of education, based on a sound psychology. Many college professors do not know that the so-called faculty psychology has been totally discarded by the accepted leaders. Many of them believe in a transfer of ability under conditions that are laughable to a thoroughly trained psychologist.

Next year the conference will discuss methods by which the quality of college teaching may be improved. The writer suggested that another topic worthy of discussion would be improving the executives of our colleges. The varied duties of a college president or dean are not appreciated by the onlooker, and these officers have had to learn by experience. They should have definite training. The college conference cannot give that, but its members could exchange experiences, and that would help. One of these days we will have that matter, too, discussed by this body of altogether earnest-minded college leaders. The willingness of the conference to discuss any problem is its strongest point.

W. A. Harper.

THE TRUTH ABOUT PROHIBITION.

By Dr. Roy C. Helfenstein.

Prohibition has done more for our nation than any other single measure of reform in our entire history. It has helped our homes. It has helped our schools. It has helped our stores. It has helped our factories. It has helped, in fact, every legitimate interest and every legitimate business. The only business that has not been helped by prohibition is the liquor business itself. Prohibition has outlawed the greatest curse to humanity—the liquor traffic. People who say conditions are worse today than before prohibition have simply forgotten conditions as they were then. We see no drunkards lying in the gutters of the streets today. We pass no vicious saloons today along our streets where men rush out maddened with drink to fight and kill and insult womanhood.

The wets fought prohibition before it became a law, and they are now fighting to kill the law. The breweries have paid no dividends on their stock for nine years, and hence millions of dollars are being spent to fight prohibition to bring the curse of drink back into our governmental life. The plea of the wets is that they only want light wine and beers and that they do not want the old-time saloon, but the truth is that the real motive of the wets is to get back the old-time saloon so the breweries can again pay their dividends. Millions of dollars are being spent by the Association Against Prohibition to buy editors of newspapers whose position has been dry, and to buy men and women who have been dry to change their position on the issue and work for a change of the prohibition law.

The wets draw no party line. They are working for the wet candidates on every ticket. Neither should the drys draw any party line. For prohibition is not a party question. It is a people's question—an American question.

If the wets should succeed in placing their candidates in office this year, it will only be an entering wedge which eventually will bring back the saloon and all its kindred evils.

Prohibition has not been 100 per cent efficient simply because it has had the wets to deal with who refused to obey the law. The enemies of prohibition have alone been the offenders. If there is to be a change in the prohibition law that change should be made by the friends of prohibition and not by its enemies. The fact is the prohibition law has worked so well that its enemies cry out against it for relief. It is always the dog that is getting bitten that does the yelling. Just so it is only the wets who are making so much fuss about the inefficiency of prohibition. Prohibition has done much already, and within fifty years it will change the entire social life of American civilization.

The drys had to live under wet legislation for more than a hundred years in this country. It is no more than fair that the wets should live under dry legislation for a like period of time.

The wets know that they have all the wet votes by merely asking for a change in the prohibition law. And the tragedy is that they are trying to get sympathy from the drys who have forgotten what the saloon was, saying that conditions are worse today than before prohibition, and that the young people are drinking more. The truth is, statistics show that there is not one-half as much drinking among the young people today as there was before prohibition. And besides, who ever heard of the wets really being concerned about how much young people drink? The worry of the liquor business which the wets sponsor is not how much the young people drink, but how little.

Can you imagine what conditions would be if the wets should win, and the breweries could again carry on their advertising campaign of large display ads in the papers and large posters on bulletin-boards along the streets and highways encouraging people to drink more?

The wets draw no party line. Neither should the drys. These are the most critical days in American history. What we need is not less prohibition but more prohibition.

The Church of Jesus Christ is not concerned about the welfare of any particular party, but it is concerned with all its power in the welfare of the home, the schools, the people, and in social righteousness. This being true, every Christian has a right to refuse to vote for any candidate on any ticket who is opposed to prohibition.

The Christian puts the kingdom of God above party and above everything else.

N. C. AND VIRGINIA CONFERENCE.

The following program of the one hundred and third annual session of the North Carolina and Virginia Christian Conference will be in order at Ingram Christian Church, Ingram, Halifax County, Va., November 13, 14, 15, 1928.

FIRST DAY—NOVEMBER 13.

Morning Session.

10:30. Conference Called to Order.
Devotional Service—Dr. P. H. Fleming.
10:45. Roll Call of Ministers and Churches.
11:00. Welcome Address—Dr. S. T. A. Kent.
11:10. Response—Rev. R. A. Whitten.
11:20. Report of Program Committee.
11:25. Appointment of Special Committees.
11:30. Report of Executive Committee.
11:35. Report of Treasurer—H. C. Simpson.
11:40. Reception of Visiting Brethren.
11:50. Address of President—Dr. C. H. Rowland.
Administration of Lord's Supper.
12:30. Adjourn for Lunch.

Afternoon Session.

1:30. Conference Called to Order.
Devotional Service—Rev. J. W. Patton.
1:45. Report of Committee on Sunday School and Christian Endeavor—Rev. T. F. Wright, Chairman.
Address on Christian Endeavor—Rev. S. E. Madren.
Address on Sunday Schools—Mr. W. B. Truitt.
Address on Young People's Work—Miss Pattie Coghill.
2:35. General Discussion and Vote on Report.
2:45. Report on Moral Reform—Rev. J. F. Apple, Chairman.
Address—Rev. J. F. Apple.
3:05. General Discussion and Vote on Report.
3:30. Miscellaneous Business.
3:45. Report of Entertainment Committee.
4:00. Adjournment.

Evening Session.

7:45. Worship in Song led by Local Church.
Address—"The Men of the Church," Dr. G. O. Lankford.
Benediction.

SECOND DAY—NOVEMBER 14.

9:30. Conference Called to Order.
Devotional Service—Rev. C. E. Newman.
9:45. Reading of Minutes and Enrollment of Delegates.
9:55. Report of Nominating Committee and Miscellaneous Business.
10:10. Report of Committee on Foreign Missions—Rev. P. T. Klapp, Chairman.
Discussion led by Chairman.
10:30. Address—"Women and Missions," Mrs. C. H. Rowland.
10:50. Address—"The Southern Christian Convention's Program of Missions," Dr. J. O. Atkinson.
11:15. Report of Woman's Work—Mrs. W. R. Sellars.
11:30. General Discussion and Vote on Report.
11:40. Report of Committee on Religious Literature—Rev. W. M. Jay, Chairman.
Address—Rev. W. M. Jay.
12:05. Address—Mr. C. D. Johnston.
12:20. General Discussion and Vote on Report.
12:30. Adjourn for Lunch.

Afternoon Session.

1:30. Conference Called to Order.
Devotional Service—Rev. L. L. Wyrick.
1:45. Report of Committee on Education—Dr. J. O. Atkinson, Chairman.
Address—Dr. W. A. Harper.
2:20. General Discussion and Vote on Report.
2:30. Report of Committee on Stewardship—Rev. H. E. Crutchfield, Chairman.
Address—Dr. W. S. Alexander.
3:00. General Discussion and Vote on Report,
3:15. Address—"The Work of the Orphanage," Supt. C. D. Johnston.
3:30. Report of Budget Committee—Dr. W. A. Harper, Chairman.
General Discussion and Vote on Report.
4:00. Adjournment.

Evening Session.

7:45. Worship in Song by Local Church.
Sermon—Rev. S. A. Bennett.
Benediction.

THIRD DAY—NOVEMBER 15.

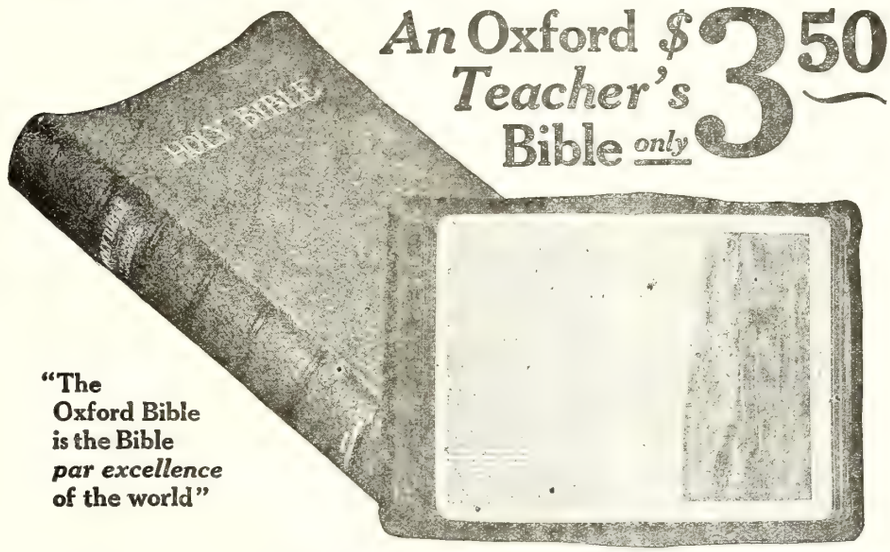
Morning Session.

9:30. Conference Called to Order.
Devotional Service—Rev. J. S. Carden.
9:45. Reading of Minutes.
9:50. Reading of Ministerial Reports.
10:10. Report of Home Mission Board—Mr. W. B. Truitt, Chairman.
Discussion and Vote on Report.
10:40. Report of Committee on Superannuation—Mr. C. D. Johnston, Chairman.
10:50. Reports of Special Committees:
Collectors.
Resolutions.
Auditing.
Place of Meeting.
Other Special Committees.
11:30. Miscellaneous Business.
12:00. Service of Worship.
Final Adjournment.

ATTENTION SECRETARIES.

In the "Ministerial Directory," as published in "The Annual" of the Southern Christian Convention and Conferences, there seem to be some names of persons who have been transferred or withdrawn. It is desirable to have this directory as nearly correct as possible, and in order to get these corrections, secretaries are asked to go over the list and report any entries that should be changed or corrected. Also they are requested to make an accurate list of the names of ministers and licentiates of their Conference and forward with their minutes to the editor of "The Annual."

OXFORD BIBLES



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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A SIGNIFICANT GATHERING.

In the early spring, including Easter, of this good year of our Lord, 1928, there assembled, on the Mount of Olives, out from Jerusalem, a most significant and serious group of men and women. There were 240 of them, coming from fifty of the leading nations of the earth, representing the various Churches and communions of the Christian world. Almost exactly 1900 years ago their predecessors in name and spirit, though very few in number, had gathered at this self-same spot. This gathering of 1900 years ago, considering results achieved, was the most significant gathering of all time, for Jesus was present with them and delivered to them His great commission. The ones to whom He spoke were few and without favor or prestige in the world. They had no financial backing, no formal organization, no guarantee of success, save the words of their great Commander, who was now about to leave them; but before going gave them the command, the chief command of all is career, and the one for which He had come into the world: "Go ye, and lo! I am with you even unto the end." The disciples, receiving that commission, went out down the various paths that led from the Mount of Olives and away from the sacred city. They and their descendants in name and person have traversed the earth, knocked and been admitted at the door of every nation beneath the sun, and their message has been heard almost in every tongue spoken by man. That little band going out from the Mount of Olives to carry out the great commission have not merely changed history, they have made history, and they have largely influenced the life and the character of all nations, governments and peoples.

And now, after 1900 years, disciples, representing a multitudinous host, regathered at the same spot that there, where the original commission was delivered, they might spend ten days together in order to take counsel, not as to what had been accomplished, but as to how they, and the millions they represent, might best make effectual the message and the commission of our Lord. These delegates from all parts and communions of Christendom tarried there on the Mount of Olives, sang and worshiped and prayed together, and once more enquired of their Lord how they and the millions whom they represented, might in the best possible way make known to the world the adequacy of His message and of His life. These, assembled this time in the year 1928, had no occasion to doubt the adequacy of the great commission, for it had proven its weight and worth everywhere; they had only to pray and to sing and to worship and take counsel together as to how they might make their Lord's message effectual in the hearts of men. Under the name of the International Missionary Council, these delegates and those whom they represent, are under the leadership of their Lord, to put on a most vigorous campaign and on a larger and more extensive scale than any undertaking thus far through the centuries. Shall we join hands with this great host and do our part in making effectual in the world the saving message of our Lord? In order to do this, we shall have to overcome indifference, ignorance and unwillingness to give and to do. There are 32,000 of us here in the Southern Christian Convention, and the Convention has asked this host to raise $45,000 during the year, September 1, '28, to September 1, '29, to be used in helping extend the kingdom of our Lord at home and abroad. A divine challenge comes to us from the Mount of Olives, and we know full well that our Lord Himself will not fail us and that His message can and will do its work in the world if only we will do our part to make it effectual and to carry and to send it to those who haven't it. We are living in a strange and great time, and we have every reason to believe that the meeting on the Mount of Olives in 1928 will go down in history for results and achievements, second only to those of the first meeting of the disciples on that sacred Mount when our Lord commissioned them to go out to traverse the roads in devious ways that lead to the city of our God.

May we not join that vast host since all who in good conscience do the missionary task and help in the missionary cause, traverse the paths that lead inevitably to the city of our God? One of the greatest Christian statesmen of our day, John R. Mott, favorably known throughout the world, is to give all of his time and great talent to the marshaling and the leadership of the forces assembled and represented on the Mount of Olives in 1928. Under such leadership, guided by the unerring hand and sustained by the unfailing strength of our Lord, the saving work must be done and will be done in the world. Shall we of the Christian Church do our part? J. O. A.

ANNUAL REPORT TO MISSION BOARD.

By MISS VICTORIA ADAMS.

One year in Porto Rico, and what have I accomplished? Certainly not very much so that I could write an interesting report of the work. Most of my time has been devoted to the language study, also trying to adjust myself to the strange conditions.

I have studied the language with great interest; I have associated with people and worked with them in order to be able to learn and understand, also help them to know a real Christ and to enjoy His beautiful fellowship. I started doing personal work very soon after I landed, and I have found that it has been the best language teacher that I have had. Weekly I have been making from ten to fifteen home visits and holding an average of five prayer services in the individual homes, hospitals, and other charity institutions. To me the personal work is at the basis of any successful campaign for the evangelism of the people, young or old. Any one who has tried to do personal work will remember how much easier it is to approach people to win them in some places than others. While I was under the doctor's care for three months I became very interested in the young lady who was working in his office and enjoyed also learning many things of interest about Porto Rico. Most of our conversations were held in a mixed language, also by motions. Soon we became very good friends and I had a better chance to know more of her spiritual life. On Sundays I took her to my Bible class. Now she is one of the faithful members.

With the help of the pastor, I was able to start a Bible class in English during the Sunday School hour. I have a membership of fifteen, and nearly all of them are public school teachers and high school students. During the school term I had an attendance of ten, but during the vacation period the attendance has dropped to six. Soon I hope to have more new members. Beside the class work, this class has had a monthly social gathering held in my home, where songs, games, cool refreshments, and jolly fellowship were enjoyed. The programs of this class the past year have helped the boys and girls to appreciate real wholesome Christian living. The study of the lives and works of the prophets has been the most interesting to every member. This class has also contributed toward special offerings about fourteen dollars, and we are looking forward to doing more in the near future.

In my personal work I found that the young girls of our Church needed much attention. So, with the consent of the pastor, I organized a girls' club and called it "Siempre Fiel," which means "always faithful." The club began its work with a membership of fifteen, met once a week, and enjoyed various programs that are essential to womanhood. The following courses have been studied this past year: Oliver's teacher training, cooking, hygiene, sewing, three books of the New Testament, and home managing. Also weekly I have taken one or two members with me on my visiting tours, in order to teach them how to make calls and hold prayer services in the homes. Different methods have been used to earn money for our funds, also to help the Church as much as possible. On the 7th of July this group presented the Church with a beautiful rug for our pulpit; also gave four dollars to clean and oil the floors of the Church. A monthly social has been enjoyed which has helped them to appreciate wholesome, jolly Christian fellowship. I am happy to say that two members have been added to our group.

During the past year I have tried to help our young people's societies with their weekly programs and monthly socials. For the translation part of my language study, with the help of my language teacher, I translated in Spanish the constitution of the Christian Endeavor. It was read and accepted not only in our Ponce society, but also in Salinas and Santa Isabel. My main purpose is to try to link and create interest between our Churches, and also to help them to learn to work systematically. Of course, as I have not started my definite work yet, I have not been able to do everything that I had planned before I came to the field. I am hoping that soon I will be placed in my definite field of work, so that I can try, with the help of my Master, to accomplish my purpose.

After Christmas I took the responsibility of our junior Endeavor society. Every Saturday afternoon I worked with a group of twenty-five jolly juniors. After our interesting Endeavor program, led by the little folk, we enjoyed one hour of hand and Bible memory work. They certainly have been made happy by the magazine pictures which have been sent to them by different members of our Churches. Surely the little folk are grateful to every one of you for your kind help and interest shown to us. For a while, I worked with a group of six-year-old children and taught them many little hymns. Soon we had a regular choir. A good many times we have given a special number in the Sunday School opening exercises, and also in the junior society. I regret to say that I was compelled to give it up, due to lack of time. The juniors also gave a very interesting Mothers' Day program and also a little reception in our Church-yard, where each child presented to his mother his hand-made gift which he had made in our Saturday handwork class.

Considering the rainy weather and a great deal of sickness, I managed, with the help of Dona Delfina and five capable teachers, to have a very good daily vacation Bible school for three weeks with an enrollment of forty children and attendance of twenty-five. Encouraging results were shown in the handwork and in the Bible work. A new project was taken this year—a class in painting—and it proved a success. We hope to have a better school the coming year. I wish to thank all the societies and other groups which

sent me the material for the handwork.

I also helped Carmen Perez, our future missionary for Salinas Church, to study daily vacation Bible school, as it was an experiment. It did not have many helpers, and only twenty children were enrolled. Unfortunately it was necessary to start this school at the same time as the Para school, and I was not able to help her any; just gave her the material and the instructions for the school. We felt grateful for the progress made by the little folks in the two weeks.

Our Santa Isabel school was one of the most successful. Sixty-five children were enrolled, with an average attendance of forty. Splendid results in handwork and Bible work were shown.

During the absence of Mr. Barrett, I have tried to take his place in the various committees of the Evangelical Union, as well as to represent our Church at the different conferences. For almost two months I was left alone on this field and tried to manage the work and its responsibilities to the best of my ability by visiting our different points and meeting with our pastors.

The past year I have received nearly three hundren garments, mostly second-hand, but some new, from missionary societies, clubs, and classes; also a box of kindergarten material. I feel very grateful for the interest shown in helping me to carry on my work among the needy souls.

"May we do all things through Christ which strengtheneth us."

Ponce, Porto Rico.

DONT'S FOR CHURCH BUILDERS.

Don't be miserly.

Don't underestimate the cost.

Don't go too heavily in debt.

Don't build until a large majority of active members are in sympathy with the move; but don't wait for unanimous consent.

Don't consider the Church debt paid when merely pledged.—*Christian Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 27, 1928.

Sunday Schools.

Previously acknowledged since Sept. 1...	$ 536.59
Wadley, Ala.	2.61
United Christian, Raleigh, N. C.	5.95
Pleasant Hill, Liverty, N. C.	3.25
High Point, N. C.	5.00
Berea (Nans.), Driver, Va.	7.15
Pope's Chapel, Youngsville, N. C.	1.78
Newport News, Va.	11.00
Bethlehem (Nans.), Suffolk, Va.	5.76
Rosemont, Berkley, Va.	22.14
Waverly, Va.	20.00
Pleasant Ridge, Guilfird College, N. C.	1.44
North Highlands, Columbus, Ga.	1.16
Total	$ 623.83

Specials.

Previously acknowledged since Sept. 1.	$ 335.29
Burlington S. S., Burlington, N. C.	63.55
Total	$ 398.84

Porto Rico Reconstruction Fund.

Previously acknowledged since Sept. 1.	$ 64.31
Intermediate C. E., First Ch., Burlington.	10.00
Fuller's Chapel S. S., Henderson, N. C.	27.00
Junior Class, Reidsville S. S.	6.50
Dr. Job. G. Holland, Holland, Va.	5.00
Total	$ 112.81

Individual and Church Collections.

Previously acknowledged since Sept. 1.	$ 539.93
J. Fuller Johnson, Fuquay Springs.	1.66
Total	$ 541.59

Summary.

Previously acknowledged since Sept. 1...	$1,498.62
Sunday Schools, regular	87.24
Special, Porto Rico reconstruction fund..	48.50
Specials, week Oct. 27	63.55
Individual and Church collections.	1.66
Total to date	$1,699.57

J. O. Atkinson, *Sec'y.*

EASTERN N. C. CONFERENCE.

Following is the program of the one hundred and third annual session of the Eastern North Carolina Christian Conference, which will convene at Fullers Christian Church, November 26-28, 1928.

FIRST DAY—NOVEMBER 26.

Afternoon Session.

2:00. Call to Order.
Song Service—Geo. M. McCullers.
2:15. Devotional Exercises—Rev. M. T. Sorrell
2:25. Enrollment.
2:40. Address of Welcome—Pastor of Church.
2:50. Response—Rev. Robert Lee House.
3:00. Report of the Executive Committee.
3:05. Report of the Treasurer—W. J. Ballentine.
3:10. Report of the Executive Committee.
3:20. Report of Committee on Stewardship—W. S. Ayscue, Chairman. Discussion.
3:45. Filling Vacancies on Standing Committees.
3:50. Miscellaneous Business.
4:00. Report of Entertainment Committee.
Assignment of Homes.
Adjournment.

SECOND DAY—NOVEMBER 27.

Morning Session.

9:30. Song Service.
Devotional Exercises—Rev. J. E. Franks.
9:50. Reading Minutes of Previous Session.
Roll Call and Enrollment.
10:00. Report of Committee on Social Service—J. A. Kimball, Chairman. Discussion.
10:20. Report of Committee on Religious Literature—Rev. D. M. Spence, Chairman. Discussion.
10:40. Ministerial Reports and Church Letters.
11:00. Report of Committee on Evangelism—Rev. J. Fuller Johnson, Chairman. Discussion.
11:30. Annual Address—President of Conference.
12:00. Adjournment for Dinner.

Afternoon Session.

1:30. Song Service.
Devotional Exercises—Rev. B. J. Howard.
1:45. Report of Committee on Sunday Schools and Christian Endeavor—C. H. Stephenson, Chairman. Discussion.
2:00. Address—"Our Christian Orphanage," Charles D. Johnston, Sup't. Discussion.
2:20. Address—"Our Church Auxiliaries," Mrs. L. L. Vaughan. Discussion.
2:40. Report of Finance Committee—Charles N. Johnson, Chairman.
2:50. Report of Committee on Apportionments—Prof. L. L. Vaughan, Chairman. Discussion.
3:00. Report of Committee on Education—W. C. Wicker, Chairman. Discussion.
3:15. Address—"Our Educational Institutions," Dr. W. A. Harper, President of Elon College.
3:45. Miscellaneous Business.
4:00. Assignment of Homes and Adjournment.

Evening Session.

7:30. Preaching—Conference Sermon, Rev. J. E. Kirbye, D. D., Pastor Raleigh Church.
Licensure or Ordinaation of Candidates for the Ministry.

THIRD DAY—NOVEMBER 28.

Morning Session.

9:30. Song Service.
Devotional Exercises—Rev. J. C. Cummings.
9:50. Roll Call and Reading Minutes of the Previous Session.
10:00. Report of Committee on Foreign Missions—Rev. J. Lee Johnson, Chairman. Discussion.
10:20. Address on Missions—Rev. J. O. Atkinson, Mission Secretary.
11:00. Report of Committee on Home Missions—Rev. M. T. Sorrell, Chairman. Discussion.
11:40. Miscellaneous Business.
12:00. Adjournment. Dinner.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each.. .75

In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, $1.00; paper ..... .75

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All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VI—November 11, 1928.

Peace and Good Will Among Men.

Golden Text: "Be not overcome of evil, but overcome evil with good."—Rom. 12:21.

Lesson: Rom. 12:1-21.

Devotional Reading: Phil. 2:5-11.

The Sunday on which this lesson will be studied will be the anniversary of Armistice Day. Who can ever forget that day? After all those years of anxiety and yearning, of bitterness and hatred, of fighting and bloodshed, of horror and nightmare, of wholesale slaughter and group maiming, of uncertainty and unsettlement, there came that morning when we learned that an armistice had been declared, and the way for peace had been opened. What a great sigh of relief went up from a war-torn and a war-tired world! How we all looked forward to a return to peace and an era of good will among men! But, alas! Armistice Day and the Versailles treaty of peace did not settle the matter. The world did not become regenerate overnight. Racial bitterness and prejudice did not disappear as if by magic. We found that peace hath her problems. Any one who sees things straight and sees them whole, knows that there is still a great need for the spirit of peace and of good will. The lesson committee did well to use this theme for this day, and to use Romans 12 as the lesson.

In this great chapter, Paul writes about many things, but in a general way he writes about five fundamental things: consecration, transformation, co-operation, character, conduct.

Consecration.

I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (v. 1). Not dead animal sacrifices, not the offering up of a dead son, but the full and free giving of a living personality, with all one's powers at their best—this is what God wants. Paul suggests that it is our reasonable service. In the light of what God, through Christ, has done for us, He has a right to expect it. If ever peace and good will are to come, God must have men and women, young people, boys and girls, who have given themselves so fully to Him that the spirit of peace and good will be expressed through their lives.

Transformation.

Be not conformed, but be ye transformed. We can have a changed world only through changed men and women. Reformation is not enough. There must be that inner transformation of life that Jesus meant when he said a man must be born again or from above. Education, culture and other agencies have their place, but there is no substitute for that vital experience which transforms men. Nations are not going to come to an era of peace and good will unless the ideals of the nation, and the spirit of the nation are transformed by the spirit of the Prince of Peace Himself.

Co-operation.

For we have many members in one body and all members have not the same office. So we being many are one body in Christ. This might be paraphrased to read somewhat as follows: "There are many nations in the world. All nations do not have the same capacities or the same functions. But they are all members of one family, the human race. And it is only as each nation is given an opportunity for self-development and selp-expression in terms of the welfare of the family of nations, that the human race will go far or go at all. Let each nation make its contribution to the human race, and let every nation see in every other nation simply another brother of a larger family."

Character.

Verses 9 to 12 deal in a general way with the kind of character that is absolutely necessary for the well-being both of the individual and of the larger social group. Sincerity—let love be without dissimulation; holiness—abhor that which is evil, cleave to that which is good; love—be kindly affectioned one to another with brotherly love; courtesy—in honor preferring one another (a principle that is as binding upon nations as upon individuals); energy—not slothful in business; enthusiasm—fervent in spirit, serving the Lord; cheerfulness—rejoicing in hope; patience—patient in tribulation; reverence—continuing instant in prayer. There is no substitute for sound character. The real wealth as well as the real hope of the world is not material possessions or education or culture or power, but Christian character. Please keep in mind, Sunday School teachers, that you are trying to develop Christian character as your ultimate goal. Keep in mind also that other foundation can no man lay than that which is laid, which is Christ Jesus.

Conduct.

Character expresses itself in conduct, and is of course affected by conduct. Verses thirteen to twenty-one suggest some forms of conduct becoming Christians and necessary in the complex world in which we live. Be generous—distributing to the necessities of the saints; be hospitable—given to hospitality; be forgiving—bless them which persecute you: bless, and curse not; be sympathetic—rejoice with them that do rejoice and weep with them that weep; be humble—set not your mind on high things, but condescend to things that are lowly; be magnanimous—recompense to no man evil for evil; be honest—provide things honest in the sight of all men; be peaceful—if it be possible, as much as in you lieth, live peaceably with all men; be helpful—if thine enemy hunger, feed him; if he thirst, give him drink; be righteous—be not overcome of evil, but overcome evil with good.

In this transformation of life, resulting in consecration, and expressing itself through co-operative forms of service, and on character fashioned after the ideal Christ Jesus, expressing itself in conduct—this is the road to peace and good will.

CHRISTIAN ENDEAVOR.

Sunday, November 11, 1928.

Topic: "What is Being Done for and Against World Peace?"—Rom. 14:19.

Some Bible Hints.

History shows that big armies do not make for peace, but war. Good will is a better weapon (v. 19).

An international court of justice will serve the cause of peace better than all the navies in the world (v. 19).

Believing that if war were to be proclaimed by agreement an international crime, this would make for world peace, we follow this plan (v. 19).

Injustice makes for war, and Christians should shout aloud against it when they discover it (v. 19).

Suggestive Thoughts.

The war habit is probably the oldest national habit in the world. It may be hard to teach old dogs new tricks, but it is harder to make them forget old ones.

The glamour is being rubbed off war. Men are getting the horrible facts of its cruelties, its lies, its abyssmal crimes. Such things will at last stir conscience to action.

Peace societies are being formed to give the facts about war and peace. They are educating people in war's futilities and peace's glories.

The League of Nations, says Elihu Root, probably America's greatest international lawyer, has done incomparably more for peace than ever has been done before by any agency.

A Few Illustrations.

Trade rivalry causes war. Customers must be found for goods, and nations will fight to open up new markets. The profit system is a danger spot.

Militarism, or the doctrine that national security can be secured only by armed force and that we should be prepared for aggression, is a danger, "the great pagan retrogression." It engenders fear and suspicion.

A law providing conscription of all wealth as well as men would help to abolish war. There are men mean enough to want war for the profits they make.

We should have a minister of peace as well as a minister of war. We spend untold millions on preparation for war and little or nothing to create good will and make for peace.

To Think About.

Can you imagine Jesus sanctioning modern war? Why?

How may we most effectively work for international peace?

What are the Churches now saying regarding the war system?

CHRISTIAN ENDEAVOR NOTES.

Rev. Thomas C. Bryan, president of the South Carolina Christian Endeavor Union, will move November 1st to Whitmire, S. C.

Miss Annie Bacot, Conway, S. C., is the new South Carolina junior superintendent. Miss Vernelle Montgomery, Bishopville, is the new senior superintendent.

Edgar Haines, Augusta, Ga., formerly the State vice-president, has been elected president to succeed William F. Beck, of Atlanta, who has given up the work on account of the health of his wife.

William T. Satterfield, of Memphis, is the newly elected president of the Tennessee Christian Endeavor Union. Other officers are as follows: vice-presidnet, E. L. Wuench, Box 254, Union City; secretary, Miss Elizabeth Davis, State Teachers' College, Murfreesboro; treasurer, Clarence Anderson, R. R. 7, Nashville; intermediate superintendent, Miss Terra Taylor, 409 Walnut Street, Chattanooga; junior superintendent, Mrs. C. H. Conley, R. R. 3, Bells; L. W. R. superintendent, Miss Blanche Swiney, 635 Woodlawn, Bristol, Tenn.; tenth legion superintendent, Miss Mabel Sherrard, 1000 Davenport Road, Knoxville; world's union vice-president, I. A. Martin, Box 100, Knoxville.

A meeting of the executive committee of Mississippi Christian Endeavor Union will be held at Natchez early in November.

Duncan B. Curry, of Florida, formerly chairman of the all-South committee, has moved to Chattanooga, Tenn., where he is engaged in the life insurance business.

Southern Secretary W. Roy Breg will tour Louisiana in company of the president of Louisiana Christian Endeavor Union, W. H. Gillespie, Shreveport, for the week October 29th to November 4th. They will visit Monroe, Alexandria,

Lake Charles, Crowley, Baton Rouge, and New Orleans for district rallies and conventions.

Mr. Breg will be in North Carolina from November 12th to 25th, inclusive, for district and county conventions, and other gatherings. Mr. Breg spoke in the Atlanta union meeting October 16th, and has met with the State executive committees of South Carolina, Georgia and Kentucky during October, as well as speaking in the West Tennessee Christian Church convention.

Plans are being made for the all-South Christian Endeavor convention to be held in Chattanooga, December 28-31.

A special train will take the delegates from Dixie to the international convention in Kansas City in July.

W. Roy Breg,
Southern Secretary.

WESTERN N. C. CONFERENCE.

The fifty-eighth annual session of the Western North Carolina Christian Conference will be held with Pleasant Ridge Christian Church, November 7-8, 1928. Following is the program:

FIRST DAY—WEDNESDAY.

Morning Session (10 o'Clock).

1. Call to Order—By the President.
2. Devotional Services—Rev. John M. Allred.
3. Enrollment of Ministers and Delegates.
4. Report of Program Committee.
5. Appointment of Special Committees.
6. Report of Executive Committee.
7. Sermon—By Rev. J. Lee Johnson.
8. Adjournment.

Afternoon Session (2 o'Clock).

1. Devotional Services—Rev. H. V. Cox.
2. Report on Religious Literature—Rev. G. R. Underwood, Chairman.
3. Report on Sunday Schools—I. H. Foust, Chairman.
4. Report on Christian Endeavor—M. C. Stafford, Chairman.
5. Address—"The Orphanage," Supt. C. D. Johnston.
6. Miscellaneous Business.
7. Adjournment.

Evening Session (7:30 o'Clock).

1. Devotional Services—Rev. T. J. Green.
2. Report of Committee on Education—Rev. T. E. White, Chairman.
   Address—Dr. W. A. Harper, President of Elon College.
3. Report on Christian Union—Rev. T. E. White, Chairman.
   Address—Rev. J. Edward Kirbye, D. D., Raleigh.
4. Adjournment.

SECOND DAY—THURSDAY.

Morning Session (9:30 o'Clock).

1. Devotional Services—Rev. G. R. Underwood.
2. Minutes of Previous Day's Session.
3. Report on Social Service—Rev. J. U. Fogleman, Chairman.
4. Report on Home Missions—Rev. T. J. Green, Chairman.
5. Woman's Board Report—Mrs. D. A. Cornelison, Chairman.
6. Report on Foreign Missions—Rev. E. C. Brady, Chairman.
   Address—Rev. J. O. Atkinson, D. D.
7. Adjournment.

Afternoon Session (2 o'Clock).

1. Devotional Services—Rev. D. R. Moffitt.
2. Report on Evangelism—Rev. John M. Allred, Chairman.
3. Business Session—Reports from Committees on Nominations, Resolutions, Finance, Apportionments, Etc. All Business Matters for the Session to be Completed.
4. Adoption of Minutes.
5. Final Adjournment.

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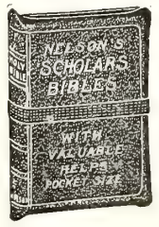

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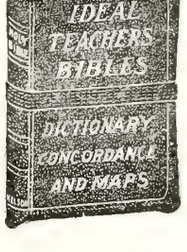

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

WHAT IS "WORLDLINESS"?

"The friendship of the world is enmity with God. Whosoever, therefore, would be a friend of the world maketh himself an enemy of God."—James 4:4.

Forces of evil; foes of the spirit of Christ, of love, of brotherhood; sensual gratification; inordinate participation in pleasures; pleasures that debauch; devotion to riches and this world's gifts; covetous greed generated in rivalries; indiscriminate attention to pleasantries which suggest unrestrained passion and anarchy; it is a condition of heart which makes preferment of the things of this world.

Not a more striking example have we than that of Absalom. He was flashingly brilliant but thoroughly unscrupulous. He was fascinating and winsome but thoroughly selfifish. He spurned his father's devotions. He discarded his grandfather's faith. He spurned Joseph's and Samuel's unimpeachable patriotism. He betrayed his father's kingdom. He deceived the people. And his life went out in disaster.

The rich man was a good man but he was a worldling. He thought he could thrive without feeding his soul and he was suddenly poverty-stricken. The prodigal son thought, too, he did not need sane food—what the world could give him was enough.

The Pharisee prayed that he might be heard by the people. Jesus called him "a hypocrite."

Prayer.—Lord's Prayer, all the circle joining.

TUESDAY.

WHEN AMUSEMENTS FAIL.

"Work not for the food that perisheth but for the food which abideth unto eternal life."—John 6:27.

After a recent concert given for the entertainment of a number of soldiers just before leaving for the World War, one of them was asked to propose the vote of thanks. He arose and said: "We are very grateful for the amusement afforded us tonight, and we appreciate all the musical talent brought for our enjoyment; but we are off to the front tomorrow, and I do not know how to die—I am not prepared to meet God; I only wish there had been something for our souls."

Mother's question: "Yes, I saw considerable of John," said the member of the family who had been away among friends. "John is getting on in the world." There was a moment's pause, and then the gray-haired mother by the fireside asked, "Which world?"

Prayer.—Dear Father in Heaven, we come to Thee for Thy Spirit and Thy blessing in our thought. Inspire us to covet things that give us soul satisfaction and life, and teach us how to look for this. "He that seeketh fineth." Lord, may we find. *Amen.*

WEDNESDAY.

WHAT ABOUT OUR PAST?

"What must we do, that we may work the works of God?"—John 6:28.

I want to tell you that the way to heaven is a blood-stained way. No man has ever reached it without Jesus Christ, and he never will. A man said to me: "I'll cut the booze and get on the water wagon." "Good, what else?" "I guess I'll quit cussing." "All right; what else?" "Of course I am a gambler; I'll quit gambling and I'll never touch a pack of cards." "All right; what else?" "Good! what else?" He said: "If I quit these things I think they cover about all. I'll quit drinking, swearing, stop gambling, and I'll quit being impure." I said: "Good! give me your hand and say you'll accept Jesus Christ as your Saviour." He said: "No, I won't. If I stop those things I won't need to do that." Is that so! That's man's way of salvation. Those are simple resolutions. Resolutions have to do with the present and the future, but never with the past. Supposing you owed a man $25 and you should go to him and say: "I've made up my mind that I'm going to pay cash for what I get from now on." "Good; I'm glad of the resolution, but you owe me $25—what about that?" "Oh, if I pay cash from now on that will call us square." You try to pay the debts you owe God by simply reforming and see where you lose out.

Prayer.—Our Father, if we have wronged any one or taken from any one that which belongs to him, God grant us Thy Spirit so thoroughly that we may do all we can to set our past all straight. *Amen.*

THURSDAY.

A CHRISTIAN FIRST.

"If any man will come after me, let him deny himself and take up his cross and follow me."—Matt. 16:24.

When the World War made its claim on the U. S. A., Mr. Lester, of New York, asked his wife what she thought of his enlisting. Her reply was, "You are an American citizen first, and then you are my husband. Suit yourself. If you go and come back I shall be prouder of you and love you more; if you go and don't come back you will be a hero."

Can we be as true to the kingdom of God? The kingdom of God is not heaven, nor a blessed home, nor an invisible Church. It is the world in harmony with God. When we can say, "I am a citizen of His kingdom first and nothing of man is foreign to me," when it can be said, "that man has first in his mind righteousness and harmony with God's will," then it can be said we are getting closer to glory.

Prayer.—Our Father and our God, it is hard to live in the world of sin and keep from its stain, but we are glad that Thy kingdom is heaven in this world. Lift us up to that plane and make the world at peace with God. *Amen.*

FRIDAY.

BELIEF IN ACTION.

"Faith without works is dead."—James 20:26.

If a ship is to ride at anchor till she rots, what does it matter whether her charts and compasses are true or false? Our bodies and our souls live in a material world, and getting a living is our most outstanding business. There are times when we can feel nothing else than that money is the supreme object of our quest.

The men who cut the Panama Canal could talk nothing but steam-shovels. A lady who gave a dinner-party to a group of them said: "The first man who says 'steam-shovel,' I will throw a plate at him." Her husband said, "My dear, you will break all your plates."

Everything is sacred and should be thought of in its sacred relations. The plow in the farmer's hands is a sacred instrument.

Whatever Jesus went about, whether at home helping His father build a house or a yoke for oxen, He said: "I must be about my Father's business." Religion can never claim the whole life until daily work becomes a part of religion. And the best way to fit men for heaven is to get them acclimated to heaven in this world's business.

Prayer.—Our Father, give us a spirit that places us just where we ought to be, where Thou dost wish us to be, and doing what Thou wishest us to do. *Amen.*

SATURDAY.

THE GLORY OF GOD.

"Whatever, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10:21.

God's great aim is not to get the largest possible number of souls out of an unfriendly world into a friendly heaven, but to make the world friendly and perfect. The physical man is to serve the spiritual while the spiritual glorifies the physical. When we can do all to the glory of God we hasten His coming. When we can see (as we should) in our work the workings of God's plans, we can trace His kingdom. Work may be ever so distasteful, but greater is the joy.

Prayer.—Dear Heavenly Father, we pray to Thee for the great spirit of glory to do all we can for Thee in us now and forever. *Amen.*

SUNDAY.

A PICTURE JESUS WANTS.

"If any man be in Christ, he is a new creature."—2 Cor. 5:17.

G. Campbell Morgan, in a meeting at a certain place, was invited to go with a friend to see a little woman and mother who was once a member of their Sunday School. They went and found the place through an alley, between houses and in a back court. The children ran and hid. The furnishings consisted of one broken table, a chair with a broken back and one cup and saucer, both broken. There was no fire in the grate. The mother was clothed in unwomanly rags with a bruise in her face and the ill-clad children clung to her.

As he went into his pulpit that night, some one said to him, "He is here." "Who is here?" "The woman's husband. He is on the front pew." That night he changed his sermon and preached to that man. Do you think that he hammered at him and scolded him? Never! He told him how God loved him and what God would do for him if he would let Christ in his life and home. When the invitation was extended, the man was the first to come forward. Dr. Morgan says, "I met him and put my arms around him and wept with him, and that night he entered into the kingdom of God."

Twelve months later I was in that town, and the same man says, "I want you to go with me to see somebody." I said, "Who?" "Do you remember that little woman?" "Yes, but you are going the wrong way." "No, they have moved." "Moved! what for?" "Why, he has been converted; now they have a nice little home, neatly furnished, a fire, the children are neat and comfortable, the mother once dressed so unwomanly is now clothed and the sunlight of love is in her face."

This is the work of Christ in a down-and-out man who let Christ in his soul and in his house.

Prayer.—Dear Heavenly Father, forbid that we shall see Thee only as the multitudes of old, but as good sheep who follow the Shepherd and with a constant view to giving Thee in our lives all we are capable of. *Amen.*

The Diemer family may not hold the world's record for preachers in a family, but the family record is certainly unique. Rev. George Diemer, of Browntown, Minn., is a Lutheran minister. He has five sons, and all of them are also ministers in the Lutheran Church.

Christian Orphanage

Dear Friends:

Our farmer and boys are very happy over their success in their heavy crop this fall and the yield of sweet potatoes. They had a hard job to cure the hay, as the rains came so close together and caught some of it, but did no serious damage. They filled the hay loft in our dairy barn full and had to stack quite a lot on the outside.

They dug and stored seven hundred and fifty bushels of sweet potatoes. We built us a modern potato house last year and we cure them and do not have much trouble in saving them. When they are cured with fire-heat they are fine. We have the potatoes and I noticed this week that the boys are already catching 'possums, so we will soon have potatoes and 'possum—a delicious dish.

Cold mornings make the little boys call for shoes, and when one gets a new pair all want them whether they really need them or not. They all catch the fevor; every child likes to get a new pair of shoes; it makes them happy. If some of our friends would send us shoes and clothing it would make us happy, too. We can always fit some one.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 1, 1928.

Brought forward		$15,306.58
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Reidsville	$ 5.56	
Greensboro, Palm Street	3.65	
Apples Chapel	14.76	
Mt. Zion	1.72	
		25.69
Eastern N. C. Conference:		
Shallow Well	$ 3.20	
Christian Light	4.14	
Popes Chapel	1.25	
Wentworth	14.28	
		22.87
Western N. C. Conference:		
Zion	$ 1.43	
Shady Grove	1.00	
Ether	2.38	
		4.81
Eastern Virginia Conference:		
Holy Neck	$10.00	
Cypress Chapel	5.95	
		15.95
Alabama Conference:		
Forest Home		1.00
Georgia and Alabama Conference:		
Ambrose		3.51
Special Offerings.		
Holy Neck S. S., building fund	$100.00	
Mrs. H. A. Culver, for E. Farrell	45.00	
R. B. Lynch, Mebane, N. C.	3.00	
North Clayton S. S.	1.75	
T. B. Roberts, support children	25.00	
		174.75
Grand total		$15,555.16

(Continued from Page 5.)

dation, or that the present superstructure can possibly stand with the foundation of faith destroyed? "Other foundation can no man lay than that is laid which is Jesus Christ" (1 Cor. 3:11). Jesus Christ Himself the greatest miracle of all, a miracle in His birth, working miracles all through His earthly life, and finally ending that life that He might take it again in the miracle of the resurrection. St. Paul, with all the emphasis of which he is capable, declares there can be no Church to any real purpose without faith in this miracle. "If Christ be not raised, your faith is vain" (1 Cor. 15:17). This is not only the foundation; it is also the motive power of the Church. To deny this and appeal to humanity to follow Christ because of the beauty of His life is futility itself. The history of the world from the beginning is ample proof of this. Notably, Socrates in Greece; Epictetus and Marcus Aurelius in Rome. No doubt, the Church can continue for a time with its faith gone and can maintain an outward conformity to certain ecclesiastical rules and regulations, but it cannot be for long. Like our regard for the family spoons, which have no intrinsic value, people may be willing to keep a venerable institution going because of past associations, but this will gradually lose its influence and finally perish.

If what we see everywhere concerning the Church are not indications of this, then men of the present day are unable to "discern the signs of the times." If we are going to surrender the substance of the faith to "profane and vain babblings and oppositions of science, falsely so called" (1 Tim. 6:20), we might as well surrender all that goes with it. For what possible good can come from "having a form of godliness but denying the power thereof?" (2 Tim. 3:5.) To stabilize the faith, then, is the one great need of the Church today. Not only by decrees and resolutions of conventions, nor by repeating certain formularies in public worship, but by every clergyman of the Church in public and private, stating whenever occasion arises the faith of the Holy Scriptures without any exception "as this Church has received the same," to be his faith, and stating it also in the plainest English, in the boldest and most unequivocal language.

It sounds wonderfully comprehensive to say that the Church is big enough to contain all schools of thought, when they are often absolutely contradictory. But over against this is the pronouncement of the Church's founder, "A house divided against itself cannot stand."—*J. Y. Downman*, in *Southern Churchman.*

MINISTERIAL STUDENTS.

By order of the Eastern North Carolina Christian Conference at its last session, the committee on education will meet in the Sunday School rooms of the Raleigh Christian Church at 9:30 A. M. November 10, 1928, to examine all candidates of this Conference for licensure or ordination. All persons applying for examination for advancement at the next session of Conference are urged to present themselves for their examinations. Those who do not apply should report to the committee in writing or person if they wish to be continued in the class.

W. C. WICKER, *Ch'n,*
Committee on Education.

NOTICE.

Bro. J. E. Harris, of Prospect, Va., is trying to make a living by securing subscriptions to magazines. He is unable to work at his usual vocation (railroad agent) because of the greatest of all afflictions, sickness, which has left him disabled. For years, Bro. and Sister Harris were active workers in Bethlehem Christian Church, Nansemond County, Va.

He suggests that when ordering magazines for the coming season, or special Christmas presents for some relative or friend, that he be given the business. It will not cost any more, and will greatly aid him. He meets any magazine price advertised, and requests you write him for catalog. Address J. E. Harris, Prospect, Va.

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Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
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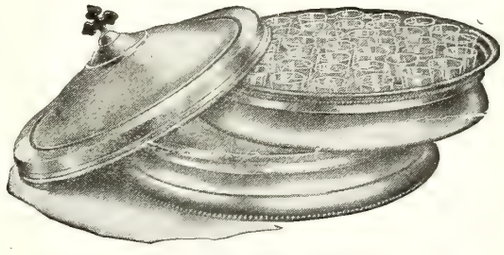

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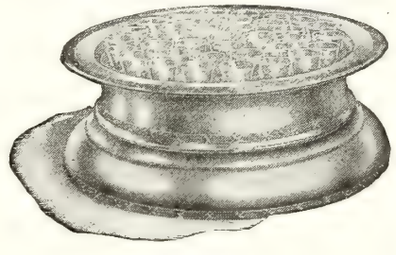
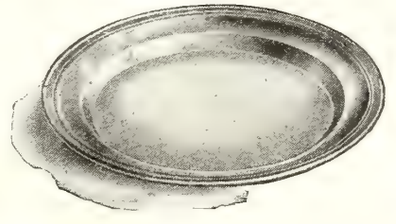
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 30 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**



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(Continued from Page 3.)

those who hate us, even though it be a most difficult battle. Love will always triumph over malice.

Love is of God, for God is love. God's plan in all things is growth. One has but to witness nature to understand that God moves. He would have those of his followers to go forward in Christian love. The greatest of all love is expressed through sacrifices. This brings us to the Christ who gave His life for those whom He loved.

2. Christian joy. Just as God commissioned Moses to speak to the children of Israel to go forward and thereby experience a sense of joy in being saved from the pursuing enemy, so He would have us as individual Christians know the joy of being saved worldly sin. On numerous occasions Jesus said to those round about Him, "Be of good cheer." When He said this to the sick of the palsy lying on the bed, the sick man became joyous. It is a noble characteristic to look upon the joyous side of life. God never intended a Christian to be gloomy. There is a story related by the late evangelist Sam Jones concerning one of his boyhood experiences that truly illustrates what I mean here. Mr. Jones said that one day he went into the kitchen and watched with the eager eyes of a barefoot boy his mother as she peeled peaches for canning. He asked her what she was going to do with them; her reply was that she intended to preserve them. ""That meant," she explained to her son, "to keep them and to keep them sweet." To his audience, Mr. Jones use to say that most people were not preserved but rather pickled. The Christian religion means for you and for me a life of joy and sweetness. We read that "they looked unto him and were radient." Again we are reminded that when Moses "came down from Mt. Sinai with the two tables of testimonies in his hand . . . the skin of his face shone." Moses had a sense of joy that found expression on his face and "he knew not of it."

Jesus came, saying I speak unto you that my joy might remain in you and that your joy might be full. In every sense of the word, Jesus was a man who enjoyed His religion. In his little book, "The Manhood of the Master," Dr. Fosdick introduces his readers to Him as a man of joy in the first chapter. At the table with his friends, He is happy and entertaining. We remember how He compared His disciples to a bridal party on their honeymoon. Jesus received joy in even being persecuted, and said to others, "Blessed are ye when men shall reproach you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

Too often we have felt that joy came primarily through attaining material possessions. Jesus showed that in all things joy came through serving the needy populace. He put Himself forward to do good to others. By so doing, He received a biproduct of great human value—joy in service.

The New Testament opens with a joyful chorus which is being sung over the Bethlehem manger; it closes with a superb picture of the multitude which no man could number, singing "Hallelujah" choruses. Jesus had a most joyous conception of God. Throughout His ministry He porprayed Him as a Father who knows how to give good gifts to His people. The reason for His joyfulness corresponds to a universal law that the happiest people on earth are those who know and serve God.

If our religion means anything in the world to us, it ought to mean a life unlike the brook that flows from melting snow which vanishes with the sun, but there should be a joy like a stream having exhaustless springs to draw upon.

In conclusion, let us lend our ears to any voice which commisions us to go forward and become better Christians. There is a story taken from the history of the Civil War which relates that General Grant's army continued to lose ground for several days prior to the victory at Vicksburg. Just before the battle was won, seeing the discouragement written plainly upon the faces of his men, the general said, "No turning back; we are going forward." And a few days later they won a great victory. When you and I become discouraged, let us remember that the children of Israel at one time were on the verge of despair, but God spake to them that they go forward. Let us go forward in the two individual Christian virtues, love and joy.

PROHIBITION AND CANDIDATES.

By Dr. Daniel A. Poling.

The drawing of quantities of liquors for use at parties, and with, apparently, no limit to the number of parties one may give or the number of guests one may have, in addition to those permitted to be purchased through the Motbok; the serving of liquors with meals in restaurants, the making of beer with 3.2 per cent alcohol by weight free from all restrictions, and the presence of the ubiquitous bootlegger and the elusive rum-runner, mark some of the high spots of the so-called Bratt system of liquor control in Sweden, according to Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism, with prohibition, as a result, in the offing.

The statement of Dr. Cherrington is most pertinent to the present campaign, due to the fact, say the continuation committee of the national conference on prohibition enforcement planks and dry candidates, through which his statement is issued, that M. Bergvall, Stockholm director of the Swedish liquor monopoly, was reported by cable as having sailed September 22 for America to lecture in the presidential campaign in advocacy of the Bratt system. This fact, say the continuation committee, further, emphasizes the interest which the liquor forces of Europe are showing in the campaign of Governor Smith to modify the eighteenth amendment and the Volstead law. Dr. Cherrington's statement follows:

"If widespread liquor smuggling, a developing taste for alcohol among youth as well as age, an increase in drunkenness and the diversion of large sums from legitimate business means success, then the Bratt system as developed in Sweden is perfect. While it is possible that this system may have decreased the amount of the most ardent spirits consumed by a few, it has multiplied the number of whiskey consumers throughout the country.

"When in 1916 Dr. Ivan Bratt, of Stockholm, persuaded that city to adopt his system of liquor control, it was hoped that the evils of alcoholism might be reduced. That system has now been extended over the entire nation with 150 companies operating to supply and promote the alcoholic thirst of the people.

"Under the Bratt system, those who desire to buy liquors obtain a Motbok in which is stated the monthly allowance that may be purchased by the holder. The limit, four liters per month, is usually sought and permitted, although single men are restricted to a smaller allowance and single women are supposed to have only one gallon per year. This, of course, is not all the liquor which may be obtained by those who are thirsty."

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Specimen of Type

ST. MATTHEW 2	*The three wise men*
carrying away into Bāb'ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen	ing interpreted is, God with us. 24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Je'sus to the multitude, and to his disciples,

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abuses which accompanied the Raines law in New York are evident in Sweden, although in a lesser degree because of the smaller population and its more homogeneous character. A restaurant is allowed to serve three small glasses of liquor to a customer, with as much wine as he can consume without being unmistakably intoxicated. A limit of a quarter of a bottle per person is set for stronger wines such as Madeira, Port and Sherry.

"The simplicity wherewith the limits of the Motbok may be avoided is quite evident. A round of the restaurants will enable the heavy drinker to get all the strong liquor he desires without drawing on his Motbok supply which may be reserved for emergencies. Beer with 3.2 per cent alcohol by weight is free from all restrictions, although the stronger imported brands of beer are handled by the Bratt system agencies.

"The elastic character of the system may be imagined from the fact that any one giving a party at his home is allowed to draw an additional quantity for each guest. There seems to be no limit to the number of parties one may give or to the number of guests one may invite."

BRO. FLOWERS' WORK.

In a recent lecture before a large audience, mostly of young people from a rural district, Prof. A. R. Flowers advised the young people to remain on the farm unless they had a deep conviction of their calling to other professions. "I am certain," said the speaker, "that there is a great future for the intelligent, painstaking farmer of the next generation. A generation when he and his family will be respected among the most honored of all classes. No environment has yet been found, for the development of wholesome thinking, that can equal the advantages that you find on the farm under a beautiful blue sky and amid the sublime presentations of nature. I am never so much encouraged as when I face an audience of farmers' sons and farmers' daughters who know how to work, how to appreciate and how to save, and I beseech you to grow more grateful for the chances you have as you grow older. Learn to think on things clearly, and your prejudices will not be much in the way of your success and your usefulness. I don't know just what your idea is of education, but to me it is training one's self how to think and how and when to translate those thoughts into activity. You can "cram up," as many do both in high school and college, and get by in your examinations, but that does not mean that you are a thinker, not at all. There is an old expression, "that he who thinks clearly and seeks truth, with clean hands, finds God in the center thereof." God is the fundamental subject of the Bible and the life eternal, and above all things else, this should be the paramount thought of your life.

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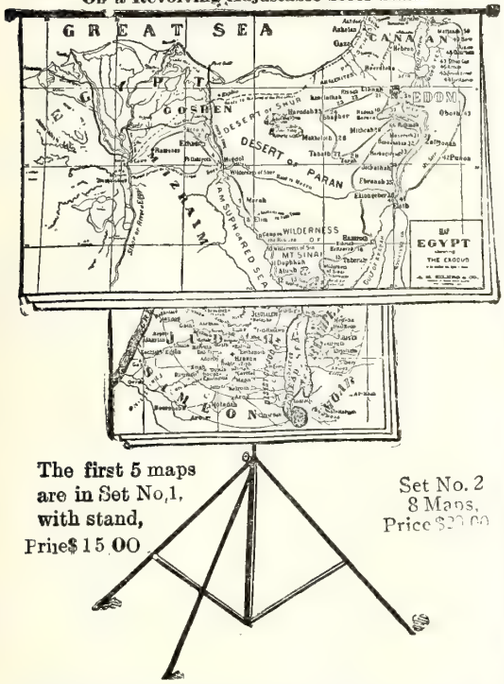

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LAMBERT.

Cornelia A. Lambert, wife of J. W. Lambert, has passed into eternity. She was born August 13, 1858, and died October 14, 1928; age 70 years, 3 months and one day. She was married to J. W. Lambert November 10, 1881. To this union there were born nine children, eight of them living—Flossey, Louise, Mary Sarah, Ida Maud, Olley and Harden. She leaves a host of relatives and friends to mourn their loss.

Sister Lambert professed faith in Christ in 1903 and united with the Disciples Church. In 1919 the family moved to Randolph County. There she united with the Christian Church at Needham's Grove, Moore County, in 1920. Sister Lambert lived a consistent Christian life and was loved by all who knew her. The writer had the privilege of taking the family in the Church at Needham's Grove, and I was her pastor for six years. She loved her Church and was loyal to it. She was a good woman. She will be missed in the home and at Church. She was laid to rest in the cemetery at Chestnut Grove, in Stokes County. May the good Lord bless the family and the many friends and loved ones.

W. J. EDWARDS.

High Point, N. C.

GRIFFIN.

Whereas, since the last meeting of our society, the hand of death has visited the home of our senior member, Mrs. Sarah E. Griffin, and claimed for its own her devoted companion, John R. Griffin, the father of our most worthy secretary, Mrs. Angus Spaid; be it

Resolved, That we, as a Christian Ladies' Aid Society of the Timber Ridge Christian Church, tender to these bereaved ones our deepest sympathy, and that these resolutions be spread on our minutes and that a copy be sent the family and to The Christian Sun for publication.

MRS. JEFFERSON DAVIS.
MRS. ED. ARNOLD.
MRS. WALTER OATES.

FOWLER.

Mrs. Benjamin Fowler died at her home at Franklin, Va., R. F. D. 3, October 16, 1928, aged forty-nine years. The funeral services were conducted at Holy Neck Church by the writer, assisted by Rev. W. C. Hook, pastor of Holland Christian Church. The burial was in the family cemetery near Holland.

Mrs. Fowler was the daughter of the late Thomas and Lucinda Gardner Howell of Nansemond County, and was a member of Holy Neck Christian Church. She leaves a husband, three daughters and five sons—Mrs. A. H. Glover, Clifton Forge; Mrs. A. T. Holland, Holland, Va.; Mrs. H. E. Wright, Whaleyville; Paul J., of Smithfield; Benjamin J., Oscar, Raymond and Melvin Lee, R. F. D. 3, Franklin; also a brother and two sisters. May a Father's richest blessings rest upon the sorrowing family. N. G. NEWMAN.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, NOVEMBER 8, 1928. NUMBER 45.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

FIXING RESPONSIBILITY.—

Judge William H. Smathers, of Atlantic City, N. J., has this to say concerning juvenile delinquency: "Increase in juvenile crime is due solely to separation of fathers and mothers. In the next case that comes before me, I will make a personal effort to see that the father and mother are brought before the grand jury and indicted for criminal neglect."

A SOURCE OF POWER.—

Writing under the caption, "The Holy Communion," John Ray Ewers relates some facts which ought to convince us that there is far more reality in worship than most of us believe or receive. Think it through for yourself.

"Dr. William Adams Brown told us last summer about a distinguished friend of his who became worried and ill over business affairs. Several months afterward he met the man again and found him healthy, balanced and happy. When asked the reason, the man replied: 'I made my four hundred and sixteenth daily Communion this morning.' Each morning the business man had made his way to a Church open for daily Communion (Protestant) and there at the altar found peace and power from Almighty God."

POWER BRINGS WEALTH.—

The total wealth of the world is about $1,000,000,000,000. Of this amount, America has one-third, or about $350,000,000,000, and the major portion of this wealth has been accumulated in the last twenty-five years. In 1900 the wealth of this country was about $90,000,000,000. On the same date, or about twenty-five years ago, this country had $1,000,000,000 of gold. Today we have $5,000,000,000 of gold, or about five-eighths of the known gold of the world.

This wealth has been accumulated because of the application of the power engineer and electrical power in some form to every process of manufacturing. Manufacturing has increased more than 400 per cent, and its production now exceeds $60,000,000,000. The amount paid to labor has increased 300 per cent.

THE COUNTRY CHURCH.—

"With good roads and cars, people are traveling farther to Church and the old-time open country Church is rapidly vanishing." Thus concludes the report of a study of one hundred Churches in Wayne County, N. Y. This study was made by Cornell University. Reports that are similar in trend come from various sections of the country. The vital question is not, are there fewer country Churches? The real question is as to the influence of the country Church. One denomination is making an earnest effort to reduce the number of its rural Churches in North Carolina by the consolidation of Churches that are located in what is now virtually one community. Good roads and automobiles bring people closer together. In the old days of horse-drawn vehicles and unimproved roads, a three-mile trip to Church was quite an undertaking at certain seasons of the year. It required more time and effort than a ten-mile trip does today.

This denomination is seeking to give the rural Churches a far richer program of spiritual service. Their objective is to decrease the number of Churches and increase the power of the rural Church. We are not prepared to furnish statistics to corroborate this conclusion; but it has been our observation that the country Church that recognizes no other obligation save to furnish the people with preaching services on stated occasions is steadily loosing its hold upon the community. On the other hand, the country Church that is rendering a definite service in the spiritual education of the people and that is offering a program that ministers to all the needs of the community from a spiritual viewpoint, is flourishing and enjoying such a prestige as it has never known before.

CHRISTIAN HEALING.—

The General Convention of the Protestant Episcopal Church, in its recent session in Washington, heard a most significant report concerning spiritual influence in the healing of disease. The report stated that "Christian healing has passed beyond the stage of experiment and its value cannot be questioned." The convention was called upon in the report to "thankfully recognize the deepening of the spiritual life of the Church which has come through the growing recognition of the healing power of God." The findings of the report were based upon six years of study of the question. They were embodied in three conclusions, as follows: "That throughout the world spiritual healing is no longer the hope of the few, but the belief and practice of a large and rapidly increasing number of persons; that such healing is an experience of mankind that can no longer be questioned; that while faith in any supposed remedy produces some effect, vital faith in God, as revealed in Christ, is followed by results which are more sure, more lasting and of a more evidently spiritual character."

This is a significant pronouncement, coming as it does from one of the most conservative and one of the best educated of the Protestant denominations in America. For many years this most beneficent phase of the Christian religion has been neglected, chiefly as it seems to us, because it could be so easily exploited by the unscrupulous seeker after publicity. And because the ignorant and credulous were prone to be led by it to dangerous extremes. It was the conviction of the report that spiritual healing should always be carried on in close co-operation with medical science and practice. One wonders if that about which our Episcopal brethren were talking has not been enjoyed all the time by those who were blessed with the services of both the consecrated Christian doctor and the consecrated Christian pastor.

THE CHURCH AND WAR.—

For the past ten years there has been a deepening conviction that the Church must concern itself with the problem of war. A bleeding world consoled itself for a season with the declaration that the World War was a "war to end war." But after the war was ended it soon appeared that, no matter how sincere may have been the intentions of those who proclaimed and preached the popular slogans, the world politicians were not at all disposed to take it seriously. Very soon the masses seemed to forget all about the matter. The far-visioned men of the Christian Church have determined that the issue shall not be so lightly passed over. They are seeking to sift the question of war to its fundamentals, and to set forth the relationship of the Christian gospel to this most ancient curse of civilization.

The International Congress of Antimilitarist Clergymen met last August in Amsterdam, of the Netherlands. The congress was composed of about 100 members, ministers from most of the European countries and America. Many different denominations and varying shades of theological belief were represented. But all of these were submerged, and every energy directed to the task in hand. The problem was studied in four major phases: war and Christianity, war and economics, war and justice, and war and races. It is not to be expected that every Christian is ready to accept each finding of this body. But they are certainly deserving of the most earnest consideration of every Christian man and woman.

We give the resolutions as they were unanimously adopted: Judging—

1. That the moral principles of Christianity, as they are revealed by the gospel of Jesus Christ, are in irreconcilable contrast with war;

2. That war, especially modern warfare, by its very character violates all Christian values;

3. That the State, which makes preparation for war and forces its citizens to share in the business of war, de-Christianizes the nation;

Therefore, the appeal is made to the Christian Churches to consider it their duty—

1. To declaim in a fundamental anti-militaristic sense against the sin of war and war preparation;

2. To declare the position of military chaplain as incompatible with the gospel;

3. To protect the conscientious objector as one maintaining the true Christian attitude;

4. To convince the Christian nation that it ought to disarm and, instead of the sinful risk of war, ought to accept, in reliance on the assistance of God, the risk of peace.

NOTES-PERSONALS

Rev. B. J. Earp has changed his address and place of residence from Winchester, Va., to Harrisonburg, Va., at which place correspondents may now address him.

What plan has your Church adopted, or do you contemplate adopting, to raise its missionary quota the coming year? "Plan the work and then work the plan."

There was universal regret at the Eastern Virginia Conference that Rev. F. C. Lester, one of the most beloved ministers of the body, was, because of illness, unable to be present. Special prayer was offered for Bro. Lester's recovery. There were many expressions of solicitude that Bro. Lester would soon be restored and back at his accustomed place and work.

It was learned at the Eastern Virginia Conference that Bro. I. A. Luke, of Holland, Va., was in poor state of health at present and was unable to be in Conference and fill his accustomed place as the efficient and capable chairman of the committee on apportionments. Bro. Luke has served his Conference in this capacity and other capacities through the past several years, and there were many expressions of deep regret at his absence.

Rev. Alva Martin Kerr, D. D., our beloved editor of the *Herald of Gospel Liberty,* passed away at his home in Dayton, Ohio, on Thursday evening, November 1, 1928. Funeral services were held at the Shiloh Christian Church, Dayton, Ohio, Monday, November 5th, at 2:30 P. M., at which time Dr. Frank G. Coffin, President of the General Convention, spoke for the denomination, and Mr. John M. Moore, of the Y. M. C. A. religious department, for the interdenominational work. An appreciation of Dr. Kerr is presented elsewhere in this issue, both by Dr. W. A. Harper, an associate of Dr. Kerr on the *Herald,* and also by THE SUN'S editor.

This comes from Mrs. D. P. Barrett and should encourage our people to help in the work of relief for the distressed and needy Porto Ricans: "Just a word to say that we are still on the job. We have just now received twenty-six packages of clothing from different States. I have not yet had time to list them, but I notice North Carolina on several, so would like for you to say just a word through THE SUN, so the folks in the South will know we are receiving each mail, and I will write a note to each sender as soon as possible (these twenty-six will have to wait till next mail). Pallie (D. P.) took the car full yesterday and left with the pastors to distribute. We expect to go again tomorrow. Miss Adams is als oreceiving even more than we, so you see the folks everywhere are responding. Old Mother Nature is doing all she can to erase all traces of the storm, and in many places man is helping. We have had very heavy rains, and that helps also. Pallie (D. P.) took a snapshot of the packages as they were piled on the porch just as the postmen left them. If it is good, will send one on next mail for THE SUN."

WORK WITH YOUNG PEOPLE.

The pastor of the Freewill Baptist Church, at Elm City, has invited Prof. A. R. Flowers back to this Church for further work among the young people; however, the older people seem to enjoy the work as much as the young. Bro. Flowers spent eight evenings the first week in September at this Church, and it is due to the good work which was done in that week that he is asked to return. Prof. Flowers is unassuming, a sound thinker and a patient, faithful worker. He puts no barriers between himself and the people with whom he works; and it is interesting to see the young people gather around him at the close of each service to ask questions about things in which they are interested. I am certain that our young people are being too much neglected in the restless age in which we now live.

Sims, N. C. W. G. SCOTT.

THE CHRISTIAN SUN.

THE CHRISTIAN SUN should be in every home in the Southern Christian Convention. We have around thirty-three thousand members. Counting five members to the family, we should have six thousand and six hundred families. If each family would take THE CHRISTIAN SUN it would bring in to THE SUN the sum of $13,200 per annum and put it on a sound financial basis. Our people would be informed as to our institutions and would become more interested. Our denomination would grow, and all of the institutions of our denomination would be better supported and be able to do a greater work. But the circulation manager is just one human being and can only do one man's work. It is impossible for him to visit all the Churches in behalf of THE SUN. It would cost too much in the first place, and, too, he has too many duties to take the time. Every Church ought to have a committee to work up the subscription list for THE SUN and make a special effort to place it in every home. It is a paper worthy to go in any home. We truly hope our pastors will take more interest in sending in renewals and new subscribers. Some of our pastors have helped us some. We are grateful. Help us to place THE SUN in each home.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

WILL THE PEOPLE RESPOND?

Dear Dr. Atkinson:

Just a word to enclose some snapshots that we took last Thursday when Dona Delfina, Pallie and I went to Salinas district with over 200 garments for our neediest ones. Friends of this mission, both North and South, are responding to the plea for light-weight clothing. Fifteen packages have been received last week and this week, and we are busy distributing and Pallie is looking after the repair work. The Clausell's Chapel is again erected and newly painted, costing $70. Arus Chapel will have woodwork finished and roof on this week; windows for Santa Isabel Church are being made, costing $55 plus glass and work of putting in place. As the Romans had no place to go in Salinas, they have stayed in the damaged Foor House; we considered its repair an absolute necessity, so lumber was bought and sent over yesterday and work begun today. Pallie is over there now; he thinks it will cost about $500 to fix that house, as it was nearly a complete wreck. Salinas Church and Descalabrado Chapel have not been touched yet. We are hoping our folks will really become missionary and lend a generous helping hand.

I wish some of our officials would make the island a visit now, as some other missions have done. Under separate cover I am sending "P. R. Evangelico," and on page 4 you will find an article in English by P. W. Drury. Am sorry to send nothing for Conference use, but have had to call a halt. The experiences of the past month and the struggle to recuperate from influenza have been almost too much for me, but I will pray, and the Master can move hearts, message or no message.

Hope this finds you strong for all the work of the Conference season. MRS. BARRETT.

EASTERN N. C. CONFERENCE.

Following is the program of the one hundred and third annual session of the Eastern North Carolina Christian Conference, which will convene at Fullers Christian Church, November 26-28, 1928.

FIRST DAY—NOVEMBER 26.

Afternoon Session.

2:00. Call to Order.
Song Service—Geo. M. McCullers.
2:15. Devotional Exercises—Rev. M. T. Sorrell
2:25. Enrollment.
2:40. Address of Welcome—Pastor of Church.
2:50. Response—Rev. Robert Lee House.
3:00. Report of the Executive Committee.
3:05. Report of the Treasurer—W. J. Ballentine.
3:10. Report of the Executive Committee.
3:20. Report of Committee on Stewardship—W. S. Ayscue, Chairman. Discussion.
3:45. Filling Vacancies on Standing Committees.
3:50. Miscellaneous Business.
4:00. Report of Entertainment Committee.
Assignment of Homes.
Adjournment.

SECOND DAY—NOVEMBER 27.

Morning Session.

9:30. Song Service.
Devotional Exercises—Rev. J. E. Franks.
9:50. Reading Minutes of Previous Session.
Roll Call and Enrollment.
10:00. Report of Committee on Social Service—J. A. Kimball, Chairman. Discussion.
10:20. Report of Committee on Religious Literature—Rev. D. M. Spence, Chairman. Discussion.
10:40. Ministerial Reports and Church Letters.
11:00. Report of Committee on Evangelism—Rev. J. Fuller Johnson, Chairman. Discussion.
11:30. Annual Address—President of Conference.
12:00. Adjournment for Dinner.

Afternoon Session.

1:30. Song Service.
Devotional Exercises—Rev. B. J. Howard.
1:45. Report of Committee on Sunday Schools and Christian Endeavor—C. H. Stephenson, Chairman. Discussion.
2:00. Address—"Our Christian Orphanage," Charles D. Johnston, Sup't. Discussion.
2:20. Address—"Our Church Auxiliaries," Mrs. L. L. Vaughan. Discussion.
2:40. Report of Finance Committee—Charles N. Johnson, Chairman.
2:50. Report of Committee on Apportionments—Prof. L. L. Vaughan, Chairman. Discussion.
3:00. Report of Committee on Education—W. C. Wicker, Chairman. Discussion.
3:15. Address—"Our Educational Institutions," Dr. W. A. Harper, President of Elon College.
3:45. Miscellaneous Business.
4:00. Assignment of Homes and Adjournment.

Evening Session.

7:30. Preaching—Conference Sermon, Rev. J. E. Kirbye, D. D., Pastor Raleigh Church.
Licensure or Ordinaation of Candidates for the Ministry.

THIRD DAY—NOVEMBER 28.

Morning Session.

9:30. Song Service.
Devotional Exercises—Rev. J. C. Cummings.
9:50. Roll Call and Reading Minutes of the Previous Session.
10:00. Report of Committee on Foreign Missions—Rev. J. Lee Johnson, Chairman. Discussion.
10:20. Address on Missions—Rev. J. O. Atkinson, Mission Secretary.
11:00. Report of Committee on Home Missions—Rev. M. T. Sorrell, Chairman. Discussion.
11:40. Miscellaneous Business.
12:00. Adjournment. Dinner.

THE CHRISTIAN SUN'S PULPIT

BAPTIZED AND UNBAPTIZED POWER.

By Chaplain H. E. Rountree, U. S. N.

"He went away very sorrowful, for he had great wealth."—Luke 19:23.

Poverty is the greatest curse of the world, and riches is its greatest tempetation, and the power of that temptation is in ratio to the position in life one occupies. The whole question of power and its influence upon environment is a relative one. The greater the riches, or position one has, the greater is the power of resistance to all the other powers that life has, and the greater is the tragedy if it is misspent.

A sapling is never bothered by the winds. It bends easily; it is whipped about a little, but then comes back to its position none the worse for its experience. But a tree is big, bulky and bare, and the wind has something to deal with in it. Thus the hurricane storms it, but it resists and usually stands the storm.

This tells us something of man. Page some of our great men of history. Napoleon became drunk with his position and his power. He craved to be monarch of the world, but with that misdirected power he met his Waterloo in infamy and shame. One of the Caesars was king, and wanted more kingdoms. He used his power of intrigue to obtain it, and while dallying with a woman his own kingdom was seized and he died a disgraced man. Such is the story and history of man.

When we turn to present-day problems, China is suffering the curse of poverty, illiteracy and lack of communication, and is starving for the lack of food. Only 5 per cent read and write, and there is not enough railway connections in the entire empire to serve a single city of the United States. No wonder they war with one another. Anybody can start a fight. Ignorance means war.

The problems of the United States are not that of illiteracy, nor lack of communication, nor lack of food. It is the problem of riches and plenty and power. Uncle Sam is like the rich man. In his wealth and political influence he is saying: "I will pull down my old barns and build greater ones. I will have to conserve, grow fat, take my ease, and lavish my pride."

The problem of the United States and her greatest temptation today is the use of that power in the attempt to pull down her old things and build greater ones. He stands at the cross-roads of Dives, where judgment may call him a fool. Not that doing away with the old things and bringing in the new is wrong, but that in cherishing the material and coveting the new we are in danger of failing to reckon with God.

But this is not our greatest responsibility, if we meet our problem fairly and squarely and act wisely, we have got to go deeper than the mere use of our power to do big things; we have to go deeper than the making of laws to control its people. That depth is to touch and train the youth of our age and prepare them for the task. Our most consecrated attention is a baptism of training of our young people in the proper use of wealth and power. Our God, Jehovah, saw this a long time ago and caused it to be written in the sacred Scriptures.

"Train up a child in the way he should go, and when he is old he will not depart from it."

Not all of us are admirers of Mussolini. Perhaps better said, we do not admire everything that Mussolini does. His personality may be positively repulsive to some. But Mussolini has done two things for Italy which are making for greatness and which will send his name through the ages for the Hall of Fame. He is teaching his people self-denial, and he is training them in a self-discipline unsurpassed in the world's history. These are two essential elements in a training for the proper use of power, and only time will tell what Italy may become if this is adhered to through the next half-century.

American people today do not know self-denial and self-discipline. They love to do what they please. But we can't do that; for instance, can you go out on your farm and follow every impulse and fancy and succeed with the crop? Can you go into your store and follow every suggestion of comfort and convenience and make a living? Can you go into your shop and act upon every provocation and succeed? Can you go into a laboratory and do what you please? If so, you won't stay long. I followed a formula once without adhering to directions and made up enough of potassium nitrate, charcoal and sulphur to please my eye and convenience. Instructions said "stick a match to it." I did. I came out looking like a rabbit just out of a fire.

There is a spirit today which says, "I will do as I please"; "I must let myself go"; "I will not go to Church today"; "I don't feel like it." If I do, my subconscious instinctive peculiar complex self may disagree with something that is said and I will suffer for it. I may see some one there I don't like and that may damage me.

A young man is out riding with a lady love. He is tempted to compromise her. He says he must let himself go, "lest my instinctive peculiar complex might violate and harm my mentality."

A young man feels that he has been insulted. He says, "I must let myself go, or my subconscious peculiar complex will be damaged," and so he goes wild.

There is a shipwreck at sea. A man would like to save his wife first, but his instinct says, "save yourself first," and so he must let himself go, lest in saving his wife first his subconscious peculiar complex would be damaged.

A man is in an auto accident. He lets his pugnacious instinct go, but how does he explain his peculiar complex to the judge?

How we rely on our instinct today! "Coxplex" is overworked. How we fear to tamper with our instinctive subconscious complexes! We can't let our desires go. It is unholy to do so. It is power of our lives, but a power which must be controlled by self-denial, discipline and direction for the conservation of the highest good of others.

Our great need today is baptized ones for the Church of the community. What kind of Church am I going to have in my community? A Church that I will attend; a Church that I will support; a Church that I will serve to the best of my ability whether I always feel like it or not; a Church I can invite others to attend; a Church where prayer is the spirit of the place; a Church which God can approve; a Church where we can meet one another and worship. Or am I going to let myself go and do as I please? If we let ourselves go we might go fishing when we ought to go to town after a barrel of flour. It might satisfy our particular instinctive coxplex to go fishing, but it might not satisfy the hunger of the family.

This will apply to anything if your peculiar complex does not want to go to Church this morning, don't go; let yourself go and stay at home. You may enjoy that, but it sets in motion a tendency in the life to let self go. Besides, there are duties for every member of the Church to at least render moral support. It is either something which demands our full support, or it can be dispensed with entirely. Let go if you like, but what wilt thou render the Lord when the judgment lets go? Let your self go. Leave thy duties undone and the community will still merit your criticisms.

Sure, get riches, get social position, get political power, but sanctify that power in the example of Jesus, who yielded to nothing that He knew to be wrong, it mattered not how much it displeased His peculiar complex. Get power; it is the greatest blessing of life. But take it to the measuring-rod of the life of Jesus and learn that He thought it far better to hunger and go without wealth; yea, to be scorned and crucified as a thief, than to yield to sin or compromise right.

Learn the gospel of the rich young ruler: "Give all thy goods to the poor." This was Christ's way of teaching. Baptize Thy power to real service. It means honor God, help the needy, take offenses if need be, turn the other cheek if need be, give the other your coat, accept wealth but turn it to good of the world. "That's the stuff."

The essential ethics of Jesus was the dedication of heaven's power and earth's power to serve, and so He went about speaking kindly to the down-hearted, washing feet when the servant was not there to do it, administering to the sick, giving to the poor, helping the blind to see, going about doing good, and then lifted His voice and said, "The greatest of all principles in life is love." In His last commission to His disciples He said, "The works that I do, shall ye do also; and greater works than these shall ye do." That is baptized power. Shall we dedicate ourselves to it? What is the "baptism of the Holy Spirit?" Whatever else it may mean essentially, it means a clean soul, embracing the spirit of Christ for mankind and consecration of self and possessions to that end. We have allowed this dedication of ourselves to drop out of sight and the Church is losing its expectancy.

The baptism of the Holy Spirit is not intended to make us happy nor holy, but to make useful and through usefulness only do we receive happiness.

We all have intellects, affections, desires, tastes, powers of attention, conscience, imagination, memory and will, all of which represent the "inner man," which are the dynamos of life. These must receive the light of Jesus until no part of them is dark. These must be baptized with training until the whole being recognizes the relation of God in everything. These must receive spiritual energy until the whole conscious being is brought into captivity to the noblest use, so that man can say with Paul, "Whether I live or die, I am the Lord's." The germ of the divine ideal in man needs this nourishment to bring its powers to their proper fruition. The solicitude of the whole Scriptures is for this baptism, and the welfare of the home, the community and the Church are dependent upon it and take their tone from it.

In vain do we adorn our bodies, or do we struggle for money, or for honor and position; in vain do we try to improve civic righteousness or beautify our surroundings if the fashion of the heart is sombre and full of iniquity and misspent energy. But the body may be meanly clad, and money may be scarce, and life in penury; thy dwellings may be obscured by lanes and alleys and fallen-down fences, but the heart behind it may be full of goodness and joy.

When life has received that baptism, rain or sunshine, cold or hot, automobile or beach, golf or fishing—none of them will have charm to keep thee from thy duty. This is the life that will lead us to Him, where we shall gather around the great white throne and sing, "All hail the power of Jesus' name and crown Him Lord of all." We shall pass in a happy transition from this world into the other, saying, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." *Amen.*

E-D-I-T-O-R-I-A-L

EDITOR

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S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A GREAT MAN IS GONE.

In the passing of Rev. Alva Martin Kerr, D. D., editor of the *Herald of Gospel Liberty,* Dayton, Ohio, THE CHRISTIAN SUN'S editor feels keenly the loss of a dear friend, and the Christian Church takes leave of one who had made an invaluable contribution to its prestige and its power. Dr. Keer was not only a great man intellectually and morally, but he was a most noble soul and a most gracious and generous spirit. Handicapped for years through disease, he overcame all physical disability by the sheer force of a giant intellect and the power inherent in a great soul. He labored with such strength of mind and soul that the infirmities of body were more than overcome, and no one reading his writings or hearing his utterances from pulpit would ever think of debility of body or of any sort. He was a strong, stalwart, magnanimous soul, and he put the strength and the magnanimity of that soul into his work. He was known best throughout the Church as a writer and was respected, esteemed and admired because of the brilliancy of his editorial utterances and the generous Christian spirit that gave strength to his great editorials. But back of the writer was the man, and back of the man was the great, noble soul.

At Burlington, N. C., when he was speaking before the quadrennial convention and at Urbana, Ill., four years later, when he spoke before the same body, and at Elon College in his marvelous baccalaureate sermon, and on similar occasions, he arose to heights of eloquence and power that made his audiences feel that back of the words they heard was a great soul that gave his words power and penetration and a divine afflatus.

There was no man in all our Church more respected and more beloved than Dr. Kerr. He was both a great pulpit spokesman and an editorial writer of unequaled and unparalleled grasp and penetration. He made an invaluable contribution to the journalism of America. There are hundreds of us who shared the friendship of his great heart, and I feel the sorrow and the loss of his going. We shall not know his kind again, and there is no one of our members to take his place. We shall miss him from his familiar place as editor of the oldest religious newspaper in the world, and in our hearts there will be a vacancy that it will be difficult to fill. Surely, earth is poorer and heaven is richer in the passing of this great and good man, this humble and faithful follower, this splendid and eloquent expounder of our Lord and Saviour Jesus Christ. J. O. A.

OUR CONFERENCES AND MISSIONS.

At the Eastern Virginia Conference last week steps were taken by pastors and delegates present, and positive declarations were made, to see to it that missions shall not suffer because of the departure from its former course in financing missions on the part of the Convention and the Conferences. Missions, having shared heretofore in the Conference apportionments, last year to the extent of $6,773.23, stand to suffer unless pastors and Churches in all the Conferences begin at once, as many pastors and Churches in Eastern Virginia Conference declare they are going to do, to make operative plans for raising their mission offering. The quota for the year is $45,000. One brother has generously donated the $5,000 on condition that the entire Church in the South raise the other $40,000. We cannot wait till next spring, or next fall, to begin to raise this money. The Eastern Virginia Conference adopted the following resolutions:

"1. That we indorse the action of the Convention at Richmond in issuing a call for $45,000 for home and foreign missions.

"2. That we indorse the action of the Mission Board in apportioning the amount to be raised by this Conference to the Churches on the basis of pastors' salary, which amounts to one-third of pastor's salary.

"3. That all Churches not having pledged themselves to raise this amount be requested to do so as soon after Conference as possible, and we suggest that the amount be included in this budget, raised by personal subscription in special offerings or as the Church may elect.

"4. That in the event there are Churches that do not care to adopt the full quota requested, that such Churches be requested to put forth every possible effort to raise their quota. That they put on personal campaigns and arrange for a special campaign and offering in the spring, receiving the offerings on Easter Sunday or the Sunday nearest thereto."

Now, what is absolutely essential is that one or the other of the plans suggested above, or some plan, be made operative immediately. Where Churches write their missions offering into their budget, members will, of course, begin to pay on their budget, and money for missions will begin to accumulate in the Churches. Where the budget covering the quota of one-third the amount of pastor's salary is not adopted, the second suggestion that the entire membershap be canvassed to find out how much each will give on missions during the year, so as to help make up the missionary quota.

The Mission Board has obligations which must be met now, and if Churches will immediately take action and lay their plans and will begin to act in the matter and work their plans no one need suffer because of the change in financing the missionary work. The most cruel and unpardonable thing will be for pastors and Churches to do nothing about the situation, since the sole dependence for missionary returns now is that of individual gifts to missions, through the Church and through the Sunday School, to be sent on to the Mission Secretary, that the same may be used immediately for the purpose intended. Every individual, every Church and every Sunday School that raises money for missions now will know just how much it is giving to missions, and THE CHRISTIAN SUN, from week to week, will show just how much is received and from whom. Again, let us say, by co-operation and concert of action our mission cause need not suffer from failing to share in Conference apportionments, but unless there is concert and co-operation the cause must suffer and our mission interest will be retarded.

MONEY! MONEY!

More people are interested in money than any other one thing in the world. It is used by more people than anything else known to man. Children love it; men work for it; governments coin and print it. It is necessary in the business of the world. It would ruin business if all business were conducted on the basis of exchange. If coal had to be paid for in flour, and automobiles in cotton, there would be slow trade not only in these commodities but in almost all other articles of trade in this great trading age. Money is the medium of exchange, and great transactions can be carried through in brief time and easy settlement. A check for a thousand dollars can pass from one man to another and the goods delivered on time. A man may buy and pay for a house and lot in the city or a large farm without leaving the office. The greatest convenience known to man is money. The basis of money in the United States is gold; but most of the money in use is paper money and checks. The paper money is a promise by the government to pay the face value of the bill. In the use of checks it is a matter of faith of men in men. Men could understand faith if they would stop to think that the business of the world is conducted on faith. The average man does not stop to consider what money is; his faith in its purchasing value is so simple and so strong that he receives his pay for work, for goods, for property, or anything that enters into his business relations with others.

In the present state of human society, money is a necessity. It is true that "the love of money is the root of all evil," but that does not mean that money is evil. A thief may love money while a rich man may use it to advance the interests of the kingdom of God. Money is not only essential in the business of the world, but is essential in kingdom work, the Church of Jesus Christ. It is time for Church leaders to recognize the value of money in the field of religion and stop apologizing when money is needed for Christian purposes. The day of apologetics has passed. Money is not only a necessity, but useful in the spread of the gospel and the salvation of souls. Leaders should stop saying, "We are not after money; we are after you." A man and his money are one. If he earned it, he put his life into it. The Church does not really get men unless it gets of their money. If there is any one thing that the Church needs today above another, it is money. Ministers must be taught, and must learn by experience, that a part of their duty is to raise money to carry on the work of the Church. "Give, and it shall be given unto you." There is too much timidity in the pulpit on this question of money. "It is more blessed to give than to receive." The great souls of the Church are great givers; and the great givers are not those who give large sums, but those who give in large proportion to what they possess. The poor widow who gave "two mites" cast in more than they all" "of their abundance"; and it was approved by Jesus. The little givers can give as much as the big givers, and this is a truth that Church members need to have impressed upon their minds and hearts. This is a great truth and poorly understood. The world

works for money and the Church has to work for money if it gets it. After Conference this week should begin and the pastors must not be afraid to urge his people to give at the beginning of the year. W. W. S.

APPRECIATION OF DR. KERR.

Dr. Alva Martin Kerr was one of the great men not only of the Christian Church, but of our generation. Handicapped throughout his life by physical ailment, by sheer will power he rose to a place of leadership in religious journalism unsurpassed in our day. As editor of the *Herald of Gospel Liberty,* he brought luster and distinction and leadership to his denomination. I think it is safe to say that no religious periodical was more often quoted in the secular press than the *Herald of Gospel Liberty,* and this, in spite of the fact that dozens of religious periodicals surpass the *Herald of Gospel Liberty* in circulation.

In religious gatherings of the interdenominational character in recent years it was no uncommon occurrence to have his opinions on matters of moral, ethical and religious import referred to with hearty approval. His editorials were gems in literary expression, in spiritual concept, and in the beautiful fraternal spirit which pervaded every word employed. His editorial voice was dominant in American religious journalism. He was one of the upstanding personalities of the religious press, and his fellow-editors in the same field looked forward to his weekly messages in the sure confidence that here was a man who had the grasp of a Christian statesman and the heroism of the martyrs.

Dr. Kerr sensed the fundamental spiritual concepts that must always control social actions if religion is to occupy the primary place in the hearts of individual Christians and in social organizations, which it is due to occupy. He not only sensed these fundamental concepts, but he portrayed them like a true artist and contended for them like a true statesman. It will be many a day until his like is found again as the facile editor of our national religious organ, and the winsome spokesman of God's eternal truth to our day and generation.

In his passing, my heart aches. His translation to the eternal life is to me a personal bereavement. It seems to me that we could never have lost him at a time when his gracious and winning personality and manner were more needed in our own denomination and the Church of Christ at large. His memory will be ever cherished as one of the rich heritages of my life, and what I say for myself I may truly say for thousands who knew him only to appreciate and love.

W. A. Harper.

IMPRESSIONS FROM MY TRIP TO EUROPE.

By Dr. R. C. Helfenstein.

A trip to Europe is one of the very best ways in which to spend a vacation. It offers a complete change, and that is what a vacation must do if it is to be beneficial. It gives one new experiences, new impressions, new ideas, new ideals, new purposes, new acquaintances, new visions, new vigor and new life.

The ocean voyage itself is declared to be one of the greatest health stimulators known. The benefits of a trip to a foreign country are numerous. It reveals to a person how little he really knows. It enables one to check up on his knowledge of history, and his knowledge of other people. It enables one to see for himself conditions in other countries and thus compare the merits and demerits obtaining in his own country and in theirs, for all the merits are not on one side, nor are all the demerits on one side. Each country has its merits and its demerits.

Each country has its own peculiar customs, its own peculiar beauties, its own peculiar interests, its own peculiar life. Every country is wonderful! You cannot compare the scenery of one country with the scenery of another country, for the scenery of each country is unique. To see the beautiful sceneries in other lands, one is able better to recognize beauties he has never seen in his own country. America has beautiful sceneries that no other country has. But on the other hand, other countries have beautiful sceneries that America does not have. God did not give all the beautiful sceneries and all the wonders to any one country.

Every country can well be thankful for that fact. It is easy for a person who has never seen any other country than his own, actually to think that there is no other country but his own. Naturally, we Americans think there is no other country like our own; but we must not forget that most of the Englishmen, the Scotchmen, the Dutchmen and the Frenchmen and all the rest think the same thing about their countries.

It is human nature to think that one's own country is the best country in the world. But it is bigoted ignorance for one to think that there is nothing equally good, nothing equally grand, and nothing equally wonderful in other countries than his own.

America has her own peculiar charms, and for us charms that surpass those offered by any other country of the world. But we should not forget that every great country has its peculiar charms —charms that are not to be found anywhere else in the world.

The young boy is very apt to think that the old man is a back number, out of date, a "has been," and that he at eighteen knows far more than his dad does at fifty. That is the natural conceit of youth. Such an attitude would be pathetic if it were not ridiculous, for the dad of fifty was also once eighteen. And though he likely displayed the same superiority complex toward his dad at that time, still the years that have passed since then should have increased his knowledge somewhat, especially in having to deal with his own son for eighteen years.

The same attitude is apt to be expressed by young nations toward older nations. The conceit of youth is likely to cause a young nation to look toward the older nations, as youth in a home or in a community look toward their seniors, namely: to be tolerated but not appreciated. The young nation is in danger of having a superiority complex thinking that its lack of age is in itself an element of strength and a warrant for superior wisdom and greatness. Thus a sort of national conceitedness has often expressed itself on the part of American people toward the nations of the old world.

But when one goes to the countries of the old world he is made to realize how simple such an attitude is. He is made to realize that every nation has its greatness, and that the greatness of any nation is enhanced in proportion to its ability to appreciate the greatness in every other nation and in its willingness to share its greatness with them.

A trip to the old world causes one to appreciate the countries of the old world more, and it also causes one to appreciate his own country more. It broadens the horizon of one's world and deepens his appreciation of the whole.

On the other hand, a trip to the new world by those who live in the old world would be of equal service in increasing their understanding and appreciation of the new world.

The countries of Europe, by reason of their age and traditions, are just as apt to discount the wisdom and culture of our young nation because we are young, as America is apt to discount the old countries because they are old. Parents often fail to appreciate the fact that though young people don't know everything that they may know something. As with parents toward children, so with older nations toward younger nations.

Nothing can better correct these mistaken attitudes between countries young and old than can inter-travel on the part of the people of the different countries, and an interchange of ideas from the educational leaders of each country, from the religious leaders of each country, and from the business men of each country. People who visit their sister countries in the interest of a better understanding of the other nation can best scatter the seed of international good will and international friendship. The average tourist from the old countries to the new or from the new to the old does little good toward strengthening the bond of fellowship between the nations. Too many tourists by their prejudices, their selfishness and their nationalistic conceit militate against international good will and friendship.

The people of different nations get the wrong opinion of other nations by seeing a certain class of tourists or globe-trotters from the other nations. The moving pictures, the unbalanced novelists and the jingo press also misrepresent the nations to each other. It would make us all blush for shame if we knew the opinions that some people of the old countries have formed of the American people because of the moving pictures sent over from America which have exaggerated beyond all reason certain family irregularities that may be found in some places in our country, and pictures which have portrayed in a magnified manner some of the indecencies that may obtain on some of our college campuses and in some of our social groups, leaving the impression that such indecencies are the natural order in American life instead of being the exception as they really are.

Then, too, unbalanced novelists and fanatical reformers have likewise misrepresented America to the European mind. The number of such is many, but to name one from each group will suffice to indicate what harm has been done in poisoning the minds of the people of the old world with erroneous interpretations of the people of the new world. Sinclair Lewis and Lewis Sinclair, each in his respective field of literature—one as a novelist, and the other as a social reformer—have pictured American life to the people of Europe as if disgrace were only a synonym for anything called American. Untold injury has been done our nation by such writers who have maligned the American home, the American school, the American college, the American Church, and American civilization itself in order to write what they thought would appeal to morbid minds and have a big sale.

Because of these many gross misrepresentations from thoughtless tourists, conscienceless authors, distorted press reports, and pictures portraying the unrealities of life, a definite movement has been launched between the countries of the English-speaking world to correct these false impressions. Teachers and professors are being interchanged for a year's time between the high schools and colleges and universities of the different English-speaking countries with the thought in mind that such interchange will help to effect a better understanding between the people of the different nations.

A council known as the "Council on Interchange of Preachers and Speakers Between the Churches of Great Britain and America" has also been promoting an interchange between the pastors and Churches of the different countries, in order that the pastors of one country might be privileged to interpret the life and ideals of their country from the Christian point of view to the people of their sister countries. These movements have effected an interchange of teachers and pro-

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The present life is important. It involves present and future interests. It has its easy and hard tasks. The easy tasks are those that are met in good health, good preparation, and good spirit. Good health is a great asset and is largely in the determination of the person who uses it. Preparation is another personal asset, made by personal effort. A good spirit is also largely a result of soul cultivation. It might be written as a law of life that God enters the open door of individual life so as to make that life conscious of what it ought to be and do in life; and when that impression si promptly obeyed, life moves on in the right road to useful satisfaction; and a satisfied life carries a good spirit, and that helps in health and preparation. The man who plows should be as well satisfied as the man in Congress; the woman who cooks, as well satisfied as the woman who leads in society. What the world needs to learn is that all work is necessary, all places important, and all positions honorable. The absence of this conviction makes upper and lower classes in the thought and attitude of men and women, and lowers the value of human service. The bricklayer is as necessary as the architect, and the plasterer as the decorator; the carpenter is as important as the painter, and the one who sweeps the yard as the one who sweeps the parlor. The janitor adds to the worship as well as the choir and the preacher. It takes all workers to carry on the world's work, and all singers to fill God's house with praise.

Three rules may serve as a suggestion for best results in all three of the above essentials in human life in this present world; and they would not interfere with the life of the spirit in preparation for the future life that awaits all mortals in heaven. The best life is suited to both worlds; the worst life is not suited to either. The truth is that true life is happy and useful in both the physical and spiritual realm. The three rules for life are simple, within the reach of all, and are useful if they do not lead to perfection. The first rule is: be a small eater. It is said that more people dig their graves with their teeth than with shovels. That may not be literally true, but moderate eating is a good rule for living and working. The stomach is a great organ, and all fine organs need sensible treatment. As a rule, big eaters are short livers. The second rule is: take plenty of sleep. The world has its seasons, and man needs rest for best service. Night is the time for rest in sleep, and day is the time for work. Men of good health are good sleepers. Bed-lights for reading do not aid sleep or health. Do not take business or troubles to bed with you. When clothes are removed from the body, cares should be removed from the mind. A healthy, growing child sleeps, and a healthy working-man sleeps. Nervous people are poor sleepers; ro, better stated, poor sleepers are nervous. The third rule is: keep busy. There is no such disorganizer of man or business as idleness. Very few who retire from business live very long; yet the dream of many men is to retire from business and take life easy. The hardest life is the idle life. The hardest time a man has is when he has no job. To keep busy is to keep healthy and useful. Very few people work themselves to death. If they eat moderately, sleep soundly, and keep busy, they may keep sweet, useful and happy.

W. W. Staley.

ELON LETTER.

The atmosphere of college teaching is rapidly changing in these latter days. For many years the lecture system has been under the ban, and now the time-honored recitation is being discredited as being a species of policing. What is being demanded is a voluntary pursuit of knowledge, valuable as interpreting present experience in terms of racial experience and ideals, so that the student's own active mind will educate him.

Everybody who now discusses education must slip in a word for experience and for voluntary pursuit. A cautionary word needs to be spoken, though, because a student's experience may be so limited as to suffocate his mind within its too narrow confines. There is certainly need—great need, too—of teachers who shall suggest at least profitable paths in the wilderness of knowledge, to be tested by the student's own experience as well as by the accumulated experience of the race. Nor must ideals be forgotten. In a Christian college these ideals must be Christian.

But I set out to discuss the changing atmosphere of college class-rooms today. Many professors prefer to have all the stationary seats removed from their rooms and replaced by movable chairs, arranged in semi-circle or around a conference table. The teacher is there as a companion in learning, and not as a director. The fullest and frankest expression of opinion is not only permitted, but urged. Only one requirement is insisted upon: that a man must be able to report his opinion with solid fact or expect himself to be rated down as a bluffer.

Such classes or groups usually elect from their number a committee to plan their course and its topics, in conference with the teacher so-called, and are permitted to modify their original plans as the course advances. Study becomes research in such a group and becomes entrancingly interesting, and what is learned is really learned. The professor oftentimes learns far more than his class and is at all times a companion in the quest of learning. The ques ttends to become a conquest, as it should be.

Smug masters of the lecture method or of the recitation technique have small patience with this innovation in the college field. And they may be right. Time only can tell, but when class-rooms become beehives of animated interest, we must sit up and take notice. W. A. Harper.

FACTS ABOUT OUR CONFERENCE.

The one hundred and eighth session of Eastern Virginia Christian Conference convened Wednesday morning, October 31st, in the Christian Temple, Norfolk, Va., and was called to order by President Rev. H. S. Hardcastle. As president, Bro. Hardcastle is proving himself very capable, worthy, and well fitted for his duties; also his wit, humor and pleasant manner has won the confidence, admiration and high esteem of those whom he governs. We feel this session of Conference was one among our best. The manner of all present was fraught with sweet fellowship and brotherly countesy. And the kindness, considerateness and hospitality of pastor and people won our hearts to an attitude of hoping great things for them as a Church. The speech-making was of a very high order. "The Southern Christian Convention's Program of Missions," an address by Dr. J. O. Atkinson, was full of thought, earnestness and pathos. I wish every member of our Church in the Convention could have heard it. Following the report of the committee on education, Dr. Harper made an address. In this address, Dr. Harper revealed many of the needy important problems a college is up against to properly instruct, impress and train a body of students in the most desirable, worthy channels of life.

Mrs. M. L. Bryant read the report of the Woman's Missionary Conference, which revealed fine, commendable work done by this Conference. Rev. W. C. Hook gave an address on "A Bigger and Better Conference" in place of Rev. F. C. Lester, who was absent because of illness. Bro. Hook spoke in his usual earnest, convnicing style, which always animates and inspires his hearers.

Miss Pattie Coghill, secretary of young people's work of this Conference, spoke on "Christian Education." Her pleasant, pleasing, easy, quiet, fascinating style always grips and holds the attention of her hearers. The report of the committee on evangelism, by Rev. H. C. Caviness, was followed by an address by Rev. O. D. Poythress. In this discussion or address, the speaker soared aloft, dived deep and spread abroad the real things essention for full, complete success in evangelism. Dr. C. C. Ryan, following the report on moral reform, spoke very feelingly and powerfully on the prohibition question. Dr. Chas. E. Shelton, pastor of First Congregational Church, Portsmouth, Va., spoke on "Christian Union." Dr. Shelton's discourse was timely and highly appreciated.

There were several others that expressed themselves in a few words, all of which were good for the work being done. Last but not least, the managing editor of The Sun was present with us. He did not have much to say, but if you could have seen the broad, pleasant, appealing smile on his face, it would have persuaded you to subscribe for The Sun.

Well, we have adjourned and are now at our homes. May the Lord immediately impress us to get busy and carry out the plans of the Conference and do more this year than ever before for the spread of the kingdom. M. W. Hollowell.

AN APPRECIATION.

At the closing services Sunday night at Mt. Olivet Church, in Greene County, Va., the following resolution was unanimously adopted:

"Whereas, Rev. W. T. Walters is going to a new field of labor, and whereas we regret to have him leave us, we trust that, while we are losing in the way of a strong spiritual worker in the Church, others will be benefited by his labors.

"Bro. Walters worked faithfully to build up our Church in every way temporal and spiritual, and we can assure the Churches that secure his labors that they will make no mistake. Under his care our Church, as well as others where he has preached, have been built up and strengthened in the work.

"Resolved, That a copy of this resolution be spread upon the Church record and a copy sent to The Christian Sun for publication."

By vote of the Church.

E. S. Morris, *Clerk.*

GREENSBORO NOTES.

The First Christian Church held evangelistic services for two weeks in October. Rev. O. D. Poythress, of South Norfolk, Va., did the preaching and led in the singing. His messages were earnest and convincing and the Church was greatly revived by the services. Bro. Poythress has marked evangelistic ability and did a splendid work in our midst. There were a great number who renewed their covenant with the Lord and a number who confessed Christ as their Saviour. Seven have united with the Church to date. Our Church auditorium has been thoroughly renovated and relighted and presents a pleasing effect.

C. H. Rowland, *Pastor.*

N. C. AND VIRGINIA CONFERENCE.

The following program of the one hundred and third annual session of the North Carolina and Virginia Christian Conference will be in order at Ingram Christian Church, Ingram, Halifax County, Va., November 13, 14, 15, 1928.

FIRST DAY—NOVEMBER 13.

Morning Session.

10:30. Conference Called to Order.
Devotional Service—Dr. P. H. Fleming.
10:45. Roll Call of Ministers and Churches.
11:00. Welcome Address—Dr. S. T. A. Kent.
11:10. Response—Rev. R. A. Whitten.
11:20. Report of Program Committee.
11:25. Appointment of Special Committees.
11:30. Report of Executive Committee.
11:35. Report of Treasurer—H. C. Simpson.
11:40. Reception of Visiting Brethren.
11:50. Address of President—Dr. C. H. Rowland.
Administration of Lord's Supper.
12:30. Adjourn for Lunch.

Afternoon Session.

1:30. Conference Called to Order.
Devotional Service—Rev. J. W. Patton.
1:45. Report of Committee on Sunday School and Christian Endeavor—Rev. T. F. Wright, Chairman.
Address on Christian Endeavor—Rev. S. E. Madren.
Address on Sunday Schools—Mr. W. B. Truitt.
Address on Young People's Work—Miss Pattie Coghill.
2:35. General Discussion and Vote on Report.
2:45. Report on Moral Reform—Rev. J. F. Apple, Chairman.
Address—Rev. J. F. Apple.
3:05. General Discussion and Vote on Report.
3:30. Miscellaneous Business.
3:45. Report of Entertainment Committee.
4:00. Adjournment.

Evening Session.

7:45. Worship in Song led by Local Church.
Address—"The Men of the Church," Dr. G. O. Lankford.
Benediction.

SECOND DAY—NOVEMBER 14.

9:30. Conference Called to Order.
Devotional Service—Rev. C. E. Newman.
9:45. Reading of Minutes and Enrollment of Delegates.
9:55. Report of Nominating Committee and Miscellaneous Business.
10:10. Report of Committee on Foreign Missions—Rev. P. T. Klapp, Chairman.
Discussion led by Chairman.
10:30. Address—"Women and Missions," Mrs. C. H. Rowland.
10:50. Address—"The Southern Christian Convention's Program of Missions," Dr. J. O. Atkinson.
11:15. Report of Woman's Work—Mrs. W. R. Sellars.
11:30. General Discussion and Vote on Report.
11:40. Report of Committee on Religious Literature—Rev. W. M. Jay, Chairman.
Address—Rev. W. M. Jay.
12:05. Address—Mr. C. D. Johnston.
12:20. General Discussion and Vote on Report.
12:30. Adjourn for Lunch.

Afternoon Session.

1:30. Conference Called to Order.
Devotional Service—Rev. L. L. Wyrick.
1:45. Report of Committee on Education—Dr. J. O. Atkinson, Chairman.
Address—Dr. W. A. Harper.
2:20. General Discussion and Vote on Report.
2:30. Report of Committee on Stewardship—Rev. H. E. Crutchfield, Chairman.
Address—Dr. W. S. Alexander.
3:00. General Discussion and Vote on Report.
3:15. Address—"The Work of the Orphanage," Supt. C. D. Johnston.
3:30. Report of Budget Committee—Dr. W. A. Harper, Chairman.
General Discussion and Vote on Report.
4:00. Adjournment.

Evening Session.

7:45. Worship in Song by Local Church.
Sermon—Rev. S. A. Bennett.
Benediction.

THIRD DAY—NOVEMBER 15.

Morning Session.

9:30. Conference Called to Order.
Devotional Service—Rev. J. S. Carden.
9:45. Reading of Minutes.
9:50. Reading of Ministerial Reports.
10:10. Report of Home Mission Board—Mr. W. B. Truitt, Chairman.
Discussion and Vote on Report.
10:40. Report of Committee on Superannuation—Mr. C. D. Johnston, Chairman.
10:50. Reports of Special Committees:
Collectors.
Resolutions.
Auditing.
Place of Meeting.
Other Special Committees.
11:30. Miscellaneous Business.
12:00. Service of Worship.
Final Adjournment.

ATTENTION SECRETARIES.

In the "Ministerial Directory," as published in "The Annual" of the Southern Christian Convention and Conferences, there seem to be some names of persons who have been transferred or withdrawn. It is desirable to have this directory as nearly correct as possible, and in order to get these corrections, secretaries are asked to go over the list and report any entries that should be changed or corrected. Also they are requested to make an accurate list of the names of ministers and licentiates of their Conference and forward with their minutes to the editor of "The Annual."

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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

REPORT OF FOREIGN MISSIONS DEP'T.

BY DR. W. P. MINTON,
Executive Secretary, Dayton, Ohio.

During the year the Woodworths returned to Japan from their regular furlough and resumed work in Tokyo, teaching in the schools, conducting services for various pastors, and as head of the department of Greek at the seminary.

We record with deep sorrow the passing of Mrs. Susie Gullett Fry, at Utsunomiya, Japan, on February 27, 1928, after more than thirty-three years of missionary service. She was buried at Utsunomiya. Tribute to her memory was published in the *Herald,* but in this annual report we bear record to her earnest and consecrated and sacrificial service. She built with her own money the Sendai Church and gave it to the mission. She also built the girls' school building, and the Utsunomiya Church, selling the latter to the board recently at a very reasonable price.

Dr. Fry and Miss Crew came home in the summer for regular furlough, part of which is being spent in deputation work and part will be spent in school with the hope that both may be returned at the regular time in the late summer of 1929. The Garmans and McKnights continued their regular work at Tokyo and Sendai, respectively, and Miss Stacy spent the year at Ishinomaki, moving in the summer to Utsunomiya to carry the work of Dr. Fry.

We have fifteen pastors in Japan, and one minister in charge of the Orphanage, twelve kindergarten teachers in eight kindergartens, three Bible women, three seminary students, two Bible training students and one kindergarten training student.

Three young men have been ordained this year following their first year or two of active service after graduation. One kindergarten was revived during the year and a new one started.

The Oji day nursery, which we have conducted so successfully since the earthquake of 1923, has been turned over entirely to the Oji Social Service Settlement. Another opportunity to do this kind of work had to be rejected because of lack of funds.

We had eighty-six baptisms in the Japan field this year and one hundred and sixteen last year. Our resident membership has been cut to 586 from 738, and our total membership from 1,972 to 1,966. New pastors revising rolls accounts for the decrease. Enrolled enquirers have increased from 173 to 214. Sunday School enrollment decreased from 2,047 to 1,815. Amount paid for pastoral support by Japanese Church gained from $1,450.25 to $1,482, and total Japanese giving from $3,645.47 to $4,026.18.

The Barretts returned to Porto Rico in July, 1928, after a year of furlough, visiting many of our Churches and Conferences.

Mr. and Mrs. Morton had to retire from the work in Porto Rico this year because of the continued ill health of Mr. Morton.

Miss Victoria Adams has successfully completed her first year of service in Porto Rico and is doing good work, particularly among the young people. She assisted in three daily vacation Bible schools the past summer and is already teaching her Bible class in Spanish.

One pastor was ordained in Porto Rico during the year and two young men were brought into full-time service. We now have five pastors, one Bible woman and one kindergarten teacher.

A Church was organized at Descalabrado in May of this year.

The terrific hurricane that swept Porto Rico September 13th left fearful destruction throughout the island. Several hundred people lost their lives, 70,000 were left homeless and hungry, and millions of dollars of damage was done. Mission boards suffered heavily, but our own mission had the smallest loss of any. Mr. Barrett estimates the losses on our properties at $5,000. It may go beyond that figure. Our missionary societies are doing fine work in sending boxes of clothing to these destitute people. Thirty families belonging to our Church lost everything they had. Pestilence is following the storm and much help is necessary. The fund to restore our property and help our own destitute people will have to come as a special gift above our regular budget for this year or our entire foreign mission work will be seriously affected in its regular channels as the property must either be repaired now or be more seriously damaged. The foreign department is expecting to raise this fund by calling for personal gifts without a general appeal to the Churches for offerings except as a last resort, and asks the approval of this board to proceed in this way.

We have seven main stations as against six last year, a Church membership of 440 as against 459 last year, a Christian Endeavor enrollment of 189, which is twenty-two less than last year, and a Sunday School enrollment of 1,183, which is 49 higher than last year. The Porto Rico Church raised $1,956.60 this year as against $1,928.78 the year before.

We followed the same lines of missionary educational work during the year, issuing one large leaflet covering briefly all the work and a number of smaller ones describing the actual work and workers on the field. A total of 104,500 copies of leaflets were issued and much of this material was used in Church schools of missions, a six weeks' program for the Sunday School during the foreign mission period in February and March and various other ways. A larger number of Churches used the literature in some way, but a smaller number of offerings were received during the year. The interest of our young people in foreign mission work has substantially increased, and we have had the finest co-operation from the Department of Christian Education in this direction. Following is a comparison of receipts for last year and this:

	1927.	1928.
General fund	$39,714.27	$45,499.50
Designated gifts	11,619.50	6,438.44
Forward movement	609.59	187.50
Totals	$51,943.36	$52,125.44

While this shows a gain of $182.08 this year, it has not been at all sufficient to materially decrease our deficit, which now stands at $10,561.72. Up to last May the falling off in receipts was such that a special meeting of the board had to be called and most drastic cuts made in the budget amounting to $5,000 in Japan and $3,000 in Porto Rico. The announcement of the cut spurred some extra giving, and since May we have also received over $5,000 in two unexpected gifts of money not actually raised during the year. But even with these unexpected gifts we could not have financed the work at all without the cut being made.

The illness of the secretary during the latter part of the summer prevented him attending any of the fall conferences. He attended one conference in the spring, three summer schools, the Central Convention, the Student Volunteer Movement, the committee on co-operation in Latin America, the foreign missions conference, the missionary education movement, the Ohio Pastors' Conference, the Southern Christian Convention, besides a number of local Churches through the year. He also attended the meeting with the Congregational secretaries at Washington in the interests of union. The department has sought to get into closer touch with the American board of commissioners of the Congregational Church.

The Foreign Mission Department has taken the following action concerning the work of the coming year:

We endorsed the resolution passed by our Japan mission as presented by the fellowship of reconciliation calling upon the Churches to uphold the missionaries in their work by expressing their disapproval of all forms of militarism including the withholding of funds or other sanctions to denominational schools or colleges offering courses in military training.

The Garmans are to come home next year for their regular furlough, and Dr. Fry and Miss Crew are to be returned to Japan following their year of furlough.

A resolution of appreciation was voted Mr. and Mrs. L. C. Fletcher for their services in connection with the Japan mission though they are working independent of the same.

One of our more experienced younger pastors, Rev. K. Kitano, Jr., is coming to America this month to enter Auburn Theological Seminary for a two-year course, and we hope to have him at our next General Convention as fraternal delegate from the Japan Christian Church.

We have endorsed a proposal made by the Japan Christian Council to the Jerusalem meeting of the International Missionary Council calling for a union of the theological seminaries in Japan and pledging our support of our own mission in co-operating with others in this undertaking.

The Foreign Mission Department has been compelled because of lack of funds to refrain from co-operating in the plan for a Latin-American conference in Havana in the spring of 1929 and also in a great Christian literature program for all Latin-America. All other co-operative work has been seriously curtailed.

We hope to be able to secure the $5,000 needed for Porto Rico reconstruction work by personal contributions without resorting to an appeal to the Churches as above stated.

The Porto Rico Church and mission has heartily endorsed the proposed union between our mission and that of the Congregational on the island and have been proceeding with steps toward this as soon as possible. It is hoped that the United Brethren mission will also enter this union now and that the other missions on the island will soon follow. This board has passed resolutions urging both the Porto Rico and Japan missions to move forward as rapidly as they can with these plans.

The Foreign Mission Secretary had an urgent invitation from the American Board of Commissioners of Foreign Missions of the Congregational Church to attend their annual session meeting this week at Bridgeport, Conn., and a similar invitation that a representative of the Woman's Board be present. Because of our own board meetings, we could not accept, but the foreign board sent the following telegram: "American Board of Commissioners of the Congregational Church, care Rev. C. H. Patton, D. D., Bridgeport, Conn. The Foreign Mission Department of the Mission Board of the Christian Church in annual session sends greetings to the American Board of Commissioners of the Congregational Church. May you have an inspiring meeting and may we soon be united in this work of kingdom extension to the glory of God. (Signed) W. P. Fletcher, president; W. P. Minton, secretary."

The following was received in reply: "W. P. Fletcher, Mission Board of the Christian Church, Dayton, Ohio. The American Board of Commissioners for Foreign Missions, in annual session at Bridgeport, Conn., received with heartfelt appreciation your greetings and unite with you in the earnest hope for speedy union in our common task. (Signed) R. H. Potter, president; O. L. Maurer, secretary."

In this connection it should be said that Dr. M. J. W. White, who has been a candidate for appointment for medical service under our board, is now considering appointment by the American Board, possibly in the Philippines or two other fields, and will decide this week between that and a call from the Baptist Board for work in South China.

An expression of appreciation was given to our young people for their effective co-operation in our foreign work. The following budget was approved:

Porto Rico:		
Regular and special work	$9,177.00	
Union work	1,323.00	
		$10,500.00
Japan:		
Regular work (Co-op. Bd.)	$8,000.00	
Regular work (Japan mis.)	15,000.00	
		23,000.00
Specials		4,600.00
Miscellaneous budget		9,900.00
Deficit		10,561.72
Total 1929 budget		$58,561.72

This is just $30,000 less than the estimates made by our two missions, and means permanent injury to the work. It is hoped that the Porto Rico hurricane fund can be raised in full, so as to release every dollar of this greatly reduced budget for the regular work and, if possible, cut down the deficit.

NOTE: The action of the General Mission Board in voting that each department should pay 5 per cent of their income from recurring items in 1927-8 for the *Herald* deficit means that the Foreign Mission Department must pay $2,561.20 this year to the *Herald* fund, based on total receipts from recurring items of $51,224.14. Since we had provided for $1,250 in our regular budget for the *Herald* deficit, it becomes necessary to add the balance of the $2,561.20, or $1,311.20, to the budget above mentioned, which makes the total amount of the foreign mission budget for 1929 $59,872.92.

Officers elected for the ensuing year are: president, Rev. J. O. Atkinson, D. D.; secretary, Rev. W. P. Minton, D. D.; assistant secretary, Mrs. Alice V. Norrill.

QUARTERLY REPORT.

Report of the treasurer of the North Carolina Woman's Missionary Conference for the fourth quarter.

Women's Societies.

Burlington	$188.64	
Catawba Springs	6.08	
Chapel Hill	11.70	
Danville	5.00	
Durham	71.45	
Elon College	68.44	
Ether	20.95	
Grace's Chapel	3.90	
Graham	11.20	
Greensboro	68.00	
Haw River	15.00	
Henderson	53.67	
Liberty (Vance)	50.00	
Liberty (Va.)	4.00	
Lynchburg	2.50	
Monticello	16.00	
Mt. Auburn	29.90	
Oak Level	3.30	
Piney Plains	21.00	
Pleasant Grove	30.00	
Pleasant Hill	5.35	
Pleasant Ridge	12.30	
Pleasant Union	2.55	
Providence Memorial	20.00	
Raleigh	30.00	
Ramseur	25.00	
Randleman	10.00	
Reidsville	25.00	
Sanford	31.25	
Shallow Ford	10.00	
Shallow Well	23.00	
Shiloh	3.75	
Turner's Chapel	25.00	
Union Ridge	27.80	
Virgilina	45.05	
Wake Chapel	36.50	
		$1,013.28

Young People's Societies.

Burlington	$ 60.00	
Burlington, Jr.	24.61	
Durham	4.00	
Elon College	50.00	
Elon College, Jr.	22.00	
Greensboro	53.50	
Greensboro, Jr.	10.40	
Raleigh	25.00	
Ramseur	13.70	
Sanford	7.50	
		270.71

Willing Workers.

Burlington	$ 40.00	
Durham	13.50	
Elon College	21.29	
Greensboro	12.50	
Mt. Zion	6.75	
Wake Chapel	5.97	
		100.01

Cradle Roll.

Burlington	$ 30.00	
Durham	28.00	
Elon College	25.00	
Greensboro	6.25	
Park's Cross Roads	1.65	
Piney Plains	5.00	
Raleigh	10.00	
Ramseur	1.65	
		107.55
Conference offering for Porto Rican fund.		70.65
Total		$1,562.20

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

QUARTERLY REPORT.

The fourth quarterly report of treasurer of the North Carolina Woman's Conference to the treasurer of the Southern Christian Convention's Woman's Board.

Women's Societies.

Dues	$166.37	
Home special	290.95	
Foreign special	290.96	
Ellen Gustin fund	15.00	
Porto Rico	175.00	
Literary fund, S. C. C. Board	75.00	
Conference offering, P. R. relief	70.65	
		$1,083.93

Young People's Societies.

Santa Isabel	$110.36	
Mountain work	110.35	
Mrs. Fry's school (Japan)	50.00	
		270.71

Willing Workers.

Santa Isabel	$ 50.01	
Mountain work	50.00	
		100.01

Cradle Roll.

Baby home (Elon)	$ 53.78	
Kindergarten (Japan)	53.77	
		107.55
Total		$1,562.20

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VII—November 18, 1928.

Paul's Experiences in Jerusalem.

Golden Text: "Be strong in the Lord, and in the strength of His might."—Eph. 6:10.

Lesson: Acts 21:17, 23:35.

Devotional Reading: Eph. 6:10-20.

The lesson story covers three chapters, a rather long lesson, but it will amply reward those who carefully read it, for it is packed with stirring scenes and dramatic experiences. This man Paul was an interesting character, and he had some interesting experiences. The few days in Jerusalem were packed with situations and experiences, some of them actually hair-raising. To stand trial on a false charge before a packed jury, to be rescued just in the nick of time from the blood-thirsty mob, to be threatened with scourging, to be the victim of a dastardly plot of cold-blooded murder, and to be escorted by an armed guard to a place of safety, were some of the incidents that took place in today's lesson. Among all the mass of details in these three stirring chapters, there are several things which need to be emphasized.

Paul's Personal Courage.

Agabus had told Paul before he went up to Jerusalem that he was going to find the going hard in Jerusalem. And any one who reads these chapters can readily see that Paul did find the going hard. But there is not whimper, not a hint of moral compromise, not a sign of fear. Paul was courageous not only in the physical sense, but in the moral and spiritual sense. He stood by his convictions, no matter what it cost him to do it. The Church needs members today who are just old-fashioned courageous people. We have too much moral compromise based either on expediency or on personal indulgence. We need moral heroes.

Paul's Pride in His City.

As Paul was about to be led into the castle, and in reply to the chief captain's question as to whether he was "that Egyptian," Paul replied, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city." Now, Paul, of all men, could see faults in his own city. But Paul took pride in the fact that he was a citizen of Tarsus, and he very emphatically said so. He set a good example for many, many people today. Alas, how many citizens there are who knock their town! A citizen—that is, a good citizen—will do at least two things: he will speak as well of his city as he can, not overlooking the bad things to be sure, but certainly emphasizing the good things, and he will try to make his city the best possible city. One thing is certain—if our town is not the kind of town it ought to be, it is our fault.

Paul's Personal Testimony.

When it came to a show-down that day in Jerusalem, Paul fell back on his own experience. He told of the experience when Christ had come into his life, and of the change it had effected in his life. It was a very simple story, but it was a very vital and convincing one. The best part of it all was that Paul's experience of the Christ was not confined to the past. Paul could still talk about what Christ meant to him, what He was doing in him, what He was doing through him. Paul's testimony was convincing and powerful because his experience was fresh and living.

Paul's Personal Friend.

"And the night following, the Lord stood by him and said, Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." God is our refuge and strength, a very present help in trouble. Discouragement, temptation, sorrow, defeat come into life sooner or later, but the Lord knoweth how to care for His own and to bring them out more than conquerors through Christ who loves them.

CHRISTIAN ENDEAVOR.

Sunday, November 18, 1928.

Topic: "What the Practice of Stewardship Would Mean to the World."—1 Peter 4:7-11.

Some Bible Hints.

Stewardship, rightly understood, would make time; puts a serious interest into life (v. 7).

Stewardship, rightly understodo, would make us stewards of the love of God, to pass on that love to others (v. 8).

Our homes would be our own, indeed, but for service; we should be kind, hospitable, using the home for Christ (v. 9).

We are stewards of all God's gifts, not money only, but life, talent, ability of every kind (v. 10).

Suggestive Thoughts.

If all practiced stewardship the Church's treasury would always be full and running over. Our niggardliness hinders the work of the kingdom.

If all Christians practiced stewardship the world could be evangelized in this generation. There would be abundant funds if all tithed.

Business men would feel that they were making money, not for themselves alone, but to improve the lives of their workers and to finance all the enterprises of the kingdom.

If the understanding of stewardship gripped all of us, there would be a new Pentecost, a surge of divine love that would make Christianity a real power in every life, and compel attention.

A Few Illustrations.

Universal stewardship would empty the movies and fill the Churches on Sundays. It would put God first in every life and turn our thoughts to the things of God.

Stewardship helps us to answer the question, "Why are you living?" It shows us that we are, or may be, partners with God in all our work; and that our work is His work, and His work ours.

Stewardship practiced by all would fill the Church with workers, bees, not drones. Try to get a superintendent for an intermediate or a junior society and see how hard it is. Workers are still few, as Christ said.

The best effect of the universal practice of stewardship would be that it would make all Christians Christian—followers of Jesus, imitators of Him, as the needle turns to the north.

To Think About.

Why does stewardship take in more than giving money?

How would stewardship affect social reforms?

What are some hindrances to stewardship?

MISSIONARY NOTES.

By Mrs. W. M. Jay.

The missionary cradle roll rally of the Holy Neck Christian Church, Holland, Va., was held Saturday, June 30th, at the Church, with a good attendance, in spite of the rainy day. There were twenty-six members present, and it was indeed a beautiful sight to see those little ones take their parts so well in the program which was suggested in the *Herald of Gospel Liberty* and to respond to the roll call when their names were called by running to the front with their mite-boxes and money to be used for the Lord's work. A lovely white and yellow basket was placed on the table to receive the boxes, which was very attractive. Three were promoted to the Willing Workers, and five new babies have been added to the roll during the year.

The Young People's Society of Berea Church, at Driver, Va., has about twelve active members ranging in ages from twelve to eighteen. They use the miscellaneous programs outlined by Miss Lucy Eldredge, and have had one public performance, using the playlet "Aunt Tillie Learns to Tithe," receiving a silver offering. They also help in the missionary programs in the Sunday School, which is a fine piece of work. They are an interested group, and two of the girls who have entered college are planning to do social work. Mrs. Elizabeth Everett Harrell is their leader, and she is a great believer in young people and finds it a great joy and inspiration to work with them. She tries to instill in them a love for missions, has them to read their Bible, memorize lovely chapters, pray in public and to be willing to be used for active service whenever and wherever they can.

The Woman's Missionary Society of Berea Church, at Driver, Va., have decided on a new plan for raising their goal. Instead of having suppers or such, they send to each member a little bag in which they are to put a penny for each year of their age, and then some time in June they hold a big birthday party with a big birthday cake and a good program. They think it an excellent way to have a social time and bring in a good offering.

The Elon College Missionary Society, of Elon College, N. C., held their first regular meeting on October 10th, with a fine attendance and a good program. The officers for the new year were installed, with Mrs. O. W. Johnson, the retiring president, in charge. The installation program put out by our Woman's Board, at Dayton, Ohio, was used. Reports of the Woman's Conference which was held at Sanford, N. C., were given and the banner which the society won was displayed. The society is going to put on the program outlined by the Woman's Board, using the envelope of helps this year, and every one seems to be very much interested and the work is starting off in good shape.

LETTER FROM MRS. BARRETT.

Dear Dr. Atkinson:

It seems to fall to my lot to do this writing. My husband hasn't had much time for it this week. Dr. Minton sent $200 on last mail, and of course there is so much repairing to be done he is in the midst of it now. They have about finished the chapel at Clausells, and this morning he bought materials for Arus chapel and had a man looking after Salinas also; that is, the house where the Romans live. We have had a great deal of rain, and they have had to do the best they could, roof or no roof, since he couldn't find another place in town to move to. His books are about ruined. But it would do your soul good to see those two, Roman and his wife—not a bit of complaining, but bright, cheerful, and doing all in their power to help in the country districts where his work is.

Pallie and I went over Monday A. M. I had received a package with thirty-one pieces of clothing for children and was anxious to distribute them among the neediest, so we went to sabana Llana and saw what is left of it. We took these snapshots that I enclose. No. 1, as you see, there isn't much left of the rented house for service. No. 2 is still worse, as the houses were washed

away by the river. Some of the inhabitants fled to the hills; others into Salinas. Nos. 3 and 4 are examples of "patch-up" remains of homes. In No. 4 there are ten children in the family, all of our Sunday School. Imagine the joy of giving each a new garment—dresses to the girls; rompers to the little boys. Thirty was all I had, but I could have easily found a needy one for 300 if I had had them. In No. 3 they are just getting over the influenza. No help from the Red Cross has reached the folks in our field yet, and we are trying to do what we can.

This week's mail brought us five packages containing over 200 garments. Tomorrow we expect to return to the Salinas district with them. It is the one bright spot in all this gloomy experience —that of being able to help, and we do feel so grateful to the folks at home for their co-operation. These packages came from New York, Indiano and Ohio.

I wish some of our Eastern Virginia ladies could see what an important part that mission car is playing in the work; why, it's about the busiest thing on our field!

No. 5: I had just gone into that home to take a little dress to a sick child. O such misery, poverty, want, and yet smiles and a "gracias," one little girl in particular; she never said a word when I gave her the dress, but took it to her mother, and I chanced to look up just then and caught the radiant expression on her face. I felt it was worth more than a hundred thanks.

I believe our people at home will respond; they are already, and we are looking forward to helping the neediest in all of our preaching points. The Ponce Church named a committee, who bought materials, and several of the members are busy sewing, each one trying to do his bit.

We visited La Marea also. It was the first time I have been able to go to either of these places, having always had duties in our Ponce Church, there hasn't been opportunities to see our country work in that district. Thirty houses fell in La Marea, 52 in Playita.

Your request for a message to the Sanford Conference reached me on the 5th. I had hoped to send some word for the others to you today. As soon as those packages came yesterday I opened, counted and then sat down and wrote to each sender, then later sorted each class, and it took the whole evening. Besides, these things are getting on my nerves a bit; I don't believe I could write a decent message. I'm leaving all these things I write to you to get ready for the public. I wouldn't dare send direct to be printed. If it were at all possible, I'd visit the conferences this year; never wanted to do anything in my life much more, but there's work here, too, even more urgent. The Master can move their hearts, and I believe the work will move on. Why, it just has to or die completely. I wish I had a pen and a tongue like yours—I'd draw pictures all right. I saw enough misery, want, sickness Monday to move a heart like Gibraltar. If it is so in our district, what must it be like in the districts in direct path of the storm!

MRS. BARRETT.

NOTICE.

The North Carolina and Virginia Conference will meet at Ingram Christian Church, Halifax County, Va., on November 13th. Those coming by automobile will find splendid roads by Danville or South Boston. The Church is on the Richmond-Danville highway, about twenty miles east of Danville and about twenty-five miles west of South Boston. Those coming by bus will find good service between Danville and South Boston; or if you come by train to Pace, Va., and will notify us, transportation will be provided.

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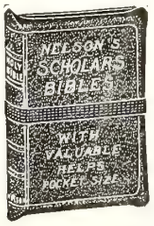

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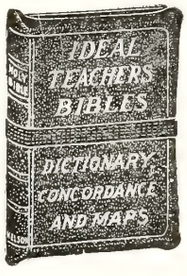

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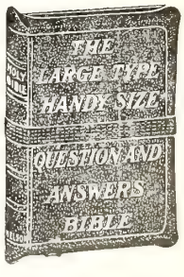

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MONDAY.

HIS PRESENCE WITH US.

"My Presence shall go with thee, and I will give thee rest."—Ex. 33:12-23.

Moses facing perhaps the most tremendous task ever laid upon mere man, begged for some strengthening assurance from Jehovah. He received it, promptly and sufficiently. It came in the divine promise of the Lord's presence with him all the difficult way, and the Lord's rest, not at the end of the wilderness journey merely, but during every mile of it.

Earth's happiest and most successful workers have had this abiding consciousness of God working with them. Without it they could never have done their duty and won their triumphs. With it, they have found each day a joyful festival, an easy and exultant progress.

Prayer.—Infinite and Majestic Companion, how great is Thy condescension to us, Thy creatures! How unthinkable that Thou shouldst come down from the throne of the universe, to go with us over the toilsome road of every day! Yet Thou dost do it, and gladly. We give Thee daily thanks for daily blessings, but most of all for this Thy daily presence. *Amen.*

TUESDAY.

PRAISE OUT OF THE PIT.

"I will sacrifice unto Thee with the voice of thanksgiving."—Jonah 2:1-10.

When we think of sacrifice we think of petition; but when Jonah thought of it he thought of praise.

After one of the terrible battles of the Civil War, a dying Confederate soldier asked to see the chaplain. When the chaplain arrived, he supposed the young man would wish him to beseech God for his recovery; but it was very different. First the soldier asked him to cut off a lock of his hair for his mother, and then he asked him to kneel down and thank God. "What for?" asked the surprised chaplain. "For giving me such a mother. Thank God that I am a Christian. And thank God for giving me grace to die with. And thank God for the home He has promised me over there." And so the chaplain knelt down by the dying man, and in his prayer he had not a single petition to offer, but only praise and gratitude.

That is the kind of sacrifice with which God is well pleased. No prayers go so swiftly to heaven as the prayers of praise that wing their way up from the pit of pain and misfortune. God is with us then, that we may soon be with Him in the height of heaven.

Prayer.—Thou Hearer of prayer, never dost Thou turn away from our petitions, but Thou art pleased above all by our remembrance of Thy mercies. How good Thou art to us! With what kindness Thou dost glorify our days! All eternity is not long enough for our thanksgiving. *Amen.*

WEDNESDAY.

CHRIST'S GRACE, OUR GRACE.

"The grace of the Lord Jesus Christ . . . be with you all."—2 Cor. 13:5-14.

Dr. Russell H. Conwell once told this true story to illustrate the grace of Christ as it appears in human lives. At Franklin, Pa., an old miner lived with his daughter and her husband, and it was a great sorrow to him and to his daughter that he was thus dependent on his son-in-law. Finally the old miner went down to Texas and earned a piece of land, on which oil was discovered that made him very rich. He had not told his daughter of the good news, and one day he came back to Franklin in the same old and ragged attire he had worn when he left, saying that he could not work any more, and asking if they would take care of him for the rest of his life. He was received cheerfully and told that, though they had less than when he went away, they would gladly share with him what little they had. He could keep up the pretense no longer, but told them that thereafter they should live in a fine house and ride in an automobile.

The kindness and patience of that daughter and her husband were the outworkings of the grace of Christ. Without Him they could not have shown such graciousness. Wherever He lives His grace lives, His love, His helpfulness, His forbearance.

Prayer.—All-merciful Saviour, Thou hast shown Thy grace first to us, and in wonderful abundance. As we have freely received it, so let us give it freely. Through riches of grace in our Redeemer. *Amen.*

THURSDAY.

DOES GOD SEND TROUBLES?

"It hath been granted to you—not only to believe in Him, but to suffer in His behalf."—Phil. 1:29.

"Tribulation" is said to have a root derivation which means "threshing instrument." It is another word for "education." Every good thing in the world has been ushered in through tribulation. Every great man has come to his greatness through tribulation. Pain is a happy necessity for better conditions.

Study makes the headaches, but it means wisdom. To a child, the task of memorizing, under penalty of the whip, seems awful, but it has been known to result in broad and massive character. Science and invention has advanced at the slaughter of small investors, but it meant advancement.

The prodigal son would never have come to himself had it not been for his poverty. Troubled waters are healing waters. To Paul, to be imprisoned meant an opprotunity for the Lord Jesus Christ. He always enlarged his place by taking Jesus into it. Anywhere with Jesus was a way to heaven. Chains, doors, keys, locks, a guard, to him were only so many things he could use to teach the kingdom of God.

If by a bitter way we can learn to check sin, gain spiritual stimulus, develop piety, self-reliance and respect, find fellowship in common with our fellow-man, we shall reach the greatest plane of goodness and greatness.

Prayer.—Dear Father, we desire to be like Christ. If to suffer is to believe Him and will make Him real to us all, God grant us power to suffer and endure. *Amen.*

FRIDAY.

GOD HELPS.

"Many are the afflictions of the righteous, but the Lord delivereth from them all."—Psa. 34:19.

A little story comes to us. A little boy was sent upstairs to fetch a book forgotten. He stayed a long while. Presently the father heard sobs and went to see what the trouble was. He found the child sitting down sobbing, the book at his feet. Upon inquiring, he said, "Daddy, I can't bring it; it is too big." Whereupon the father said, "God bless my boy," and gathered up the boy, book and all into his strong arms, and when he reached the room the boy was all smiles and happy.

That is what He means when He says, "My yoke is easy and my burden is light."

Prayer.—Our Father, help us in all our burdens and cares. Increase our faith and keep us faithful. *Amen.*

SATURDAY.

THE WICKEDNESS OF JEALOUSY.

"Jealousy is cruel as sheol (grave); the flashes thereof are flashes of fire."—Songs of Sol. 8:6.

The twelve young sons of Israel became jealous of Joseph. This jealousy turned to hate, hate to murder, and they lived a lie the balance of their days. How cruel!

The psychologist tells us that every emotion we have produces some corresponding change of our bodies. A bad stomach and a bad liver will give one a bad disposition. Reversely a bad disposition will trouble the stomach.

It is impossible for one to live in strained relations. To do so, Tennyson says, "is more deadly than a mad-dog's tooth. It is such a venom that trifles, light as air, are as strong as proofs of Holy Writ. It is the green-eyed monster which mocks the meat it feeds on."

Prayer.—Dear Father in Heaven, let us walk becomingly day by day, not in strife and hate. May we paint Christ in the pattern of our everyday plans and welcome the good tidings of our brother's blessings. *Amen.*

SUNDAY.

LET GOD DO IT.

"Vengeance belongeth to me, I will recompense."—Heb. 10:30.

"Thou God, to whom vengeance belongeth, shine forth."—Psa. 94:1.

God has his pay-day in all things and seeing things for the good of all He is infinitely competent to reward us and to exact from the enemy the penalty he should pay for his transgression. Transgressors work for the devil. We are working for God. Let God handle us all. His gifts to the faithful is eternal life.

One may be treated unjustly. A kind and loving one may be provoked by unfaithfulness. The supreme need in such a case is the Father's guidance and patience to await his reward. If we can only remember that darkness cannot dwell where the light is turned on, we can understand also that we can't go wrong when Jesus gives us His light and guidance. To do otherwise is getting away from God.

Prayer.—Dear Father of our souls, we would honor Thee in our spirits toward one another, even as we would in singing hymns of praise and professing our allegiance to Thee. Give us every day religion toward one another, that Thy will may be done in us. *Amen.*

NOTICE.

Bro. J. E. Harris, of Prospect, Va., is trying to make a living by securing subscriptions to magazines. He is unable to work at his usual vocation (railroad agent) because of the greatest of all afflictions, sickness, which has left him disabled. For years, Bro. and Sister Harris were active workers in Bethlehem Christian Church, Nansemond County, Va.

He suggests that when ordering magazines for the coming season, or special Christmas presents for some relative or friend, that he be given the business. It will not cost any more, and will greatly aid him. He meets any magazine price advertised, and requests you write him for catalog. Address J. E. Harris, Prospect, Va.

Christian Orphanage

Dear Friends:

We truly hope our Churches and Sunday Schools are planning for a large Thanksgiving offering. This is one year that we are especially in need. The income this year has not been what we had hoped for. The demands from all sections of our Church has been heavier than usual. We have taken one urgent case after another until we now have 117 children. Then, too, we have had the least amount of clothing and other things sent to us this year than any year since we have been here. So we have been forced to buy all of our supplies and the cost has eaten up our bank account. We sometimes wonder if our people have really forgotten us and our family or have they ceased to love the little fatherless and helpless fellows who crave your love so much. So dependent on your generosity to make it possible in life with other boys and girls. Now let us figure a little. The Orphanage has taken in to this date this year the sum of $15,916.73. In checking over our income books we find of this amount $6,145.39 has been gotten from outside sources, which would not have gone to either of the other departments had it not come to the Orphanage. So the Christian Church, for the first ten months of the year, has contributed to the Christian Orphanage to care for an average of 114 children the sum of $9,771.36, or $977.14 per month, or $8.57 per month per child. Now these are facts and figures gleaned from our records for this year. I want to ask just one question. Do you think you have stood by me loyally in this work of love and charity? These are orphans. They are your children. God has placed them in your care. They are the Church's responsibility. God has said in His word, "Pure religion and undefiled before the Father is this: to visit the fatherless and widows in their affliction." Is the Christian Church doing this in a fine way?

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR NOVEMBER 8, 1928.

Brought forward		$15,555.15
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Salem Chapel	$ 1.00	
Lebanon	1.81	
Hopedale	3.30	
Greensboro, First	16.10	
Apples Chapel	3.48	
Elk Spur	1.00	
Hebron	6.38	
Bethlehem	2.50	
Pleasant Ridge	1.69	
Elon College	12.50	
		49.76
Eastern N. C. Conference:		
Liberty, Vance	$ 6.42	
Pleasant Union	13.15	
Henderson	4.59	
Pleasant Hill (J)	3.92	
Morrisville	2.00	
Damascus	2.05	
		32.13
Western N. C. Conference:		
Smithwood	$ 1.28	
Pleasant Ridge	3.55	
Ramseur	10.00	
Burlington	67.67	
		82.50
Eastern Virginia Conference:		
Barrett's	$ .91	
Berea, Norfolk	6.05	
First, Portsmouth	9.46	
Wakefield	3.76	
Waverly	20.00	
Mt. Carmel Sunday School	5.34	
Mt. Carmel S. S. Class 6	1.00	
		46.52
Valley Virginia Conference:		
Linville	$ 4.87	
Winchester	5.79	
		10.66
Georgia and Alabama Conference:		
First, LaGrange		227.82
Special Offerings.		
Mrs. J. E. Vincent, Suffolk, Va.	$10.00	
J. R. Truitt, Greensboro, N. C.	20.00	
T. B. Roberts, support children	10.00	
D. L. Mann, Apex, N. C.	10.00	
S. A. Horne, building fund	10.00	
Macey Read Farmer, Springs, Va.	5.00	
Burton family, Brown Summit	10.00	
R. B. Wicker, support Edna	40.75	
New Harmony Church, Lineville, Ala.	3.00	
C. M. Howard, support children	15.00	
		133.75
Grand total		$15,916.73

(Continued from Page 5.)

fessors and ministers between the countries of Canada, England, Scotland, Ireland, Wales, Australia, New Zealand and the United States.

It was my privilege, along with thirteen other pastors from different parts of America, to spend my vacation the past summer preaching in some of the old historic Churches of Europe, under the direction of the Council on Interchange. A similar number of ministers from England and Scotland likewise preached in the Churches of the principle cities of America.

I had spent a year in Europe as a student before the war, taking graduate study in the University of Edinburgh, Scotland, and doing social research work in England, Scotland, France, Switzerland and Italy. Hence the experience of adapting myself to the customs of foreign countries was in no way difficult, for in the year of residence abroad I had learned the customs of travel, etc., and how to translate prices and values and to use foreign money with comparative ease. The fact that my ancestors on my mother's side came from Scotland, Holland and Wales, and on my father's side from Germany and England, I have always had an interest in European life and customs. But every one of us can trace our lineage back to the countries of the old world.

The fact of our lineage should give every person of us deep interest in international friendship. But the thing that alone can give us a passion for international good will, international friendship, and international peace is faith in the love for the Prince of Peace, Jesus Christ, who gave humanity a world religion and who is seeking to give humanity a world-wide peace—universal, unbroken and unbreakable peace.

We had a most delightful voyage across the ocean on S. S. Olympic, one of the three largest passenger ships in the world, sailing from New York on July 21st. The ship is 882 feet six inches long and 92 feet six inches wide, carrying 2,500 passengers and 800 crew. It is really easier for a person to get lost on one of the big passenger steamships than it is to get lost in a city. These ships are like a great hotel afloat, with every accommodation imaginable. The service in the dining-room is equal to that of the best hotels in the great cities. Comfortable staterooms and comfortable berths add to the pleasure of the voyage. Tournaments in various sports, such as deck tennis, shuffle-board, quoits, bull pen, etc., were held each day on the great open decks. The large ocean liners ride so smoothly that, except in a really severe storm, none of the passengers experience any seasickness.

(To be Continued.)

COMMUNION WARE

Individual Service

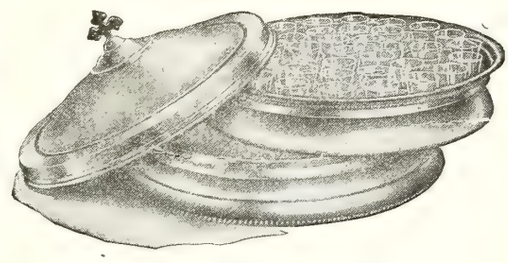
Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM

Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



SILVER-PLATE

The Silver-Plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.

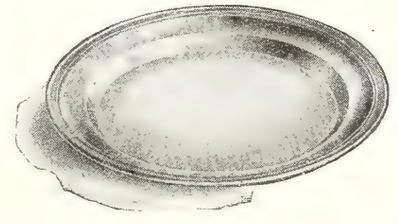
Style No. 85

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)

Style No. 90

Tray No. 90—Interlocking, with 30 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



Bread Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

Send Orders to THE CHRISTIAN SUN,
1536 E. Broad St., - - Richmond, Va.

ANNUAL REPORT.

The annual report of the treasurer of the North Carolina Woman's Missionary Conference for the year ending September 30, 1928.

Women's Societies.

Burlington	$1,007.23	
Catawba Springs	7.08	
Chapel Hill	25.00	
Danville	10.00	
Durham	310.00	
Elon College	300.00	
Ether	30.00	
Grace's Chapel	5.48	
Graham	27.80	
Greensboro	417.85	
Haw River	35.00	
Hebron	8.85	
Hines Chapel	21.75	
Henderson	80.00	
Howard's Chapel	10.00	
Ingram	5.00	
Liberty (Vance)	100.00	
Liberty (Va.)	17.50	
Lynchburg	10.00	
Monticello	20.00	
Mt. Auburn	80.00	
Oak Level	9.60	
Piney Plains	34.00	
Pleasant Grove	50.00	
Pleasant Hill	18.10	
Pleasant Union	7.55	
Pleasant Ridge	53.60	
Providence Memorial	20.00	
Raleigh	160.00	
Randleman	15.00	
Ramseur	50.00	
Reidsville	75.00	
Sanford	125.00	
Shallow Well	71.70	
Shallow Ford	20.00	
Shiloh	16.10	
Turner's Chapel	50.00	
Union Ridge	73.40	
Virgilina	100.00	
Wake Chapel	75.07	
		$3,552.66

Young People's Societies.

Burlington	$ 210.00	
Burlington, Jr.	64.70	
Durham	31.08	
Elon College	50.00	
Elon College, Jr.	25.00	
Greensboro	85.00	
Greensboro, Jr.	16.00	
Mt. Zion	4.00	
Raleigh	25.00	
Ramseur	13.70	
Sanford	15.00	
		539.40

Willing Workers.

Burlington	$ 40.00	
Durham	35.00	
Elon College	25.00	
Greensboro	25.00	
Mt. Auburn	3.15	
Mt. Zion	10.00	
Virgilina	13.00	
Wake Chapel	18.15	
		169.30

Cradle Roll.

Burlington	$ 30.00	
Durham	28.00	
Elon College	25.00	
Greensboro	15.00	
Mt. Auburn	2.55	
Park's Cross Roads	3.10	
Piney Plains	5.00	
Raleigh	10.00	
Ramseur	1.65	
Wake Chapel	11.00	
		131.30

District Meetings.

Lee, Chatham	$ 6.34	
Vance, Warren	5.00	
Alamance	20.42	
Randolph	5.42	
Wake, Durham	10.10	
		47.28
Conference offering, Porto Rican relief...		70.65
Total		$4,510.67

1928. Disbursements.

Jan. 11. Paid Mrs. H. S. Hardcastle, Tr..	$ 663.97
Apr. 12. Paid Mrs. H. S. Hardcastle, Tr..	1,126.53
July 13. Paid Mrs. H. S. Hardcastle, Tr..	1,157.97
Oct. 17. Paid Mrs. H. S. Hardcastle, Tr..	1,562.20
Total disbursements	$4,510.67

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

Burlington, N. C., Oct. 24, 1928.

This is to certify that we have examined the books of Mrs. W. R. Sellars, Treasurer of the North Carolina Woman's Missionary Conference, for the period beginning October 18, 1927, and ending October 16, 1928. We have checked the receipt stubs against her book and find the total receipts amount to $4,510.67.

We have also examined canceled checks and receipts from Mrs. H. S. Hardcastle, Treasurer of the Southern Christian Convention Board, for $4,510.67, showing that Mrs. Sellars has turned over to Mrs. Hardcastle, Treasurer, the full amount received.

J. M. FIX,
MARY H. FIX, ..
Examining Committee.

HOW ARE YOU TREATING CHRIST?

Dear Simon Self:

I want to congratulate you upon the great success you have made since I first knew you about a dozen years ago. You were then struggling along with your good wife and three children, trying to pay for a little home. You were very successful, and in a few years you "pulled down your barns and built greater." Immediately you moved out of the little shabby house in which you then lived, into a large house that you built and equipped with every modern convenience. You now have an ideal home in many respects. Your neighbors greatly enjoy their evening visits in your home. Your pastor receives a most hearty welcome every time he goes to see you. In fact, your whole community looks upon your home with pride.

Your family is very highly appreciated by all who know them. Your children are very brilliant, and are a great asset to the community. I admire your custom of taking the whole family to Church and Sunday School. The truth is, I don't see how your Church and Sunday School could exist without you. When I first knew you, you went to Church on an old rattle-trap of a buggy. Today you drive the best car in your community.

I learn that two of your children are planning to enter college next September. I trust you will send them to our "own" college. There is none better anywhere.

"One thing thou lackest." "But one thing is needful, and you have not chosen that good part." You treat your dear Saviour as if He were a dog. When your family has enjoyed a bounteous feast you "pitch out" what is left to your dog. You would not think of setting that dog up to your

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles ..... $ .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles ..... .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges ..... .85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges ..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges ..... .90
2145P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges 1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges ..... .90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included 1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4¼ inches x⅜ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2

carrying away into Bāb'-y-lon *are* fourteen generations; and from the carrying away into Bāb'y-lon unto Christ *are* fourteen

The three wise men

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges $1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included 1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms ..... $ .90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.50

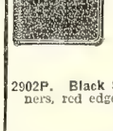
INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms 3.00
4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red 3.25

Old Folks Testament

Extra Large Print

Pica, 16mo. Size, 5¾x7¼x¾ Inches



Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.
THE book of Jē'sus

PSALMS INCLUDED

2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included $1.50

THIN BIBLE PAPER EDITIONS

Same Large Print as Above

2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included 2.95

RED LETTER EDITION

Same as above, with the Sayings of Christ in Red.

3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included 3.10

All styles sent postpaid at above prices

table to share equally with your children. Of the bountiful harvest that you reap from year to year you just "pitch out" only a little of what is left to your Saviour. Why not take Him into your home and give Him first place? "For I was an hungered, and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger, and ye took me not in." Your great hindrance is selfishness. You have been laying up for yourself treasures on earth. You are not rich toward God. If you would "render unto Caesar the things that are Caesar's, and unto God the things that are God's," you would not be embarrassed when your rich uncle visits your Church and is forced to listen to an uneducated minister, very poorly clad. Nor would you be embarrassed because the window-lights are broken out and at the general appearance of your Church, which does not compare with your barn, to say nothing of your dwelling.

When you pay your pastor fifteen dollars per year and two dollars for missions, you congratulate yourself that you have been very liberal. If you would only tithe your income you could pay more than your whole Church is paying. But you say the tithe does not apply to this age. But did you know a man could not be a good Jew if he did not tithe? And surely a Christian does not want to class himself beneath a Jew, who had never had the light that we have.

Now, Simon, since we were boys together, and lifetime friends, I speak very plainly to you upon this vital subject. I am anxious to see you enjoy the great blessings that Christ has in store for you. You can never enjoy your religion to the fullest extent until you are willing to "deny yourself and take up your cross and follow Christ." I trust that you will study your Bible prayerfully and carefully and learn what the Lord requires at your hands and be honest with Him, and insist upon the other members of your Church doing their duty, that you will not only go up to conference with your conference apportionment paid in full—something you have never done—but that you will ask your conference to raise your assessment and besides this you will make a large contribution to many benevolent causes and especially to our mission field that is suffering severely at present for the want of funds.

Remember, "faith without works is dead," and if you pray and do not pay you accomplish very little.

Now, Simon, if you think I am too severe in my criticism and can prove that I am by the Scriptures, please do so next week in these columns.

Fraternally yours,

A Parson.

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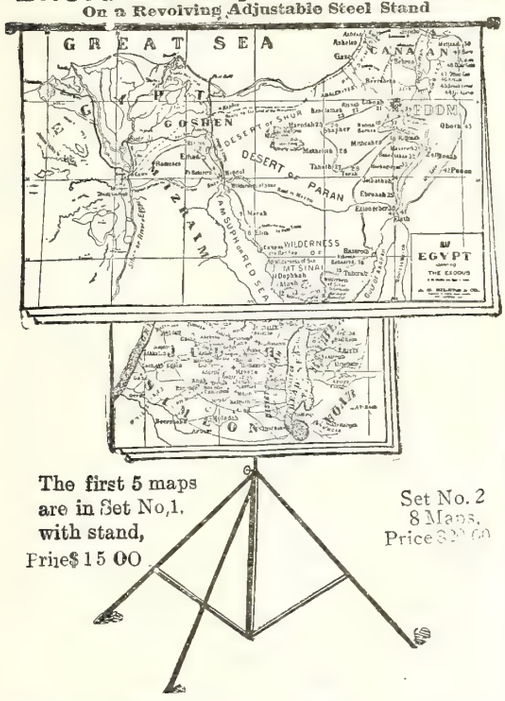

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WELLS.

William Harvey Wells, son of Elisha Lee and Elizabeth Smith Wells, was born August 24, 1847, and died October 17, 1928, age 81 years, 1 month and 23 days. On May 2, 1880, he was married to Miss Sarah Spencer. To them were born four children, one dying at an early age—Stephen Harris, of Clarksburg, W. Va.; Clifton Harvey, of Edgeton, Va., and Fleming Edward, of Semora, N. C.

Bro. Wells united with Lebanon Christian Church, Semora, N. C., under the pastoral charge of Rev. J. W. Wellons, in 1870, and was a faithful member till death. At the age of sixteen, he entered the Civil War and served till the close. He was faithful in the discharge of his duties as a soldier and experienced great pleasure in his declining years in reminiscences of his war experiences.

Bro. Wells was a successful farmer, honored by those who knew him for his honesty and sincerity in all of life's duties. For several months before his death he was confined to his home. The doctor came, and his diagnosis showed that the passing of time was the cause of his feeble condition. The deceased died just as he had lived, quietly and peacefully. The funeral was from the home in Person County, N. C., conducted by the writer, his pastor for twelve years, and burial was made in the family cemetery.

In addition to the three sons, he is survived by his faithful companion of forty-eight years, one sister, and ten grandchildren.

C. E. NEWMAN.

BRAY.

Miss Ida Bray, daughter of John A. and Sarah Bray, was born in Halifax County, Va., in 1878, near what is now Virgilina, Va., and died October 20, 1928, near Nathalie, Va. When a young gril she united with Union Christian Church. In 1910, when Liberty was organized, she was transferred from Union to become a charter member of the latter Church, where she remained a faithful member and liberal supporter till death.

In 1901, on the death of her mother, the deceased became her father's housekeeper and took the place of a mother to the younger children. Since the death of her father, about eight years ago, she and a sister had had their home together. On the afternoon before her death she went to spend the night with her niece, Mrs. John Tuck, near her home. While there, she was taken ill and died before the doctor could reach her. She is survived by three brothers—David, Burnette, John, and seven sisters—Mrs. J. B. Vaughan, Mrs. George Stoval, Mrs. Ed Dixon, Mrs. Jimmy Whitt, Mrs. C. B. Tuck, Mrs. Walter Bray and Mrs. Henry Tuck. The funeral was held at Liberty Christian Church on Sunday, October 21, and burial in the Church cemetery.

A large crowd of relatives and friends were in attendance. The floral designs were numerous and beautiful. A true Christian has gone to her reward. She will be missed from her home by her loved ones, her Church and the entire community, but the influence of her noble Christian life remains.

C. E. NEWMAN.

FULLER.

Mrs. S. W. Fuller, who before her marriage was Miss Eunice Coghill, daughter of Mr. and Mrs. J. F. Coghill, was born March 25, 1889, and died August 14th.

She was married to S. W. Fuller January 10, 1917. She leaves to mourn their loss her husband, two small boys, her mother, one sister, three brothers and a large number of relatives and friends. She bore her sufferings patiently in her long illness. The floral designs were many and beautiful. C.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, NOVEMBER 15, 1928. NUMBER 46.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

MRS. STETSON DIES.—

Mrs. Augusta E. Stetson died last month at the age of eighty-seven. She was at one time an outstanding leader of the Christian Science movement, but was later repudiated by the mother Church in Boston and was denied entrance into the Science Churches. After Mrs. Stetson was rejected by the society she spent huge sums, reported to have amounted to $750,000, in an effort to prove that she was the true successor of Mrs. Eddy. Mrs. Stetson had twice predicted that she would never die. Thus pass the vain imaginations of the human heart.

PRESENT SOCIAL CONDITIONS.—

Mr. Bertram Smith, speaking before the Congregational Union at Leeds, England, outlined the task that confronts the Church in transforming the present social order. He thus indicted the present social status: "Above all, what are we to think of a society whose economic structure is frankly un-Christian—a society in which the most essential services are scarcely rewarded with a living wage, and the greatest fortunes can be won by the idlest and most useless members; a society in which an honest and industrious man can toil all his life at work socially essential for a wage upon which he and his family can scarcely live, and in which a worthless speculator can amass an enormous fortune in a few years."

GOLDEN JUBILEE.—

The *Christian Herald* celebrated its fiftieth anniversary in the issue of October 27th. It is an interdenominational religious weekly. The articles of incorporation state that the objects of the corporation which publishes it are to diffuse the principles and teachings of the Christian religion, receive and invest voluntary contributions in support of religious, benevolent and educational enterprises, and to publish the *Christian Herald*. During its fifty years of history, the *Christian Herald* has carried contributions regularly from the most outstanding preachers and religious thinkers of America. Active campaigns have been waged through its columns to raise funds for the sufferers of many famines and disasters in all parts of the world. Eight millions of dollars have been collected and expended in these various campaigns. Rev. Daniel A. Poling is the present editor-in-chief. Mr. J. C. Penny, well-known chain-store merchant, is president of the present corporation.

LONG PASTORATES.—

In this restless age, when it seems as if even the preachers have become infected with the moving fever, it is interesting to note the outstanding ministers of various denominations who have spent an average working lifetime in the same field. Dr. George W. Truett has completed thirty-one years as pastor of the First Baptist Church, Dallas, Texas. Dr. Truett went to his present field in Dallas when he graduated from Baylor University. Dr. Peter Ainslie will complete twenty-five years of service with the Christian Temple, Baltimore, Md., next January. Dr. Ainslie is known far beyond the bounds of his own denomination (Disciples) for his preaching of Christian unity. Even the Methodist Episcopal Church is turning from its time-honored rule of short pastorates. Dr. George Stoves has recently been appointed for his eleventh year of continuous service as pastor of the West End Methodist Church, Nashville, Tenn.

GREATER OUTREACHES.—

The California Institute of Technology has recently received a gift of a two hundred-inch reflecting telescope. The largest telescope in the world at the present time is the one hundred-inch telescope on Mount Wilson, Calif. The new telescope, which is yet to be built, is expected to surpass by five or ten times the power of the present largest astronomical instrument in the world. The scientists are indulging in all sorts of conjectures as to what will be revealed concerning the nature of the universe by this new telescope. The knowledge of the universe is dependent upon the enlargement and perfection of the instruments with which to observe and weigh and measure. The knowledge of the spiritual universe is dependent upon the enlargement and perfection of faith, through which the human heart lays hold upon and comes to know God. We need not expect a more perfect understanding of God and His ways until we have a more far-reaching eye of faith and a purer heart—the two divinely decreed essentials for coming to a knowledge of God.

TURNING INWARD.—

Rev. Edward Shillito, of London, England, tells an interesting story of how he sat in his library in England and listened to an onlooker at Lakehurst, N. J., describe the landing of the giant German Zeppelin. The writer commented upon the wonder of the big airship crossing the Atlantic and the wonder of his hearing a man in New Jersey tell of the landing while it was taking place. He concludes with these two suggestive sentences: "We have almost a surfeit of wonders. When are we going to turn inward?"

The greatest challenge to the Christian of this present age is the challenge of what is being achieved in the realm of the material. In the time of Christ the world marveled at His infinite knowledge and his perfect mastery in the realm of the spiritual. This age is gaining a more perfect mastery of the material, and one is tempted to say, losing its knowledge of the spiritual. What Christian minister would dare confess the relative amount of time taken up by the material and by the spiritual? Isn't it about time that we "turn inward"?

DR. TORREY PASSES.—

Rev. Reuben A. Torrey died in Asheville, N. C., on October 26th, in the seventy-third year of his age. Dr. Torrey was born in Hoboken, N. J. He was a non-Christian in his youth, and an unbeliever during a part of his student days at Yale. He was converted while at Yale, received his A. B. degree from that institution in 1875, and his B. D. in 1878. He was ordained to the ministry of the Congregational Church in 1878, studied for some time in Germany, and was for some years superintendent of the city missions in Minneapolis. Meeting with Rev. D. L. Moody, he became interested in evangelistic work and gave his life to the work of evangelism and the superintending of the Moody Bible Institute. He achieved a remarkable success as an evangelist, and in that capacity visited almost every land in which the gospel is preached. The emphasis of his preaching was upon the message of the Bible and the power of the Scriptures in bringing souls to Christ. He was a prolific writer, being the author of some forty or more books, most of which deal with the message of the Bible and the work of evangelism.

AIRPLANE MARRIAGE.—

Archbishop Matheson, Episcopal primate of all Canada, addressing the Canadian Council of the Mothers' Union, denounced what he called "that ghastly innovation, the airplane marriage." It would seem that these words of warning are most timely. There are earnest students of social conditions, who are convinced that the only solution of the divorce evil is through a changed attitude on the part of the masses toward marriage. This was evidently what was in the mind of the archbishop when he spoke his words of warning to the Canadian mothers, in an effort to persuade them to use their influence to impart the proper ideas concerning the sanctity of marriage. There are always people who are seeking for "cheap" publicity. Such individuals, if married in the ordinary way in Church or home, would have an account of the marriage appear on the society page of the local paper. But if married in an airplane, the press may give the fact a wider publicity.

What does the average minister recognize to be his duty in performing the marriage ceremony? Many seem to think that when they have read the ceremony, filled out the necessary certificates and pocketed the fee, that they have discharged their full duty. Recently I heard a lecturer say: "It is the duty of a preacher to make every effort to invest the marriage ceremony with an appropriate dignity, solemnity and sacredness, as it is his duty to create the same sort of atmosphere in administering the Communion."

NOTES-PERSONALS

Rev. R. L. Williamson and family moved from Sanford to Winchester last week and are now in the parsonage at the latter place, having arrived and being housed happily. The address of Bro. Williamson changes from Sanford, N. C., to 12 West Gifford Street, Winchester, Va.

It will soon be time for teachers and students of the International Sunday School Lessons to order their lesson helps for 1929. The two most comprehensive are "Peloubet's Select Notes" and "Tarbell's Teachers' Guide." Each is priced $2 per copy. Order through THE CHRISTIAN SUN, Richmond, Va.

Dr. J. Edward Kirbye and Prof. L. L. Vaughan of the United Church of Raleigh were guests of the college on Wednesday. They are deeply interested in the work of the Christian Church, not only in Raleigh, but everywhere, and they are particularly interested in the union program of the two denominations.

We have been running an advertisement of "Eiler's Sunday School Maps" in THE CHRISTIAN SUN. The complete sets are $15 and $20, but single maps of the sets can be purchased at from $3 to $3.50. For the last two quarters the map of Paul's missionary journeys has been helpful. Order through THE CHRISTIAN SUN, Richmond, Va.

Dr. C. C. Merrill, of the foreign board of the Congregational Church, was the preacher at the morning service at Elon College on November 11th. Dr. Merrill suited his sermon to the day—the tenth anniversary of the signing of the armistice. During the services the pact of Paris was read in unison by the pastor of the Church and the congregation.

Dr. W. H. Jay has been elected president of the "Men of the Church of the Elon College Christian Church. Dr. Jay is planning a great banquet of the "Men of the Church" on Friday evening, November 16th. The slogan of the local organization is "Manhood of the Elon College Christian Church Behind the Whole Program of the Church." Rev. Stanley C. Harrell, of Durham, has been chosen to bring the initial address.

President Lewis H. Keller, of the Atlanta Theological Seminary, was a pleasant visitor to the college last week. He conferred with President Harper and Dean Hook of the college, and Dr. J. O. Atkinson of the committee of the board of trustees. Dr. Keller is enthusiastic for the union idea between the Congregational and Christian Churches, and he is particularly anxious that the seminary have a good beginning next fall, when he plans to have it duly installed at Elon College.

Dr. W. W. Staley was the official representative of the Southern Christian Convention at the funeral of Dr. Alva Martin Kerr, editor of the *Herald of Gospel Liberty*. Dr. Kerr was buried at the Shiloh Christian Church, Dayton, Ohio, on Monday afternoon, November 5th, at 2:30 o'clock. From all reports the burial services accorded this distinguished leader was worthy of his great life and his vital contribution to moral and spiritual leadership in our denomination and in the Church at large. Mr. Hermon Eldredge read the appreciation written by Dr. W. A. Harper, associate editor of the *Herald of Gospel Liberty* with Dr. Kerr.

Our Rocky Ford Sunday School, Carroll County, Va., is one of the very first in the whole Convention to make a canvass among its members to get each pupil of the Sunday School to agree to give 5 cents a week, to be paid into the school once per month, for missions. Quite a few pupils of this, our mission school, signed the cards and have thus set an example for pupils in other schools throughout the Convention. Five cents per week for missions for each pupil in a Sunday School is not too much to ask of every Sunday School, and THE SUN's editor believes that if all our schools would do as the Rocky Ford school has done there would be found thousands of pupils who would gladly do this good and great thing. Give it a trial, Bro. Sunday School Superintendent, and see what happens in your school.

The Congregational Advisory Board of the Southeast is appointed to meet at Central Congregational Church, 21 Ellis Street, N. W., Atlanta, Ga., November 13-14. This board is to hold a joint session with the regional committee of the commission on missions. Dr. J. Edward Kirbye, of our Raleigh Church, is the chaplain for the sessions, and is in that capacity to conduct the devotions of the meeting. A most inviting program has been prepared by the secretary, Rev. F. P. Ensminger, and matters of vital importance, both to Congregationalists and Christians are to be discussed. At 2:15 P. M. on November 14th, a program of Christian union is to be presented by representatives of Congregational and Christian Churches. Among those to speak on this program, we note the names of President L. E. Smith, of the Southern Christian Convention; President W. A. Harper, Elon College; President S. L. Beougher, of Piedmont College; and among others invited to be present from our number are Miss Pattie Coghill, of our Christian Education Department, and J. O. Atkinson, of our Mission Department. The meeting promises to be a momentous one.

FOR VALUE RECEIVED.

The age-old promissory note carries a phrasing: "For value received, I promise to pay," etc. To many, no doubt, as familiar as "Jack and Jill went up the hill," and to all who have dealings in that form of trade, as exacting upon ethical standards as are the rhymes of "Mother Goose" upon memory.

In the ordinary commerce of life—social, business or otherwise—no benefit is secured without some sort of exchange in value. We pay for financial favors and advantage, for all manner of aids to industry and to scientific development, for material and cultural progress; in short, for anything that enlightens and advances civilization, such as schools, roads, laboratory facilities for all kinds of exploration and experiment, and for many other things. It would be folly for any responsible individual to resist or resent government edict as to tax-sharing for the promotion of human understanding and prosperity. Merely a discouraging attitude toward any field of effort to discover or verify truth, whether in natural physical law, religion, or what, would place the person entertaining such spirit in a class not receiving or deserving the respect of good citizens.

Yes, for value received we promise to pay, and, in matters of civic management and authority there is no getting around it—we pay! But, remember, under Christian rule where equity and fairness prevail, one pays only according to what one has the use or control of; in other words, what one owns, either permanently or temporarily, in the sense that no other can claim it.

Thus favored and blessed of God who owns everything, even ourselves, and gives us our chance, "What shall I render unto the Lord for all His benefits toward me?" I would answer: nothing less than full stewardship. What, then, does full stewardship require? Full stewardship to God requires of me (1) my first love; (2) my only worship; (3) my whole service; (4) not less than one-tenth of all my goods.

During the present stewardship weeks, separately and successively writing under these four divisions as best I can in my weakness and inability, if I may have space in THE SUN, I want very much, through that medium, briefly to do my small bit for the great cause of stewardship.

As more and more I prove the great principles of Christian stewardship, their practice brings me joy. In the reading of what I may write, may some other find equal blessing.

MRS. J. J. LINCOLN.

WHY DID HOOVER WIN?

The answer to the above question is simple. Mr. Hoover won in an unparalleled and unprecedented victory over Governor Smith because Mr. Hoover was and is in sympathy with the prohibition law and wishes it to succeed, whereas Mr. Smith was opposed to the prohibition law and wished it to fail.

The recent election was a referendum on the wet and dry question, which should settle once and for all the question of "Do the American citizens favor prohibition?"

Those from both parties who wanted a change in the law voted for the candidate who promised he would change the prohibition law. Those from both parties who favored prohibition voted for the candidate who promised he would enforce the prohibition law.

The American people have not forgotten the curse of the legalized liquor traffic. And never again will they allow the arch-enemy of human happiness and prosperity to fasten its clutches upon the government. It must forever be treated as an outlaw.

The dry voters from both parties matched their numbers with the wet voters from both parties at the recent election, and their verdict is the announcement to the world that America favors the prohibition law and its enforcement.

What a revelation it is to study the election returns by districts, and thus to find that only in the thickly foreign centers did the wet candidate have a lead on the dry candidate. In centers where the old-line American stock was in the majority, the lead for the dry candidate was in every such case most pronounced.

How our confidence in the better judgment of the people should be strengthened, and how our faith in the future of our nation should be stimulated by the results of the election which revealed the fact that the majority of our citizens put country before party, and clean government first in their thoughts.

Herbert Hoover won because he is a dry and because our nation is dry. Our nation could enjoy the greatest progress, the greatest prosperity and the greatest happiness in its history if the wets would obey the prohibition law and now enlist with the majority. And such enlistment would remove the need of enforcing the prohibition law, for where there is obedience there is no occasion for enforcement.

Dover, Del. ROY C. HELFENSTEIN.

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THE CHRISTIAN SUN'S PULPIT

THE RIGHT TO REJOICE.

By Rev. John G. Truitt.

"And they offered great sacrifice that day, and rejoiced; for God had made them rejoice with great joy; and the women also and the children rejoiced; so that of Jerusalem was heard even afar off."—Neh. 12:43.

It seems to me that Nehemiah has found the true source of joy, namely: sacrificial giving. And not only has he found the source of joy, but also its course, for it runs like a grand contagion from Jerusalem afar off. All of us wish to rejoice, and we have no right to deny the women and children this privilege. A little child can get more pleasure out of giving gifts than any person I know of. It is not written in our text that "the joy of Jerusalem was heard even afar off," until there has been written that "the women also and the children rejoiced." The rejoicing of a group does not permeate distant places until all rejoice—even men, women, and children. When the whole family rejoices its joy becomes contagious. When the whole Church rejoices, its joy becomes influential into fields afar. Not until then is it heard of beyond the borders of Jerusalem.

I wonder why we have lived as long in this country as practically any other denomination, and yet we are so often having to explain who and what we are. I wonder if there is any connection with our way and manner of giving. I wonder if we have not been too silent in our teaching and practice of the biblical principles of giving. I believe we are doing much better of late, and there is in like ratio a diminishing need for explanation of who we are. No one has to explain who the United Presbyterians are either at home or "from Jerusalem afar off." No one has to explain who the Moravians are either in Winston1Salem, N. C., or in their homeland of Europe. The Seventh Day Adventists are not strangers in many places either. There is something supremely convincing about their gifts and their manner of making them. There is something paralleling in their program the words of our text: "And they offered great sacrifices that day, and rejoiced; for God made them rejoice with great joy; and the women also and the children rejoiced; so that the joy of Jerusalem was heard even afar off."

That denomination, people, or Church which would serve mightily the cause of Christ must be careful not to deny the children and women of their communion the privilege of rejoicing through their sacrificial giving. I wish we could realize that. Witness our missionary gifts before our women and children began to assume a real place in our giving. God's economy provides that all shall give, and that all shall rejoice. Are you going to ask the women and children for a pledge in the annual every-member canvass? Why shall we deny them the privilege of giving? They have a right to rejoice. When they rejoice in their sacrificial gifts along with ourselves our Church shall be heard of even from Dayton afar off. We shall not only give them the privilege of giving, but if we are wise we shall insist on it and provide for it.

If we look long enough at God's law we shall see a loving reason for them back of them. What will it mean thirty years from now if a mother teach her child to give? What will it mean thirty years from now if a child drops his gift along with his father's and mother's in the offering plate today? The answer is apparent. God's treasuries will not be empty in the years to come. But on the other hand, if a child never sees his mother lay an offering in the plate which he knows means a real sacrifice for her, and if he never puts his own little gift by its side, his very respect for his mother will be a psychological barrier against his putting much of a gift ever in all the years to come. And he and the Church both are poorer. How well do I remember the gifts my poor mother untied from a hidden handkerchief and gave to the Church of God! It is a memory which greatly affects my life today. Therefore, not only have the women and children a right to rejoice, but the Church has a right to rejoice over their gifts; and the people in fields afar off have a right to listen for that rejoicing. When we rejoice, others rejoice. It's God's way. When we do our duty, others are made happy, and then we are doubly happy—happy over having done our duty, and happy over being of service to others.

So, then, the logic of Church life and expansion is contained in our text: offering sacrificially, rejoicing greatly, and being heard from in fields afar. Is not that the logic of the very life of the Lord Jesus Himself? He offered Himself gladly; He rejoiced greatly, and He desires His gospel to envelop the globe. We are far off from Jesus historically and geographically speaking, yet we have heard of Him. All the way across the world was He born, and two thousand years almost ago did He live; but "the joy of Jerusalem was heard even afar off."

EASTERN N. C. CONFERENCE.

Following is the program of the one hundred and third annual session of the Eastern North Carolina Christian Conference, which will convene at Fullers Christian Church, November 26-28, 1928.

FIRST DAY—NOVEMBER 26.

Afternoon Session.

2:00. Call to Order.
Song Service—Geo. M. McCullers.
2:15. Devotional Exercises—Rev. M. T. Sorrell
2:25. Enrollment.
2:40. Address of Welcome—Pastor of Church.
2:50. Response—Rev. Robert Lee House.
3:00. Report of the Executive Committee.
3:05. Report of the Treasurer—W. J. Ballentine.
3:10. Report of the Executive Committee.
3:20. Report of Committee on Stewardship—W. S. Ayscue, Chairman. Discussion.
3:45. Filling Vacancies on Standing Committees.
3:50. Miscellaneous Business.
4:00. Report of Entertainment Committee.
Assignment of Homes.
Adjournment.

SECOND DAY—NOVEMBER 27.

Morning Session.

9:30. Song Service.
Devotional Exercises—Rev. J. E. Franks.
9:50. Reading Minutes of Previous Session.
Roll Call and Enrollment.
10:00. Report of Committee on Social Service—J. A. Kimball, Chairman. Discussion.
10:20. Report of Committee on Religious Literature—Rev. D. M. Spence, Chairman. Discussion.
10:40. Ministerial Reports and Church Letters.
11:00. Report of Committee on Evangelism—Rev. J. Fuller Johnson, Chairman. Discussion.
11:30. Annual Address—President of Conference.
12:00. **Adjournment for Dinner.**

Afternoon Session.

1:30. Song Service.
Devotional Exercises—Rev. B. J. Howard.
1:45. Report of Committee on Sunday Schools and Christian Endeavor—C. H. Stephenson, Chairman. Discussion.
2:00. Address—"Our Christian Orphanage," Charles D. Johnston, Sup't. Discussion.
2:20. Address—"Our Church Auxiliaries," Mrs. L. L. Vaughan. Discussion.
2:40. Report of Finance Committee—Charles N. Johnson, Chairman.
2:50. Report of Committee on Apportionments—Prof. L. L. Vaughan, Chairman. Discussion.
3:00. Report of Committee on Education—W. C. Wicker, Chairman. Discussion.
3:15. Address—"Our Educational Institutions," Dr. W. A. Harper, President of Elon College.
3:45. Miscellaneous Business.
4:00. Assignment of Homes and Adjournment.

Evening Session.

7:30. Preaching—Conference Sermon, Rev. J. E. Kirbye, D. D., Pastor Raleigh Church.
Licensure or Ordinaation of Candidates for the Ministry.

THIRD DAY—NOVEMBER 28.

Morning Session.

9:30. Song Service.
Devotional Exercises—Rev. J. C. Cummings.
9:50. Roll Call and Reading Minutes of the Previous Session.
10:00. Report of Committee on Foreign Missions—Rev. J. Lee Johnson, Chairman. Discussion.
10:20. Address on Missions—Rev. J. O. Atkinson, Mission Secretary.
11:00. Report of Committee on Home Missions—Rev. M. T. Sorrell, Chairman. Discussion.
11:40. Miscellaneous Business.
12:00. Adjournment. Dinner.

THE CHRISTIAN SUN.

The Christian Sun should be in every home in the Southern Christian Convention. We have around thirty-three thousand members. Counting five members to the family, we should have six thousand and six hundred families. If each family would take The Christian Sun it would bring in to The Sun the sum of $13,200 per annum and put it on a sound financial basis. Our people would be informed as to our institutions and would become more interested. Our denomination would grow, and all of the institutions of our denomination would be better supported and be able to do a greater work. But the circulation manager is just one human being and can only do one man's work. It is impossible for him to visit all the Churches in behalf of The Sun. It would cost too much in the first place, and, too, he has too many duties to take the time. Every Church ought to have a committee to work up the subscription list for The Sun and make a special effort to place it in every home. It is a paper worthy to go in any home. We truly hope our pastors will take more interest in sending in renewals and new subscribers. Some of our pastors have helped us some. We are grateful. Help us to place The Sun in each home.

Chas. D. Johnston,
Elon College, N. C. *Circulation Manager.*

The social element in amusement is a very Christian element, for brotherhood is a Christian attribute. Playing together aids us to work together. If we cannot get along with others in our games, we cannot get along with them in our business. "Team play" teaches co-operation in getting large affairs of life well done. Christians are to live helpfully with others, and to that end they will play charmingly with others.—*C. E. World.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTERN VIRGINIA CONFERENCE.

This Conference met with Christian Temple, Norfolk, on the morning of October 31st, in its one hundred and eighth annual session, and remained in session for three days, closing Friday late in the afternoon. The attendance was good. The entertainment by Christian Temple people and friends was delightful, and the program, as executed, was exceptionally interesting and helpful. In the spacious and impressive auditorium of Christian Temple, one cannot help being respectful, reverential and inspired with the spirit of worship. The auditorium itself suggests to, and invites, all who assemble therein to reverence and to worship. Sometimes one finds it difficult to worship in buildings which are not suggestive of reverence and devotion, and then one finds buildings in which it is difficult, if not impossible, not to worship. It is a matter of art, design and plan, and not that of cost and expense, that make a building a real house of worship. One used to say that nobody need inquire of another if Rev. J. W. Wellons, now of sainted memory, was a preacher. One just knew he was. His whole mien and bearing and appearance declared that fact. The same was often said of Dr. C. J. Jones, now of sainted memory also. One just knew that these men were called of God to preach His Word. Sitting in the auditorium of Christian Temple, Norfolk, one does not have to inquire as to whether those who planned and constructed that building meant it for a house of worship. One never thinks of the inquiry in that auditorium; one just naturally and instinctively and without inquiry worships there. Throughout all the services and exercises of the three days' Conference sessions the audiences, assembling in this building, were in the spirit of reverence and devotion and worship, not by invocation or provocation, but just naturally and by inclination because of one's surroundings. This will explain why the periods given to devotion, either at the opening or at the close of each separate session of the Conference, seemed so full of the spirit of the Master and so tense with His presence and His power.

The Communion service, conducted by Dr. W. W. Staley and others, at the close of the first morning session; the service of worship, conducted by Dr. L. E. Smith and members of his choir at the evening service; the devotional period, conducted at the closing hour of the second day, morning session, by Rev. M. F. Allen; the devotional period of the final day, conducted by Rev. J. E. McCauley, were all spiritually uplifting and invigorating, and brought refreshment and spiritual fervor to the large congregations present. Throughout the sessions there obtained this spirit of reverence and devotion in a most marked manner.

The feature of the morning of the first day was the address on "The Christian Orphanage," by Supt. C. D. Johnston, who gave the Conference a vivid idea of what contribution the Orphanage is making to citizenship. He was followed in an inspirational address by the chairman of the Orphanage board, Bro. J. M. Darden.

The moral reform report reaffirmed the declaration of a year ago, pledging the Conference to do all in its power to see that our prohibition laws, the eighteenth amendment and the Volstead act, were enforced. Dr. C. C. Ryan, of Richmond, a member of the committee, and Dr. W. D. Harward, chairman, made able and convincing addresses on the necessity of constant vigilance on the part of the Church to help exalt moral standards and reform.

Dr. I. W. Johnson, the secretary, had prepared a chart which showed at a glance what the Churches of the Conference had done the past year, both as to the ingathering of members and as to finance. The chart, which was kept on the wall in full view of the Conference, was an interesting study in achievement of those working for kingdom enlargement.

The reports from the Churches did not measure up, in results, to the reports of a year ago, and some four or five Churches showed no report, much to the regret of all present and to the confusion of the good secretary, who much prefers to write figures against the name of a Church to drawing a blank there.

In the absence of Rev. F. C. Lester, chairman, Rev. J. W. Fix submitted the report on stewardship and made a very engaging address on the general topic, "Stewardship." Bro. Fix believes strictly in tithing, and feels that the one great lack in the Churches today is the failure of its membership in large numbers to practice tithing and on the part of parents in not teaching this biblical doctrine and practice to their children. It is easy to tithe when one learns early in life.

Mrs. M. L. Bryant, president of the Woman's Missionary Conference, delighted the body with her vivid report of the recent annual session held at Suffolk.

J. O. Atkinson, Mission Secretary, was permitted the privilege to explain to the Conference the Southern Christian Convention's program of missions. His plea was that as no part of Conference apportionments this year would go to foreign and Convention missions, and since all gifts to missions in future are to be made, not through Conference apportionments, but direct to missions, that the pastors and delegates not wait for months, but immediately begin to put into practice one of the plans recommended by the committee on foreign missions, viz: either every Church make up a missionary budget and begin work at once to raise that budget, or that a canvass be made of the members of the Church to ascertain how much each would give per month for missions through the year, that the cause of missions might not suffer loss. Several Churches, through their pastors or delegates, responded that they had already taken the matter under advisement and had either written the missionary budget into their program of the coming year or had gone to work on some plan to bring results and to achieve the quota for each Church, viz: that of giving to missions at least one-third as much as the Church pays its pastor.

The evening sermon of the first day was preached by Rev. C. C. Ryan, D. D., pastor First Christian Church, Richmond.

On the morning of the second day, under the report of committee on education, Dr. W. A. Harper, of Elon College, delivered a most suggestive and scholarly address, dealing with the attitude and activities of the college student of the present. The speaker revealed a serious side of the mental and moral attitude of students and declared that the student of the present had an inquiring mind and a deep and abiding desire for truth, and was seeking intellectual clarity, ethical application and spiritual development in the days of academic life and the period of collegiate pursuits.

Dr. Chas. Eldred Sheldon, of the Congregational Church, delighted the great audience on the subject of "Christian Union," and, without doubt, convincing all present, if they were not already convinced, that Congregationalists and Christians should be in one communion and have unity in organization and pursuit.

Lieutenant-Governor J. E. West presented the report on home missions which had to do with points already built and with the payment of pledges already made.

Rev. W. C. Hook, of the Holland Christian Church, substituted for Rev. F. C. Lester in speaking for a bigger and better Conference.

Miss Pattie Coghill, of the Christian Education Department, told of the work that her department was doing, and made a plea for its further equipment, support and activities.

Rev. H. C. Caviness presented the report on evangelism, which report struck the evangelistic note and urged Conference to keep in mind that the supreme task to all religious bodies and especially the Church was that of evangelism.

Rev. O. D. Poythress made an address on "Evangelism," filled with the spirit of a true evangelist, and moved the audience mightily with his spiritual zeal and fervor.

On the program of the second evening, President Harper of Elon College spoke engagingly and with great lucidity on the subject of "The Need of Prayer in a World Governed by Law." President Harper has the happy faculty of making academic problems vital and vivid and real to a mixed audience, and of convincing his hearers of the oneness of the problems of life.

On the evening program, following Dr. Harper's delightful address, the president and secretary of the Woman's Missionary Conference had asked J. O. Atkinson, Mission Secretary, to tell of the Jerusalem conference, held on the Mount of Olives, and in the sacred city, March 24th to April 8, 1928. This conference, it is believed, was exceedingly significant, since it was the assembling, by delegates from more than fifty nations of the earth, of the descendants of those who 1900 years ago had received the great commission to go out into all the world and make disciples of all the nations. It is believed that, if we are to credit those who attended this conference, this meeting is to be fraught with great consequences and will result in marvelous achievements in making the adequacy of the gospel effectual in all lands and tongues.

The final day of the Conference was a busy one. Reports of special committees were made and a free discussion of our problems, those of superannuation, colleges, missions, Christian education

and others were indulged. While a discussion of the problem of missions was being conducted and the Conference was brought face to face with the present necessity for immediate activity to relieve the Mission Board, Bro. J. M. Darden, of the Mission Board, moved the audience to feelings and expressions of deepest gratitude with the generous offer of paying in $5,000 immediately to help tide over the present emergency and meet immediate obligations of the Mission Board, which $5,000 is to be repaid to him on September 30th if the Southern Convention, through all of its missionary endeavor, does not contribute the sum called for by the Convention, viz: $40,000 in addition to his $5,000; but if the call is met and the $40,000 is paid in to the Mission Treasurer by September 30th, the note is to be canceled and there is to be no interest and no further charges in the matter. The Conference cheered this generous offer and felt that there had been divinely provided a way out of immediate embarrassment, and that also a great challenge had been issued to our people to raise the $40,000, so that this $5,000, to be used immediately, shall not have to be repaid, and that instead of a loan for a year without interest, it shall be made a donation outright, that which Bro. Darden declared would give him most happiness, that of making the entire amount an outright gift.

Rev. H. S. Hardcastle, who has served so efficiently as president, and Dr. I. W. Johnson, as secretary, and Mr. W. E. MacClenny, as treasurer, were all re-elected, and because of a discussion as to the place of holding the next session, indecision was reached on this item and the matter was left to the executive committee.

Appropriate closing exercises of this great Conference concluded its one hundred and eighth annual session. J. O. A.

CHURCH UNITY.

Spiritual unity exists throughout the Church. Paul says to the Galatians, "Ye are all one in Christ" (3:28). All who are in Christ, and all in whose life Christ abides, are one in Him. Differences are mental, not spiritual. There is a spiritual Church that is one, as God and Jesus Christ are one. The divisions have arisen in the minds of men and the thinking of the Church. Most of the divisions have arisen in the selfishness and ambition of men. Some men think more highly of themselves than they ought to think, and they want to lord it over God's heritage. Such leaders, with followers and bodies, spring up that divide the Church into denominations. There is in the spirit of the Church a growing desire for unity. This desire has expressed itself in many organizations that unconsciously feel the urge of the necessity for unity in the Church of Jesus Christ. Christian Endeavor, Federal Council of the Churches of Christ in America, the division of areas in mission fields, conferences on the subject of unity, all show the trend of feelings and longings that will never be satisfied until unity becomes a fact in the Church.

The attitude of the Christian Church and the Congregational Church toward each other as denominations is an index to this feeling in the heart of those two denominations that they should be one. Jesus prayed "that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me" (John 17:21). God and Jesus Christ were one in their purpose to save the world. God gave Him and He gave Himself. It was the same love, the same spirit that prompted both; they were one in their spirit, their purpose, and their effort to save men.

The background of this movement of these two Churches toward each other in unity is the spiritual consciousness that "United, we stand; divided, we fall." In union there is strength. Both bodies know that they ought to be one, and these gestures coming from so many angles are signs of the moving of the Holy Spirit upon the minds and hearts of these two bodies that want to see the kingdoms of this world become the kingdoms of our Lord and of His Christ. At heart, both denominations feel that they ought to keep "the unity of the Spirit in the bond of peace" (Eph. 4:3). A divided Church can never win the world to Christ; a united Church could not fail. The implications of a united Church are so far-reaching and so wonderful in achievements that self-surrendered Churches to kingdom purposes would surprise the world and the Church itself. The prayer of Jesus can be answered by the prayer and self-surrender of the Church. "Have Thine own way with our Church, Lord," should be our prayer; and then we should surrender our will to His will. The world is waiting for some denominations to believe in unity, practice unity, and live all that Church unity implies. Not only is the world waiting for Church unity, but God is waiting to answer the prayer of Jesus, "that they all may be one." God cannot answer the prayer of Jesus unless the Church helps Him to answer that prayer. God cannot answer the prayer of the farmer for a harvest unless the farmer sow the seed in prepared soil and then wait in faith for the harvest. W. W. S.

LINCOLN AND THE CHRISTIAN CHURCH.

It is well known that Abraham Lincoln had small interest in the sectarian divisions of the Church of Christ. It is also well known that he was a man of earnest prayer, deeply versed in the Scriptures, and of an essentially religious disposition. So far as we know, he never joined any Church. On one occasion he used these challenging words: "I have never united myself to any Church because I have found difficulty in giving my consent without mental reservation to the statements of Christian doctrine which characterize their articles of belief and confession of faith."

One of the foremost authorities on the life of Abraham Lincoln and his family is Dr. William E. Barton, past moderator of the National Council of the Congregational Church.

Dr. Barton is authority for the following statement: "Thomas Lincoln, father of Abrhaam Lincoln, was originally a hard-shell Baptist, but joined the Christian Church in Illinois, was a loyal member of it, and buried one of its ministers." Dr. Barton states that this discovery of his is attested by a citizen of the locality, who said that he heard the funeral sermon preached half a mile away.

Dr. Barton also says that Abraham Lincoln himself was well acquainted with the Christian Church and that he appreciated fully its influence on home life and in political affairs.

The Christian Church is honored in this discovery of Dr. Barton's, givnig evidence as it does of its molding influence in the life of the most typical American. We do not say it boastfully, but the Christian Church is, in the last analysis, the most typically American Church, embodying in its ideals, in its platform, and in its methods the very genius of the American people.

PORTO RICO LETTER.

Dear Friends:

Almost four weeks have passed since the terrible hurricane struck and almost ruined this beautiful island. Weekly I visit the different parts of the island, gathering information and taking pictures of the havoc wrought by the storm. Many friends have been asking how much damage has been done to the mission. Indeed, it is very hard to estimate as to accurate damage at the present time, because the prices of materials are very uncertain. Also it is very hard to find material and workers, as a good many roads have not been opened yet.

The Red Cross was swift to respond, and is doing fine work, but is greatly handicapped by local professional politicians who are making every effort to get control of distribution of supplies and use them for political purposes. A few Catholic priests have also lowered themselves in the estimation of even their own people by trying to force people to confess and take Communion if they would receive supplies. Many priests, however, are co-operating in a fine way, and some have even opened their Churches for refugees. Our pastors, almost without exception, are co-operating whole-heartedly, working almost day and night, and all our country people are left in a very pitiful condition, without homes, clothing and food. It seems that we can't do enough to help these unfortunate ones. As I go to these people to try to help them with the few articles of clothing, I almost feel speechless to give them a word of comfort, and want to close my eyes so that I may avoid this horrible and dreadful picture. Oh, folks, you just can't realize what these people are going through. All that we are able to do is to call on our Heavenly Father to open the way of help, and He has been kind through your thoughtful Christian spirit to give some aid. I wish that I could send every one of you some of the snapshots which I have been taking, which I cannot send for the publication. I am sure you would see and realize the conditions of these people.

There seem always to be human vultures where there are other kind. Besides the professional politicians referred to, there have been cases of the merchants, paid for and instructed to send out supplies, who instead of sending fifteen pounds of rice, as paid for, are said to have sent seven pounds, until checked up on. The central committee of the Red Cross is making every effort to stop all such practices.

In some of our rural communities, almost four weeks after the cyclone, no aid of any kind has yet reached the people. They have thus far existed on green bananas and cocoanuts salvaged from the storm. Our Salinas country work is still left without aid; the poor ones are living out-of-doors almost without food, clothing and shelter, and some are living under the floors of their destroyed homes, which were not destroyed. Indeed it is remarkable how they are existing. Most of them seem pretty happy and appreciative. So all that you good folks have helped has been a great aid. I am very proud of our different societies and different groups of our Churches for their immediate aid.

In spite of all the sickness and terrible conditions that are existing, we faithfully follow our regular programs. I am happy to say that we observed our rally day with all of our Churches in the States, and had a very interesting program and a special offering of $24. I tell you, good folks, these people are willing to give their offering, even though it be very small. I was very surprised to visit some of the homes of our Sunday School members and found them in such a terrible condition, and I do not see how they even could give five cents; but in most cases the poor are the very ones that are willing to give. Sometimes I think it is a pity to ask them to give anything, but we must teach them the spirit of giving.

Up to last week the people—rather the members of our Salinas Church—would not enter the Church, and wished to have the open-air services, as I have mentioned before that our Salinas

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

A great man has fallen! A great Church mourns! Dr. Alva M. Kerr, editor of the *Herald of Gospel Liberty*, the oldest religious newspaper in the world, published in Dayton, Ohio, passed from labor to reward on the first day of November, 1928, after a life of great affliction and great faith. Dr. Kerr was great in his thinking, his writing, his faith in God and the cause of Christ, his mastery over handicaps, his loyalty to his convictions and the Christian Church. His comprehensive grasp of truth, his clear expression in editorial sentences, his thorough investigation of great subjects, and his fine spirit in the discussion of controversial themes marked him out among men as a historic prophet. His Church is great in its history, its achievements, and its influence. It published the first religious paper in 1808; opened the first co-educational college (Antioch College, Yellow Springs, Ohio) in 1849; organized the first temperance society in this country in Pleasant Hill Christian Church, Alamance County, N. C., in 1833; and thus holds the first place in what has given all denominations Church papers, co-education in nearly all schools, and prohibition in the United States.

Dr. Kerr was buried from Shiloh Christian Church, Dayton, Ohio, on Monday afternoon at 3 o'clock, November 5, 1928. A great congregation thronged the Church to express their love for the man whose body lay under the mountain of flowers, and their sympathy for his companion and other loved ones. Many ministers were there with feelings of respect for Dr. Kerr as a man, a minister, an editor, and a great Christian statesman. The service was simple and impressive. His pastor, Dr. Lester T. Proctor, Dr. O. P. Furnas, and Dr. F. G. Coffin were in the pulpit. A mixed quartet sang "He Leadeth Me"; Dr. O. P. Furnas offered a touching prayer; Dr. F. G. Coffin delivered an address touching the main peaks of his great career; the quartet sang "Nearer, My God, to Thee"; the pastor read telegrams and letters from many who could not be present, and an obituary and words of praise to the man whose life had been so true and so sweet. The quartet sang "Jesus, Lover of My Soul"; the casket was closed and the throng followed the remains to the lovely cemetery in which his body sleeps. The committal, a prayer, and the benediction closed the service, and friends and loved ones returned to their homes. The beautiful flowers will fade, the grass will grow on his grave, but the memory of his faithful and useful life will abide in the hearts of his loved ones and the Christian Church.

His long affliction from a child, his heroic service in kingdom interests, and his mastery over a weak body by a strong soul show that the spirit may be willing while the flesh is weak. The day was bright, the flowers were beautiful, the words spoken in the throng, the songs and messages from the pulpit all meant that he was good and great. I have attended many funerals, but none more impressive than the one for Dr. Kerr in Shiloh Church. Earth is richer because he lived, and heaven is richer because he died. His companion may mourn his going away, but will feel that she has a strong tie binding her to heaven. "Weeping may endure for the night, but joy cometh in the morning." The Southern Christian Convention mourns with the whole Church.

W. W. Staley.

ELON LETTER.

The average length of office of the college presidents of the United States is slightly beyond four years. Some of these executives have continued in office for twenty-five and, in rare instances, even for forty years. This means that for the great majority the term of office would be less than four years. Evidently there are reasons for this rapid turnover.

Perhaps their explanation is to be found in the multiform service which the college executive is under obligation to perform. A recent book by Dean Max McConn, of Lehigh University, discusses these qualifications under seven heads. Dean McConn says:

"To be a competent university or college president, a man should have the following qualifications:

"1. He should be, or have been, a distinguished scholar—in no other way can he have gained a full appreciation of the ideals and needs of scholarship; in fact, he should have been a scholar in all fields of knowledge, so as to understand the problems and necessities of all equally well and do even-handed justice among them.

"2. He should have a broad knowledge of the history and problems of education and of systems of education in this and other countries.

"3. He must have, or speedily acquire, considerable expert knowledge relating to buildings and grounds—architectural design, lighting, heating and ventilation, the equipment needs of a dozen sciences, and landscape gardening.

"4. He should be an expert judge and handler of men—men of many types: business men—his trustees, upon his deft control of whom his success is constantly contingent; philanthropists (for donations), or politicians (for appropriations), or both; academic men, since he must make all the recommendations for appointments to and promotions in his faculty—whose professional life and death lie in his hands, just as Mr. Herrick portrays; adolescent boys and girls—the students; and, in fact, every class and type of men and women, for representatives of all of them frequent his office and waylay him outside.

"5. He should be an effective administrator—able to handle vast bodies of detail, to organize and delegate them, and yet keep his eye and his hand upon them all.

"6. He should be a financial genius—every college is always hard up, for the legitimate reason that the possibilities, and therefore the needs, of youth are unlimited.

"7. He should be also an effective public speaker on every conceivable kind of occasion and before every type of audience."

Few people realize the tremendous responsibilities a college president must carry. There should certainly be a way of giving training to men and women who are to be called upon for a position involving so many and varied responsibilities. Two universities have sensed this need—Columbia and Chicago. Columbia has done much in this direction, and Chicago very little, but even the beginning of training for executives of colleges is cause for congratulation.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE.

The principles of stewardship as taught in the Bible are as follows: God is owner of all things, every man is a steward and must give account for all that is entrusted to him. God's ownership and man's stewardship ought to be acknowledged. This acknowledgement requires as a part of its expression the setting apart for the extension of the kingdom of Christ such a portion of income as is recognized by the individual to be the will of God. The separated portion ought to be administered for the kingdom of God and the remainder recognized as no less a trust. Most Christian stewards begin with 10 per cent as a scriptural portion; the proportion should increase as income increases.

All of self and all possessions for Christ. This is our principal for practical guidance; all possessions shall be used for God's glory, whether used for self or given for others. My own life shall be tempered and fugal, and what is above this shall be given for the kingdom. We must have a system to embody the principle and realize the ideal, giving from principle is a good foundation on which to build a system of giving.

Human nature cannot be trusted to carry out its generous impulses unaided by some definite plan to which it is irrevocably committed, and which all of its better elements are enlisted. A man should give as he prospereth in his heart. A heart stirred by the need cause, and guided by the spirit of God. System is the life of every enterprise. We make money with system. System is necessary to insure any certainty to our giving in exact proprotion. System makes giving an actuality and not a theory. The act of giving now makes possible the future larger gift. It will force you to live up to your ideals in Christian giving. It offers the continual, definite plan of action to an informed mind, a stirred heart and consecrated will.

To sum up the meaning of the tithe, it is the starting-place for us when we try to devote our money to the service of God. It is where God started when he wanted to teach His own people how to live for Him. The principle is that our possessions should be dedicated to God. The ideal is "All of self, and all of possessions for Christ." It will fill the treasury for the local Church and put to rout the army of difficulties which besiege a poor treasury, supported by haphazard gifts. It will lift the burden of debt of all the agencies of the Church and provide them with sufficient means to carry on their great enterprises, which includes our colleges; moreover, it will enable them to lengthen their cords and strengthen their stakes for the larger tasks of world evangelization. It will make possible the teaching of the gospel to every living creature.

The gift we offer now makes possible a larger gift for the future. Liberality is a growth. It grows by giving. The first giving is the hardest; the tithe gets it started. The habit grows strong with practice. The tithe will make it easy for you to turn your generous impulses into generous acts. The tithe is God's first lesson in stewardship. It is the first step in a great and beautiful development of our lives as we more and more surrender everything to His service. If our people would only tithe we would have no trouble to lift our indebtedness from our colleges, provide for needed equipment, and acquire our current expenses for the operation of our institutions.

S. L. Beougher.

IS THE BATTLE OVER?

"The battle is over! the battle is over!" cries many million people today who have been fighting in politics for the past several months. "Whiskey has been outlawed again." "The devil has been defeated again." Today many rejoice because they say that the battle is over. Many are today crying that "it was a hard battle." And it was a hard battle! It has been a hard fight, and

homes have been divided, friends have dissolved friendship, loved ones have forsaken each other, parties have split, States have pulled away from their party, the country has divided, preachers have fought other religions, and have criticised each other, Churches have split, men have argued with their tongues, and men have fought with their fists in the great battle, while other nations have looked on in amaazement and wondered about the outcome.

What was the great battle? The great battle was between right and wrong. You and I have been in this fight on one side or the other. Many on the wrong side, but yet honest in their belief that they were right. Many were on the right side and did not realize the importance of the battle, while many were on the wrong side and did not know that they were wrong. Many others were on the wrong side and knew that they were wrong, but would not change because of the "party" to which they belonged, and many others were on the wrong side because they listened to some 10-cent politician standing on a "plank" that was filled so full of knot-holes that it would not hold him up.

While many were on the right side because it happened to be their "party," many were on the right side who left the wrong for the right, and many others were on the right side because they knew right from wrong, and because they looked to the Almighty God as their Leader and Guider through the trying hours.

While the first firing has been done, and the enemy has been driven back, the fight is not over yet. There are other battles yet to be fought. Shall we lay down our guns and rest? Or shall we pursue the devil while he is on the run and drive him and his angels back from whence they came.

When the eighteenth amendment was passed, many said that the fight was over, but it was not, and it is not over yet. While no doubt the largest and hotest battles have been fought, there are others yet to fight. And we need to go forward now and fight them while the enemy is weak. We should not wait until he has recuperated and is able to give us another big fight, but we should go forward now, and take advantage of his weakness while we may. Now, while we are supposed to be leading the whole world in religious activities, we should show them that God is still with us, and at least a few of us are still with God.

Many of us have forsaken our party because of right and wrong. Shall we now allow the party to which we went to fall down on its promise to uphold the eighteenth amendment, and shall we be satisfied with their mere statement that they will "not try to modify" it? Or shall we insist that they enforce it as it should be? And while on this point, let's be reminded that no one man can enforce this law alone. You and I must do our part. We must live as we want to see others made to live.

The Church has had a large hand in this battle, and the Christian people have played a large part in the winning of it. We have been criticised for it, but we need to be criticised for what we failed to do, rather than for what we did. It was the Church that put the eighteenth amendment over, and it's the Church that is going to keep it as it is or make it even better. Now is the time for the Church and for all Christian people to do their duty towards all manner of sin and vice, and wipe from the record of our lives those thoughts that God can be overcome by the devil, and go on realizing that the fight is not over, and if the nation is ever "dried" up we must keep up the fight. And while the eyes of other nations are turned towards us, may we be able to teach them another lesson in our religion. And may we never forget that God had a hand in this fight.

C. J. Strickland.

HOW TO STIMULATE INTEREST.

By Mrs. W. M. Jay.

(Read at the North Carolina Woman's Missionary Conference at Sanford, N. C., Friday, October 5th.)

The missionary work among our women is one of the most vital in our Church, and the missionary enterprise is the greatest movement as well as the chief business of the Church. We are indeed a great band of earnest workers, all engaged in a common cause—that of strengthening our mission work both at home and abroad—and should feel it a privilege to be linked up with so great a movement. But while some get such a wonderful amount of inspiration and help out of their service to the Master, there are many who are indifferent and neglectful and appear to be disinterested.

How can we stimulate interest in our woman's missionary work? is the question which is daily confronting us, and when we can solve that important question we will have live, enthusiastic Churches, plenty of missionaries on the fields and plenty of money to do the Master's work.

Before our Church can come to be a missionary power in this world, it will have to beget interest, enthusiasm and zeal in its various departments through missionary instruction. Can we be Christian and not believe in missions? I do not think so. Hence, we need missionary education to train our people, so they will learn of the habits, customs and needs of others. The best place to begin with this missionary education is with the child. The greatest textbook is the Bible, and the greatest missionary teacher is Jesus. Children should be taught so as to develop a right attitude toward others, to create in him a desire to help others and to have a knowledge of the needs of others. We need to bring home to the minds of our youth the privilege of yielding a wholesome influence to those with whom they come in contact and of winning them to Jesus, and the urgent need of just such as this to evangelize the world. Children are like unto clay. They are easily molded if we as adults will but take the time and patience to teach them. The responsibility rests heavily upon us, and we need to grasp it for our children's sake, for our Churches' sake, for our own sakes, for the sake of the heathens who are not so fortunate as we, and, last but not least, for the sake of the kingdom of God.

There is nothing that strengthens the missionary cause like the knowledge of the needs and conditions in heathen lands, and it is just such knowledge that we are all deficient in. We were not taught when we were children, hence we are more or less uninformed along these lines. This is the primary cause of our indifference today and it is our present problem to teach the youth and to go about some plan to interest those who are grown.

So we need to study as well as the child, and just such changes of attitude and spirit will result in us if we go about it with a desire to learn and to be enlightened. Paul said to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Just now the missionary press has put out books on "Africa," for instance, that will not only enlighten the mind but really thrill and enlarge the soul. Then when we consider the unlimited amount of literature that is pouring from our presses and how thrilling and thought-provoking it is, we wonder why any of us should be ignorant of the fertile facts of the missionary world.

As missionary societies, our primary interests are to cultivate a spirit of missions; to acquire a greater knowledge of missions through our study-books, Church papers, conferences and conventions; to enlist new recruits as members of our societies and to support missions with our means. I believe it to be true that if more of our women would attend our rallies and annual meetings and see how great the work is when the sum of our efforts is put together, they would go back to their societies with increased strength and new zeal. Inspiration by means of information will bring the remuneration.

Then the next asset towards stimulating interest among our women is prayer. Here is where our spiritual life superintendent has her chance to work by organizing prayer bands, individual prayers at special hours and even the silent prayer for the success of the missionary societies, for a deepening of the missionary spirit and for a complete rally to the cause.

We need to pray earnestly and faithfully, not like the band of people who went to their Church to pray for rain and a certain little child said to a good old deacon, "You must not have much faith in your prayers, for you all came without your umbrellas." How true that is. Some of us would experience a shock sometimes, I guess, if the Lord should answer our prayers.

Then we need to do a great deal of personal work. Here is a strategic point. Every successful evangelistic meeting has its corps of personal workers and indeed a great deal of the actual winning of souls is done through this medium. If we are interested enough to go and talk tactfully with our neighbor about this missionary society of ours and then live the Christian life each day, we are sure to wield a lasting and wholesome influence for good.

Service, too, is a strong asset to strengthen us in this work. You know the old adage "that we get out of a thing just what we put into it," or "the more we work at a thing, the more interested we become." God enjoins us in His precious Book numbers of times to give a tenth of our income, and just as much He wants us to give of our time and energy. Christian service is the kind of work which yields the largest returns and the most joy. I heard a political speaker remark over the radio the other day that what we need now is not so much organization but action. I thought how true that is of the missionary cause. We have organization, and perhaps in some cases we need more, but above all we need action.

Then we need to plan our work. Yes, how true. Have you ever seen a superintendent, teacher or leader try to lead or teach without prparation or forethought? Well, you know how such a meeting progresses, and it is thorough preparation that counts. We need to have our plans all completed before trying to execute them.

We should have our money goals. Then plan our work and work our plans so that our money goals are reached. The raising of our funds should be a sacred and an essential part of our missionary program; but it is only a part of our program of work and should never be allowed to overwhelm our interests to the detriment of our meetings.

Missionary meetings that are based upon a program of gossip and schemes for raising money will usually find that interest and attendance are hard to keep up to the standard. Every member should feel that there is something to be obtained from the missionary society, as well as to be given to it.

If the membership is to support with their means—and they must—then what has the society to give in return by way of appreciation? It should be spiritually unlifting and intellectually helpful to its members who belong to it. That

(Continued on Page 10.)

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

MINUTES OF FOREIGN MISSION DEP'T.

Tuesday, October 16, 1928.

The Foreign Mission Department met in the office of the Foreign Mission Secretary at 3:15 on the afternoon of Tuesday, October 16th, with Dr. W. P. Fletcher, president, in the chair. All members of the board were present. We were glad to welcome Mr. Roy Ransberger, of Goshen, Ind., as a member of the department, succeeding Mr. Lee Harvey, who resigned during the year. It was a real pleasure to have present Rev. E. C. Fry, D. D., from Utsunomiya, Japan, who is home on furlough. Miss Crew was prevented from meeting with the department by the death of her brother, which occurred just as the General Board convened on Tuesday morning. It was voted that greetings be sent to the American Board now in session at Bridgeport, Conn., greetings to be signed by the president and executive secretary.

Business was then taken up according to the agenda prepared by the secretary.

Dr. Minton read the annual reports of the missionaries in Japan.

1. Voted that we endorse the resolution of the fellowship of reconciliation adopted by the Japan mission, as follows:

"As missionaries, rejoicing in the strategic movements for world peace during the last year, we are convinced more than ever before that in their work of promoting the kingdom of God, a kingdom of peace and love, it is the duty of the Christian Churches to take practical steps to abolish war. Since in the so-called non-Christian lands, Christianity is judged by the whole impact—social, political and commercial, as well as religious—of the so-called Christian nations, we implore the Churches to uphold us in our work by continuous, strenuous efforts to have the spirit and life of Jesus Christ permeate our entire social fabric.

"The most blatant inconsistency of American States. This militarism manifests itself in such civilization seems to be militarism in the United ways as the war in Nicaragua, the 'big navy' program and military training in educational institutions. Because of this our stand against militarism in Japan is weakened.

"We, therefore, strongly urge that our Churches express their disapproval of all forms of militarism and refuse to give Church funds or other sanctions to denominational schools and colleges which offer courses in military training."

2. The following resolution was adopted: "Be it resolved that we recommend to our missionaries that whenever it is expedient and advisable they cross the Pacific second-class on first-class boats, or first-class on second-class boats."

3. Voted that we approve the plan for the Garman furlough to begin in the summer of 1929, and that they be permitted to come home by an indirect route if they so desire, and that we appropriate $400 for each member of the family as travel money for the trip home only, the above resolution to be in effect thereafter. We express the hope that they may be able to return to Japan at the end of their furlough.

4. Voted that we approve the continuance of the missionary service of Dr. Woodworth in Japan during the year 1929.

5. Voted that we approve the furlough plans of Dr. Fry and Miss Crew, which include in each case deputation work, a term of school and their return to Japan in the summer of 1929.

6. Voted that we express our appreciation of the service of the Fletchers in connection with our mission work in Japan, although not members of the Japan mission, and that we concur in the judgment of Mr. Fletcher that in his present position he is rendering a service to the kingdom that justifies his continuing his contract with Keio University if at all possible.

7. Voted that we express our appreciation to the Woman's Mission Board for their gifts to the Kitamura mission home fund and urge them to continue their efforts in behalf of this much-needed home, as a foreign mission special, gratefully remembering that the initial gift to this fund of $550 was made by Mrs. Mina Kitamura.

8. Voted that we welcome Rev. K. Kitano, Jr., to this country and express the hope that he will thoroughly enjoy his work at Auburn Theological Seminary and that during his stay in this country he may have the privilege of meeting with our people in our Churches and Conferences.

Adjourned to meet Wednesday A. M. at 9 o'clock. We were dismissed with prayer by Dr. Fry.

Wednesday, October 17, 1928.

The Foreign Mission Department met at 9 o'clock Wednesday morning.

Mrs. Morrill led the devotional service.

Minutes of Tuesday's sessions were read and approved.

9. Voted that we endorse the purpose of the National Christian Council to attempt to unite the theological seminaries of Japan as expressed in their resolution to the Jerusalem meeting of the International Missionary Council as follows:

"Present-day requirements in the training of religious workers are far beyond the resources of any one Church or institution to meet, and conference and co-operation are much needed.

"The existing schools are already grouped largely in two centers—East and West—and it is highly desirable that they, either by corporate union or by a plan of federation, so assemble their forces as to provide in each of these two regions one theological and Bible-training center of highest quality."

The secretary was instructed to pass this resolution on to the Japan mission, with the assurance that this board will do all it can to aid them in entering with the other missions in Japan in the above propsoal.

10. Voted that because of our heavy losses in the Porto Rico storm and our already heavy deficit we feel that it is impossible for our board to co-operate with the plans for the Latin-American conference to be held in Havana in the spring of 1929.

11. Voted that the total budget for Porto Rico be appropriated as $10,500, of which $1,323 is for the union work and the balance of $9,177 to be reapportioned to meet the needs of the regular work of the field as the Porto Rico mission sees best. It is further requested that the new apportionments be itemized and sent to the mission office at the earliest date.

12. Since the Porto Rico mission estimates the damage to our property by the recent hurricane to be $5,000, the Foreign Mission Secretary is instructed to continue to push vigorously a campaign for personal gifts to meet this emergency.

13. The following Japan budget was appropriated:

Regular work (Co-operative Board)	$ 8,000.00
Regular work (Japan mission)	15,000.00
Total regular work	$23,000.00
Japan specials	4,600.00
Total Japan budget	$27,600.00

14. The miscellaneous budget appropriated was $9,900.

15. The total budget for 1929 appropriated by the board was:

Porto Rico:	
Regular and special work	$ 9,177.00
Union work	1,323.00
Total Porto Rico budget	$10,500.00
Japan:	
Regular work (Co-op. Bd.)	$ 8,000.00
Regular work (Japan mission)	15,000.00
Total regular work	$23,000.00
Specials	4,600.00
Total Japan budget	27,600.00
Miscellaneous budget	9,900.00
Deficit	10,561.72
Total 1929 budget	$58,561.72

(See note at close of minutes, showing increase to $59,872.92.)

The letters from the Porto Rico missionaries were read by Dr. Fletcher.

16. Voted that we express our most grateful appreciation to the Eastern Virginia women for their generous gift of an automobile for our Porto Rico work, especially as this was in addition to the already splendid work they are doing for our mission work.

17. Voted that we extend our greetings to the Mortons and express our gratitude at Mr. Morton's steady return to health. The board feels that it would not dare establish a precedent by paying medical bills of one who had resigned from our missionary work.

18. Voted that we express our sympathy to all our brethren and sisters in Porto Rico who, during the recent hurricane, have suffered personal and Church losses.

19. Voted that we approve the recommendation of the Porto Rico mission that Miss Adams remain in Ponce.

20. Moved that we send our greetings to the newly organized Church in Descalabrado.

21. Voted to express our satisfaction on receiving the announcement from the Porto Rico mission that they have so heartily endorsed the proposed union with the Congregationalists and appreciate the efforts they are now making to bring the two missions into a working unit as soon as possible. We repeat the hope that the United Brethren Church may also enter this arrangement and that eventually all denominations on the island may become one.

22. Voted that we encourage our Japan mission and our Japanese brethren to take steps looking toward union with the Congregationalists in that land as indicated by their endorsement of the plan.

23. Voted that Dr. Minton and Mr. J. M. Darden be our representatives at the foreign missions conference to be held in Detroit January 15-18.

24. The Foreign Mission Secretary read the telegram sent to the American board, in session at Bridgeport, Conn., and which said: "American Board of Commissioners of the Congregational Church, care Rev. C. H. Patton, D. D., Bridgeport, Conn.—The Foreign Mission Department of the Mission Board of the Christian Church, in annual session, sends greetings to the American Board of Commissioners of the Congregational Church. May you have an inspiring meeting, and may we soon be united in this work of kingdom extension to the glory of God. (Signed) W. P. Fletcher, president; W. P. Minton, executive secretary."

25. The president read the following reply

from the Congregational brethren: "W. P. Fletcher, Mission Board of the Christian Church, Dayton, Ohio.—The American Board of Commissioners for Foreign Missions, in annual session at Bridgeport, received with heartfelt appreciation your greetings, and unite with you in the earnest hope for speedy union in our common task. (Signed) R. H. Potter, president; O. L. Maurer, secretary."

26. Voted that having carefully considered the recommendations of the Porto Rico mission, and believing every one of them to be worthy, we feel that this year, with the absolute necessity of cutting our budget to the lowest point, these things cannot be granted unless they can be done under the reduced budget.

27. Resolved, That we, the Foreign Mission Board of the Christian Church, express our deep appreciation and lasting gratitude to Mrs. Marian McCord, who was for several years assistant to our Foreign Mission Secretary, for the efficient and capable service she rendered the office and the Church, and express our wish for her happiness and success in all her undertakings."

28. Voted that this board express its heartfelt appreciation of the splendid work done by Bro. J. M. Darden in the interests of our mission work during the absence last winter of Dr. J. O. Atkinson from his office.

29. Resolved, That we express to the young people of our Church our most sincere appreciation of the splendid co-operation which they are giving to the mission work of our Church.

30. Voted that, inasmuch as the Foreign Mission Department is so heavily in debt, and that we are so rapidly progressing toward union with the Congregationalists, we do not feel that we dare assume a pledge to the American school in Japan at this time.

Meeting adjourned at 10:30 P. M. Wednesday.

Thursday, October 18, 1928.

The Foreign Mission Department was called to order by President Fletcher at 8:30, and Mr. Rensberger led in prayer.

The minutes of the Wednesday sessions were read and approved.

Adjourned to call of chair.

Friday Morning, October 19, 1928.

31. The Foreign Mission Department met and elected the following officers for the ensuing year: president, Dr. J. O. Atkinson; secretary, Dr. W. P. Minton; assistant secretary, Mrs. Alice V. Morrill.

Friday Evening, October 19, 1928.

Following the action of the General Board, which voted that each department of the Convention should pay 5 per cent of its income from recurring items in 1928 toward the deficit of the *Herald*, the Foreign Mission Board met for a few minutes to reconsider the budget. The General Board instructed that this 5 per cent should be added to the budget already approved by the General Board and which for the Foreign Mission Department amounted to $58,561.72, including last year's deficit for this department. But in this budget there had been included by the Foreign Mission Department the sum of $1,250 toward the *Herald's* deficit. The receipts from recurring items in 1927-28 were: Refula funds, $45,687; World Friendship fund, $3,490.44, and General Mission home fund (thankoffering), $2,046.70, making the total for this department $51,224.14, of which 5 per cent is $2,561.20. Since $1,250 of this was already in our budget, the board decided that it would be necessary to add the difference of $1,311.20 to the budget of $58,561.72, making the total actual budget of the department for 1929, $59,872.92.

ALICE V. MORRILL, *Ass't Sec'y.*
W. P. FLETCHER, *President.*
W. P. MINTON, *Secretary.*

The statistics of the Porto Rico mission were received late, and are not as complete as usual, because of the extreme difficulty of securing them since the storm. They show, by comparison with last year:

	1927.	1928.
Missionaries	4	3
National pastors	4	5
National women helpers	3	3
Main stations	6	7
Outposts	12	9
Sunday Schools	14	13
Church membership	459	440
Enrolled in C. E.	211	189
Enrolled in S. S.	1,139	1,183
Money raised by Porto Rico Ch.	$1,928.78	$1,956.60

The loss in outposts and Sunday Schools is due to cut in the appropriation, and the loss in Church membership is due to the failure to report the membership of the newly organized Church at Descalabrado.

OUR STEWARDSHIP.

In a recent letter, Mrs. H. G. Rowe, Huntington, Ind., said so much in a few words that we take the liberty to quote: "Yes, I do believe in Christian stewardship. The need of the hour is a Church membership with a determination to give God the first fruits of all time, energy and money. And I am doing my best to train the juniors of our Church along that line. I began with our own boy when he was old enough to ask for pennies to go to the store to buy candy. That surely is the time all parents should begin." First fruits, juniors, need of the hour, our own boy—those are great words, and need to be strenuously urged.

The General Board had two resignations before it in its recent sitting. Rev. Stanley C. Harrell, Durham, N. C., from the Board of Evangelism and Life Service, and Rev. O. S. Thomas, D. D., Covington, Ohio, was elected to fill the vacancy; Mr. M. Orban, Jr., Whittier, Calif., from the Board of Christian Education, and Miss Helen R. Stearns, Dayton Ohio, was elected to fill the vacancy.

We are right in the midst of our stewardship period now. Each pastor, Church, superintendent, teacher and stewardship secretary should be using his best efforts to teach the stewardship message and principles. These should be such thorough instruction that the enrollment of stewards on December 9th will be one of the great occasions of the year.

General Convention Budget.

The number of Churches now starting on the General Convention budget plan is rapidly increasing. This is the way it should be. The Churches like it when they begin it. It is a sensible, Christian business method, and commends itself where some one does not stand in its way. It is high time for all Churches to be using it.

W. H. DENISON.

(Continued from Page 5.)

Church is damaged badly and is cracked. Of course, the people were afraid that an earthquake might take place at any time. But they were assured by an engineer that it was safe to be in it. Therefore, now the services are held in the Church and we are following the regular programs.

It certainly is a miracle to see Miss Williams' chapel left in a very good condition, and now is serving as a dwelling-place for many families. When the storm was raging, one of the first thoughts of destruction that came to my mind was of this chapel, as it is so very close to the sea. I suppose God has a purpose for everything.

VICTORIA E. ADAMS.

NOTICE.

The Eastern North Carolina Conference meets on Monday, November 26th, lasting through Tuesday and Wednesday, at Fuller's Chapel, four miles south of Henderson. Will all ministers and delegates please notify Miss Ethel Woodlief, Henderson, N. C., when they will arrive and how, by automobile, bus or train.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each.. .75

In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, $1.00; paper ..... .75

A SERIES OF SIX BIG FOREIGN MISSION BOOKS

China, Japan, India, Africa, Near East, and Latin-America—Per set in cloth, $6.00; paper, $4.00; cloth, $1.25; paper..... $ .75

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VIII—November 25, 1928.

The Prayers of Paul.

Golden Text: "Rejoice always; pray without ceasing; in everything give thanks."—1 Thess. 5:16-18.

Lesson: Acts 20:36-38; Rom. 1:8-10; Eph. 1:15-23, 3:14-21; 1 Thess. 1:2-5.

Devotional Reading: Psa. 34:1-8.

If Paul had not been a man of prayer it is quite likely that we would never have heard much, if anything, about him. In spite of his ability, he would never have made much impression on the world if he had not been a man of prayer. It was prayer that vitalized his life and made him such a power, not only in the world of his day, but through the influence which he thus exerted in the world of our day. There are literally thousands of Christian workers today who are being inspired by the life and letters of Paul, which as has been suggested, were the expressions of his inner, prayer life. As we briefly survey Paul's prayers as listed in today's lesson, a number of characteristics stand out.

1. Earnest. Prayer for Paul was a serious, earnest thing. He believed he was doing something worthwhile when he prayed. He concentrated his thought and heart on what he was doing. He did more than simply say prayers; he prayed. There was no half-heartedness about Paul's praying.

2. Natural. Paul's prayers were natural. He believed God heard what he was saying. He believed God was interested in what he was doing. When he prayed, therefore, he talked to God in a natural, simple way.

3. Thankful. Read Paul's prayers as given in this lesson and elsewhere and you will be impressed by the dominant note of thankfulness which runs through all of them. How conscious Paul was of the manifold gifts of God! Alas, that so many of us are always asking God for things when we have not given Him thanks for the blessings He has already given us. Study also in these prayers of Paul the things for which he was thankful, "that your faith is spoken of throughout the world" "for the love which ye show to the saints" and so on, evidences of grace in others. For Paul there was no special thanksgiving day—the whole year was thanksgiving day to him.

4. Personal. "I thank my God for you all." How personal it all is! I, my God, you all, making mention of you. It is all right to make general prayers, but every one of us should pray for persons, not only for "me and my wife, my son John and his wife, us four, and no more," but for individuals and groups which include a comprehensive circle. The writer has made it a practice for several years to pray definitely by name for missionaries and Christian workers.

5. Regular. Paul was not, he could not be, content to pray spasmodically. He prayed regularly. He made it a practice, a habit to pray. There are so many Christians who pray only infrequently. There can be no sound development in Christian character unless prayer is a regular habit.

6. Effectual. The effectual, fervent prayer of a righteous man availeth much. There is no computing just how much Paul accomplished through his prayers. More things are wrought by prayer than this world dreams of. A man of Paul's nature would not have prayed if he had not believed that prayer changed things and persons.

7. Intercessional. Reference has already been made to this characteristic of Paul's prayers. He undoubtedly prayed for himself; he tells us he besought the Lord thrice that he would remove the thorn in the flesh. But from what we know of Paul we are led to believe that Paul prayed a great deal more for others than he did for himself. Strange as it may seem, prayer which is perhaps the highest spiritual exercise of the soul, may become the most selfish thing. It was not so with Paul.

8. Spiritual. Read carefully Paul's prayers and you will readily discover that they are characterized by a lofty spirit and sentiment. There is nothing petty or material about them. They are the expression of a great soul as it expresses itself to the life of all souls. As one reads them, one's spirit is quickened and renewed because of the high tone and the spiritual note which they strike.

It might be added that Paul's prayer life was an achievement. He did not come full-grown into it. Like us, he had to set himself resolutely to pray, and in season and out of season he had to persevere in prayer. And here as elsewhere the law of life, "He that is faithful in that which is least shall be ruler of many things" found application. As Paul prayed and because he prayed, he constantly became a better prayer. Let us give heed to ourselves that we do likewise.

CHRISTIAN ENDEAVOR.

Sunday, November 25, 1928.

Topic: "Remember God."—Eccles. 12:1; Psa. 103:1-5.

Some Bible Hints.

The habit of remembering God makes character of the best kind (Eccles. 12:1).

Time is so fleeting that if we do not remember God in youth, age will find us incapable of thinking about Him (12:1).

Remember God in daily thanksgiving, as the Giver of all good (Psa. 103:1).

Remember God's kindness. We often blame Him for our distresses and forget His benefits (v. 4).

Suggestive Thoughts.

It is hard in a great city to remember God; we are hypnotized by material things; gold and glamour take the place of God.

If we keep our pledge it will be impossible for us to forget God. We shall seek His will and strive to do it.

The soul is indeed lost when it gets rid of God. It can no more reach its true destiny than a plant can thrive without air.

To remember God is to accept life's discipline from His hand, to bow to His will, and to trust His wisdom.

A Few Illustrations.

The prodigal forgot his father, but his father did not forget his boy. God's seeking love will never give us up.

Remembering God is the soul's turning to Him as the needle turns to the magnetic North. It is our nature to remember Him; to forget Him is a perversion of our nature, spiritual blindness.

At night in the forest, the woodman walks "by the light in the sky." It is as we look up to God that we find guidance, though life's pathway be dark.

The rich fool of the parable who purposed to tear down his barns and build greater, forgot God. So did Dives in Luke 16. But God will not be forgotten. He comes crashing into our life.

To Think About.

How did Daniel remember God?
What things make us forget God?
What is the good of remembering God?

DOES A CONTEST PAY?

(A story of Home Department, Vanceville S. S.)

In 1922, about the first of spring,
We thought a little contest would be the very thing
To try to get the people to go to Sunday School;
And so when we began it, this was our simple role:
One side was called the Red side, and one was called the Blue,
And now to get them equal we just appointed two
To choose of all our number—big, little, young and old;
Each one was in dead earnest to do as we were told.
The contest was started, each side did have the same,
And each one made an effort a larger crowd to gain.
Talk of faithful workers—we had them not a few;
Each one with smiling faces met members old and new.
At the end of six weeks, the contest being through,
The Red side almost numbered to equal with the Blue
Of those who went to Sunday School, but more the Red side won
Of Home Department members who said they couldn't come.
Among the Home Department, a family in the west
In the State of Louisiana took part in our contest:
An earnest, faithful worker, with courage strong and bold,
Has toiled these six years faithful, God bless her precious soul.
They're Home Department members of our S. S. yet,
And by their earnest efforts more families they did get.
This noble, working family has kept the work alive,
And now, instead of seven, they number twenty-five.
Wish we could get a preacher, and one who wouldn't wait,
To organize a Christian Church in Louisiana State;
Wish we could get a preacher, and one who wouldn't wait,
To run a meeting for those folks in Louisiana State.

(Continued from Page 7.)

means there should be a lively sincerity in our program of work.

We are living in a busy age when we can scarcely find time for all there is to do. Our only hope of getting things done in good order is by better methods of planning and systematizing our work, so that no time actually goes to waste.

Meetings should begin promptly and on time. Don't allow the impression to prevail that members can get to the meeting a half-hour late and still be on time, because you are waiting for them. Let the interest of the meeting begin with promptness; then continue that interest by showing that the meeting is well planned. Keep things moving. Life is a drama. The principal things in the drama of life are action and characters. Something is to be done and some one must be found

to do it and do it well.

To keep up that living interest in the society meetings will keep the meeting from dragging and the members from yawning. Be zealous about the goals that we set or are set for us. Remember that the end, however good, does not always justify the means. Goals for goals' sake is a poor policy. To reach a standard of excellence just for the sake of reaching it, regardless of the spirit and method in doing so, may do more violence to the society than good. For instance, one of our goals is a net increase in membership. Suppose it develops at the close of the year that there is a decrease in membership instead of an increase, and then to save our record we rush out and get two or three names to put us over the top. Perhaps it was more the names we were after than the persons. To reach the goal of membership, we should let it be known that it is more than the name and dues we are after. There should be a mutual helpfulness to both the society and the members to have them in this kingdom-building work.

In meeting the standard in our study-books and books for reading there should be no sham. It is an easy thing and no small temptation to do a makeshift business of studying the mission books required. This is the educational feature of our work. Here we get our increased information as well as inspiration. You don't have to plead for financial support for missions where the folks are informed along mission lines. So we should be as careful and methodic as possible in our use of the mission-study books. We want to get the help from the use of them as well as the credit toward a goal.

There is no question about the fact that because of the lack of a definite financial plan or policy an undue amount of time in our society work is consumed in talking about money and plans and schemes of reaching our financial goal. Of course, the society should be thoroughly informed of its financial obligations and the plans for securing the same. The rest of the time should be used in working the plans instead of making money the chief subject of every meeting.

Careful records should be kept of all money received and the same should be disbursed only upon proper authority. No treasurer in a missionary society or any other organization of the Church should object to having their records audited and approved at the close of the year. It is your own safeguard. The Church world has had enough experience in the last decade to make it important that great care should be exercised in the handling of the Church funds.

We are glad to see so many pastors here today, and here is one place that our women's interest may be stimulated, too. We say the pastor is the "key-man," and so he is—like pastor, like people. He is the leader and a leader always goes ahead of the followers. I have seen missionary societies which were the backbone of the Church, as it were, and I am sure the pastor who is really interested is proud of such a society. Then I have known of Churches where the missionary society had to get along as best it could without the aid and support of the pastor. This is unfortunate, and we hope that our North Carolina pastors are all leaders in this missionary work and we crave their help and advice in the task of carrying out the Master's commission, "Go ye into all the world."

Success is the high endeavor,
It dwells in the heart that dares;
Success is the will that never
Gives up and never despairs;
Success is the noble action
That lifts us up from the clod,
The joy and the satisfaction
That comes to the child of God.

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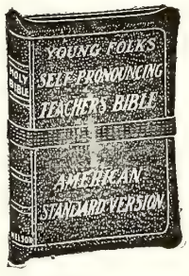

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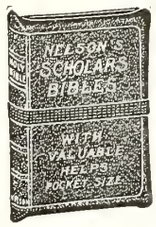

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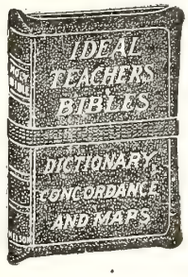

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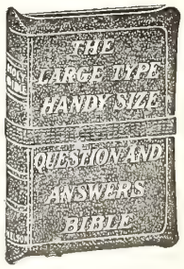

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FAMILY ALTAR

Conducted by H. E. Rountree,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

As Others Hear Us.

"He that refuseth correction despiseth his own soul."—Prov. 15:23-33.

This striking sentence implies that honest and fair criticism is the best thing possible for the soul, so that when we reject it we are doing the greatest possible injury to ourselves.

The story is told of a certain legislator who found fault with the free way in which the shorthand reporters printed his speeches, asserting that they took great and unwarranted liberties with his utterances. Thereupon one of the reporters put into his paper exactly what the honorable gentleman said, which was as follows:

"The reporters—ought not to—the reporters ought not to be the ones to judge of what is important—not to say what should be left out—but—the member can only judge of what is important. As I—as my speeches—as the reports—as what I say is reported sometimes, no one—nobody can understand from the reports—what it is—what I mean. So—it strikes me—it has struck me certain matters—things that appear of importance—are sometimes left out—omitted. The reporters—the papers—points are omitted—I mean—to make a brief statement—what the paper thinks of interest—is reported."

That is not an unfair illustration of the degree in which most of us need correction, and are quite unconscious of our need.

Prayer.—Our Father, help us to be humble and teachable. And above all, grant us the constant admonition of Thy Holy Spirit. *Amen.*

TUESDAY.

Watch Out.

"What I say unto you I say unto all, Watch."—Mark 13:28-37.

Tuberculosis is no longer the world's most terrible scourge. Once it claimed more victims than any other disease, but now it ranks only fifth among the causes of death. This vast improvement has been brought about by education. Tuberculosis does not leap upon us and bear us down suddenly to the grave; it comes gradually, and sets before us many danger signals that are plain enough to give us full warning, if we will only heed them. The National Tuberculosis Association gives the following list of danger signals: being too easily tired, having a lack of "pep," loss of weight, indigestion, having a cough that hangs on, having an "all-in" feeling. These are common enough symptoms, and give no warning of tuberculosis unless they are persistent and resist ordinary remedies. In that case, if the warning is heeded at once, living outdoors, with plenty of sleep and of proper food, will almost certainly effect a cure. Tuberculosis is a readily preventable disease.

And so is sin a preventable disease. Satan does not leap upon us with a sudden onset. Temptation comes gradually. The disease of sin affords us far more danger signals than tuberculosis, and all of them are perfectly plain if we will not shut our eyes to them. Follow the Saviour's advice, keep on guard against sin, and it is easily preventable.

Prayer.—Our Blessed Redeemer, show us our peril. Make our souls honest. Lead us away from temptation and deliver us from evil. For Thy name's sake. *Amen.*

WEDNESDAY.

The Searching God.

"Will not God search this out? For He knoweth the secrets of the heart."—Psa. 44:15-26.

It is a profound comfort to the thoughtful mind that God knows. He knows our failures, but also He knows how hard we try to succeed.

Now this comfort which we so eagerly take to ourselves, why do we refuse it to others? We urge the incompetence of mortals to decide about us, whether we are just or unjust. Why are we so certain that we are competent to judge other mortals?

God is the searching God. He has searched us. He knows us completely, and we rejoice in His knowledge. Let us remember that He knows all men as well. Let us allow Him to be the only Searcher for their lives also.

Prayer.—Great Judge of all the earth, Thou doest right, and Thou alone. We commit all judgment to Thee. We will judge others only enough to help them, never enough to condemn them. Thou understanding God, Thou God of love, we would enter into Thy love and Thy understanding. We do this as taught by Thy Son and in His name. *Amen.*

THURSDAY.

Your Thoughts and You.

"As he thinketh within himself, so is he."—Prov. 23:1-7.

Not, as he is dressed, so is he. Not, as men acclaim him, so is he. Not, as is his bank account, so is he. Not, according to his learning, so is he. None of these things make a man what he is; but, as he thinks within himself, so is he. A man is his inner-thoughts, that no one sees, that no one knows, that he hardly realizes himself; they are the man.

Dr. Burrell once said that "the prevailing fault of our time is the estimating of mankind by the accidentals of life, rather than by its essentials. Not what a man has or what happens to him; not wealth, nor noble blood, nor crowns nor titles; but the thoughts that are in him and shine through him—his thoughts, motives, springs of action: these constitute the man."

We can really make no progress toward the better life until we see where we are; that is, what we are. To decide this is not so easy as it seems, because it requires strict honesty, and honesty is not easy. We can estimate others with all frankness, though such an estimate does us no good—or them either; but who is so courageous as to make a straightforward, clear-headed, sane and just estimate of himself?

Prayer.—Dear Lord, help us, enable us to weigh our characters on the scales of Thy holiness. And, knowing ourselves, aid us to make ourselves what we ought to be. Through riches of grace in Christ Jesus. *Amen.*

FRIDAY.

Covenant and Lovingkindness.

"The faithful God, who keepeth covenant and lovingkindness."—Deut. 7:6-11.

Thirty-nine of the leading nations of the world have, through their representatives, signed a treaty agreeing not to use poison gas in war. That is fine, or would be, if the nations would ratify the acts of their representatives; but France alone has done so, and France is continuing her experiments in poison gas, believing that the failure of the other nations to ratify absolves her from her agreement. The latest nation to be heard from, Russia, keeps up her research in poison gas, feeling obliged to do what all other countries are doing.

What a contrast is this lamentable condition of affairs to the character of "the faithful God, who keepeth covenant and lovingkindness"! There is hardly anything in all history so completely opposed to lovingkindness as poison gas. It is the most hateful, and at the same time the most deadly of all the agencies of war. Its onset is silent, and without the least warning. An entire city can be stricken down in a minute; and if there are any survivors they were far better dead. A covenant of lovingkindness condemning and outlawing this most horrible iniquity is the need of the hour.

Prayer.—The Lord of hosts, we would do battle with Thee against Satan. With Thee we would fight war. We pray in the name of the Prince of Peace. *Amen.*

SATURDAY.

The Song at Midnight.

"This is the victory that hath overcome the world, even our faith."—1 John 5:1-12.

President Charles A. Blanchard once told a wonderful story about the conversion of a very dear friend of his. That friend was for many years an infidel, a hard drinker, a swearer, a Sabbath-breaker, unkind to his wife. One day, after a debauch, he went out on a stringer belonging to a wharf in process of building, drank two bottles of whiskey, and lay down on the stringer, expecting to fall asleep and roll over into the water in his sleep. He wanted to end his miserable existence, but had not courage to do it in any other way. He did fall asleep, but did not turn over, and awoke with the stars shining in his face. He went home at midnight, saw his wife through the window still at work ironing, and heard her singing, "What a Friend we have in Jesus." The thought came to him, "If Jesus can make my wife sing at midnight, He can make me stop drinking whiskey." He never touched a drop of intoxicating liquor after that, and he became a sincere, trusting Christian.

Prayer.—Dear Lord Jesus, help us to realize that Thou canst and will save us from our sins. Help us to know that nothing is too hard for Thee. *Amen.*

SUNDAY.

The Test of Christianity.

"Ye are my friends, if ye do the things which I command you."—John 15:9-17.

A correspondent in Connecticut asks me how she is to test herself, to discover whether she is really a true Christian or not. She has been a Church member for many years, but she seems to lack the joyful, confident assurance of being a follower of Christ which she longs to have. Many Christians are in the same perplexity.

In answer to this question I must say, in the first place, that our feelings have really nothing to do with the matter. Consider your relation to your earthly father. Some children rejoice all the time in their companionship with their father, while others do not seem to get so close to him and have the joyful intimacy with him that they would like. But are these last any less their father's children? Does their father really love them less than those of a more open and demonstrative nature? You will see at once that feeling has nothing to do with a fact.

But if you are not to tell by your feelings, how can you tell whether you are a Christian or not? Christ alone can give you the test, and He has given it very plainly. We are Christians if we do His will. We are His friends if we obey Him.

Prayer.—Lord's Prayer, all the circle joining.

Christian Orphanage

Dear Friends:

As Thanksgiving draws near, we are wondering what our Churches will do for its Orphanage this year. We just wonder how much interested our people will be in their 118 little boys and girls in the Christian Orphanage. One denomination in North Carolina sent its Orphanage ninety thousand dollars last Thanksgiving. That orphanage cares for 535 children. They have five times as many as we do. If our people love its children, we ought to receive eighteen thousand dollars by the end of the year when our books close for the year. Our children are just as intelligent and just as worthy as any children in any orphanage, and stand shoulder to shoulder with the children in the community high school. One of our boys was valedictorian last session. So you are not throwing your money away when you send it to the Christian Orphanage. It will be invested in bright boys and girls and will be wisely invested in training these children. Show your love by what you do for your Orphanage in this Thanksgiving offering this year.

CHAS. D. JOHNSTON,
Superintendent.

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South Norfolk	10.38	
Elm Avenue	5.00	
		60.68
Valley Virginia Conference:		
Woods Chapel	$ 1.00	
Mt. Olivet (G)	7.63	
Concord	1.50	
		10.13
Alabama Conference:		
Pisgah	$ 1.25	
Beulah	1.50	
Noon Day	1.41	
		4.16
Georgia and Alabama Conference:		
Vanceville		1.05
Special Offerings.		
D. J. Fitch, Burlington, N. C.	$15.00	
J. R. Loy, Shallow Ford Church	2.00	
T. B. Roberts, support children	10.00	
Mr. & Mrs. C. C. Howell, Jacksonv'e.	102.00	
E. M. Davenport, support children	37.50	
Rev. P. T. Klapp, Elon College	5.00	
		171.50
Thanksgiving Offering.		
Mrs. Mollie Hicks, Norlina, N. C.		5.00
Grand total		$16,260.00

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 3, 1928.

Sunday Schools.	
Previously acknowledged since Sept. 1	$ 623.83
Wood's Chapel, New Market, Va.	1.00
First Church, Roanoke, Ala.	3.60
Seagrove, N. C.	1.00
Ether, N. C.	2.35
Pleasant Ridge, Ramseur, N. C.	4.00
Happy Home, Ruffin, N. C.	.85
Eastern N. C. S. S. & C. E. Convention	61.23
Mebane, N. C.	2.00
Berea (Norfolk), Hickory, Va.	15.00
Durham, N. C.	23.28
Parks Cross Roads, Ramseur, N. C.	2.80
Piney Plains, Cary, N. C.	1.00
Mt. Zion, Mebane, N. C.	1.25
First Christian, Greensboro, N. C.	21.53
Sanford, N. C.	3.95
Shiloh, Bennett, N. C.	1.14
Wentworth, McCullers, N. C.	6.60
Palm Street, Greensboro, N. C.	4.40
Total	$ 780.81
Specials.	
Previously acknowledged since Sept. 1	$ 398.84
Christian Temple, Norfolk, Va.	225.00
Total	$ 623.84
Porto Rico Reconstruction Fund.	
Previously acknowledged since Sept. 1	$ 112.81
Mrs. Frances J. Ring, Elon College	5.00
W. M. Goodwin, New Hill, N. C.	5.00
C. T. Jones, New Hill, N. C.	5.00
Miss Hontas Rawles, Franklin, Va.	5.00
Mrs. I. W. Johnson, Suffolk, Va.	20.00
Total	$ 152.81
Mountain Work.	
Previously acknowledged since Sept. 1	$ 22.50
Christian Temple, Norfolk, Va.	132.00
Total	$ 154.50
Individual and Church Collections.	
Prevoiusly acknowledged since Sept. 1	$ 541.59
The Burton family, Brown Summit, N. C.	10.00
Total	$551.59
Summary.	
Previously acknowledged since Sept. 1	$1,699.57
Sunday Schools, regular	156.98
Specials	225.00
Porto Rico Reconstruction Fund	40.00
Mountain work	132.00
Individual and Church collections	10.00
Total to date	$2,263.55

J. O. ATKINSON, *Sec'y.*

ATTENTION SECRETARIES.

In the "Ministerial Directory," as published in "The Annual" of the Southern Christian Convention and Conferences, there seem to be some names of persons who have been transferred or withdrawn. It is desirable to have this directory as nearly correct as possible, and in order to get these corrections, secretaries are asked to go over the list and report any entries that should be changed or corrected. Also they are requested to make an accurate list of the names of ministers and licentiates of their Conference and forward with their minutes to the editor of "The Annual."

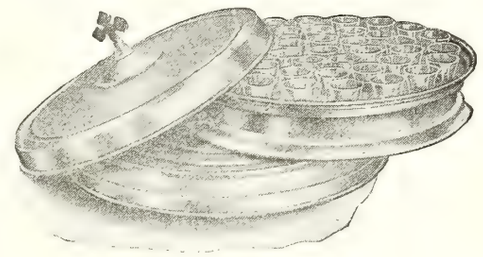
COMMUNION WARE

Individual Service

Made in best Silver Plate or Aluminum. **Prices** low; first-class workmanship and finish.

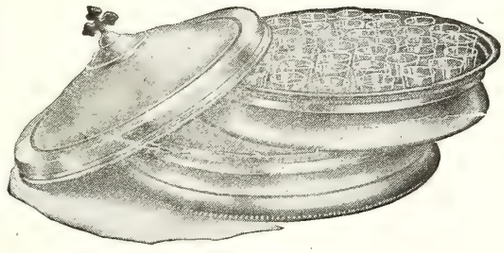
ALUMINUM

Aluminum is light in weight, durable, and **does not** tarnish.



Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses **$7.00**
Tray No. 6—Interlocking, with 35 plain glasses **6.75**
Tray No. 10—Interlocking, with 30 plain glasses **6.50**
Base No. 50-A—Fits Trays 2, 6, or 10 **2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10 **2.25**
Bread Plate No. 1—Narrow rim **1.60**
No. 2—Broad rim **1.60**

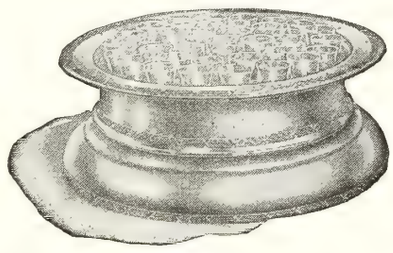


SILVER-PLATE

The Silver-Plated Ware is of the **very lightest grade** and best finish; heavily plated on nickel base.

Style No. 85

Tray No. 85—Interlocking only, with 36 glasses. **$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85 **11.00**
Cover No. 5—Silver-plated; fits Tray No. 85 **16.00**
(For Silver Bread Plates, see under **No. 90.**)



Style No. 90

Tray No. 90—Interlocking, with 36 plain **glasses.**
Tray No. 90—Interlocking, with 36 plain **glasses** (this style has broad rim, which is sometimes preferred, due to increased ease of handling) **$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90 **16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90 **14.00**

Breda Plate No. 3—Narrow rim **$ 9.00**
No. 4—Broad rim **9.00**
Filler—Silver lined **6.00**

Send Orders to THE CHRISTIAN SUN,
1536 E. Broad St., - - Richmond, Va.

IMPRESSIONS FROM MY TRIP TO EUROPE.

By Dr. R. C. Helfenstein.

II.

The voyage across took six days and a half. We anchored first at Cherbourg, France, to let off passengers who were going direct to the continent. Then our ship docked at Southampton, England. It is a great sight to see the thousands of people on the docks waiting for friends and relatives arriving on an incoming ocean liner. The waving of handkerchiefs and hats, the calling of names as those expected are recognized at a distance by those on the dock while the boat is being anchored, and then the greetings and the reunions of friends and relatives is a real inspiration. To see such on a foreign shore makes one think of his own home and his own return.

It is a real experience to meet the custom officers, answer their questions and secure their O K on the passing of one's baggage. I might say that the custom officers in the foreign countries, as a group, are more courteous and more obliging than those in our own ports of entry.

After the baggage was all inspected, a special train took the ship's passengers to London, where their ways separated to the various parts of Europe. We arrived in London Friday evening at about 7 o'clock. I made my headquarters in London between engagements, but was entertained in private homes in the cities where I filled speaking appointments.

On Saturday afternoon I flew in one of the large Dutch airplanes on a nonstop flight from London to Amsterdam, Holland, the trip including a flight over London, over eastern England, across the English Channel, over northern France, Belgium and Holland, a distance of three hundred miles, the flight being made in two hours and thirty minutes. It was a wonderful thrill from beginning to end. No, I was not a bit "air sick" —none of the passengers were.

When the plane hit an air pocket, the reaction was the same as when an auto hits a bump in the road. When the plane ran into an air current, the reaction was the same as when a rowboat is hit on side with a strong wave. But we did not hit many air pockets or run into many air currents. The sailing was so smooth that one could have closed his eyes and thought himself to be riding a Pullman car that was smoother than any Pullman car he had ever ridden on. While flying over the English Channel, I wrote a letter home, telling of the wonderful trip and wishing that the whole family were enjoying the flight with me.

Airplane transportation for freight as well as for passengers is making rapid progress in Europe between the different countries. I do not doubt for a moment that within fifteen years airplane transportation will be carrying thousands of passengers back and forth across the ocean each summer.

I was met at Amsterdam in a large French private car and taken to The Hague, Holland, one of the most charming cities in Europe, and as you know, the home of the marvelous Peace Palace. On Sunday morning I spoke in the American Church in The Hague, and Sunday evening I spoke in the English Church. I visited numerous cities and towns in Holland, including Leiden, the first home of the Pilgrim Fathers after they left England. Saw the great old Church that was built in the twelfth century where the Pilgrim Fathers worshiped, and saw some of the old homes where they had lived.

I had opportunity to see the people of Holland in their homes, at their work, in their play, and at worship. They are truly a wonderful people. Amsterdam, Rotterdam and The Hague are the principle cities of Holland and are among the most modern cities in Europe. Only in the north of Holland do the primitive customs and dress still prevail. It was a most interesting experience to visit the towns in northern Holland, and see the people in their quaint costumes and wooden shoes. There is as much difference between the dress and customs of the people in northern Holland and those in central Holland as there is between the people of northern Holland and the people of America.

While in Amsterdam I attended the great Olympic games, in which the athletes of twenty-nine countries competed for honors. It was a thrilling experience to see the young men and women from many lands in the competitions, and to see the great amphitheater crowded with spectators from all over the world, indicating what country they came from by the flags they waved while cheering. The American athletes did not fare well in the track events, as the runners from the other countries for the most part outclassed them. But in the other events—rowing, swimming, etc.—the American competitors made enough points to place America first in the entire tournament.

I wish I could describe some of the interesting scenes in the Olympics, but words are inadequate. I shall never forget the feeling I had when sitting alongside of a French professor from Paris University on one side and an English professor from Oxford University on the other side, the competitors came out upon the track for one of the 400-meter races. Of course, I felt confident that the American runners would outclass the rest. But to my sorrow the American runners on whom we had counted so much were left behind. The vociferous cheering of the English and French professors rather got on my nerves, for it seemed to me their cheering was because of their satisfaction in seeing that the American runners lost, for the runners from their own respective countries did not fare much better than did the American runners.

All the events were extremely interesting, but one of particular interest to me was that of the jevelin throw. The competitors stood in line to take their turn in throwing the javelin. Where it struck the ground the flag of the country of that competitor was placed. It was a beautiful sight to see the flags of the different nations floating there in the field indicating by the positions the comparative abilities of the competitors. But I was not good enough sport to get any kick out of seeing several of the other flags placed ahead of the Stars and Stripes when the athletes from Finland, Japan, Italy and Spain out-threw the American athletes.

My first impulse was to offer an alibi to my foreign friends in defense of our athletes who lost in the different events. But a better sense of sportsmanship caused me to take my medicine and enjoy it. My turn came at the final wind-up when the total count of points in all the events of the week was made, and though America lost in many single events her athletes won more points in all the events combined than did those of any other single country, placing her first in the tournament.

There is no difficulty whatever in knowing what Christ's will is, since it is all written down for us so plainly in the New Testament. We can read Christ's commands. We can carry them out. And so we can be Christians. There need be no doubt whatever about it.

ALL SELF-PRONOUNCING

holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles ..... $ .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles ..... .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges ..... .85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges ..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges ..... .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges 1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges ..... .90
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The JEWEL is the latest and most attractive Pocket Testament made.

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One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Băb'-ў-lon *are* fourteen generations; and from the carrying away into Băb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges $1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included 1.50
5026PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms ..... $ .90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.50

INDIA PAPER GEM TESTAMENT

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4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red 3.25

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Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.

THE book of Jē'sus

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3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included 3.10

All styles sent postpaid at above prices

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 10, 1928.

Sunday Schools.

Previously acknowledged since Sept. 1....	$ 780.81
Elm Avenue, Portsmouth, Va.....	5.47
Liberty, N. C.	1.00
Ramseur, N. C.	5.00
Mt. Olivet (C), March, Va.	2.57
Mt. Bethel, Summerfield, N. C.....	1.42
South Norfolk, Va.	10.35
First Christian, Portsmouth, Va.....	11.18
Damascus, Chapel Hill, N. C.....	3.05
Dendron, Va.	6.99
Linville, Va.	4.46
Holland, Va.	10.00
Holy Neck, Holland, Va.	8.00
Rocky Ford, Cana, Va.....	1.50
First Christian, Winchester, Va.....	4.79
Vanceville, Tifton, Ga.	1.05
Graham, N. C.	3.78
Zion, Moncure, N. C.....	2.17
Barrett's, Sebrell, Va.....	.51
Noon Day, Wedowee, Ala.....	.98
Wake Chapel, Fuquay Springs, N. C.....	7.35
Total	$ 872.43

Specials.

Previously acknowledged since Sept. 1....	$ 623.84
Mr. & Mrs. E. S. Morris, March, Va.....	10.00
Junior Choir, Lanett, Ala.....	1.00
Total	$ 634.84

Porto Rico Reconstruction Fund.

Previously acknowledged since Sept. 1....	$ 152.81
Woman's Board, Southern Christian Con..	65.65
Total	$ 218.46

Individual and Church Collections.

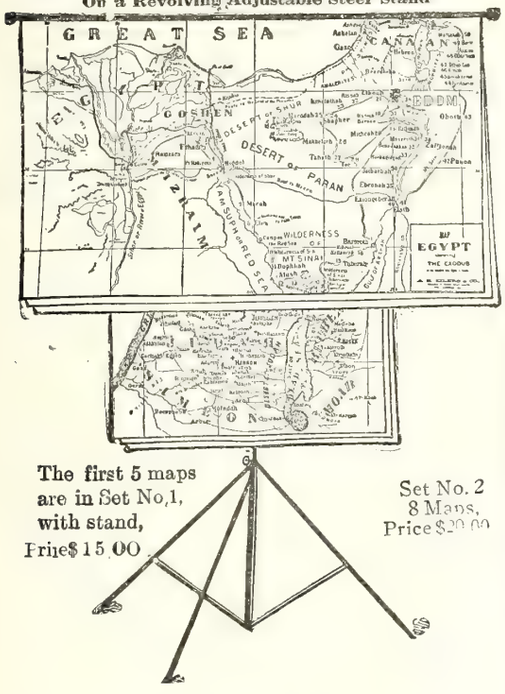
Previously acknowledged since Sept. 1....	$ 551.59
Geo. T. Gunter, Erect, N. C.....	1.00
Mrs. Sarah Haithcock, Asheboro, N. C....	1.00
Total	$ 553.59

Summary.

Previously acknowledged since Sept. 1....	$2,263.55
Sunday Schools, regular	91.62
Specials	11.00
Porto Rico reconstruction fund.....	65.65
Individual and Church collections.....	2.00
Total to date	$2,433.82

J. O. Atkinson, *Sec'y.*

Eilers Sunday School Maps.
On a Revolving Adjustable Steel Stand



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New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

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Eight large Maps in six colors each, size 36x57. Greatest value for the money. Each set consists of the following Maps: Map of Egypt and Exodus of Israel, Palestine divided among the 12 Tribes, New Testament Palestine, Map of Western Asia and Bible Lands, Roman Empire and Bible Lands, showing Paul's travels by colored lines, the Divided Kingdoms of Judah and Israel, the Persian control of Palestine and the Pathways of our Lord showing by colored lines each journey He made. This set of eight fine Maps which cover all Bible Geography in the different periods on adjustable folding steel stand only prepaid.

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Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 E. Broad Street, Richmond, Va.

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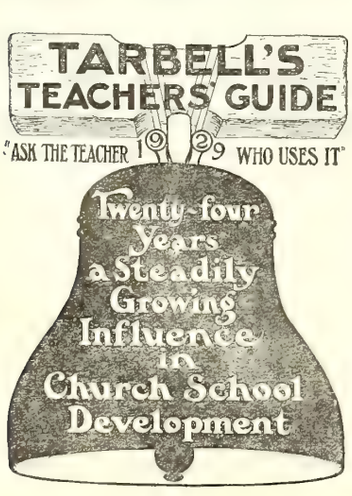
TARBELL'S
TEACHERS' GUIDE
"ASK THE TEACHER 1929 WHO USES IT"
Twenty-four Years a Steadily Growing Influence in Church School Development

THOMPSON.

James Henry Thompson died at his home in southern Alamance County, October 16, 1928, aged seventy-nine years, eleven months and seven days. Bro. Thompson was a member of the Bethlehem Presbyterian Church of southern Alamance County. He leaves to mourn his departure two sons, William Thompson, of Burlington, N. C., and Eugene Thompson, of Elon College, N. C.; one daughter, Mrs. Nora Fox, Liberty, N. C.; four grandchildren, and many other relatives and friends.

For some time Bro. Thompson had been in declining health. He never complained of his condition but always seemed submissive to God's plan. He was a kind father and husband, a good neighbor and friendly to all.

Interment was made in Rock Creek M. P. Church cemetery. Funeral services conducted by the writer, assisted by Rev. L. L. Myrick and Rev. J. U. Fogleman. May the Lord comfort the bereaved.

H. E. CRUTCHFIELD.

PIERCE.

Inasmuch as our Heavenly Father, in His great wisdom, has seen fit to remove from our midst our beloved member of the Woman's Missionary Society of Damascus Christian Church, Mrs. Jennie Hill Pierce; and whereas, in her death this society has lost one of its loyal and devoted members; be it resolved:

1. That while we mourn the loss of her, we bow in humble submission to the will of Him that doeth all things well.

2. That her life and influence has been a blessing to us and to the community; that the Christian fortitude and patience with which she bore her sufferings be an inspiration to us to live closer and do more for the Saviour whom she loved and trusted.

3. That we extend to the family our sympathy, and that a copy of these resolutions be sent to The Christian Sun, and also recorded in the minutes of the Woman's Missionary Society.

MRS. P. L. CORBITT,
MRS. J. S. PIERCE,
MISS ANNIE LASSITER,
Committee.

PIEDMONT JUNIOR COLLEGE

WADLEY, ALABAMA

An Accredited Junior College

Where Opportunity Awaits the Student of Very Limited Means

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Piedmont Junior College, Wadley, Ala., will open September 12, 1928. This institution is a Junior College, which is co-educational, where scholarship ranks high and expense is low. It is thoroughly Christian, absolutely non-sectarian, and vitally American. A school where opportunity awaits the student of very limited means—$68.00 pays all college expenses, except books, board and room. Board, $15.00 per month, and room $4.00; total expenses for the term of nine months, $250.00.

Piedmont Junior College is affiliated, as Junior College, with Piedmont College, Demorest, Ga., and its courses are co-ordinated with those of Piedmont and accredited by this institution. Piedmont College is a charter member of the Association of Georgia Colleges, a member of the Association of American Colleges, and an accredited College of the Southern Association of Colleges.

Piedmont Junior College is training some of the best stock of America for Christian leadership, to be used by the nation and the world. Here is a great challenge and asset for students who wish to prepare themselves to serve in a worth-while way. The new Administration Building will be completed by time school opens this fall.

For catalog and other information, address S. L. Beougher, President.

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Size, 8 x 5¼ inches.

Specimen of Type.

¶ m From that time Jē' to preach, and to say, "I the kingdom of heaven

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXX. RICHMOND, VA., THURSDAY, NOVEMBER 22, 1928. NUMBER 47.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

ENLIGHTENED MIND.—

An enlightened mind is not hoodwinked; it is not shut up in a gloomy prison till it thinks the walls of its own dungeon the limits of the universe.

SOLDIERS' RELIGION.—

The chief of chaplains of the United States Army publishes some interesting figures as to the attendance of the American soldier at services of worship. Last year there were held 18,890 services for worship, and there was an attendance of 1,777,018 worshipers. On an average, every soldier in the army attended Church service thirteen times during the year. The figures, of course, are not available, but it is to be doubted that the average American citizen made as good a record as the soldier in attending worship. In the British army, attendance at services of worship is required by army regulations. A story is told of an English company commander who said to his men one Sunday morning that all those who wished to attend Church should step forward one pace. When about half the company had stepped forward, he dismissed those who had expressed a desire to attend worship, sent them back to their barracks, and marched the others to Church. He evidently thought that those who had the least desire to attend Church needed most to go. In the American Army, attendance at services of worship is entirely voluntary on the part of the soldier.

BETTER DAYS FOR MISSIONS.—

For the past five years there has been a constant falling off in the contributions for missions. Practically all of the larger denominations, as well as most of the smaller ones, have been suffering from this slump in giving for the support of missions. Mission boards heavily in debt and being forced to provide for emergencies by all sorts of makeshift plans, has become a familiar story to all those who are informed as to the work of the Church in mission fields. Now comes the encouraging news that for one denomination at least the tide seems to have turned. The World Service Commission of the Methodist Episcopal Church reports that during the past fiscal year which closed October 31st, there was an increase of $105,000 over the contributions for the previous year. There had been no organized drive for funds. The increase in contributions seems to be the result of a reviving interest in missions. There seems to be a series of cycles in which the interest and the activities of Church work move, which no one is quite able to explain. But let us hope that we are entering upon a better day for the support of missions that will spread until all the denominations may be affected by it, and the various mission boards may have sufficient funds to at least pay off debts and provide for the most urgent demands.

EDUCATION IN CHINA.—

A movement is now under way in China to teach the one hundred million illiterate Chinese between the ages of sixteen and thirty to read and write. The Chinese language has no alphabet. Instead of a few letters being learned, and these letters put together to form words, the Chinese language has a different symbol for each word. Thousands of these symbols must be learned before a Chinaman is educated in our sense of the word education.

Y. C. James Yen, a Chinaman who served a Y. M. C. A. secretary in France during the World War and whose work was with the Chinese coolies, found that it was possible to teach them enough symbols for every-day use, within a few hours. After the war, Mr. Yen worked out a system by which the average man may be taught enough of the language to read and write simple messages in ninety-six hours of class-room study. The movement has already grown to nation-wide proportions. There are between five and six millions studying in the schools Mr. Yen has founded. If the work is continued, and is as successful as it now bids fair to be, it is impossible to estimate its influence upon the new China which is just beginning to take shape.

THE FARMERS' PLIGHT.—

Dr. Edward Sherwood Mead, professor of finance in the University of Pennsylvania, has made a study of the financial condition of the American farmer, and presents the facts in a way which indicates that it is far worse than most people had any idea. Though everybody realized that the farmer has been having a hard time with finances during the past few years. Prof. Mead says:

"The American farmer receives an average return of $790 a year for his own labor, the work of managing the farm, the labor of his family, and the return on his investment; the lowest wage paid in any major occupation—at least 30 per cent below any other wage-group; $325 less than the amount he pays his own hired help. The American farmer is working for 15 per cent less than the amount paid for the American farmhand. Not only is he working for his pittance, from which a section hand, a truck driver, or a stevedore would turn away in disgust, but he is employing in the business of agriculture, capital (belonging to himself, exclusive of the $17,000,000,000 which he has borrowed and on which he is paying interest) amounting to $36,800,000,000. On this capital he receives no return.

"The situation here presented is without parallel. Here is the leading American industry, largest in capital invested, in value of product, in importance to the general welfare; an industry recognized as the foundation of all other industries; which feeds and clothes the nation; which supports a larger number of essential raw materials, without whose orderly function our national life would be impossible; and yet this supremely important industry pays starvation wages to the men who run it, and gives them no return on the huge mass of capital which they employ."

UNITY WITHIN.—

In the pastoral letter read at the last session of the general convention of the Episcopal Church and sent out to all the clergy to be read in every parish, there was emphasized a thought that should have the consideration of all Christendom. It was the obligation of the Church to be one with itself, and then to start out to seek union with other communions. The discussions and the efforts toward union which are going on in practically every denominational connection are revealing a fact of which many of us have heretofore been blissfully ignorant. That fact is that within most denominations there are lines of cleavage that are more marked than are the differences which in the main separate denominations which are closely akin. For instance, there are so-called fundamentalists groups in different denominations which have more in common with each other, both in beliefs and methods of practice, than have the fundamentalist and modernistic groups within the same denomination.

There are two possibilities which may grow out of this condition. There may be a breaking up of old lines of demarcation, and a realignment along new lines. This might and probably would result in a still larger number of denominational groupings, with a resultant division and confusion that would be even worse than the present conditions which are so weakening and discouraging. Or. as is suggested by our Episcopal brethren, there may be a development of unity within the denominations themselves. There can be but little doubt as to the desirability of the latter course. One is tempted to affirm that the present impotence of Protestant Christendom is as much due to the lack of unity within the various denominations themselves as it is to the lack of unity between different denominations.

How may this inner unity be attained? We can see no way save in a greater love and loyalty to Jesus Christ. Whenever there is an effort to emphasize any particular theological doctrine which is contrary to our own accepted beliefs, we can feel a stiffening of our denominational backbones and a rising of our sectarian bristles. But whenever we have brought to our attention the compassionate tenderness, the sacred humility, and the sacrificial love of Jesus Christ, our hearts melt within us, we stand self-condemned at the bar of our own conscience, and our souls reach upward in a passionate desire to emulate the blessed Christ. In such moments, how wonderfully close are we drawn to those who love and serve our Lord! Can there be any other way to that unity within?

NOTES-PERSONALS

"Peleubet's Select Notes" and "Tarbell's Teachers' Guide," commentaries on the Sunday School lessons for 1929, each priced $2.00, may be ordered from THE CHRISTIAN SUN, Richmond, Va.

In this issue of THE CHRISTIAN SUN are printed cuts showing the three fine buildings of the Christian Orphanage, located at Elon College, N. C. Read the appeals for a Thanksgiving offering and act accordingly.

Dr. Chas. E. Burton, of the National Council of the Congregational Church, is to visit Elon College and to conduct the chapel services Monday, November 19th. Dr. Burton is an outstanding man in the religious world, and the Congregational Church in particular, and Elon gives him glad welcome.

Here in truth is a most magnanimous deed. A good brother, who reads and enjoys THE CHRISTIAN SUN recently donated, for a period of one year, fifty new subscriptions to THE SUN. A most timely gift. Dr. L. E. Smith, Norfolk, Va., and J. O. Atkinson, Elon College, are to select the fifty names of those who really wish and would read THE SUN but are not able to subscribe for it. A few other such offers would soon reach the number of subscribers Manager C. D. Johnston is endeavoring to secure. Many, many sincere thanks to our good brother!

President W. A. Harper attended the meeting of the advisory board of the Southeast of the Congregational Church, in Atlanta, Ga., November 13th and 14th. Dr. Harper spoke on "Church Union" and addressed the board and worked with the board on this and kindred topics. The boards of the two Churches are being brought together in rapid fashion, and if the boards are properly put together it may be observed without any attempt at facetiousness that after a while there is a building. The Congregationalists and Christians are building their united house through the bringing together of their boards.

The Men of the Church completed their organization and held their first regular meeting at a delightful banquet in the Y. M. C. A. hall at Elon College last Friday night. Dr. W. M. Jay, of the college faculty, is president of the local club, as he is also of the Conference movement, and under his leadership it may be expected that there will be many active Men of the Church organizations throughout the Conference. It is a great and good movement. The women are organized and are doing great things in kingdom service. It is high time that men were organized to go forward in active service in the Church.

Bro. J. M. Darden, Suffolk, Va., Assistant Secretary of Missions, has consented to assist the pastors of the Eastern Virginia Conference in putting the missionary campaign before all of the Churches of the Confreence and endeavor to have each Church reach its goal by raising for missions this year one-third as much as its pastor's salary. The Mission Board is under the necessity of having to raise $45,000 for missions by September 30, 1929, and Bro. Darden believes it can be done and is willing to do his best to assist the pastors to raise their quota. We ask our pastors to co-operate with Bro. Darden, Assistant Secretary, in this great undertaking.

The editor of THE CHRISTIAN SUN wishes to extend his heartiest congratulations and happiest felicitations to his good friends, Captain and Mrs. William Holt Turrentine, Burlington, N. C. The beautiful invitation received is unusual and interesting, viz: "1868-1928. Mr. and Mrs. William Holt Turrentine will receive their friends on their sixtieth wedding anniversary, Thursday, the twenty-ninth of November, from three until five o'clock, Burlington, N. C." Here is hoping that this good deacon and his beloved wife, having gone ten years beyond their golden wedding, and yet in good health and strength, may live to celebrate, fifteen years hence, their diamond wedding. Surely, these twain have grown graceful and gracious with increasing years.

We extend our brotherly sympathy to Rev. L. L. Wyrick, Elon College, whose godly mother recently passed to the spiritland. The funeral services of Sister Wyrick, who died at her home, near Monticello, in Guilford County, on November 15th, were conducted from Apple's Chapel on November 16th. The services were in charge of her pastor, Rev. T. J. Green, assisted by Rev. J. F. Apple, and the interment was in Apple's Chapel Cemetery. Sister Wyrick was sixty-two years old and had been in declining health for three years. Her husband, two sons and four daughters survive, and these bereaved ones have our sympathy in their grief.

PASTOR GETS NEW HAT.

We want to call the attention of our Churches to the proposition of giving a ten-dollar Stetson hat to the pastor of the Church and give it in the name of the Church if the Church members will send us ten new subscriptions and ten renewals for the CHRISTIAN SUN at two dollars each. This is a fine opportunity for our Church people to make their pastor happy for Christmas, and nothing would make the circulation manager more happy than to have the pleasure of presenting the hats to the pastors in the name and on behalf of the Church. Send us a list of subscribers, with check, giving name and correct post-office address, and state whether new or renewal. We would like to have the lists in time to get the hats for Christmas. Let everybody get busy and see that your pastor gets a new hat for Christmas.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

REQUIREMENTS OF STEWARDSHIP.

Our first love. Even when law was yet supreme the majestic words "Hear, O Israel: the Lord our God is one Lord"; and "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might"; "And these words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently even to thy children," etc., were uttered by Him whom God sent to be His own mouthpiece, methinks in thunderous tones into the ears of all Israel assembled. But because of such manifest omnipotence and power, think we that God, who with His Son, is both Author and Finisher of our faith, is less Father than Sovereign? It cannot be. The divine commandment to love God first, last and best is laid upon all, but not without a like divine provision for its fulfillment in the placing by God in the human heart the very attributes that qualify it to do and to be just what His authority compels.

Figurative of regeneration, we read in Deut. 30:6: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God." And in Heb. 9:14, "How much more shall the blood of Christ purge your conscience from dead works." And so, by these provisions and promises, we know His sovereign power is both fatherly and provident, and that it lays upon us, His earthly children, no impossibility.

The biblical definition of love for God is that we keep His commandments (see 1 John 5:3). Literally, we are to walk after His commandments (2 John 6). Obedience to what God exacts of those He deigns to call His own is the only proof that we do love Him first and most. Does some one say, can we, should we, love God more than father or mother, more than son or daughter? For answer, we have but to remember that earthly parents forsake; children become reprobate and lose all natural affection. The only thing that insures against the possibility of ever becoming untrue to the closest and dearest earthly ties is that we love God even as He first loved us. "For God so loved . . . that He gave." We know what He gave. Do we comprehend such love? Not unless we can say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me."

"O Love," "O Light," "O Joy," "O Cross"! No strange succession that. "O Love"—love brought God's Son to earth and made Him yours and mine; "O Light"—love bore Him unafraid to Calvary; "O Joy"—love lives in sacrifice, to help, to lift; "O Cross"—stranger than death or life, love conquers.

MRS. J. J. LINCOLN.
Lawrenceville, N. J.

BRO. FLOWERS' WORK.

The physician Luke tells us that "Life is more than meat, and the body is more than raiment." How forgetful we are of how short it is from the cradle to the grave. We play around, and often superficially, on life's stage for a brief period, and the scene closes and we pass out into the shadows. If we would live on beyond our breathing and our heart-throbs, we must realize that the life is more than meat and the body is more than raiment. Those who have made the world better and given vision to the children of men were those who live above the common level of perishable values. They lived Christ-like, which is one of the most vital, livable truths that men know today. Some time ago I met an aged lady teacher who has retired from active class-room work because of declining years, but for fifty-one years that angel of love has given her life to the poor unfortunate children of our land. That life will not end when she passes out beyond the shadows. I read of a Japanese physician some weeks ago who gave his life in an effort to give the world a cure for Southern fever. That man will live on and on, for other physicians and surgeons will take up his work and carry it on to completion. If you go into life with selfish motives, I am sure you will have little to console you when you come down to the close of life's career. If greed and forgetfulness of God have filled your heart, you will be a woeful picture of human wretchedness, for when you pass out you will be dead to a finish to those who are to live after you. Don't think you are not appreciated in your fiight for righteousness and potential power, for there are hundreds of men and women in this old world who are standing with you in your efforts to make a life that will live and achieve. Their hearts are not yet calloused toward you because the blows that come to them from the hands of ungrateful, sinserving men; they realize that you are the saviour of life to a needy world that is to come after them.

A. R. FLOWERS.

We are saved because of past missionary efforts; others are to be saved by our present missionary efforts.

IMPRESSIONS FROM MY TRIP TO EUROPE.

By Dr. R. C. Helfenstein.

III.

Here is to be found one of the most wonderful cathedrals of Norman architecture in England. Norwich was the home of Edith Cavell. There in the Church-yard lies her body at rest. An ancient castle, a great museum, old Churches and homes built of flint-stone, and many other items of interest make Norwich one of the most interesting cities in England. While in Norwich I was the guest of an English gentleman on his beautiful estate along the River Yarmouth.

The following week was spent visiting the cities of York, Ely, Cambridge, Stratford-on-Avon and Warwick, returning to London on Saturday to preach at St. Peter's Church, in London, the following day. It was a delightful experience to meet with the people of this splendid congregation and to be entertained in the home of one of the prominent manufacturers of London—a man who has a record of not missing Sunday School or Church a single Sunday in forty years. Perhaps that splendid record explains the secret of his great success in business, and his great influence as a Christian layman.

The following week I spent in Scotland renewing old acquaintances in Edinburgh, speaking at the Rotary luncheon and holding conferences. The last part of the week was spent in a trip to the Highlands through the Trossachs and the lake region made famous by Walter Scott's "Lady of the Lake." I had made the same trip fourteen years ago in the month of October when the mountains were in their autumn colors of such rare beauty. The trip this time in the month of August was equally interesting, with the mountains covered with beautiful purple and white heather.

On my last Sunday in Europe I preached in the beautiful and magnificent old U. F. Church at Dalkeith, Scotland, near which city the summer palace of the kind and queen is located. Dalkeith is one of the oldest cities in Scotland, an unusually interesting place, surrounded by marvelous scenery. A delightful week-end was spent in the fellowship of the sturdy devout Scotch people in their fine old Church.

While I spoke on my itinerary in Churches of the Congregational, Presbyterian, Reformed, United Free Presbyterian and Episcopal denominations, people of all denominations in each city attended the services. There is a growing movement in Europe, as there is in America, toward a united Church. The people of all denominations greeted the American pastors most cordially, expressed great interest in the pilgrimage of peace promoted by the Council of Interchange. Some of the cities had as many as five of the American preachers on consecutive Sundays; some two, or three, or four. The speaker each week was advertised widely through the press, on the motion-picture screens and with large streamers in front of the Churches and with large posters in the market-places and the parks.

I had seen Europe as a student and a tourist on my former visit. But on this visit as a guest of the Churches I found there was no comparison between the two experiences. Being a guest and a representative of the Council of Interchange, I was shown every kind of courtesy, and was privileged to meet many of the leaders in both Church and State. I saw King George and Queen Mary of England, talked with ex-Premier Lloyd George and several other members of Parliament, dined with the aristocracy, and was entertained everywhere I went in a most royal manner. The hospitality of the homes of England, Scotland, Holland and Wales simply cannot be surpassed.

Being a representative of the Council of Interchange as a messenger of good will from America, I had entree to the best circles of fellowship, and opportunities were afforded me that I could not have hoped for under any other circumstances. Numeruos receptions were held to enable me to meet personally different groups interested in strengthening the bonds of international friendship. The enthusiasm of the occasion was truly inspiring. In addition to speaking in different Churches each of the five Sundays, it was my privilege to hold numerous group conferences each week on the subject of "International Friendship and American Life and Ideals."

Many of the Rotary Clubs of Europe take a vacation during the month of August in order to keep up their attendance average, and hence I was not able to attend a Rotary luncheon each week. But I met a great many Rotarians in my travels who attended the different meetings where I spoke and who introduced themselves after the services and extended fraternal courtesies in a perfectly marvelous manner during my stay in each city. At Edinburgh, Scotland, I addressed the Rotary Club on the subject of "Friendship Between the English-Speaking Nations."

The day I attended the London Rotary meeting I was taken to the executive offices to meet personally the president and the members of the board of directors. I was glad to be privileged to attend on that special day, as a program of unusual interest had been arranged in honor of Vivian Carter, a member of the London club and the new editor of *The Rotarian,* who was leaving to come to America. His farewell address on "Seven Years of Rotary Stewardship" was indeed a masterpiece.

It was a real privilege to meet Vivian personally and to welcome him to this side. He is an unusually high type of man and a high type scholar. All Rotarians will certainly profit by his election to the important position of editor of *The Rotarian.*

Rotary is held in very high esteem in Europe. One finds Rotarians everywhere he goes. And I never had it fail, that to meet a Rotarian in any of those cities was to meet a friend.

I count the experiences of my trip to Europe as a member of the peace pilgrimage one of the richest experiences of my life. Though I was busy a large part of the time, the privileges afforded me by reason of my associations enabled me to get more out of the five weeks in Europe than I could have experienced in five months merely as a tourist. The vacation did me the most good physically, mentally and spiritually of any vacation I have ever had. And letters of appreciation from the British council, and from the Churches visited indicating the importance of the service I rendered in the pilgrimage make me doubly glad for the experience and for the privilege of service it afforded.

Europe is a splendid place for an American to go to for a visit. But it would be difficult for an American to live there permanently. Notwithstanding all the joys and satisfactions that were mine every moment of my stay in Europe, and not unmindful of the marvelous beauties of the countries visited and the wonderful kindnesses extended by their people, when my time was up I felt the ties of my homeland drawing tighter and tighter upon the strings of my affections, and I realized that the true sentiment of my heart found expression in these lines of Van Dyke:

"Oh, it's home again, home again,
America for me;
I want a ship that's westward bound
To plow the rolling sea.
To the beautiful land of room enough
Beyond the ocean bars,
Where the air is full of sunshine
And the flag is full of stars."

It was a happy day when with more than two thousand other passengers I boarded the steamship Homeric at Southampton at noon on August 29th and started back to America. Another delightful voyage across the ocean was enjoyed. Every minute was a delight. But the greatest sight and the greatest thrill of the entire trip awaited us as our good ship sailed into New York Harbor on the evening of September 5th, at nightfall, just as the torch in the hand of the Goddess of Liberty was lighted, as if to welcome us home. New York Harbor after night, with the great skyscrapers above the battery lighted like a castle on a hill, presents a picture to those approaching through the harbor that words simply cannot describe. It is a sight that is wonderful, a sight that is glorious. As we sailed up the harbor back to our own home country, I am sure there were many of us who wept for joy. We were "home again!" And we thanked God.

ALABAMA CONFERENCE NOTES.

Dear Bro. Editor:

I am writing to call the attention of the Alabama Conference ministers and Churches to two very important matters. First, the free-will offering for the Orphanage on or near Thanksgiving. Brethren, please don't overlook this matter, for it is of such grave importance that some young life may depend upon the offering. What will we do for our Orphanage at this Thanksgiving period? Get every Church to give something. It will help them and will also increase their spiritual life.

Second, the offering for Christian education to be taken in December. This is also a matter dealing with our young people. The Board of Christian Education is responsible for our school of methods at Elon and Piedmont Junior Colleges. Every one who attended the summer school last year will be anxious to give something to help carry forward the good will for next year. Should we be willing to give largely, we could not give value received.

Brethren, as pastors, give your young people a chance to support their own work, and let us encourage them in this work by getting them to give a liberal contribution. I am expecting this to be the best year ever for the Church and its every interest since God and the good people of our great country have stamped their approval of Christianity and sobriety. Glory be to God for the great victory, and it is a sweeter victory to us because we helped to bring it about. By all means, take the offering. G. D. Hunt.

THE CHRISTIAN SUN.

The Christian Sun should be in every home in the Southern Christian Convention. We have around thirty-three thousand members. Counting five members to the family, we should have six thousand and six hundred families. If each family would take The Christian Sun it would bring in to The Sun the sum of $13,200 per annum and put it on a sound financial basis. Our people would be informed as to our institutions and would become more interested. Our denomination would grow, and all of the institutions of our denomination would be better supported and be able to do a greater work. But the circulation manager is just one human being and can only do one man's work. It is impossible for him to visit all the Churches in behalf of The Sun. It would cost too much in the first place, and, too, he has too many duties to take the time. Every Church ought to have a committee to work up the subscription list for The Sun and make a special effort to place it in every home. It is a paper worthy to go in any home. We truly hope our pastors will take more interest in sending in renewals and new subscribers. Some of our pastors have helped us some. We are grateful. Help us to place The Sun in each home.

Chas. D. Johnston,
Elon College, N. C. *Circulation Manager.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

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W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THANKSGIVING AND THE ORPHANAGE.

Before another CHRISTIAN SUN reaches its readers we will be in the midst of Thanksgiving service. The President of the United States and the Governors of the States have issued proclamations calling upon the people to assemble in their houses of worship and render thanks to God for His blessings upon us, our land and country the past year. On this day, and at this season, we, of the Christian Church, are called upon to do more than render a lip-service. We are called upon to carry our offerings to the house of the Lord, making them just as large and liberal as possible, the same to be given to the support of our Orphanage at Elon College. This institution now has 118 children to care for, and it is in the hands of a careful, economic, consecrated and capable management. The Orphanage is dependent upon the Thanksgiving offering from the Churches and people, and from the monthly Sunday School offerings through the year. The amount asked by the Convention for the support of its Orphanage for the year is $30,000—$16,260 of which was reported in last week's SUN as having been donated during the year, thus leaving $13,740 to be contributed between the time of that report and January 1st, in order to reach the goal, the amount necessary to keep the Orphanage clear of indebtedness and to meet promptly its bills and obligations.

No orphanage has a more capable, competent and consecrated superintendent and leader than has our own in the person of Bro. C. D. Johnston. He is a father, indeed, to the children committed to his care, and he has proven himself a most capable executive and a most economic and careful administrator of funds and children committed to his hands. We have every inducement, therefore, to evoke from us a liberal offering on Thanksgiving, knowing full well that the offering thus made will be invested most efficiently in and made herself world-famous by her care of the human character and in the care of those who, by no fault of their own, are incapable of caring for themselves.

A great responsibility and a great opportunity, therefore, confronts us at this Thanksgiving season, and the editor of THE SUN but voices the spirit of the entire Church in expressing the desire and expectation that our people, in rendering thanks to God with word of mouth and devotion of heart, shall express and emphasize that need of thanks and gratitude by and through a liberal and adequate offering of their substance for this most worthy nad meritorious institution.

J. O. A.

THANKSGIVING PROCLAMATION.

The season again approaches when it has been the custom for generations to set apart a Day of Thanksgiving for the blessings which the Giver of all good and perfect gifts has bestowed upon us during the year. It is most becoming that we should do this, for the goodness and mercy of God which have followed us through the year deserve our grateful recognition and acknowledgment. Through His divine favor, peace and tranquility have reigned throughout the land. He has protected our country as a whole against pestilence and disease and has directed us in the ways of national prosperity. Our fields have been abundantly productive; our industries have flourished; our commerce has increased, wages have been lucrative, and comfort and contentment have followed the undisturbed pursuit of honest toil. As we have prospered in material things, so have we also grown and expanded in things spiritual. Through divine inspiration we have enlarged our charities and our missions; we have been imbued with high ideals which have operated for the benefit of the world and the promotion of the brotherhood of man through peace and good will.

Wherefore, I, Calvin Coolidge, President of the United States, do hereby set apart Thursday, the 29th day of November next, as a day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their daily work and in their homes and in their accustomed places of worship devoutly give thanks to the Almighty for the many and great blessings they have received and seek His guidance, that they may deserve a continuance of His favor.

In witness whereof, I hereunto set my hand and cause to be affixed the great seal of the United States.

Done at the city of Washington, this 23rd day of October, in the year of our Lord 1928, *and of the independence of the United States the* 153*rd.*

(Seal) CALVIN COOLIDGE.

By the President:

FRANK B. KELLOGG,

Secretary of State.

YOUNG PEOPLE'S CONFERENCE.

There was held in the Suffolk, Va., Christian Church, on the evening of November 9, 1928, a most inspiring and thrilling missionary conference. It marked an era in our mission work and more than measured up to all that its sporsors had expected. It was the first meeting of our young people in a distinctively missionary conference. It was sponsored by the Woman's Missionary Conference of Eastern Virginia, and the officers of that conference presided and directed this conference. There were five hundred or more young people present, it was estimated, and they were an intelligent, eager, interesting group. They had set as their goal the past year $1,475. They actually raised and sent to the treasurer, Mrs. W. V. Leathers, $1,776.14. There are now twenty-two Young People's Societies in the Conference, with a combined membership of 500. So these young people had contributed over $3 per capita for missions the past year. Then there are eighteen Willing Workers' Societies in the Conference, with a total membership of 254, and they had raised the past year $630.60. That, we think, is a fine showing. Yet many would have one thing that the youths of our time are not interested in as serious a subject as missions. And they were all well represented in the conference at Suffolk Friday night.

The theme of the conference was "The Challenge of Christ to the Young People." The opening prayer was by Dr. L. E. Smith, of Norfolk. Lieutenant-Governor J. E. West delivered a most timely and informing address of welcome. It was a beautiful and inspiring sight to witness the group of delegates from each society arise quietly as the secretary called the roll. Some societies had scores of representatives and were cheered.

Mrs. R. T. Bradford, suprintendent of young people's work, made a report which, by request, is being printed in THE SUN. Rev. J. W. Fix, of Franklin, in well-chosen words, presented the banner of the year to the Waverly Society, which society of ten members had sent in $120.

Dr. Donald W. Richardson, Richmond, Va., a returned missionary of the Presbyterian Church, delivered a very vivid address, revealing the conditions of the Church in China and the tragedies of the anti-missionary uprising in China last year. Rev. H. S. Hardcastle, pastor of the Church, conducted a very appropriate devotional service, and J. O. Atkinson, Mission Secretary, delivered a brief address on the "Romance of Righteousness." The young people of Franklin, Va., put on a thrilling and moving pageant, "America's Call to Service." Mrs. M. L. Bryant, who presided, was highly gratified at the attendance and the showing of our first young people's missionary conference, and well she may be, for it was good and great.

J. O. A.

NURSES AND HOSPITALS.

At the end of the fourth century, when the temples of Aesculapius, Hygeia and Serapis were closed, the sick poor were turned adrift in a world without charity.

Christian monasteries and temples were opened to them, and orders sprang up to provide for the sick. The care of the helpless has always been assumed by the people of God.

The eleventh century saw the beginning of hospitals, and they were rendered more necessary by the crusades; and, on account of th death of physicians, women assisted in hospital work. From that period until the present time, women have rendered invaluable service in the care of sick, and this service is increasing all the time.

In the twelfth century, St. Hildegard, abbess of Rupertsburg, organized a school for training nurses for service in hospitals. From this school grew the modern training of nurses for three lines of service: (1) charitable hospital work; (2) charitable service for poor sick in their homes; (3) paid service for the rich sick or such as could afford to pay for service.

In 1840, Mrs. Fry's Nursing Sisters cared for outcasts in London, England; and in 1853 Florence Nightingale, born in Florence, of English parents, returned to England, after an inspection of hospitals all over Europe, and gave great impetus to training of nurses; and during the Crimean War she went out with thirty-four nurses

sick and wounded soldiers in that war of 1854-1855.

At the close of the Crimean War she gave 50,000 pounds to found the Nightingale Home at St. Thomas Hospital for the training of nurses. She was often consulted during the Civil War and the Franco-Prussian War on camp hospitals. Belleview Training School for Nurses was founded in New York City and graduated its first class in 1872—fifty-six years ago. Training schools are now conducted in most of the large cities of the United States, and in most large hospitals. The time required for graduation is one year, two years, and, in Philadelphia and New York, three years.

The nursing army of the world is in contrast with the fighting army of the world. This army of women is an army of peace and sympathetic help, while the other is the army of war and death. Love has produced this vast army of nurses; hate the greater army of soldiers. The increasing sympathy of mankind for the afflicted and the helpless will produce peace. War is to vanish in the course of years, when woman comes more and more into active service in all the spheres of human life. Doctors and nurses fill a place of high service in the world and millions on sick beds understand what kind treatment means. That white-robed army of girls and women that watched through long, dark nights and long, bright days will receive their reward. They are saving and blessing millions of lives, while soldiers on the field of battle fill vast cemeteries with the dead. God is calling young girls into this great field of service, and He will crown them some day with crowns of gold. W. W. S.

WESTERN N. C. CONFERENCE.

This body met in its fifty-eighth annual session on Wednesday, November 7th, at Pleasant Ridge Church, near Ramseur. Rev. J. M. Allred, one of the beloved of the Conference, conducted the devotional in such manner of reverence and worship that it prepared the Conference for the serious work of the day.

The program of the morning was filled with routine business, appointments and reports of special committees until 11:30, and the hour had arrived for the Conference sermon. This was preached by Rev. J. Lee Johnson, who brought a real message from the Word of God to the hearts of his hearers. The preacher, basing his remarks on Ephesians, 1:17-20, showed what he conceived to be the real purpose of the Church. In order to do this, the history and life of the Church was contrasted with the history and life of Israel. The hope of Israel, as expressed again and again in the Bible, is an earthly hope. The hope of the Church, equally emphasized and as frequently expressed, is heavenly. Inheritance, in the Bible, is not of succession but of possession. Instead of our inheriting Christ, Christ's inheritance is in us, as is taught in the eighteenth verse of the first chapter of Ephesians. Here the hope of Christ's calling is spoken of and the riches of His glory through inheritance in the saints. This Scripture shows God's manifestation of His own power toward us who believe. And this mighty power of God is manifest, not in the creation of worlds, nor in the strength of man, but in the raising of His Son our Lord from the dead and in setting Him at His own right hand in the heavenly place. This is the standard of God's power in the New Testament. In the Old Testament the standard of His power was that of serving and protecting and defending Israel, His chosen people, against earthly foes that they might have an earthly career and render an earthly service, and, as a chosen people, manifest on earth the power of God. In the New Testament we have this power manifest not in earthly things, but in the heavenly things, in the raising of Christ from the dead and, through Him, to whom was given all power, of building a Church that was to be blameless and spotless which indeed was to be His very body and bride. This objective was not earthly, but heavenly. This was and is the hope of His calling—that is, the hope of the calling of the Christ is the Church of the living God, in contrast with the calling of Israel whose hope was earthly and an earthly career. Israel was called that all the families of the earth might be blessed. God in raising Jesus from the dead, and, through Him and the power of His resurrection, in building a Church, is creating a heavenly family, a family whose citizenship is in heaven and whose Head is seated at the right hand of God in glory. God in choosing Israel was to do an earthly thing.

ORPHANAGE BUILDING

God in choosing the Church was to do a heavenly thing. God in building a Church through Christ was lifting the eyes of the saints to the heavenly things; and the Church was chosen before the foundation of the world, that it might be holy and without blame to Him in love. Israel was called from the foundation of the world; the Church was called from before the foundation of the world. The conferences in the Old Testament show that show that God chose the Church from before the tion; but the references in the New Testament show that Godchose the Church from before the foundation, and, through the Church, He chose His saints who have been redeemed and are being redeemed by the power manifested in the resurrection of His only begotten Son.

We are writing of this discourse more than a week after its delivery and from memory, but the argument and presentation followed the Scripture very closely and was so logically though out and lucidly presented that one who heard the discourse would never get away from it. It was indeed a real sermon preached from the Book of God.

In the afternoon, Rev. G. R. Underwood, a father in Israel of the Conference, made the report on religious literature and urged the people to patronize our own publishing house and to read THE CHRISTIAN SUN. Bro. I. H. Foust, of Ramseur, brought in the report on Sunday Schools, and Bro. M. C. Stafford, of Burlington, made the report on Christian Endeavor, and thus brought to the attention of the Conference the great work these auxiliaries of the Church are undertaking. Bro. C. D. Johnston, superintendent of the Orphanage, laid before the Conference the work of the Orphanage—that institution which is near and dear to the heart of the Church. Rev. J. Edward Kirbye, D. D., of Raleigh, addressed the Conference on "Christian Union." This was Dr. Kirbye's first appearance before this Conference, and he impressed all present with the power of his own personality as he laid upon the minds and hearts of his hearers a convincing message and plea for Christian union. On this topic, Dr. Kirbye speaks with a passionate zeal and a fervor begotten of deep conviction. Dr. Kirbye was reared in the Christian Church and spent his earliest ministry therein, later going with the Congregationalists, and now bringing together in himself and his career the spirit of co-operation, fellowship and union, so manifest everywhere both in the Congregational and Christian Churches. The sin of the Churches, according to Dr. Kirbye, is the sin of separation and sectarianism which prevents the answer of our Lord's Prayer that "they all might be one in Him even as He and the Father are one."

At the evening session, Rev. T. E. White, the chairman, made the report for the committee on education, and also that on Christian union, and President W. A. Harper, of Elon College, delivered a very forceful and powerful address on "The Christian College and Its Work."

On the second day, Rev. J. U. Fogleman presented the report on social service; Rev. T. J. Green that on home missions, and Mrs. I. H. Foust made a report on the woman's work of the Conference, and Mrs. W. R. Sellars on the woman's work of all three Christian Conferences in this State. These Good women pled with their sisters in service for co-operation in the great work that the women are trying to do, and urged the women present who did not have missionary societies to organize societies in their own Church. Rev. E. C. Brady, chairman, presented the report on foreign missions, which showed the great need of funds to carry on our present work in foreign fields, and also urged the Churches of the Conference to adopt some plan and put the same into immediate execution of raising for missions the present year one-third as much as they pay their pastor. The Mission Secretary spoke on "Missions, the Heart of the Church and of the Bible." An ordaining presbytery ordained in a very impressive service Rev. H. V. Cox as an elder.

In the afternoon of the second day the devotional services were conducted by Bro. D. R. Moffitt, and Rev. John M. Allred made the report on evangelism. The remainder of the afternoon was filled with routine business, and a great Conference came to a close with a period of real worship and fellowship.

Dr. G. O. Lankford is president of the Conference, Rev. T. E. White is vice-president, Bro. J. H. Harden is secretary, and Bro. M. C. Stafford assistant secretary, and Bro. O. D. Lawrence is treasurer. These officers were re-elected for the ensuing year. The Confernc was royally ntertained by the Church and community. J. O. A.

CONTRIBUTIONS

SUFFOLK LETTER.

The program of the rally service of the Young People's Missionary Societies of the Eastern Virginia Christian Conference, held in the Suffolk Christian Church at night on November 9, 1928, was carried out in a very impressive manner. The attendance was five hundred, the program was religious, instructive, and ended with a climax that pleased all. The theme of the program was "The Challenge of Christ to the Young People." Mrs. M. L. Bryant, president, presided and made the announcements. "The Son of God Goes Forth to War" was sung; Dr. L. E. Smith made the opening prayer; Lieutenant-Governor J. E. West delivered the address of welcome; the roll of the societies from the Church was called and the delegates recognized by rising to their feet.

Treasurer Mrs. W. V. Leathers made her report; Mrs. Russell Bradford, the young people's superintendent, made her report, which was read by Mrs. I. W. Johnson; a letter from Porto Rico was read; and Rev. J. W. Fix, the Franklin pastor, delivered the banner to the Waverly society.

The hymn, "Saviour, Like a Shepherd, Lead Us," was sung, after which Rev. H. S. Hardcastle, pastor of the Suffolk Church, conducted an impressive devotional service.

Rev. Dr. Donald W. Richardson, a teacher of missions in Union Theological Seminary, Richmond, Va., and who spent eighteen years in the same work in China as a Presbyterian missionary, delivered a very illuminating address on China. His portrayal of conditions in China and the trials of missionaries and the success of the gospel in that land held the attention of the audience in both mind and heart. Mrs. Telza Miller sang a solo, which all enjoyed.

The closing address was delivered by Dr. J. O. Atkinson with more than his usual interesting and instructive appeal to the audience. His profound way of thinking and his enthusiastic manner of delivery impresses the souls of the audience with a conscious sense of personal obligation to the cause of missions; and he was trying to help the young people to understand that the greatest thrill is found in the performance of religious tasks at home and abroad. The three hours of the meeting did not chill the interest nor reduce the attention of the congregation.

The closing number was a pageant, "America's Call to Service," by the Young People's Society of Franklin, Va. This was well presented, carried a good lesson, and was greatly enjoyed. Such portrayals of religious lessons by young people, and such interest on their part show the increasing interest of young people in Christian missions and Christian character. "O Zion, Haste" was sung, and Dr. I. W. Johnson offered the closing prayer.

A meeting of five hundred, mostly young people, in a three-hour meeting, and many of them twenty and forty miles from home, is a prophecy of what the Church may become in the near future. Christianity is not dying. The people are not losing interest in Christ and the Church. The Church is not on a toboggan-slide downward, but on a road upward, with willing hearts to climb to heights crowned with the blessings of God. All young people need is the example of mature Christians in right living, the encouragement and help they can give, and the creation of a religious atmosphere that is better and sweeter than the ways of the world. The Sunday School and Young People's Societies are the training-ground for the young in the "paths that lead to God." Jesus said: "Follow me." Parents should follow Jesus and their children will go with them.

W. W. STALEY.

ELON LETTER.

The Christian Orphanage began in 1905, and is now twenty-three years of age. When I was a small child I began writing letters to the "Children's Corner" in THE CHRISTIAN SUN and sending 10 cents a month for the "Little Cousins," and many other children did the same thing. The Christian Orphanage exists for children and is really founded on the faith of children. I quote from page 22 of the minutes of the twenty-eighth regular session of the Southern Christian Convention these inspiring words:

"We could turn over the keys of the Christian Orphanage to this Convention as of January 1, 1928, with assets valued at $157,900.83 in real and personal property, with an income in endowment value last year of $75,000 at 4½ per cent. and could have given you a check for cash in the bank at that time for $6,181.06."

This is a marvelous achievement, and is cause for gratitude on the part of each member of the Christian Church. Our Orphanage is supported by free-will gifts from individuals, by monthly contributions through Sunday Schools, and by annual offerings at Thanksgiving in Churches. This is the method that our people have adopted for making contribution to the Orphanage.

It requires $30,000 a year to care for the one hundred and eighteen children in the Orphanage and make necessary improvements. The Duke endowment has listed some twenty-two points of excellence for the conduct of orphanages, and in every one of these except three the Christian Orphanage led. This again is cause for satisfaction on the part of our people. We are proud of the record of our Orphanage and of the superintendent who has made this record in our name.

The Christian Orphanage is asking our Churches to raise $15,000 in the Thanksgiving offering this fall. It does seem that we would wish to express our appreciation to the management of that institution by meeting them fully in their request. It is not unreasonable from a financial standpoint for us to do this, and if we desire to express appreciation for the Orphanage, surely we would not feel that the raising of this amount in our Churches would place too heavy a burden upon us. I hope and pray the Christian Church will raise this $15,000 and gladly raise it as an expression of appreciation for the Orphanage and the administration there.

Dr. W. S. Long was chairman of the committee that located the Orphanage here. I remember that he and the late beloved Willis J. Lee were exceedingly anxious to locate the Orphanage here because it would give the children who would be reared in that institution direct access to the college and encourage them to go forward in their educational preparation. The board of trustees of the college have agreed to give the children in the Christian Orphanage who are prepared to do college work free literary tuition. In the twenty-three years since the Orphanage began, several have registered as students and one young man has graduated. This year a young lady is to graduate. In addition to this, the college maintains a week-day school of religion in its Christian education building, to which the children of the Orphanage from three years old and upward are welcomed as students. No other community in North Carolina offers its children such an opportunity for religious culture in the week as our college offers to the children of our Orphanage through this week-day school of religion.

The attitude of co-operation and appreciation which the college and the Orphanage have for each other is a fine example of brotherhood and fellowship. It is hoped that the offering at Thanksgiving for the Orphanage will be generous, because it is based upon sincere appreciation of the work the Orphanage is doing in our Church and a genuine desire to co-operate with the administration of the Orphanage in its effort to express the good will of our Church to the one hundred and eighteen children who reside there as our wards.

Superintendent Johnston does not need that I should write this Elon Letter in advocacy of the cause of the Christian Orphanage. He is well able to write for himself and does so with splendid appeal. It has, however, given me great pleasure, as I think of the approaching Thanksgiving season, to give expression to my feelings and of my appreciation for the Orphanage in this way. I sincerely trust that every one who may read this item will respond liberally to the appeal of the Orphanage at this Thanksgiving season.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

An education is the heritage that this generation owes the future generation. Many feel that an education is valuable, yet they do not know exactly why. Because of an education, we really live, understand and appreciate people and things about us. Because of it, we are better equipped to face life's battles and win that success for which we strive.

Statistics carefully compiled by former United States Commissioner of Education Dr. W. T. Harris show that of ten thousand men who have risen to prominence in the United States in the first hundred years of our history, not more than thirty were self-taught men; that a boy with only a grammar school education had one chance in nine thousand of reaching distinction. Dr. Harris says, "A boy with a high school training has one chance in four hundred; that is, he has twenty-two times the opportunity of the boy who stopped at the end of the eighth grade." Dr. Harris further says, "It is unnecessary to extend this inquiry to women. Education is practically her only door to eminence."

The investigations of the First Industrial Commission of Massachusetts show that neither power nor advantage is gained by entering an industry at an early age, and that the child who thus goes to work for wages closes behind him the door to a living wage later. Two boys leave school, one at the end of the eighth grade, the other after graduating from high school. Statistics show that at twenty-five years of age the high school graduate has earned, on an average, five hundred dollars more than the other man. From then on, his earning power is much greater. Statisticians have figured that each day in high school is worth ten dollars to the pupil. This is only a small part of the real benefit of a high school education, and this same benefit and efficiency to serve increases proportionately as we pursue our studies on the plane of higher education in our higher educational institutions. Education increases the opportunities for greater success, for higher enjoyment and for richer, fuller life. Without an education, life may be one of drudgery, without much compensation; a life of only limited enjoyment of the best in the home, in business, in literature, and art; a life shorn of its greatest usefulness and influence among his neighbors and friends; a life of only limited opportunities and a variety of service.

(Continued on Page 14.)

OFFERING FOR OUR ORPHANAGE.

Our Thanksgiving season will soon be here, and proclamations from our President and Governors will be issued in every section of the country, that the American people may not forget God's goodness and mercy and the bountiful provision He has made for them during the past year. And while we are in the midst of this gracious Thanksgiving period, we should ask ourselves what the real duties are that we owe to one another in this life. As we contemplate this question, our minds wander in different channels of thought, so as our minds are drifting, suddenly there comes a halt

BABY HOME

and we are reminded of a section of our country, in the State of North Carolina, where there is a great need, the character of which should appeal to every member of the Christian Church, South. And that need is the welfare of our Orphanage at Elon College, N. C.

Dr. Johnston, our superintendent, has told us that there are 117 little mouths to feed, little backs to clothe, little feet to shoe, little minds to cultivate and train, and little physical natures to protect against distress and disease, and all of this must be done by means coming from us, members of the Christian Church in the Southland. Dr. Johnston's desired goal for this year is the same as last year—$30,000. For the past ten months only a little over one-half of this has been raised. He will soon make his appeal to us for the Thanksgiving offering, hoping it may so awaken, arouse and impress us that we will come willingly and gladly to his rescue.

Friends, brethren and sisters in the Lord, think of it—$30,000 is just $265 per child for a year in that institution. Out of this amount must come their food, clothes, nurse and doctors' care, books and school training, matrons and teachers' tuition, the superintendent and his family's support, besides the upkeep of the institution and its surroundings. How do you expect so much to be done with so little per capita? Yet Bro. Johnston, through his wisdom in knowing how to control, manage and economize, has wonderfully succeeded thus far.

So I am appealing to every Church in the Southern Christian Convention to so expand your minds, open your hearts, loosen your purse strings and come forward nobly, graciously, gladly, willingly and determinedly to make this the greatest, most worthy offering that has ever been made for the Orphanage. Finally, please, dear workers with me in the Lord's service, don't pass this appeal by unnoticed, void of meditation; but stop a little while. Suppose it was your child there—how would you feel regarding an offering for such a noble purpose? Would you not wish that it might be very, very large? Well we do; so come along and get in line with us for just once, and make this offering the largest, most pleasing and gratifying that has ever been made.

M. W. Hollowell.

OUR ORPHANAGE.

There are many individuals and institutions that are rendering great service to mankind. The public school renders its service of providing budding citizens with mental training and manual skill. The public utilities and the merchants supply gas, power, light, food, clothing. The Church, too, supplies not only a comfortable place to rest and enjoy good music and stimulating sermons, but ideals, purposes, inspiration, power. It teaches its members how to use most wisely their possessions, and gives them contact with the source of life for their refreshment and strengthening.

JOHNSTON HALL

There is another institution, among others, that is rendering a great service to us, or for us, and that is the Orphanage. We may not have thought of the Orphanage as rendering us service, but let us consider it a little from that viewpoint and see how it works. The Bible states that one of the requirements of pure religion is to visit (minister unto) the widow and the fatherless. This, then, is a duty that we, as Christians, should perform, and if it is not expedient for us personally to do this, then the person or institution that does minister unto the fatherless is surely performing service for us. And we should pay for service rendered. We would not think of saying that we give our money to the public utilities, or the merchant, or the schools, but we pay for value received.

This Orphanage is our Orphanage. Mr. Johnston and his staff of helpers are doing our work. November and December are the months designated by the Southern Christian Convention for paying toward this work. I say "toward," for we can never pay in full; for who can estimate the value of this noble task in the building of human character?

So, as we enter into this month of thanksgiving, let us not only pay for our worldly goods, but let us be thankful for the institution, and appreciative of the man who is giving the best of his life in service for our Orphanage.

Mrs. J. W. Barney.

OUR ORPHANAGE AND THANKSGIVING.

The time for our annual giving of thanks and thanksgiving is almost here. Our hearts thrill with the great spirit of gratitude at this time, and we think not only of saying "Thank you," but also of bringing an offering with which to more fully express our thought and feeling of gratefulness.

We of the Christian Church and other friends of the Christian Orphanage at Elon College have a great opportunity of expressing our gratefulness by making this year our very best Thanksgiving offering. The Orphanage needs it, and must have it, and I want us to make this offering this year as large as we possibly can.

We should make this offering as large as possible, in the first place, because of the blessing it will bring to us. I think the children at the Orphanage are possibly a greater blessing to us than we are to them. It was after Enoch had looked into the eyes of his baby that he walked with God those three hundred years. Just so, our children become great blessings to us, and for this reason let's make the Thanksgiving offering to the Orphanage large.

Then, because the offering will help them, we want to make it. The Orphanage cannot go on without the offering, but we will get on better because we give it.

Then, too, we ought to make this offering, and make it as large as possible, because it is the Father's will for us to do it. So let's go, all together, for the greatest Thanksgiving offering to our Orphanage we have ever made.

Gratefully,

J. F. Morgan.

"A living sacrifice" is the life poured out in loving ministry for others. How often our own lives are impoverished because we reserve them for ourselves!—*Missionary Review.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A DAY OF RENEWAL.

A quiet mind on a peaceful Sabbath yields to one an inestimable benefit. By it the body is given rest and renewal, the spiritual person is made strong, and life is put in tune. How vastly different from hurrying forth in swift conveyanees to the excitements of crowds is the calm repose of the soul in the midst of the sweet hush of God's day!

To him who has learned the language of the Sabbath, no other kind of speech can equal it. The very silences utter messages which no articulation can convey. One returns to the primary passions of his being and realizes he is a "trailing cloud of glory" moving awhile in an earthly order and returning swiftly home to the bosom of the eternal. Prayer and sacred song spring up in the heart, even though they may not pass the lips. The fellowship of the family and of the congregation then means more than any other human companionship, and when transfused with the Spirit of God it has the nature of the communion of saints. Earth is joined to heaven and horizons lengthen their curves to the infinite.

One is induced to reflections like these when he sits at his window on Sunday morning and sees the speeding automobiles noisily rushing forth with their loads of merry-makers hungrily searching for satisfaction and knowing not where to find it. At baseball parks, at crowded resorts, in the confusion and jargon of aimless multitude they hope to find some morsel for their restless natures. When the day is gone they discover that they have found only vanity and much vexation. Their pleasures have become ashes and the new week must be entered with an impaired vitality. The nerves still gnaw, and the bow of promise is pale in the skies. There is no undergirding of an everlasting arm, no soothing of the loving Father. The Sabbath has been misspent.

The case of the composed worshiper is altogether different. The conversations in the home and the services at the Church have quieted his inner turbulences. He is stronger for temptation and for duty. He has spent the day in kindly thoughts toward his neighbor and has learned the happiness of forgiving and being forgiven. Charity has taken hold on him. Rather than scuffle for position in a jam of selfish pleasure-seekers, he has preferred to visit the fatherless and the widow in their affliction and to manifest the character of his Master. Heaven has come near, and its beauty will not wholly disappear from the busy days of the week to follow.—*Christian Advocate.*

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 17, 1928.

Sunday Schools.

Previously acknowledged	$ 872.43
Hank's Chapel, Pittsboro, N. C.	7.55
Apple's Chapel, Brown Summit, N. C.	3.28
Newport, Stanley, Va.	2.58
Providence-Memorial, Graham, N. C.	7.04
Pleasant Ridge, Ramseur, N. C.	3.22
Suffolk, Va.	12.50
Liberty (Vance), Henderson, N. C.	5.58
Hopedale, Burlington, N. C.	2.00
Ebenezer, Cary, N. C.	2.50
Antioch, Harrisonburg, Va.	5.00
United Church, Lynchburg, Va.	3.00
Total	$ 926.68

Specials.

Previously acknowledged	$ 634.84
J. M. Darden, Suffolk, Va. (loan)	5,000.00
Total	$5,634.84

Porto Rico Reconstruction Fund.

Previously acknowledged	$ 218.46
Moore's Union, Sanford, N. C.	5.50
Miss Naomi E. Boyce, Washington, D. C.	20.00
Dr. W. M. Jay, Elon College, N. C.	1.00
Dr. T. C. Amick, Elon College, N. C.	5.00
Rev. Stanley C. Harrell, Durham, N. C.	5.00
Mrs. S. W. Dunn, Ingram, Va.	1.00
D. F. Goode, Virgilina, Va.	1.00
Dr. & Mrs. C. H. Rowland, Greensboro.	5.00
Miss Jonie Marshall, Winston-Salem, N. C.	2.00
Mrs. Rosa Dunn, Battleboro, N. C.	5.00
Miss Pattie Adams, South Boston, Va.	5.00
Rev. P. T. Klapp, Elon College, N. C.	2.00
W. E. Cooke, Haw River, N. C.	5.00
J. W. Winfree, Virgilina, Va.	1.00
First Church, Reidsville, N. C.	5.00
N. C. & Va. Conference	35.37
Total	$ 322.33

Individual and Church Collections.

Previously acknowledged	$ 553.59
Mrs. Lillie Ricks Reed, Palmer Springs, Va.	5.00
Mrs. C. D. S. Farmer, News Ferry, Va.	5.00
Total	$ 563.59

Mountain Work.

Previously acknowledged	$ 154.50
Liberty (Vance), C. E. Society, Henderson	5.00
Total	$ 159.50

Summary.

Previously acknowledged	$2,433.82
Sunday Schools, regular	54.25
Specials	5,000.00
Porto Rico reconstruction fund	103.87
Individual and Church collections	10.00
Mountain work	5.00
Total	$7,606.94

J. O. ATKINSON, *Sec'y.*

PROGRAM.

Following is the program of the C. M. A. of the Eastern Virginia Conference, which is to hold its annual session at the Suffolk Christian Church on Tuesday, December 4, 1928:

Morning Session.

10:30. Call to Order by President Poythress.
Song and Devotional Service.
10:45. Address—"Glad You are Here," by Pastor Hardcastle.
10:50. Address—"Glad to Be Here," Rev. T. N. Lowe.
10:55. Roll Call and Collection of Dues.
Announcement of Committees.
12:00. Talk Around—"Where Should We Build a New Church?" led by Rev. W. C. Hook.
12:30. Luncheon.

Afternoon Session.

2:00. Service of Song and Prayer.
2:15. Address—"Building and Developing Churches," Rev. H. C. Caviness.
2:45. Reports of Committees.
3:15. Miscellaneous Business.
3:45. Adjournment.

November has been designated C. M. A. month, and pastors and Church leaders have been urged to secure as many new members as possible. An exchange of pulpits in the interest of the campaign for new members has also been suggested where pastors deem it advisable.

J. F. MORGAN, *Sec'y.*

BURLINGTON C. E. REPORT.

Following is the annual report of the treasurer of the Senior Christian Endeavor Society of the First Christian Church, Burlington, N. C., from November 1, 1927, to October 31, 1928:

Receipts.

Balance brought forward		$ 9.64
Receipts during the year		304.73
Total receipts		$ 314.37

Expenditures.

Postage	$11.00	
Portable phonograph	16.75	
Groceries	25.84	
Clothing, bed-clothing	21.82	
Toys, candies fruits, clothing	10.00	
Milk bought for the sick	24.50	
Expense of society socials	6.57	
Flowers and wreaths	22.50	
Medicine bills paid	22.20	
Cash to Mission Board	56.00	
Cash to Dr. Barrett	60.00	
Cable charges on money to Porto R.	5.76	
Postage on boxes sent Miss Adams.	15.88	
		298.82
Balance on hand		$ 15.55

All funds have been given cheerfully and the receipts represent absolutely free-will donations. We have not sold one penny's worth of anything, have not given any paid shows or pageants, and have not had to beg or plead with any member or friend for money. No dues, no assessments, no pledges, no compulsion or pressure in any shape or form has been brought to bear in any way toward the raising of the above amounts. We have simply outlined what we wanted to do along certain lines, have tried to do and give everything for the sole aim of glorifying God and relieving the distressed, and the report speaks for itself. The treasurer praises God for this example of Christian generosity on the part of our members and friends of the society, and asks your prayers for divine guidance, that he may always be found faithful in his stewardship of the affairs of the society and in the administration of funds entrusted to him for the glorifying of God and the exalting of Christ. May He open unto us new and broader fields of service for this coming year.

Respectfully submitted,

JACK STAFFORD, *Treas.*

THE POWER OF THOUGHT.

The one distinguishing feature between man and the lower animals is thought. Animals cannot be educated because they cannot think. Animals can only be trained. Man can be educated because he has the power of thought. To be educated, one must do some thinking. The power of thought is the greatest gift from God to man. Animals are denied this blessing, therefore "God has given man dominion over the works of His hands."

It is the power of thought that causes man to rejoice in the full salvation of a living Saviour and the beauty of holiness. Each of the human senses is a great gift, and many people see, hear, feel, smell and taste and do not use the gift of thought. But just think of those who are so unfortunate that they do not have the power of thought. Can you conceive of a more pitiable condition? We often come in contact with men who are afflicted and are wholly dependent upon others from a physical standpoint, yet they can see more of the real beauties of this world than many of us who are physically independent. Why? Because they have the power of thought. They see the real beauties of life, such as virtue, intelligence, honesty, friendliness and, greatest of all, character.

It is the power of evil thought that causes man to hate his brother, lie, steal, rob and plunder, and even take the life of his fellow-man, and last of all the remorse of conscience that often causes man to take his own life.

How great is the power of thought? Of the millions of men now living, there are only a few real thinkers. Men had seen apples fall to the ground through many centuries, but only Newton thought out the law of gravitation. Men had seen the heavens lit up with electricity ever since man had his being on the earth, but it took a Franklin, a Morse, an Edison and others to harness it for a blessing to man.

All men everywhere today enjoy the blessings of a Heavenly Father, yet how few think of the source of their blessings.

Let me repeat, the power of thought is the greatest gift God has ever bestowed upon man, but how few use that gift for the glory of the Giver? We think about our own affairs and how we may succeed financially, but what about the success of the greatest thing on earth—the kingdom?

G. H. Veazey.

WISDOM OF AGE.

In these modern times, old age is regarded by some as evidence of decay, mental and physical disintegration, and general uselessness. This assumption is prompted by various pronouncements of the youthful intelligentsia who deprecate "old-fogey" tendencies and protest against the staid conventionalities that appear to go hand in hand with men and women of mature years.

An educator of comparatively youthful mien was accorded goodly space in the press in which to render the opinion that teachers upon reaching the age of forty-five years were unfit to remain in their honored profession, by reason of the fact that they could no longer sympathetically understand youth, and consequently could not adjust themselves to the situation of giving competent instruction.

Of course, it must be conceded that this gentleman's direct contact with a representative university lends his expressed opinion no little weight. He most likely has first-hand information on the subject. He is familiar with the likes and dislikes of the students, their mental attitudes toward teachers and professors, hence it is felt that this educator was entirely correct—from the standpoint of youth itself.

It is to be regretted, however, that mature teachers—those past forty-five—who have given years of consecrated effort and devotion to the teaching of their youthful charges should be so lightly disposed of on the grounds of inability, especially in view of the fact that these same years which have left their indelible marks of gray hair and wrinkles have likewise brought a rich measure of experience and ever-increasing knowledge.

Suppose the young educator's opinion should achieve such weight and authority that it would result in the enactment of an ordinance prohibiting a teacher over the age of forty-five from continuing in the profession. A vast number of men and women whose life earnings had indeed been meager would be cast out into a cold world or retired on a pittance at the very height of their ability, and would be supplanted by a number of mere girls and boys whose academic ability counted not so much as their sympathetic "understanding" of juvenile problems.

If one may judge by the types of young men and women encountered in the class-rooms of the modern school and college one may see imperative need for the kindly and restraining influence of instructors who have passed the age of frivolity, and whose mature reasoning and competent teaching go a long way to curb the irresponsibilities that beset the youth of today.

"Old-fashioned" is a common and well-worn expression. In fact, it runs a close second to that other reliable standby, "tolerance," which figures so prominently in today's conversations. The former term, however, is employed usually in a disrespectful, somewhat superior sense, a rebuke as it were. The modernistic interpretations of this term are varied, if not unique.

It is astonishing, however, to note that many, if not a majority of "old-fashioned" people have the happy faculty of experiencing the real pleasures of life. They are content to go at a modest pace and have little desire for "thrills" or "speed."

Just recently a boyish inmate of a California prison paid the extreme penalty for taking a human life. This chap would have deeply resented being termed "old-fashioned." If anything, he proved the other extreme. But why single him out from the young men and women, boys and girls, who are so generously represented in the realm of lawlessness today? Some of those who have received the sentence of death have been so young in years that a humane citizenry has balked at the thought of taking their lives—even though the courts have rendered the only verdict that they, in justice, could. Something is wrong in the scheme of civilization when youth, like Macbeth's ambition, "o'erleaps itself." A remedy should be sought and that remedy, apparently, must come from age and competent experience.

Continuing the thought of age being a barrier, as expressed by the educator, how many mere youths are to be found occupying the really important positions, national, State, civic and private, today? There are, it is true, many exceptionally bright young men and women who are capably holding down positions of trust, but we are speaking in a general way.

How many young men have served as president of this great republic? Or as justices of the Federal Supreme Court? Or in the national Congress? Mature years may not, after all, be considreed an impediment on the highway of success.

Consider the Greek philosophers, recall those venerable characters in Holy Writ whose sound judgment was respectfully sought by the aspiring youth. Consider those wise and kindly Jewish patriarchs that could always be counted upon to dispense helpful advice and good counsel from their rich store of wisdom.

Youth is a beautiful period of life, there is such a sense of freedom from bodily ills, mental responsibilities; the cares and toil of life have but lightly touched the brow of the boy and girl; the future is rose-hued. Life—that great, fascinating experience—is ahead; ambitions are to be realized; love, happiness and success are in the offing.

But the youth of both sexes may, with profit, sit at the feet of the venerable man and carefully heed the invaluable advice to be gained. Here is one who has drained the cup of earthly experience, who has fought the great battle and bears the scars of conflict. And what does age teach?

Perhaps some things will be learned that are not exactly pleasant. One may suffer disappointments and may almost regret that he sought the counsel of age. But what he learns will prove very helpful. The teacher, a pioneer, has charted the voyage of life. He knows where the shoals and reefs are to be encountered. By bitter experience he has navigated the difficult passage and is competent to guide the hands of the young helmsman through the tricky currents and away from hidden derelicts and rocks.

With all due respect for tender years, it seems that it is not so necessary for age to "understand" and "adjust" itself to youth, but rather that a transposition of this form would not be amiss. Let youth seek the counsel of age. It is not a misdemeanor to be "old-fashioned," to fail to appreciate just why "youth must be served," or why the boys and girls of this "advanced" age should, without limitation and restriction, experience every frivolous pleasure that a gay world may offer.

Approaching the complex issues of life, let youth draw near to the venerable philosopher and, in respectful silence, listen attentively while age speaks.

W.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IX—December 2, 1928.

Paul Before His Judges.

Golden Text: "I was not disobedient unto the heavenly vision."—Acts 26:19.

Lesson: Acts 24:1-26:32.

Devotional Reading: Psa. 25:1-6.

The Background of This Lesson.

Paul was in Caesarea, whither he had been taken from Jerusalem for safe-keeping from the Jews who had made a determined effort to assassinate him. His accusers, led by Ananias the high priest, came down to prefer charges against him. Through Tertullus, a glib-tongued orator, they accused him on three charges: inciting disturbances among the Jews, which was an offense against the Roman law; being a leader of the sect of the Nazarenes, which was an offense against the Mosaic law; and defiling the temple, which was an offense against both the Roman and the Mosaic law. The blood-thirsty Jews noisily and emphatically endorsed all that their paid spokesman had said. They pressed for an immediate verdict.

Felix, with a sense of Roman justice, gave Paul a hearing. Paul immediately and emphatically denied the charges, and in a very calm and clear way showed how flimsy and how false they were. He so impressed Felix, who knew the general facts about Christianity—he referred to it as "that way"—that he dismissed the Jews, and said that he would have to know more of the matter before he could make a decision. He did not release Paul outright, but he did commit him to a centurion with orders to give him restricted liberty and to allow his friends to visit and to minister to him.

Paul Before Felix.

Moved perhaps by curiosity, Felix, who was accompanied by his wife, Drusilla, who was a Jewess, sent for Paul "and heard him concerning the faith in Christ." It might be a wholesome thing if every Christian were examined once in a while concerning the faith in Christ. Alas! there are so many who have no vital faith in Christ. What was once a living experience and a vital faith has become an unreality and a mere formal and hence dead creed. As individuals, we ought to check up on our lives in their relation to Christ occasionally.

"And as he reasoned of righteousness, temperance (or self-control), and judgment to come, Felix trembled. Righteousness, uprightness, godliness, integrity—what a theme for a sermon to Felix, who so history records thought he could do anything he pleased and do it with impunity! Self-control, temperance, self-discipline—how personal that became to Felix, who had a woman who was another man's wife! Judgment to come, a day of reckoning—no wonder Felix trembled, for he had murdered Jonathan, the high priest, and had committed many other sins, and if there were to be judgment to come he had good reason to fear it. There is still a place for preaching on these great themes. Our modern age needs to have the great themes of right living, of self-discipline, and of judgment to come presented in a plain way again and again. Sunday School officers and teachers need not fear to embody it in their teaching. Our young people need to have these truths preached in love.

"Go thy way for this time; and when I have a more convenient season I will call thee unto me." There is an old saying to the effect that "the streets of hell are paved with good intentions." Using that figure of speech, one might say that the idea expressed in Felix's words is one of the most widely used materials in the street-paving projects of the lower regions. More men will miss heaven because they waited "for a more convenient season" than for any other reason. "Behold, now is the accepted time." In the light of the indisputable statistics which show that only a very, very small percentage of those who become Christians ever become Christians after they are twenty-five years of age, it behooves every minister and Sunday School teacher and Christian worker to win boys and girls and young people definitely to Christ in this "more convenient season."

Paul Before Agrippa.

When Paul appealed unto Caesar, Festus had to give him the right to go before Caesar. But he wanted to send along specific charges against Paul to Caesar. He, therefore, invited King Agrippa to hear Paul. The twenty-sixth chapter of Acts contains Paul's stirring account of his early life, his conversion, and his ministry. It is said that this is one of the twenty-six chapters of the Bible, which Ruskin's mother had him commit to memory. If it is worth committing to memory, it certainly is worth careful reading. Get out your Bible and read it in connection with this lesson.

"I was not disobedient to the heavenly vision." Paul had seen Christ. There had opened up to him a new vocation. There was but one thing to do—follow the vision. You can account for all that Paul was and all that he did as a Christian in those few words—he followed his vision. That is the secret of successful men. They have a vision of things as they ought to be, and then they set about to realize that vision. Every young person should have ideals; they should follow the gleam. Above all else, we should keep before us Christ and be obedient to the heavenly vision of manhood and womanhood He has given.

"Having, therefore, obtained help from God." Paul once wrote, "By the grace of God, I am what I am." Let no man boast of himself, but let him realize that all that we have and are, we have and are because we have obtained help from God. Let us have both a sense of gratitude and a due sense of humility.

"And Paul said, 'I would God that not thou only, but also all that hear me this day, might become as I am, except these bonds.'" Mr. Reader, can you say that? Is Christianity so rich for your life that you not only do not envy any other man his possessions or his power, but that you actually wish that he had the same thing you had?

CHRISTIAN ENDEAVOR.

Sunday, December 2, 1928.

Topic: "What is Our Reasonable Service?"—Rom. 12:1-2. (Consecration meeting.)

Some Bible Hints.

What is our reasonable service is not for us to say, but for Christ to say. Ours to accept His will (v. 1).

God asks us to live for Him rather than die for Him. "A living sacrifice," life, health, strength, ability (v. 1).

To be of use to God we must have our mind renewed. The old, sinful mind, full of selfishness, is worthless to God (v. 2).

Just as we are transformed are we able to understand what God's will for us is. Let us seek transformation (v. 2).

Suggestive Thoughts.

The Christian Endeavor pledge outlines what we must admit is a very reasonable service. What is the use of being Christians at all if we deny Him service?

What is reasonable for one may be unreasonable for another. Each tub must stand on its own bottom. What is reasonable for each depends on gifts and opportunity.

Christ, who redeemed us, has a right to our service. "Ye are not your own; ye are bought with a price." If we realize what this means we shall dedicate all to Him.

Christ's service calls out the best that is in us, as selfishness calls out the worst. Doing God's will makes true manhood.

A Few Illustrations.

To be a servant of God is honorable. The head of the British cabinet is called the prime minister. He ministers to the king. So do we.

The soldier's prime virtue is obedience. "His not to reason why." When Christ calls, He calls us to do what we can do and what He will help us to do.

As we pass on to other sufferers the knowledge of a medicine that has cured us, so must we bring to others the gospel that has saved us. Is not that reasonable?

God can so easily magnify our service. Ananias was a common man, "a certain disciple" (Acts 9:10-20), but God used him to bring Paul into the light. We can always do what God wants us to do.

To Think About.

What excuses do people find for not working for Christ?

How does Christian Endeavor help us to serve Christ?

What is one hindrance in the way of Christian service?

BEREA NEWS.

This year has been a splendid one for old Berea Church. Services which are held every Sunday afternoon have been fairly well attended, and the interest is good. Eight new members were received into the Church during the year, and the Conference apportionments were sent to Conference; $50 was raised for the Harward fund, and special offerings were taken for the other calls from the Church at large.

Locally, the Church has also done good work. The Church has been painted on the outside, and the Sunday School has done the painting and beautifying on the inside. Chairs and furniture have been made more attractive by the brush of paint, and other work is to be done later.

Those deserving special mention for good work done along the painting line are Mr. F. N. Hall and Mr. E. J. Hall, the special committee that was appointed by the official board for directing the work. These two workers were ably assisted by the other members of the Church.

The Sunday School, under the direction of Superintendent C. M. Curling and his corps of teachers, is doing great work, and this is much appreciated by the whole Church.

The Church enjoyed a good evangelistic meeting in October, in which the pastor was ably assisted by the Rev. T. N. Lowe, of the Elm Avenue Church, Portsmouth.

The Ladies' Aid Society, under the leadership of its president, Mrs. F. N. Hall, and the Missionary Society, led by Miss Betts Whitehurst, are both doing very commendable work.

J. F. Morgan.

EASTERN N. C. CONFERENCE.

Following is the program of the one hundred and third annual session of the Eastern North Carolina Christian Conference, which will convene at Fullers Christian Church, November 26-28, 1928.

FIRST DAY—NOVEMBER 26.

Afternoon Session.

2:00. Call to Order.
Song Service—Geo. M. McCullers.
2:15. Devotional Exercises—Rev. M. T. Sorrell
2:25. Enrollment.
2:40. Address of Welcome—Pastor of Church.
2:50. Response—Rev. Robert Lee House.
3:00. Report of the Executive Committee.
3:05. Report of the Treasurer—W. J. Ballentine.
3:10. Report of the Executive Committee.
3:20. Report of Committee on Stewardship—W. S. Ayscue, Chairman. Discussion.
3:45. Filling Vacancies on Standing Committees.
3:50. Miscellaneous Business.
4:00. Report of Entertainment Committee.
Assignment of Homes.
Adjournment.

SECOND DAY—NOVEMBER 27.

Morning Session.

9:30. Song Service.
Devotional Exercises—Rev. J. E. Franks.
9:50. Reading Minutes of Previous Session.
Roll Call and Enrollment.
10:00. Report of Committee on Social Service—J. A. Kimball, Chairman. Discussion.
10:20. Report of Committee on Religious Literature—Rev. D. M. Spence, Chairman. Discussion.
10:40. Ministerial Reports and Church Letters.
11:00. Report of Committee on Evangelism—Rev. J. Fuller Johnson, Chairman. Discussion.
11:30. Annual Address—President of Conference.
12:00. Adjournment for Dinner.

Afternoon Session.

1:30. Song Service.
Devotional Exercises—Rev. B. J. Howard.
1:45. Report of Committee on Sunday Schools and Christian Endeavor—C. H. Stephenson, Chairman. Discussion.
2:00. Address—"Our Christian Orphanage," Charles D. Johnston, Sup't. Discussion.
2:20. Address—"Our Church Auxiliaries," Mrs. L. L. Vaughan. Discussion.
2:40. Report of Finance Committee—Charles N. Johnson, Chairman.
2:50. Report of Committee on Apportionments—Prof. L. L. Vaughan, Chairman. Discussion.
3:00. Report of Committee on Education—W. C. Wicker, Chairman. Discussion.
3:15. Address—"Our Educational Institutions," Dr. W. A. Harper, President of Elon College.
3:45. Miscellaneous Business.
4:00. Assignment of Homes and Adjournment.

Evening Session.

7:30. Preaching—Conference Sermon, Rev. J. E. Kirbye, D. D., Pastor Raleigh Church.
Licensure or Ordinaation of Candidates for the Ministry.

THIRD DAY—NOVEMBER 28.

Morning Session.

9:30. Song Service.
Devotional Exercises—Rev. J. C. Cummings.
9:50. Roll Call and Reading Minutes of the Previous Session.
10:00. Report of Committee on Foreign Missions—Rev. J. Lee Johnson, Chairman. Discussion.
10:20. Address on Missions—Rev. J. O. Atkinson, Mission Secretary.
11:00. Report of Committee on Home Missions—Rev. M. T. Sorrell, Chairman. Discussion.
11:40. Miscellaneous Business.
12:00. Adjournment. Dinner.

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We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

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1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
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1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
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In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3 3-4x3-8 inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

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With 32 full-colored illustrations; also 25 outline maps through the text and 12 colored maps.

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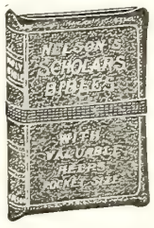

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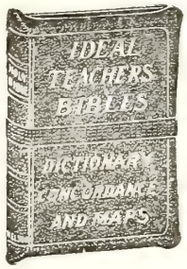

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THE CHRISTIAN SUN

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CONDUCTED BY H. E. ROUNTREE,
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

OUR ATTITUDE.

"Give thanks unto the Lord, call upon His name, make known His deeds among the people."—1 Chron. 16:8.

"In everything give thanks, for this is the will of God in Jesus Christ."—1 Thess. 5:18.

Much of the past year has been significantly from the hand of God. He who sees the spiritual order of things and recognizes in them the hand of God and the sublime chances of spiritual growth, does not need a special season of thanksgiving, for he thanks God daily. But, nevertheless, special thanksgiving is necessary, for all need to be reminded of what we have received.

We need to thank Him for all sweet and pleasant things, for leisure, comfort, health and friends, and most of all for our kinship with Him. Knowing Him as justly doing all things well and that He even makes evils, misfortunes and satanic influences serve Him; knowing His will, by it we can be brought to see the pleasure of His way even in death and give thanks.

Prayer.—Heavenly Father, in this week's special provision for our gratitude, give us the profound and sincere soul—thankfulness that knows no bounds. So inspire us that every day may be a thanksgiving day, that Thy thoughts may ever be with us and Thy songs ever in our hearts. *Amen.*

TUESDAY.

OUR SONG.

"Sing unto the Lord, for He hath done excellent things; this is known in all the earth."—Isa. 12:5.

Lord, in this dust Thy Sovereign voice
First quickened love divine:
I am all Thine, Thy care and choice,
My very praise is Thine.

I praise Thee, while Thy Providence
In childhood frail I trace,
For blessings given, ere dawning sense
Could seek or scan Thy grace.

Blessings in boyhood's marveling hour,
Bright dreams, fancyings strange;
Blessings, when reason's awful power
Gave thought a bolder range.

Blessings of friends which to my door
Unask'd, unhoped, have come;
And, choicer still, a countless store
Of eager smiles at home.

Yet, Lord, in memories fondest place
I shrine those seasons sad,
When looking up, I saw Thy face
In kind austereness clad.

I would not miss one sigh or tear,
Heart-pang, or throbbing brow;
Sweet was the chastisement severe,
And sweet its memory now.

Yes! let the fragrant scars abide,
Love-tokens in Thy stead,
Faint shadows of the spear-pierced side
And thorn-encompassed head.

And such Thy tender force be still,
When self would swerve or stray,
Shaping to truth the forward will
Along Thy narrow way.

Deny me wealth; far, far removed
The lure of power or name;
Hope thrives in straits, in weakness love,
And faith in this world's shame.

—*J. H. Newman.*

Prayer.—Pray as you feel, some member of the family leading.

WEDNESDAY.

OUR BEAUTIFUL GIVER.

Text: Read Psa. 116.

This song was one of the songs sung by the Jews at their great festivals, especially the Passover. It was the song the Saviour and the disciples sung at the Last Supper. It is a psalm in which one may commune with his soul and acknowledge God as the beautiful Giver of all benefits.

The psalmist was not one to pass through life thoughtlessly, enjoying everything, expecting everything, without bestowing thought and thanks on the giver. On the contrary, he scarcely knew how to express his gratitude. And the constant repetition of blessings, however abundant, dulled the fine edge of his feelings.

Let us contemplate, as in the presence of God, all the benefits we have experienced of His mercies, the pure affection He has inspired, the sins that have been forgiven, the snares we have escaped, the protection we have received.

Let gratitude inspire us with confidence in the future.

Prayer.—O Lord, we do not need to look for Thy proofs of love for us. They are about us like the mighty sea and as glorious as Thy sunshine. We thank Thee. *Amen.*

THURSDAY.

A PRAYER.

"O God, for my existence, my life, my reason; for nurture, protection, guidance, education, civil rights, religion; for Thy gifts to me of grace, nature, worldly goods, for redemption, regeneration, instruction in truth; for my call, recall, yea many calls all through life; for Thy forbearance, long-suffering towards me, even until now; for all good things received, for all successes granted to me, for all good deeds I have been enabled to do, for my parents' honesty and goodness, for brothers kind, for benefactors never to be forgotten, for religious friends so congenial and so helpful, for bearers thoughtful, for friends true, and sincers servants faithful; for all who have helped me in writings, sermons, conversations, prayers, example, rebukes, even injuries; for kind deeds and strengthening hands; for all these and for all others which I know, and which I know not, open, hidden, remembered or forgotten, Lord I thank Thee. *Amen."—Bishop Andrews.*

FRIDAY.

MY CONSECRATION.

"I will take the cup of salvation, and call upon the name of the Lord, I will pay my vows unto the Lord."—Psa. 116:12-14.

After all of the best we can do, God's blessings are so many there is little that we can do to express any real thanks. The psalmist feels this and says, "All I can do is take the cup of salvation and seek to link my life to Thee."

This consecration ought to help us. We think at times what we would render the Lord if we had the means to do it with, but we have barely enough to buy food and meet the necessities of our own existence, with this we sit back. We can keep our own house, can't we? Give ourselves to God and then avenues of service will open up. Surrender a trustful heart, an acquiescent will, an obedient life, a whole personality to the power of love. Then common joys become sacraments, and worship, and sorrows the workings of God for good.

Prayer.—Our Father, we accept Thy mercy. Make redeeming love our chiefest treasure. Make our chief endeavor todo Thy will, praying that we be guided ever by Thy grace and shielded ever by Thy protecting care. *Amen.*

SATURDAY.

OUR NEW ENDEAVOR.

"Were there not ten cleansed, but where are the nine?"—Luke 17:17.

Illness makes men think of God who have never thought of Him before. Ten lepers prayed, "Lord have mercy on me." Their prayer was an act of faith and the Lord accepted it and blessed them. They were healed. They went on and were never heard of, except one who returned and thanked Jesus personally. Jesus noticed the absence of the others.

This story suggests that 90 per cent of those who receive God's benefits are wanting in their gratitude. We are proned that way. We take our blessings for granted and as a matter of course. We accept our good fortunes with joy and use it as a reason to expect more and oftener.

One day in seven is given to the Lord's worship, but not one in ten Christians goes. We are like the lepers. Their faith and their prayers were about their leprosy, and according to their faith so it was unto them. Our faith is lodged more in material things or in our weaknesses, and these having been satisfied the law has been completed. We forget that it was God who did it for us.

Prayer.—Dear Father, enable us to make a new endeavor to acknowledge Thee in all our ways and give thanks. *Amen.*

SUNDAY.

THE UPWARD LOOK.

"Arise and go Thy way; thy faith hath made thee whole."—Luke 17:18.

This is the new blessing Christ gives to him who returned to give thanks and to search out the God in his life. The grateful man received the greatest blessing. The former blessing was a physical one. This is a blessing of the soul. Christ's purpose is in the soul, and unless his physical blessings blossom into spiritual grace, he is troubled. The nine were healed, but they were not "made whole." Only he can be made whole who comes to the circle of divine relationship and acknowledges God as the Giver of health and all good things.

Prayer.—Our Father, teach us where the corn comes from, where help comes from, where healing comes from, and enable us to lift our eyes above and see in every blessing and gift, every incident, a divine influence which inspires to highest good of the soul and endows with spiritual treasures beyond price. *Amen.*

ATTENTION SECRETARIES.

In the "Ministerial Directory," as published in "The Annual" of the Southern Christian Convention and Conferences, there seem to be some names of persons who have been transferred or withdrawn. It is desirable to have this directory as nearly correct as possible, and in order to get these corrections, secretaries are asked to go over the list and report any entries that should be changed or corrected. Also they are requested to make an accurate list of the names of ministers and licentiates of their Conference and forward with their minutes to the editor of "The Annual."

Christian Orphanage

Dear Friends:

The Christian Orphanage, with its 118 children, appeals to you at this Thanksgiving season to open your hearts in loving sympathy for the fatherless ones, and as the Lord has prospered you, give, so that they may have food to eat and clothes to wear, and a home in which to live. Make your offering liberal. Make it through your Sunday School and Church or send it direct to the Christian Orphanage, Elon College, N. C. Every Church and Sunday School is called upon to join in this offering this year, and we earnestly appeal to you to make your offering as large as possible.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 22, 1928.

Brought forward		$16,260.00
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Greensboro, Palm St Church	$ 5.35	
New Lebanon Sunday School	4.18	
New Lebanon Baracca Class	2.00	
		11.53
Eastern N. C. Conference:		
Mebane	$ 1.25	
Piney Plains	7.25	
Popes Chapel	1.14	
Hanks Chapel	2.47	
		12.11
Western N. C. Conference:		
Pleasant Ridge	$ 2.33	
Providence Memorial	10.13	
Ether	1.00	
Shiloh	1.30	
Pleasant Cross	2.26	
Parks Cross Roads	1.98	
Randleman	4.00	
High Point	4.63	
		27.63
Eastern Virginia Conference:		
Suffolk	$25.00	
First, Richmond	13.41	
		38.41
Valley Virginia Conference:		
Antioch		8.18
Georgia and Alabama Conference:		
Hill Side	$ 6.00	
North Highlands	2.83	
		8.83
Special Offerings.		
J. W. Winfree, Virgilina, Va.	$ 1.00	
W. T. Dowd, support of children	40.00	
J. A. Brady, Jr., support children	56.14	
Boone Bible Class	15.00	
W. C. Dunn	5.00	
A Friend, Harrisonburg, Va.	10.00	
		127.14
Lawrence S. Holt endowment		150.00
Thanksgiving Offerings.		
Bethany Church, Alabama Con.	$ 3.00	
Ladies' M. S. U., Burlington, N. C.	25.00	
		28.00
Grand total		$16,671.83

NOTICE.

The Eastern North Carolina Conference meets on Monday, November 26th, lasting through Tuesday and Wednesday, at Fuller's Chapel, four miles south of Henderson. Will all ministers and delegates please notify Miss Ethel Woodlief, Henderson, N. C., when they will arrive and how, by automobile, bus or train.

MEMORIAL FOR BARTON W. STONE.

An event of unusual importance took place at Cane Ridge, Bourbon County, Ky., Friday, October 26th, when an interdenominational memorial service was held at the historic old Christian Church and in the Church-yard, in tribute to Barton W. Stone, whose body lies beneath the sod of the old Church-yard, but whose memory will be cherished down the ages as one of the most soul-inspiring ministers of the past. The following program was carried out in connection with the Congregational Conference in session at Berea, which was attended by representatives of the old Christian Church on account of the merger being effected by the two Churches. A number of Disciples of Christ of Paris and Lexington assisted those who desired this fraternal service to be held at the famed Church-house and shrine of the two Christian Churches.

In the Church building two hymns were rendered—"Faith of Our Fathers" and "Coronation"—led by Dr. R. E. Jarman, director of religious education at the Central Christian Convention, Lexington. The invocation was pronounced by Dr. C. L. Pyatt, of Lexington. Dr. Warren H. Denison, General Secretary of the General Christian Convention, of Dayton, Ohio, made a few introductory remarks and read a historical paper on "The Life and Message of Barton W. Stone." Dr. A. M. Fortune, pastor of the Central Christian Church, Lexington, asked the divine blessing, which was followed by an address by Dr. Fred P. Ensminger, secretary of the Kentucky Congregational Conference, on the subject, "The Rock Foundation of the Church." Scripture reading of John 17 was by Hermon Eldredge, Secretary of the Department of Christian Education of the General Christian Convention.

At the stone monument in the Church-yard, tributes in words and by floral offerings were made by the following: for the Disciples of Christ, Dr. William E. Ellis, pastor of the Paris Christian Church; for the Kentucky Christian Conference, Secretary Hermon Eldredge, national Secretary of Christian Education, Dayton, Ohio; for the Congregational Churches: Prof. Charles C. Haun, of Vanderbilt University School of Religion, Nashville, Tenn.; for the General Christian Convention: Secretary Warren H. Denison. Those present then clasped hands in a circle about the monument and sang the old familiar hymn, "Blest Be the Tie that Binds." The benediction was then pronounced by the Rev. W. E. Ellis.

Prior to going to Cane Ridge, a brief devotional service was held at the home of Mr. Ellis. Besides the ministers taking part in the ceremonies at the Church, a number of members of the Paris Christian Church attended, among them being Charles C. Cooke, Ossian Edwards and J. D. Booth.

NOTICE.

Bro. J. E. Harris, of Prospect, Va., is trying to make a living by securing subscriptions to magazines. He is unable to work at his usual vocation (railroad agent) because of the greatest of all afflictions, sickness, which has left him disabled. For years, Bro. and Sister Harris were active workers in Bethlehem Christian Church, Nansemond County, Va.

He suggests that when ordering magazines for the coming season, or special Christmas presents for some relative or friend, that he be given the business. It will not cost any more, and will greatly aid him. He meets any magazine price advertised, and requests you write him for catalog. Address J. E. Harris, Prospect, Va.

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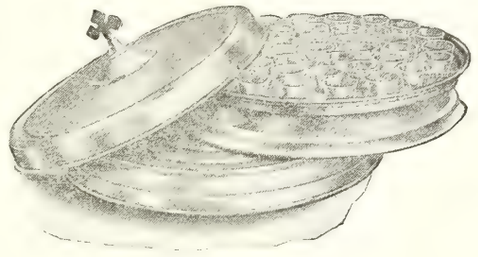

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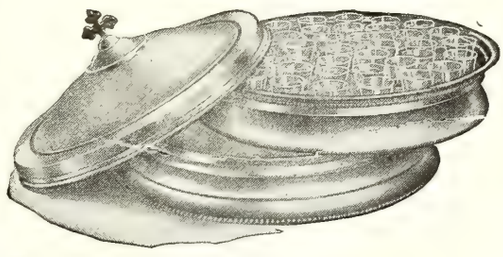
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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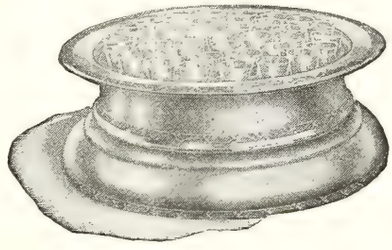
(For Silver Bread Plates, see under No. 90.)



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(Continued from Page 6.)

Only one in a hundred of our people is a college graduate, yet thirty-six per cent of every one hundred congressmen have been college graduates, while fifty per cent of our Presidents, fifty-four per cent of our Vice-Presidents, sixty-nine per cent of our Supreme Court judges, and eighty-seven per cent of our attorney-generals have had college degrees. The person who cannot read and write has one chance in one hundred and fifty thousand to get his name in "Who's Who in America," and the grammar school graduate one in four thousand two hundred and fifty; the high school graduate one in one thousand six hundred; the college graduate one in one hundred and eighty; the honor student in college one in three. Does education pay? It does! It pays to graduate from high school and college.

Wadley, Ala. S. L. BEOUGHER.

ROSEMONT.

The Rosemont congregation enjoyed a good revival this fall in which Dr. L. E. Smith, of the Christian Temple, Norfolk, did all the preaching except on Sunday. Dr. Smith greatly delighted the Church with his great messages, and much good was done by the masterly way in which he presented the Christ.

Fifty members were received into the Church during the year, and more than seven thousand dollars was raised by the Church and Sunday School during the year for all purposes. The Sunday School of Rosemont had the following to take the teacher-training course given in Norfolk this fall: Miss Ada Ramsey, Miss Mary Halstead, Miss Elizabeth Mills, Mrs. H. C. Hedly, Mrs. J. F. Morgan, Mrs. John Swink.

The Woman's Missionary Society, Mrs. O. S. Mills, president, is doing a great wrok, and keeps the subject of missions before our people. All the money they send to the treasury of the Woman's Board is given. None is raised by sales of any kind, the members believing the best way to give is to make it a part of worship.

Miss Lowrine Halstead, president, is leading our Endeavorers in a fine piece of work, and their meetings are indeed most helpful and encouraging.

Our building fund for our new Church is growing slowly, but it is growing, and we are hoping to have a new Church and Sunday School for these good people one of these days.

We are now thinking about thanking our Lord on Thanksgiving Day, and of celebrating His birth appropriately at the Christmas time.

J. F. MORGAN.

A GREAT TRAGEDY.

On November 4, 1928, the United Christian Workers of Palm Street Christian Church, Greensboro, N. C., went to the Third Avenue Church, Danville, Va., and held a service at 3 P. M. After the service was over and having received so many words of encouragement from the good people of the Third Avenue Church, we started home with our hearts full of joy and love for our Master and a greater determination to go in the evangelistic work which was started only a few months ago. We had just passed Reidsville when all this joy was turned into the deepest sorrow.

As we were riding along at the rate of about twenty or twenty-five miles per hour, Mrs. W. B. Lumley's little three-year-old girl opened the door of the Ford in which we were riding and fell out. The mother, like most of mothers would have done, not realizing the danger she was in, leaped from the car, and her head, striking the side of the hard-surface road, was cut in a large place and her neck was broken. She was rushed to St. Leo's hospital, but she was dead when we reached there. The child was scarcely hurt and was all right in a day or two.

Mrs. Lumley was a true and faithful member of Palm Street Church since the day she joined, which was some time in May, when she moved her membership from the Magnolia Street Baptist Church, Greensboro, where she had been a most faithful member for many years. She had taught the young girls there for several years, and it was said that she taught as well as any preacher.

After coming to our Church, she prooved so faithful that she was appointed secretary of the Sunshine Class, and was most loyal to the class. She also was appointed superintendent of the intermediate C. E. Society and was a true worker there, having in her charge about forty children. She was a member of the United Christian Workers of our Church and was always ready and willing to do her part to help carry on the work of the Master.

Her last message to a group of people was at Danville, on the evening of her departure from this life, when she read a portion from the 25th chapter of Matt., beginning with the 31st verse and reading the remainder of the chapter. Her face was beaming with light as she read these words from Matthew's gospel. She always had a smile for every one, and her last thoughts were for others, for on our way home she said that she thought we ought to go to the sanatorium and hold a service soon, for the people there could not go to Church and would enjoy the gospel messages. Her life here was short, only thirty-one years, but she did not waste it as many are doing.

Funeral services were held at Magnolia Church by her former pastor, Rev. J. W. Boman, assisted by her present pastor, Rev. M. T. Sorrel. She was laid to rest in the Green Hill Cemetery. She leaves to mourn her loss a mother, father, husband and three children, besides a host of friends. While we are sad and lonely, we feel that if she could speak that she would say for us not to grieve for her, but to be faithful in the work of the Master, which she was so much interested in.

May the Lord bless and comfort the bereaved ones, and may we all go forward in the Master's work, is my prayer.

LETTIE SCOTT.

VALLEY LETTER.

I have held a good meeting at Leaksville this fall. Congregations and interest were good. There were seven conversions and nine additions to the Church. I have recently accepted pastoral charge of Bethel and have held a meeting there. We had good congregations and interest there also, there being twelve conversions and additions to the Church. The people here are very proud of their new house of worship. It has required much sacrifice on the part of some to make the building possible. I am now in a meeting at Timber Ridge.

A. W. ANDES.

Harrisonburg, Va.

Prof. A. R. Flowers was a welcome visitor to the Atlantic Christian College, Wilson, N. C., Friday, the 9th. He has old friends who are members of the faculty of the institution, and some of his old pupils have graduated in the past, while some are to graduate this year. In his talk to members of the Y. M. C. A., he stressed the need of a whole-hearted service for the Master. While Bro. Flowers is a staunch friend to Elon College, he is also a co-worker with other colleges that are training young people for Christian service.

ALL SELF-PRONOUNCING

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Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

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GATLING.

Whereas, it has pleased our Heavenly Father to take from our midst our beloved Sister Sallie Mary Gatling, a consistent member of the Sarem Christian Church; and,

Whereas, the intermediate relation long held by our sister with the members of this Church render it appropriate that we should place on our records our appreciation of her services and usefulness and the high regards we have for her as a faithful servant of Christ; therefore, be it resolved by the members of Sarem Christian Church:

1. That while we humbly yield to the will of our Heavenly Father, we do not the less mourn for our sister who was called from labor to rest.

2. That in her death this Church loses one of its most faithful members and one whose life was a benediction; her quiet, unassuming manner won for her the love and admiration of all. She was wise in counsel and trusted by all who knew her.

3. That by her departure there is a vacancy in our Church hard to fill, but while we worship here below with Him, she worships now above with loved ones and all the blood washed throng.

4. That we tender her loved ones our deepest sympathy and love in this their time of sorrow.

5. That a copy of these resolutions be sent to the family of the deceased, and also a copy be inscribed on the minutes of our Church records.

D. S. HARRELL,
S. J. FELTON,
W. J. FELTON,
Committee.

KELLER.

John R. Keller was born October 18, 1867, and departed this life September 23, 1928. His age was 60 years, 11 months and 5 days. It was my privilege to receive Bro. Keller into the Palmyra Christian Church about seventeen years ago. Death occurred at his late home in Front Royal, Va.

Funeral services were held at the home of his sister, Mrs. Mahlon Clem, in Edinburg, Va., September 24, 1928. He is survived by his widow and by two sons and one daughter. A. W. ANDES.

HIGH.

Mrs. Bettie E. High was born February 13, 1854, and died October 20, 1928, at the age of 74 years, 8 months and 7 days. Sister High was a good woman and respected by all. In respect to her expressed wish of years ago, I preached her funeral sermon. Rev. W. B. Fuller assisted in the service.

The funeral was held at Linville, October 23, 1928, and interment at Lacy Spring. Several grown children survive.

A. W. ANDES.

SECRIST.

Philip M. Secrist was born March 9, 1839, and died October 29, 1928, aged 89 years, 7 months and 20 days. He is survived by three children, twenty-one grandchildren, and ten great-grandchildren. His wife died about fourteen years ago. Bro. Secrist was a member of the East Liberty Christian Church, though for a number of years, owing to age and distance, he was not able to attend. He was held in high esteem by all who knew him.

Funeral services were held in United Brethren Church, in Shenandoah City, October 31, 1928. A. W. ANDES.

WARD.

Alfred Riley Ward, son of Mr. and Mrs. Dan Ward, was born March 24, 1919, and died at the home of his parents, near Edinburg, Va., November 3d, age 9 years, 7 months and 9 days. Left to mourn his death are his parents, seven brothers, and one sister.

Funeral services at the home November 5, 1928, and interment in the cemetery at Edinburg.

A. W. ANDES.

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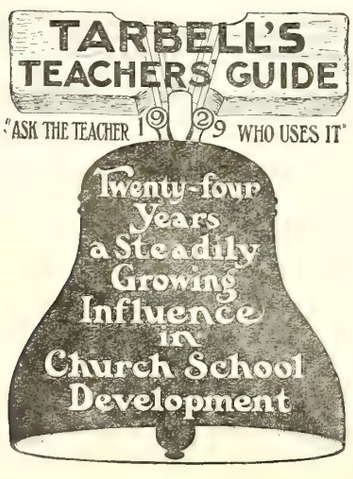
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SOMERS.

Bro. G. W. Somers was born May 20, 1863, and died October 30, 1928, age 65 years, 5 months and 10 days. Bro. Somers united with the Baptist Church while a young man and remained a member until some six years ago. After moving to Reidsville and becoming an attendant at the services of the First Christian Church, he moved his membership with us. He was of a quiet, kind, agreeable nature, always true to his Church, and led a Christian life. He will be greatly missed in his Church and community.

He leaves a number of relatives besides his good wife and five children, who, with his Church and friends, mourn his going. He was laid to rest in the afternoon of November 1st in the city cemetery. Services were conducted by the writer, with the Jr. O. U. A. M. in charge of the body at the grave.

May God's richest blessings fall on the bereaved.

J. H. DOLLAR.

HARRELL.

We, the ladies of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church, feel very keenly the passing of one of our most faithful and interested members, Mrs. J. A. Harrell, age 69 years, who departed this life on October 28, 1928. We shall greatly miss her cheerful presence in our meeting, and may we strive to be more faithful in our duties to God's cause.

We bow in humble submission to God's will and extend to her loved ones our deepest sympathy, and recommend that a copy of these resolutions be sent to The Christian Sun for publication, a copy to the family, and a copy recorded in the minutes of our society.

MRS. J. W. HOLLAND,
MRS. E. C. LUKE,
MRS. B. L. SMITH,
Committee.

Jesus sent His Word to all,
Let us hear His loving call;
Serve Him now with loving heart,
And from sin and evil part.

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Southern Convention of Congregational Christian Churches

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Official Organ of the Southern Christian Convention.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, NOVEMBER 29, 1928. NUMBER 48.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

AN OLD TRADITION PASSES.—

Time brings changes even ot conservative Scotland. Miss Vera M. M. Findlay, a graduate of Glasgow University, has been ordained to the gospel ministry. This is said to be the first instance in the history of Scotland where a woman has been thus entrusted with clerical responsibility. Miss Findlay is to be the pastor of the Patrick Congregational Church, in Glasgow. There are still those who believe that the ministry is forbidden to women by divine commandment; but it appears that those who hold to such convictions are gradually losing ground.

PREACHERS IN POLITICS.—

Some of our readers may have wondered recently about the place of the preacher in politics. It is a question that has been very much in the minds of some people all over the country. Dr. S. Parkes Cadman, in his first nation-wide broadcast on October 14th, replied to the question: "What place, if any, has the preacher in politics?" Dr. Cadman replied, "He has the place of a citizen without benefit of the clergy. So far as politics involves ethics, then the preacher is entitled to preach upon them. The pulpit is no place to preach politics. Let us devote the pulpit to far higher things than politics and elections. If we do that we will get better results in our national life."

CITIZENS NOT CITIZENS.—

On November the 6th, when millions of American citizens were going to the polls to register their convictions, their preferences, and perhaps, their prejudices, through the medium of the ballot box, there were thousands of citizens in the District of Columbia who took no direct part in the election. The management of the District of Columbia being entirely under the control of the two houses of Congress, the residents are completely disfranchised. There was an organized manifestation of protest against the situation which was designated as "Washington's Day of Humiliation." In many places, ballot boxes bearing the inscription "Closed" across their front were displayed, and the windshields of many automobiles carried the "humiliation" posters.

THE COST OF WAR.—

"With what has been paid out and what is already apparent, it is probable that our final cost (of the war) will run well toward $100,000,000,000, or half the entire wealth of the country when we entered the conflict. . . . The whole scheme of human society, the whole progress of civilization requires that we should have faith in men and in nations. There is no other positive power on which we could rely. All the values that have ever been created, all the progress that has ever been made declare that our faith is justified.

"For the cause of peace, the United States is adopting the only practical principles that have ever been proposed, of preparation, limitation and renunciation. The progress that the world has made in this direction in the last ten years surpasses all the progress ever before made."—*President Coolidge.*

RELIGION IN RUSSIA.—

In recent years the world has been treated to the rare spectacle of a national government making a determined effort to destroy every form and manifestation of religion. Because the established Church of Russia was under the patronage of the old Czaristic regime, when the Soviet government was established it manifested an open hostility to all forms of religion. The attitude of the government was received with but little protest at first. But it appears now that the heart-hungerings of the masses are beginning to assert themselves. There have been many signs recently of religious awakenings. The Soviet has become alarmed and has rushed through a new law intended to crush any incipient religious revival. Every form of religious gathering of whatever nature has been forbidden. Steps have been taken to prevent religious literature from reaching the people, and all paraphernalia used in religious worship has been declared to be the property of the State. It may be that the suppression of the religious tendencies of the people eventually may bring about the overthrow of the Soviet government.

RELIGIOUS PREJUDICE.—

One is surprised and sometimes appalled at the strength of religious prejudices or religious convictions. It depends entirely upon the personal relationship to the point at issue whether they be called prejudices or convictions. It appears now that Mahatmi Gandhi, for years the revered leader of many of India's millions of people, has roused his fellow-countrymen to righteous indignation by his responsibility for the killing of a sick cow to end her misery. The Indian is forbidden by his religion to kill any animal. It is entirely within the idea of what is right and proper to leave the animal to starve to death or to suffer any amount of pain while awaiting a lingering death. But to be the agency for bringing an animal to what the Indian considers an untimely end, simply must not be done. It does not befit us to either despise or deride the Indian for his superstition. He is but being true to what he has been taught for centuries to be the highest expression of religious duty.

One may feel inclined to laugh at such a manifestation of what we conceive to be religious superstition and prejudice. But when we stop to consider how that thousands of our own countrymen have turned their backs upon the most fundamental principles of Christian ethics, doing themselves irreparable injury and endangering the welfare of our whole social order, we begin to wonder if, after all, the Indian does not have the laugh on us. There may be outworn convictions that linger on to hinder the onward march of progressive religious development; but even that may be more desirable than the state of the people who have lost all religious convictions that might serve as an anchor to hold back against the deadly downward drift into immorality and vice.

BALDWIN ON PEACE.—

Mr. Stanley Baldwin, Premier of England, speaking at the celebration of the tenth anniversary of the League of Nations' Union, had the following significant statement to make concerning the maintenance of world peace: "The fact is that we have paid much too little attention in the past to these tigrine impulses that lie deep down in human nature. If you think you are going to beat the things that culminate in hatred and in war without a spiritual fight, you are foredoomed to failure. To make a vow with your lips is not enough; to sign a covenant with your pen is not enough. It savors of crying, 'Lord, Lord.' Such of you now listening to me who, as myself, were baptized, made a vow of peculiarly solemn nature through your proxies—and you renewed it if you were ever confirmed—to renounce the world, the flesh and the devil. I wonder how many of us have done it. I know myself I have not. I have tried often. I fall down again and again, and I know that if this vow of renunciation is to be kept it means a daily struggle until you fall into the grave. It is exactly the same with these old tiger instincts of human nature. You can only save yourself and the world by constant daily fighting with these old impulses, and in time you will win. You may feel that I ought to bid you go and wash in the rivers of Syria, whereas I am only directing you to the Jordan. But if you want to do something perfectly simple and easy that would really help, let me submit that from tonight onward no member of the League of Nations' Union add one drop to the fetid stream of insinuation and suspicion, and the attribution of low motives to statesmen of your own country or other countries who are engaged in pacificatory work in the world. In my view, the statesman who makes an observation doubting the good faith of or makes insinuations against the bona fides of a foreign country for the sake of obtaining a cheer, the newspaper which puts in such paragraphs to make news—they are both of them doing the devil's work and making it infinitely harder. Suspicion very quickly becomes hate, and hate very quickly becomes war. You in this league are missionaries—or you ought to be—and as missionaries you should conduct yourself."

NOTES-PERSONALS

Rev. Jesse H. Dollar changes his address from Roanoke, Ala., to P. O. Box 499, Reidsville, N. C.

Bro. J. G. Myers, Pleasant Hill, Ohio, treasurer for many years of the General Convention of the Christian Church, died on Sunday, November 18th. Bro. Myers made an efficient and capable treasurer, and was widely known and much loved. At the recent session of the General Boards in Dayton, he was present and made his report as usual, but was far from well. A good and faithful servant of his Church and of his Lord has passed to his reward.

Rev. M. T. Sorrell, of our Danville Church, reports that "Our board of deacons met tonight, and I brought before them the matter of missions. They adopted and decided to recommend to the Church the third plan suggested by the recent session of the North Carolina and Virginia Conference, viz: to ask the Sunday School to contribute more than it did last year and to make our Easter offering for missions, endeavoring in this way, if possible, to reach the quota for our Church. We agreed to seek to raise the quota, if possible."

Our sympathies are extended to our dear Bro. J. W. Bradshaw, Windsor, Va., whose wife and devoted companion passed to the spirit world November 18th. The funeral services were conducted from Antioch Christian Church Tuesday, P. M., November 20th. Sister Bradshaw was a sister of the late lamented Rev. J. P. Barrett, D. D., former editor of THE CHRISTIAN SUN, and Rev. J. W. Barrett, of Norfolk, Va. Dr. W. W. Staley, who assisted in the funeral services, will write THE SUN of the life and the passing of this good woman.

It is learned with sorrow and grief that Rev. W. H. Martin passed away on Sunday, November 18th, from his home at Hilton, N. Y. Bro. Martin had seemed to be in excellent health recently, and his going was without warning. He will be remembered by many SUN readers as a former missionary to Porto Rico, where he labored especially at Santa Isabel for several years until the failing health of his wife necessitated his resignation and returned to the United States. The funeral was at Christiansburg, Ohio, his boyhood home, on the 20th, the services being conducted by Dr. W. P. Minton and Dr. W. H. Denison. THE SUN's editor has kind recollections of Bro. Martin, and we extend to his bereaved wife and son our deep sympathies.

The Conferences have adopted three plans for financing missions the coming year, one of which each Church is asked to adopt: (1) In those Churches where the budget is used to include in the budget the quota asked for missions, the same being one-third of the amount of pastor's salary. (2) Where the budget is not used, to make the every-member canvass, allowing each member to say how much he or she is willing to give for missions the coming year, the same to be paid monthly, quarterly, or all in cash, as the individual member may elect. (3) To endeavor to largely increase the offering from the Sunday Schools, and then next spring, at or near Easter, the Church put on an intensive campaign in the endeavor to raise the full amount of the quota asked in conjunction with the amount raised by the monthly offering of the Sunday School. If every Church at an early date will adopt one or the other of these plans and then work the plan through the year, the goal will be reached, but it will require purpose, plan and persistence to do this great and good thing.

From the New York *Herald-Tribune,* it is learned that Miss Louise S. Eby, a recent graduate from Union Theological Seminary, with the degree of B. D., was ordained by the laying on of hands in the Broadway Congregational Tabernacle, New York, to the ministry of the Congregational Church. The *Herald-Tribune* carries the picture of Miss Eby, and features the event of her ordination, saying: "Miss Eby is believed to be the first woman of any denomination ever to be ordained in New York City. The ordination will confer upon Miss Eby all the rights enjoyed by male clergymen of the Congregational Church, including authorization to officiate at baptisms and Communion, and to perform marriages and conduct funeral services. The ordination sermon was preached by the Rev. Chas. E. Jefferson, D. D., pastor of the Tabernacle, and the charge was made by Rev. Julius A. Bower, D. D." It has been said that the Christian Church was the first in America to ordain a woman to the full authority of a minister, and since the Christian and Congregational Churches seem to be headed toward Church union, it is interesting to note that our Congregational brethren are thinking and acting along lines long since marked out by Christian Churches.

Elon College is to be congratulated on the successful choice of its commencement speakers in 1929. It is announced in the press that Dr. William E. Barton, of Massachusetts, the past moderator of the National Council of Congregational Churches, the author of more than forty volumes, and one of the most distinguished ministers in the American Churches today, will deliver the literary address on May 28, 1929. Dr. Barton is known as a great Church leader, and a man of established intellectual moral and spiritual leadership throughout our land and country.

The preacher of the baccalaureate sermon on Sunday, May 26th, is one of our own number—Rev. Alfred W. Hurst, president of Palmer College, Albany, Mo. President Hurst is one of our younger ministers, who has won for himself an enviable reputation as thinker, leader and college executive. He will be welcomed to Elon and heard with deep interest and affection.

The alumni speaker is our own Charlie Howell, now the Hon. C. C. Howell, of Jacksonville, Fla. Charlie graduated in the class of 1908, even then a lad of less than twenty-one summers, and immediately upon his graduation entered the University of Virginia, from which he won his LL.B. degree with high distinction. Charlie is now special bond attorney of the city of Jacksonville and is one of the most distinguished lawyers in Florida and a speaker of note. His wife is the sister of former President E. L. Moffitt and an almuna of Elon. And here is hoping this popular pair will come back to commencement and bring their whole family, that their many friends who will be present may again greet them and, in a measure, show in what high esteem they both are held.

THAT HAT FOR THE PASTOR.

THE CHRISTIAN SUN should be in every home in our Southern Christian Convention.

The proposition to give a ten-dollar Stetson hat to the pastor of a Church that sends us ten new subscribers and ten renewals should make many pastors happy for Christmas. Show your pastor, who has been so faithful in his service during the year, that you love him and appreciate him by making up a club of ten new subscribers and ten renewals and send it in. Be sure to state it is a club, so you will get the proper credit. Give name of subscriber and correct post-office address.

We would be happy to make every pastor in the Southern Convention a present of a nice hat for Christmas and give it in the name and on behalf of the Church that sends in the list. Get busy in your Church and see to it that your pastor gets a new hat for Christmas. You will make him happy and you will be placing THE CHRISTIAN SUN in new homes, and you will also make your circulation manager happy.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

WOMAN'S MISSIONARY CONFERENCE.

The Christian Missionary Association of the North Carolina Christian Conference will meet in its annual session at Elon College, Thursday, December 13th, at 10 A. M. A tentative program appears elsewhere in this issue of THE SUN.

The one main objective we have tried to set before the people is this, that every Church within the three Carolina Conferences should become a member of this association on or before the date of the annual meeting. It is earnestly hoped that all former members will stand by the organization and be present at the meeting or send in their dues. May we make this urgent appeal to the pastors to bring this matter before their Churches?

In many of the Churches, the Sunday School and other organizations should become members also. Just take your "Christian Annual" and see what the Churches of the Eastern Virginia Conference are doing through their C. M. A., and let that be a challenge to our Churches.

This association can be made a very great power for good if it can command the co-operation and help of the pastors and Churches.

W. M. JAY.

1928.

So far as the Southern Christian Convention is concerned, 1928 will be one of the greatest years in its history.

1. It unanimously approved the plan of union with the Congregational Church which requires action by the highest bodies of the two denominations.

2. It unanimously adopted a financial plan which will meet the needs of every department of the Christian Church. It only remains for the Conferences, ministers and local Churches to carry same into effect.

The Eastern Virginia Conference is one hundred per cent behind the plan, and I trust that every Conference will do likewise. The adoption of this financial plan makes a new epoch in the history of the Christian Church, South.

J. E. WEST, *Ch'n.*

THANKOFFERING.

The Woman's Mission Board of the North Carolina Conference, in session at Burlington today, November 22nd, voted that the thankoffering of all missionary societies in the Conference, both women's and young people's, shall go to the Porto Rican reconstruction fund. All societies are urged to make as liberal a thankoffering as possible, and as soon as the offering is received to send the same to Mrs. W. R. Sellars, treasurer, Burlington, N. C. We trust that all societies will take the thankoffering, as funds for reconstruction work in Porto Rico are very much needed.

Respectfully,
MRS. C. H. ROWLAND, *Pres.*
MRS. O. H. PARIS, *Secretary.*
Greensboro, N. C.

THE CHRISTIAN SUN'S PULPIT

GREAT HOURS WITH DAVID.

By Rev. J. G. Truitt.

"Jehovah hath sought Him a man after His own heart, and Jehovah hath appointed him to be a Prince over His people."—1 Sam. 13:14.

The words were spoken of an unknown lad who was keeping watch over his father's flocks. What greater words can we find about an ordinary young fellow in all the pages of literature, or history: "Jehovah hath sought Him a man after His own heart, and Jehovah hath appointed him to be a Prince over His people." The very magnitude of such words stir one's soul. "A man after God's heart . . . a man over God's people." More space is given to telling the doings of David in the Old Testament than to any other character. Perhaps because if we look through David for the secret of his success we shall catch something of the goodness and nature of God—for David was a man after God's own heart: a prince over God's people.

Therefore, let us study David, and in this way: What are the big moments of your life, David? Tell us where the high spots are, and let us look at them, for they are the testing-places of the strength and nature of your soul. Sunday before last we pointed out some of the great hours in Abraham's life; last Sunday, in the life of Moses, and today we are to notice some of the great hours with David. Maybe not the greatest, and each of us might select different ones, but these are some of the great moments of his life.

1. When David slew Goliath. In the first place, David resented any slur upon God. God was his friend. He knew God. With Him he communed out in the fields with his father's flocks. God had helped him. God had inspired him. He loved God. The armies of Israel had fought before, and David had not in any way intervened; here they are defied as the armies of Jehovah, and Jehovah's name is challenged! This David could not stand for. He might die, but he could not stand to see his Friend's name insulted. He would die for Him if necessary, and gladly. It was the sweet strong faith of a child. It has never been surpassed. Jesus said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

David was yet not more than a boy, but he knew there were some things that were holy and sacred. I thank God for children who have been so trained that they know sacred things when they see them, or hear them. In the very soul of young David there was reverence. Find a boy who is called of God to be a prince over His people, and I shall show you a boy who is reverent. Some young people whisper and talk throughout a whole Church worship period, but not David's kind. Some young people like to visit their neighbors during the prayer in the house of God, and so they sit in the pew with bowed heads, thoughtless, irreverent hearts, and whispering lips. There are not many such, I thank God, but the few who do such things are only taking their elders for their example.

Again this hour shows that David was the kind of boy who used what he himself had, and not another's. There was no cheating in the soul of David, no sham, no show; he was not biased by the king's compliments, nor burdened by the king's armor! How often we try to work with too big tools. How often we seek to do the big things, when if we only did the little first things, they themselves would do the big things for us. It was the handling of the little stones, and the simple sling that slew the great enemy of the armies of God.

Neither was David ashamed of his small weapons. They were his and the best he had. They were tested and tried. He was not ashamed to carry them into the biggest business into which he might be called. So often we are ashamed of our best clothes—not good as somebody else's—ashamed of our way of going—not like somebody else's. Must we ever jeopardize our soul's culture, or our eternal happiness because we cannot wear the armor of others, or contribute as much as others, or do so well as others? The armies of Israel could do great things. David could do greater, because David was willing to do the best he could, where he was, with what he had. And this experience in David's life shows the humbleness of his great nature. He did not allow this victory to upset his thinking. He wore away no medals of honor, nor received commissions of rank. These are right and came to him soon enough, but for them he did not seek.

2. When David formed his friendship with Johnathan. God is such a Friend—loyal, true, and unforgetting—that we cannot be surprised that one of the very greatest things about David was his ability to make a friend and be true to him forever. No moment in David's life could have been greater for him than this, so far as his future position in Israel was concerned. In the first place, this friendship leavened his soul with the patience needed to make him the prince which he was called of God to be. Had it not been for this friendship he might have stabbed Saul, and then his hope of setting up the throne of David, son of Jesse, would have been ended. This friendship fed his soul with charity for a wicked one. It is not so much what this friendship kept him from doing to Saul, as great as that was, but what it kept him from letting his difficulty with Saul do for him. Hatred, anger, malice are a trinity of evils which try the souls of men; but these could not grow in the heart of David against Saul on account of his great love for Saul's son. When Saul and Jonathan died in battle years later, David said of them: "Saul and Johnathan were lovely and pleasant in their lives; they were swifter than eagles; they were stronger than lions." Oh, how beautiful, if we can keep our hearts clear of hatred even for a foe! No wonder David was called a man after God's own heart. And of Johnathan he said: "I am distressed for thee, O Jchnathan, my brother; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." The forming of a true friendship, whether it be done in a minute or years, is a high spot in any person's life; and the breaking of that friendship is a tragedy. David proved right to the title, "friend of God," by being a friend of man.

3. When David twice spared the life of King Saul. Saul had definitely tried to murder David; and even now he was setting for himself the serious business of putting him to death. It so happened that twice Saul lay asleep under the point of a javelin held by the hand of David; twice was he shown absolute mercy: yea, may we not say unmerited favor! The narration of these two instances in the life of David are most interesting indeed. And they show the type and quality of charity that reposed in one who had a heart after God's own. He had been promised the kingdom, already he had been anointed by Samuel, and already had he been acclaimed by the popular voice of the people; but David did not wish to run ahead of God, nor hasten his plans.

4. When David wrote the 51st psalm. Although this is the great dark spot in David's life, he would not leave it but were he talking to us about his life, for here it was that he did the great thing of repenting with a godly sorrow. David was not without his faults. David was not the "whole which needeth no physician." It is bad to sin, but if one has sinned it is great to repent. It is the difference in David and Dives. It is the difference in happiness and eternal remorse. It is the parting of the ways between Peter and Judas. David had sinned, but his repentance was complete, and as permanent as the psalms themselves. He did not brood; he repented. He did not sulk; he repented. He did not give up, and do worse; he repented. He did not commit suicide like Saul, his predecessor; he repented. He did not become evil; he repented—and his very repenting has been a service rendered the whole sinning and sinful world. His repentance included acknowledging, confessing, and exchanging the positive evil for the positive good.

5. When David wrote the 23rd psalm. I have not tried to list these great hours with David in chronological order, but even so I think most likely I have done so, for while the twenty-third psalm is often thought of in connection with David's boyhood, may it not be that as he reflected on a long life, and recounted days long spent, he might not have drawn upon boyhood experiences for this greatest of all psalms. This psalm is a whole sermon, or series of sermons in itself; and so I shall only mention it today. A great man was David, full of the spirit of that great psalm, and, indeed, we may see that "goodness and mercy followed him all the days of his life, and that he dwells in the house of the Lord forever." Let us now repeat that psalm with the common prayer that we may more fully submit ourselves to the whole spirit of it, and thus fashion our hearts after the great heart of God.

Dayton, Ohio.

MISSIONARY PROGRAM.

The tentative program of the North Carolina Christian Missionary Association, to be held at Elon College, N. C., Thursday, December 13, 1928, at 10 A. M.

Morning Session.

Called to Order by President K. B. Johnson.
Devotionals—Rev. J. L. Foster.
Roll Call of Members.
Report of Treasurer.
Address—"The Association Finding Itself," Dr. W. A. Harper.
Address—"The Manpower of the Church," Dr. W. C. Wicker.
Round-Table Discussion Conducted by Dr. G. O. Lankford.

Afternoon Session.

Devotions—T. J. Green.
Address—Hon. J. H. Harden, Burlington, N. C.
Address—"The Powers and Possibilities of the C. M. A.," Dr. J. O. Atkinson.
Reports of Committees:
Resolutions.
Plans.
Location.
Address—"A Call to Duty," Rev. M. T. Sorrell.
Adjournment.

K. B. Johnson, *Pres.*
W. M. Jay, *Sec'y.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

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S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Chris-

NORTH CAROLINA AND VIRGINIA CONFERENCE.

This Conference met in its 103rd annual session with the Ingram Church, Ingram, Va., on the morning of November 13th. The Conference was called to order by the president, Dr. C. H. Rowland, of Greensboro, and Dr. P. H. Fleming, of Burlington, conducted a very timely and helpful devotional service. Dr. S. T. A. Kent, of the local Church and a layman interested in all Church activities, gave most cordial words of welcome, and Rev. R. A. Whitten, vice-president of the Conference, appropriately responded. Besides the routine business of the first session, the president delivered the annual address, using as his theme "The Hope of the Church." Dr. Rowland gave a splendid message of encouragement and inspiration, in which he held out, in no unmistakable manner, a hope for the progress and achievement of the Church militant. Assisted by others, the president administered the Lord's Supper, which solemn service served well as a sacred setting for the Conference and its activities.

Rev. J. W. Patton conducted a very fitting and appropriate devotional service in opening the afternoon session. Immediately following this were the reports from the departments of Christian education and addresses pertaining thereto, viz: "The Sunday School," "The Christian Endeavor," and "The Young People's Work." Rev. T. F. Wright presented the report on Sunday Schools and Christian Endeavor, and Rev. S. E. Madren gave a historical sketch of "Christian Endeavor," and emphasized the merit and might of this organization in the Christian life and activity of the Church. Bro. W. B. Truitt, of Greensboro, president of the Sunday School Convention of the Conference and a man deeply interested in Sunday Schools, gave some most timely suggestions as to how Sunday Schools may be improved, and, as such, may prove a real blessing and benefit to the Church and the kingdom. Miss Pattie Coghill, Secretary of Christian Education, delighted the audience with a very practical talk on "Young People's Work." Superintendent C. D. Johnston, of the Christian Orphanage, told the audience many of the details in conducting an orphanage and of the results achieved therein. He also made a plea for a liberal Thanksgiving offering. Rev. J. F. Apple, who was not present, sent in the report on moral reform, which report evoked a very warm and worthwhile discussion on the moral topics and standards of the day.

At the evening session, a male quartet rendered a delightful service in song, and Rev. S. A. Bennett, of Elon College, preached a very able and acceptable sermon on "Self-Denial and What it Means to Follow the Lord."

The second day of the Conference was largely attended, and many interesting and edifying issues and events were discussed. The officers for the year were chosen—Rev. C. H. Rowland and Rev. R. A. Whitten, re-elected president and vice-president, respectively; Rev. Stanley C. Harrell, secretary, and Dr. Waldo M. Boone, of Durham, treasurer. Rev. P. T. Klapp introduced the report on foreign missions, and in the same submitted three plans, one of which his committee urged every Church to employ in the effort to raise this year for missions one-third the amount paid pastors. Bro. Klapp and his committee reported that this could be done with hurt to none and helpfulness to all, provided the plans as proposed in the report should be adopted at once. The three plans suggested were:

1. Where the local Church makes a budget, that an amount equal to one-third the pastor's salary be included in the budget.

2. In those Churches not using the budget, a canvass be made of individual members, giving them the privilege of making their contributions either monthly or quarterly, or in a lump sum, and the same be paid to the treasurer of the Church, to be forwarded to the Mission Secretary during the year.

3. Where neither of these plans is adopted by the Church, a vigorous effort be made next spring, at or near Easter, to raise the entire amount of the quota assigned to the Church.

Bro. Klapp's committee told of the need on the foreign field, and especially made a plea for immediate relief in Porto Rico.

Mrs. C. H. Rowland, president of the North Carolina Woman's Conference, made an address on "Women and Missions," and Mrs. W. R. Sellars, treasurer, gave the Conference a report of the women's work for the past year. The Mission Secretary gave an address on "The Southern Christian Convention's Program of Missions." Dr. W. M. Jay, chairman, read the report of the committee on religious literature and led the discussion, followed by others, in which the necessity of supporting THE CHRISTIAN SUN was emphasized.

In the afternoon, the report of the committee on education was made, which report strongly commended Elon College as a Christian institution which answers for us of the Conference the all-important question as to where we shall educate? There were no ordinations or licensures recommended at this session. Following the report, Dr. T. C. Amick, business manager of Elon College, made a very eloquent and timely address on "Christian Education." The speaker held up the life and growth of the Christ as the example and inspiration for all young people who are seeking intellectual and spiritual growth. The address was much enjoyed and appreciated. Dr. G. O. Lankford, of Burlington, delighted the audience and instructed them with a very lucid exposition of the kind and character of the work expected of, and to be undertaken by, the organization of the Men of the Church. The last session of our Convention provided for an organization of the Men of the Church, and this Conference is seeking to promote that work. Dr. Lankford's address should prove helpful to any Church undertaking to organize the Men of the Church. Mrs. C. H. Rowland presented the report for the committee on stewardship, and Dr. W. S. Alexander, of Elon College, gave a brief and timely address in advocacy of the items and recommendations of the report. The day closed with this report pending.

The evening session consisted of song and a very helpful sermon by Rev. R. A. Whitten.

Rev. J. S. Carden, one of our most consecrated ministers, opened the third day's session with a most timely devotional service, the spirit of which was shared and enjoyed by all present. Bro. Carden said, and rightly so, that if the people of the Church would get right with God and be filled with the spirit of the Master, our Church problems, which so much vex and perplex us, would all be solved, and with this safe and sound doctrine all Christians are agreed. When you find a person filled with the spirit of the Master, thrilled with His doctrine and life of self-denial and of service, you will find that person ready and willing to do his part in helping to bear the burdens and share the joys of the Church. The great question for the Church is how to get the people to get right with God and to be filled with the spirit of service and devotion? Bro. Carden's remarks were most timely and manifested the proper spirit.

Conference remained in session on the last day till the work was finished. There were many reports and much discussion pertaining to the practical working out of plans adopted by the Convention and the Conference. It was a most interesting session, in which our practical problems were thoroughly thrashed out in a way and manner that all present might fully understand the plans and the program of the Churches and enterprises of the Church the coming year.

The Conference was royally entertained by the good people of the community, assisted by members and friends of their neighboring Church—Pleasant Grove. Rev. Fred T. Wright is pastor of both Churches, and he and his good people certainly know how to dispense bountiful hospitality and good fellowship. The next session of the Conference is to meet with the Virgilina Church.

J. O. A.

PULPIT, PRESS AND PROHIBITION.

The New York *World,* in a recent issue, said that the recent election, so far as the South was concerned, was a contest between the pulpit and the press. The esteemd Richmond *Christian Advocate* agrees "that such was the case and was apparent to all observers. The politicians and the press combined to mold the South to their way of political thinking. They had every advantage. Habit controls actions, and to do something one has been taught for years to despise is exceedingly difficult. The political press attempted to bulldoze and overawe the pulpit. Let us thank God that there were many who were unafraid. These ministers have not lost the respect of those who like brave men."

The New York *World* is not far from right in its conclusion. From one end of the South to the other, the pulpit thundered, in no uncertain tones, its approval of prohibition and of its adherence to the eighteenth amendment and the Volstead act. The religious press, the denominational papers throughout the South, without exception, so far as we observed, reflected and spread to all homes into which they went, from week to week, the voice and sentiment of the pulpit. On the other hand, the daily press, reflecting the mind of the politicians,

without exception so far as the same came to our notice, either sought to camouflage the attack on the eighteenth amendment and the Volstead act or to divert the minds of the people from this one issue so near and dear to the hearts of the people of the South.

It is useless now to call up the ghosts of the past, the sharp and cruel things that were said and done by those of different political faiths and followings. It is worthwhile, however, to reflect upon the fact that the people at the ballot-box spoke their minds in no uncertain terms as to prohibition. In spite of all that the press and the politicians had to say, the people understood well and fully that the recent election was a referendum on the subject of prohibition. The candidate of the defeated party and his manager virtually said as much, time and time again, and gave the people to understand that his election was a virtual repudiation of the Volstead act and the eighteenth amendment as they now stand. The verdict has been rendered, and it is interesting to note that there will be more drys and fewer wets in the next Congress than in any preceding Congress. Incidentally, Senator Edwards, of New Jersey, and Senator Bruce, of Maryland, the two most outstanding wets of the Senate, both of whom stood for re-election as avowed wets, went down to defeat. This is only two instances, as many wets in other States seeking re-election went down to defeat also. "There will be more drys in both houses of Congress than ever before," points out a contemporary.

Prohibition has not done all that its friends and advocates have desired that it should do, but it can be said, without any fear of successful contradiction, that the American people have decided to stand by and defend prohibition and to give it further trial. It may be said further that the minds of the sober, thinking people of the country are made up on this issue, and will not at present forego the prospect of better enforcement and better conditions. It may be safely said that no administration, and no representative of an administration will have a greater opportunity and a more weighty responsibility than that which comes into power March 4th next. Mr. Hoover, upon whom the drys pin their faith for constitutional allegiance and law enforcement, will go into office with an easy majority of his party in both houses. In the Senate: Republicans, 55; Democrats, 39; Farm Labor, 1; vacant, 1—thus giving the incoming party a gain of eight in the Senate. In the House he will find Republicans, 269; Democrats, 165; Farm Labor, 1—a gain of 38 for the successful party. Here, then, is an opportunity and an obligation for the successful party, such as is seldom witnessed, and unless those in power rise to meet this opportunity and bear successfully this responsibility they alone will be to blame, for they alone will be held responsible by the suffrage and the mind of the American people. J. O. A.

DOING HIS WILL.

No one can earn his way into the kingdom of God by giving, going or doing. However, it is very certain that many are brought into the kingdom after they have done the will of our Lord, and certain it is that all who have been brought into the kingdom must and will do His way. In the eighteenth chapter of Luke we are told of a very pious and highly moral sort of a ruler who came to the Lord, and yet went away from Him full of sorrow. He was filled with sorrow, we are told, simply because he would not go and do what Jesus told him to do in order that he might be what Jesus wanted him to be: "Sell all that thou hast and distribute unto the poor and thou shalt have treasure in heaven: and come follow me." Here was an instance in which it was necessary to put the deed before the being. In order to be, he must first do. This is clearly an instance in which it was necessary for the individual to come to be through obedience to the command of his Lord. And Jesus said, when the multitude spoke to Him about His mother: "Whosoever shall do the will of God, the same is my brother and my sister and mother." It is only by the grace of God that one is redeemed, saved, born into the kingdom. But it often requires even for grace, and more grace, that one get up and go and do something in the name and for the sake of their Lord. The ripest and the richest Christian characters this writer has known have been those who, like the Master, "have been about their Father's business," and like Him again, "went about doing good."

One may speak with the tongues of men and of angels, and one may give millions, but unless one have the spirit of the Christ and acts in the spirit of the Christ, such deeds avail nothing for the doer; but certain it is that one who has the spirit of Christ and one who wishes to develop in himself or herself the spirit of Christ and have that spirit grow stronger and stronger, will be doers of the Word and not hearers only, and will not only be willing to sacrifice, but will sacrifice and will deny one's self in order to sacrifice. Doing has its reflex influence on the life, and re-enforces the life and the mood of life. Prof. James, the psychologist, pointed out that if one in a rising mood of anger will refrain from the clinched fist, the drawn muscles, the outward manifestations of anger, one will soon find the mood disappearing and the anger vanishing. Reaction is equal to action, and our deeds react upon us and change our very being. The kingdom of God and the entrance to that kingdom cannot be purchased at any price, but those who would enter the kingdom and those who would remain in the kingdom must do something more than express a belief; one must act, one must do in keeping with that belief, if one is to grow in the power of His might and become His true follower and constantly share His fellowship. Jesus said, "I must work the works of Him that sent me," and so must His followers if they would keep company with Him and enjoy the comradeship of His great and divine personality. J. O. A.

THANKSGIVING DAY.

Thanksgiving Day is the climax of the year when kept in the Thanksgiving spirit. It has been said that a thankful spirit is happy in enterprise, brave in difficulties, and patient in reverses. The word "thank" is derived from an old Anglo-Saxon word which means "thought." Thanksgiving is, therefore, thoughtgiving; and all words and deeds are products of thought. One cannot give thanks unless he has given thought that produces something to give.

Thanksgiving Day in the United States is a day set apart for the celebration of the Lord's goodness to the nation. From its origin it has combined religious worship and social festivals. The first celebration was held by the Plymouth colony in 1621; and the usage soon became common in New England. After the Revolutionary War the custom gradually extended to the Middle States; later, to the West and, more slowly, to the South. Since 1863 the observance has been recommended annually by the President of the United States; and, since the Civil War, by the Governors of all the States; and it is now generally observed, and with happy results, throughout the country. There are many reasons why we should give thanks.

1. For those who founded the republic. In 1584, Sir Walter Raleigh had discovered Roanoke Island, in North Carolina; a fort was built and fifteen men left on the island; but, when visited in 1587 they found the place deserted and human bones scattered upon the field where wild deer were reposing. They repeopled the place, but when Governor John White returned to look for the colony, and his own daughter, he found a desert; and it is not known whether they perished or were adopted into the tribe of the Hatteras Indians. In Virginia, twenty years later, the English were more successful, and a permanent settlement was made at Jamestown. This settlement contained Bartholomew Gasnold; Edward Wingfield, a merchant, who was made Governor the first year; Robert Hunt, a clergyman; Captain John Smith, and others, numbering one hundred and five in all—knights, gentlemen, merchants, with license from James I to establish a colony in Virginia. The hardships they endured ought to remind us of their sacrifices in founding a Commonwealth in which people are prosperous and happy to this good day; and every heart ought to swell with thanksgiving.

2. For the integrity of government. James Brice said: "America is a commonwealth of commonwealths, a republic of republics." While we are diversified we are unified—a sisterhood of States embracing a brotherhood of men. All nations reside in comparative peace within our borders; and all men have an equal chance in life.

3. For the extent and variety of our area. Gladstone said: "The United States has a natural base for the greatest continuous empire ever established by man. The United States contains 3,500,000 square miles, a river flow of 40,000 miles, two great mountain ranges—the Alleghany and the Rockies—running north and south, so that the sun shines on both sides of them.

4. For material prosperity. The American people are better housed, better fed, better clothed, and better paid than other peoples. This nation can put one end of her table on the Alleghany Mountains and the other end on the Rocky Mountains and a hundred million of free people can sit down to this Thanksgiving dinner and eat to the full in peace. We ought to be thankful to God for His boundless blessings.

5. For denominational fraternity and brotherly love among the people of God. Many signs of this spirit in co-operative organizations for charity and missionary enterprise point in this direction.

6. For the civic recognition of God by the government in the President's proclamation and the call upon the Churches to observe the day in their respective places of worship. The expectancy of this nation now is even larger than when the thirteen colonies were struggling for existence, or when the Liberty Bell sounded its first notes of freedom. Garden and forest have passed from summer into winter with rarest beauty and abundant harvests, and all should give thanks for all that God has bestowed upon the nation and the world.

W. W. S.

MISSION QUOTAS.

The following pastors have promised to raise their quota for missions as follows: Rev. T. N. Lowe, Elm Avenue, half budget system and half Sunday School; Rev. L. E. Smith, Christian Temple, budget system; Rev. F. C. Lester, Waverly, probably budget system; Rev. F. C. Lester, Spring Hill, Easter; Rev. J. E. McCauley, First Church, Norfolk, budget system and offering; Rev. J. F. Morgan, Rosemont, raise all possible; Rev. J. F. Morgan, Berea, quota; Rev. O. D. Poythress, South Norfolk, by pledges; Rev. W. H. Garman, Old Zion, budget system.

I will give you a further report as soon as I hear from the pastors. Yours very sincerely,

J. M. Darden.

CONTRIBUTIONS

SUFFOLK LETTER.

Birth is the beginning of a mortal life; death is the beginning of an eternity. Both are important and all must pass both stages. One is brief and full of opportunities; the other is endless and is the result of this life. "In the place where the tree falleth, there it shall lie"; and the believer is "like a tree planted by the rivers of water"—so where he does he enters into an eternal state.

A good woman has finished her course in the flesh and entered into that mysterious bourne from which there is no return. Mrs. Mary Virginia Bradshaw was born August 4, 1854, and departed this life November 18, 1928, age 74 years, 7 months, and 14 days. Before her marriage she was Miss Mary Virginia Barrett. She was married twice: first to George T. Bradford, October 15, 1871. Out of this union there were eight children, four of whom are still living—two daughters and two sons: Mrs. James Jernigan, Newport News, Va.; Mrs. C. V. Carr, Norfolk, Va.; J. Eddie Bradshaw, Zuni, Va., and George J. Bradshaw, Lynchburg, Va. She was married the second time to James W. Bradshaw, and to this union was born one daughter, Mrs. W. K. Saunders, Zuni, Va. Besides her husband and the children named above, she is survived by three brothers—R. H. Barrett, Rev. J .W. Barrett, Mills T. Barrett—and one sister, Mrs. Mattie Davis Bowden. She leaves also fifteen grandchildren and ten great-grandchildren. She was the sister, too, of the late Rev. Dr. J. Pressley Barrett, who was editor of the *Herald of Gospel Liberty* and THE CHRISTIAN SUN, the author of several valuable books, and a conspicuous character in the Christian Church.

She gave her heart to Jesus Christ when a girl, and her life and her children to His service in Antioch Christian Church until failing health reduced her strength and kept her at home. She and her family have added many values to the influence of Antioch in that Isle of Wight community. It could be said of her that "she was a mother in Israel." No man can appraise the worth of a virtuous woman; "her price is far above rubies." Such was Mrs. James W. Bradshaw.

The service at Antioch on Tuesday afternoon, November 20, 1928, was conducted by Dr. W. D. Harward, Rev. Mr. Cobb, of the Baptist Church in Windsor; Rev. G. A. Pearce, and Rev. W. W. Staley. The flowers were many and beautiful, the songs were sweet and comforting, the congregation was large and sympathetic, and the bright hope of reunion and the precious memories of her past life all united to comfort the large family and the Church in their bereavement. Her grave was covered with flowers, but her head was covered, we believe, with a crown of righteousness by Jesus Christ who loved her and gave Himself for her. As the cross is the greatest fact in the history of the Church, death is the greatest fact in the history of a Christian. The three most sacred places on earth are home, where mother lived; the Church, where mother worshiped, and the grave, where mother is buried. Graveyards are sacred acres, and there human feet tread with greatest respect and reverence. Mother cannot come back to her loved ones, but they can go to her and dwell with her forever.

W. W. STALEY.

ELON LETTER.

I failed to attend the North Carolina and Virginia Christian Conference this year for the first time in twenty-four years. My absence from this Conference was due to the fact that I had to make a choice between attending my own Conference and the meeting of the Congregational advisory board of the Southeast, in Atlanta, Ga.

I thoroughly enjoyed the meeting with the Congregationalists. Their group is small, being composed of a representative of each conference in the Southeast district, of the employed secretaries and superintendents in this area, and of certain national officers who are detailed to be present.

The Congregational meeting does not possess legislative powers, but discusses matters thoroughly and presents "findings," which are sent to the leaders of local Churches without authority other than the authority of the individuals as such who compose the conference and the validity of the conclusions.

There was no program in the accepted sense of that word among our people, and there were no set addresses except at the evening sessions, one of which was a banquet occasion.

Each president of each college present or educational institution was expected to have ten minutes to present his institution. When the institutions were all presented, then there was a period of questions and general discussion, and the general discussions always consumed more time than the presentation talks.

The superintendent of the Southeast was there —Dr. W. Knighton Bloom. He was allowed ten minutes, but there were thirty minutes of discussion following his ten minutes of talk.

Dr. Ernest M. Halladay, of New York City, secretary of the Church extension board; Dr. Chas. C. Merrill, of Chicago, in charge of the entire budget of the denomination; Mrs. D. Foster Updike, of Boston, in charge of the women's work of the entire denomination, and Dr. Chas. L. Fisk, of Cleveland, Ohio, the secretary of religious education for the denomination, were also there. Each of these national officers was allowed the customary ten minutes, at the expiration of which he was called down without exception, but there were thirty minutes of discussion following each presentation.

Of course, the superintendents of various groups in the Southern area were heard. Among them Dr. F. P. Ensminger, Dr. Neil McQuarrie and others. No one was allowed more than ten minutes to present a topic, but there was an abundance of opportunity for discussion. And the group had a way of talking itself into a position of general agreement. Dr. J. Edward Kirbye was chaplain and brought five great messages. His period alone escaped the inevitable discussion.

Perhaps the topic that claimed the larger share of attention was the union of our two Churches. Dr. Bloom presented the subject from the standpoint of the Congregationalists in a ten-minute talk, and I had pleasure of presenting it from the standpoint of the Christian Church in a ten-minute talk in place of Dr. L. E. Smith, who could not be present. There was a discussion period of an hour and a half for this topic following the twenty-minute presentation speeches. At the end of that time the group voted unanimously its approval of the union plan as worked out.

There was another topic, however, that ran this a close second, and as far as the Southeast was concerned was really more vital than the union of our two Churches. I am referring to the removal of the Atlanta Seminary to Elon College in September, 1929. With reference to this issue after two ten-minute presentation speeches, one from the Congregational standpoint by Dean Zimmerman, of the seminary, and the other from the Christian standpoint by myself, there was a rather prolonged period of discussion. This did not seem to satisfy all, so the matter was postponed and taken up as a special order at a later session to which the executive committee of the board of trustees was invited. After they had presented their view of the matter there was a discussion period of an hour and a half. The findings committee brought in the following recommendations with reference to the seminary, which were unanimously adopted:

"We learn with considerable anxiety that Atlanta Theological Seminary is in critical need of money to adjust its business arrangements looking towards complete federation with Elon College in the fall of 1929. We wish to go on record as heartily favoring this proposed removal of the seminary to Elon College. We heartily commend the president and board of trustees and the officials of Elon College for bringing such a happy proposal into actual possibility. Inasmuch as the seminary has vacated its property in Atlanta and has placed that property on sale, and in view of the fact that the seminary is now temporarily connected with Oglethorpe University, awaiting an alleviation of its financial stress, we commend this action on the part of the seminary in associating itself temporarily with Oglethorpe University and we pledge ourselves to do what is possible to bring about the final happy lodgment of the seminary in Elon College in the fall of 1929. Atlanta Seminary has not only filled an actual need in the South already, but gives promise of a much larger service to Southern Churches in the future. When the union of the Christian and Congregational Churches is effected (which we confidently expect), we shall then have a theological seminary that will serve a very much wider constituency and in a more efficient way. The seminary needs $12,000 immediately with which to complete the current year without additional debt. Of this $12,000 this advisory committee asks the Churches and constituency of the Southeast to contribute $3,000 (which would be equal to 6 per cent interest on an endowment of $50,000). We also ask the executive committee of the commission on missions to approve an appeal to the remainder of our Congregational constituency throughout the country for the balance of the amount needed, viz: $9,000, to the end that with the co-operation of the region immediately affected and the other Churches of the country, the entire $12,000 may be secured.

"We, therefore, call upon all of the Churches in the Southeast to set aside one Sabbath Day in January to be known as "Atlanta Seminary Day," at which time the claims of the seminary be presented to the various congregations and offerings made for the seminary with the co-operation of this advisory board.

"We furthermore recommend that a letter signed by three laymen trustees be prepared and sent to a selected list of Congregational Churches in the United States, asking for a special contribution to this special readjustment fund.

"We further recommend that one issue of the *Southern Congregationalist,* perhaps in January, be devoted to the history, present needs and future plans for the seminary."

W. A. HARPER.

FACING CHRISTIAN EDUCATION.

All men are religious. Humanity is the basic interest of religion, and the culture and propagation of it is the business of the Church. The spirit of religion has grown far beyond the Churches—Church attendance and statistics do not reveal the health of religion. Religion is the quest for reality. It takes God as the ultimate reality. The religious man realizes that he is in the presence of the invisible, and that his life somehow relates itself to the invisible. Throughout all the past history of our race we have been gradually developing the religious conceptions which are current today. Man's conception of God has mounted century after century. He has become exalted, purified, and enobled. Each age has worshiped its own thought of God. This clear thinking is what our generation must have in order to clear itself of the curse of materialism. What we need in our religious instruction today is a religious interpretation of all life. Every human relation raises a moral question, every enterprise presents a social problem—man's attention needs to be called away from rights to that of duties. The Christian conscience is staggered by how much it means to be a Christian when the Golden Rule is properly applied.

The task confronting the Protestant denominations is to provide a religious instruction which shall reach all who are entitled to it; and provide instruction which shall be adequate to our highest freedom. The most serious obstacle to effective religious education has been the weakening of Protestant forces through excessive division. This is a part of the price paid for religious freedom. The whole Protestant movement has been a movement toward freedom, and freedom in the Church, as elsewhere, has too often been interpreted as being synonymous with individualism. The one hundred and fifty Protestant denominations in the United States today all testify to this spirit of independence in matters of religious faith and practice. The time is at hand when religious education must be regarded in the light of its relation to democracy and civilization. The declaration that "all men are equal," though often misunderstood and frequently misapplied, has been fondly cherished, while the pronouncement that they are "endowed by their Creator with certain inalienable rights," among which are "life, liberty and the pursuit of happiness," has served as a kind of irreducable minimum for democracy.

Real freedom is the result of forces which are in the life of the individual—forces which are spiritual and religious in their nature. A larger freedom becomes courageous, progressive and ascendant just in so far as it dares to have faith, and just in so far as it can be faithful without ceasing to be inquisitive. This faith must be in the possibilities of human nature, in the development of the individual and social values, rather than in the accomplishment of specific results. Such a faith means the assumption of large risks and the making of large sacrifices, and this will be increasingly required of the Christian Churches of America, and this responsibility can only be met through the religious instruction of the youth of our land.

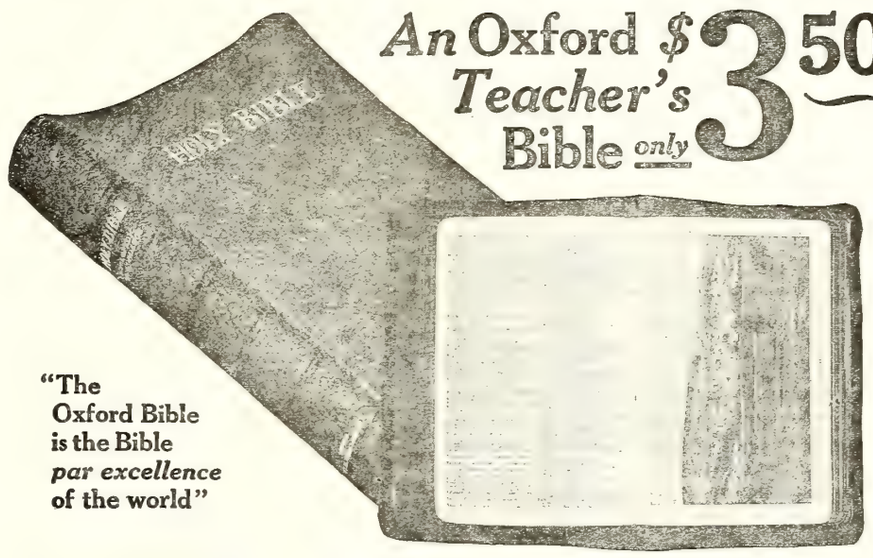
The agencies for fostering such a faith are the Churches and our institutions of learning that have grown out of the Churches. These Churches in their very variety of worship, methods of work and organization are an expression of freedom which is characteristic of democracy. The strength of the Protestant Churches lies in their freedom to discover, to appropriate and to disseminate truth. The modern movement toward popular education is in no sense anti-Christian or opposed to the work of the Christian Church, for in its last analysis it really means emancipation, freedom—intellectual freedom, moral freedom, religious freedom. The enormous intensive development which has taken place in American education has done so, in a great measure, without any reference to any inclusion of the religious element, and has occupied a large place in the child's life which might otherwise be utilized by the Churches for religious instruction were they prepared to provide it. The time has arrived for the Protestant Churches to assume together the responsibility of providing this needed religious element in popular education and thus make their civic contribution to the cause of our larger freedom—in social life, industrial life, political life, religious and Christian life. There is no more immediate and imperative need than that these various organizations should become federated and their programs co-ordinated and unified.

A world crisis is upon us, in which the interests of all humanity are involved. These interests are summed up in the word "democracy," and democracy is the modern expression of the spirit of Christ. He came to accomplish for all men the fullness of life; to bring the individual into a closer consciousness with God; an unbroken communion with Him, that His whole common life should be pervaded by a sense of interdependence and brotherhood. Democracy is the product of the Christian faith. Its ideal is self-realization through self-sacrifice, the finding of the individual self through its submergence in the larger social life.

The perpetuity of our democratic institutions depends upon the intelligence of the democratic citizenship and her moral integrity. Through the public school system the American people have determined to create a citizenship capable of directing a great socialized, industrial democracy, for in the interests of both religious liberty and porting of religion in the free common schools. The teaching of religion as a groundwork of the moral integrity of our citizens has been accepted by the Churches as a responsibility of the Church rather

(Continued on Page 14.)

OXFORD BIBLES



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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

YOUTH AND MISSIONARY ENTERPRISE.

By Mrs. Russel T. Bradford.

(A resume by Mrs. Bradford, superintendent of Young People's Department, Eastern Virginia Conference, and printed by request.)

This year is a gala and memorable year for the young people in our Conference, for according to plans on the evening of November 9th, in this Church the young people's first annual conference will be held. So I was requested by our president, as superintendent of the young people, to make my report this year a bit of a resume of the work accomplished by the young people in this conference since first they organized. Just to have some basis of thought, we will take as a subject, "Youth and the Missionary Enterprise in the Eastern Virginia Christian Conference Sixteen Years Ago and Now." And we might take as a theme, "I can do all things through Christ" (Phil. 4:13).

At the session of the Eastern Virginia Conference held in 1911, it was decided that the Conference should have a Woman's Missionary Board, and as the records state, "thus doing our part to supply a long-felt need in the Southern Christian Convention—the need of woman's organized work." Hence, we find that on December 5, 1911, in the pastor's study of the Suffolk Christian Church, this Woman's Home and Foreign Mission Board had its first meeting, with the following present: Mrs. C. H. Rowland, Mrs. W. H. Dick, Miss Margaret Brickhouse and Rev. J. O. Atkinson. At this board meeting, plans were made and ideas promoted by which the women and the young people of Eastern Virginia Christian Conference might be organized for the purpose of carrying on an organized missionary work. And as one reviews and ponders on the progress and strides that have been made during the past sixteen years, one is compelled to feel that God was present at that first little board meeting in Suffolk and divinely guided those loyal, earnest and courageous four who first began our work. "I can do all things through Christ, who strengthenst me."

This bit of history is given, for it was out of this board meeting that our young people's work was started. It was at Mt. Carnels Church, Walters, Va., on October 30, 1913, that the first session of the Woman's Home and Foreign Missionary Conference of Eastern Virginia was held. It was at a board meeting in July, before this first conference, that Mrs. W. V. Leathers was elected superintendent of young people's work. For eleven years Mrs. Leathers was the young people's superintendent, and it was through her devout loyalty, faithful service and unlimited love for the missionary cause and its needs that the greater part of the success of the young people's work is due. When she became superintendent, there were two Young People's and four Willing Workers' Societies, with a membership of 117, having that year contributed around $50. At the time of her leaving this office to become the treasurer of our Conference, there were reported in the Conference thirty-three Young People's and Willing Workers' Societies, having a membership of 821 and having raised that year (1924) for missionary work $1,942.75.

To give you the yearly statistical reports for these sixteen years would, I realize, tire your patience and impose upon your time, but the records of the second annual conference as compared with the records and reports of today are truly interesting and encouraging and causes one to ponder over what a little missionary education, combined with earnest and devout workers, can do.

The second annual woman's conference met in this Suffolk Christian Church fourteen years ago, and there were reported three Young People's Socieits and six Willing Workers, with a total membership of 329. Today we report twenty-two Young People's and seventeen Willing Workers' Societies, with a total membership of 779. Our gain financially is also most interesting.

A larger gain might be expected, but our hearts beat with pride and appreciation, and are filled with gratitude to all who have labored so loyally and courageously and who have made our work what it is today.

In 1914 the Young People's and Willing Workers' Societies together sent in $120. This year, as you will see from our treasurer's report, they have contributed to the missionary enterprise of our Conference a total of $2,404.76.

It behooves one to mention the first three Young People's Societies organized; they were Suffolk, Waverly and Barrett's, the first two being two of our strongest societies at this time. It is an interesting fact to note that Waverly, one of the first three, though still small in numbers, yet one of the largest in missionary zeal and enthusiasm, has, with their twelve members, this year contributed $120, which in 1914, as we have just stated, was the entire amount contributed by all Young People's and Willing Workers Societies.

As best could be figured from our records, the Young People's and Willing Workers' Societies of this Conference have raised and sent in for missionary purposes during the time since organization, the amount of $22,139.51. Some of the fields where this money has helped are in the building of a chapel at Santa Isabel, in Porto Rico, contributing to the pastor's salary there, helping the Christian Orphanage and also aiding the mountain work in Virginia.

Not only in a financial way have our Young People's Missionary organizations been helpful, but one finds where there have been such organizations a greater interest has been manifest in the subject of missions in the homes, in the Church and in the community. The young people have had a good time in their societies, have enlarged the circle of their acquaintance, and their interest has been increased in the fundamental and most important message and command of our Lord. These societies have taught that the world's one need is the gospel of our Lord.

Again we discover that not only have our Young People's Missionary organizations taught our young people to give, not noly have they created a greater interest in missions, but these societies have taught and are teaching our young people to pray. As one of authority has said, "It is important that we should know the gospel, it is more important that we should pray the gospel. If we pray the gospel proceeds, if we do not pray the gospel halts."

This little striking example occurred a few days past which I think is well worth relating. One of our young people's superintendents was telling me how sad and disappointed she felt over the fact that her society had failed to reach its goal this year, but she said something happened at the last Young People's Society meeting which made her so grateful and happy that it helped to erase the bitter disappointment of failing to reach their financial goal for the year. She is the superintendent of one of our smaller societies composed of boys and girls. At the last meeting, she called for sentence prayers, and every boy and every girl in that society responded so willingly, so earnestly and so devoutly that her heart was touched with gratitude and she was filled with a joy that she could not express. When John R. Mott made his last trip around the world, studying the different missions and their deeds, some one asked him, "What is the greatest need of our missions today?" He said something like this: "It is not more men, not more money. It is more prayer." These sixteen years of organized missionary work among our young people have truly taught them the need, the helpfulness and the value of prayer.

But the work among our young people has just begun. Every new day that dawns is calling as never before upon our young people for devoted and heroic service in the great mission program. Now the young people are not only recognized as potent forces in the Church, but through the youth movements they are assuming a leadership hitherto unknown. Now the Church that evades or escapes the appeal and study of missions must either have a non-missionary pastor, no pastor, or no young people. During these past sixteen years our young people have been brought into a place of responsibility, of influence and of spiritual development that promises much for the future of our Church, the raising up of missionary recruits and the extension of the kingdom of God.

Suffolk, Va.

THE CONTRIBUTION OF OTHERS.

One wonders if we are grateful enough for the blessings and the gifts of our friends. Many of us engage our thought in what contribution we can make to others. We often try to convince others to come our way, persuade others to be and believe as we are, that we may confer favors and benefits upon them. Sometimes at least it should be the other way about. When Moses was starting with the Israelites through the wilderness he invited his father-in-law, who was not a Jew, to go with him and Israel, saying, "Come with us and we will do thee good." That did not avail. The priest of Midian did not fall for that invitation. When on the other hand, Moses said, "Come with us and be eyes for us, for you know this wilderness way and can be of great help to us"—that appealed to the Midianite. There are wise ones around about us. Some of them are our friends and daily associates. They help us, and we do not acknowledge that help. They serve as eyes for us, and we do not appreciate their leading. "Come with us and be eyes for us and show us out of this wilderness way." In every Church and around about every Church are men of brain and character and consecrated judgment. Those of us who are trying to do things in the name of the Church and for the Church need them, need their counsel, need their fellowship, their association. This explains that movement now in the world whose organized name is "The Men of the Church." The pastor of the Church and those already deeply concerned are at last calling into their council men whose energies and efforts and wisdom are largely spent in other directions. They are beginning to say to these men, "come on and deliberate with us; your judgment, your wisdom, your fellowship, your co-operation are needed. Come with us and be our eyes, that we may see more clearly the paths that we are to pursue if we are to do this constructive kingdom work."

Let us be grateful that there are men of knowledge and mature judgment and wisdom around about us. Let us thank God for their friendship and their fellowship. And instead of claiming

that we already know all that there is to be known and have done all there is to be done, let us counsel with them and take counsel from them as to the better way. There are unlimited possibilities in the Men of the Church Movement. These possibilities will be realized if we shall appreciate the fact that we need their help as well, and as much as they need our help. J. O. A.

CHURCH AND MUSIC.

Why does the Church insist on a musical program preceding the sermon? Is it a matter of custom merely or is it founded upon a sound psychological basis?

The answer to this question is found not only in the fact that music is the means of spiritual impression and expression, but that it prepares for the sermon. When a musical program has been well planned, it has fitted the minds and hearts of the people to receive the message of the hour. This means that there must be the closest co-operation between the minister and the director of music. It also means that the director of music should regard himself as the servant of the minister and use his best endeavor to create the spiritual atmosphere actually conducive to the effectual delivery of the message which the man of God has in mind to bring.

Music, too, serves a further purpose in the Church, in that it tends to attract large numbers of people who are not only soothed but deeply stirred and inspired by great music.

The two great objectives in the modern Church program are an adequate method of achieving the results of religious education and the desire for Christian unity. Music is a real ally in both these fields. The motives and ideals which the religious educator has in mind to make effective in the lives of his pupils can be expressed with winning power through song. And the same is true of Christian unity. When people sing together, a sense of social solidarity inevitably results.

Martin Luther was not far wrong when he said that music is the art of the apostles. The Church would be poor indeed but for the application of this divine art in its services of worship and its educational program.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 24, 1928.

Sunday Schools.

Previously acknowledged	$ 926.68
First Christian, Norfolk, Va.	7.58
Durham, N. C.	18.68
United Christian, Raleigh, N. C.	5.80
New Lebanon, Wentworth, N. C.	6.72
Pleasant Hill, Liberty, N. C.	5.30
Berea (Nans.), Driver, Va.	7.50
Elm Avenue, Portsmouth, Va.	21.60
Wood's Chapel, New Market, Va.	1.00
Bethlehem (Nans.), Suffolk, Va.	5.28
Mt. Auburn, Manson, N. C.	5.45
Oak Level, Youngsville, N. C.	3.44
Mebane, N. C.	2.00
Leaksville, Luray, Va.	1.90
Newport News, Va.	12.00
Total	$1,030.93

Specials.

Previously acknowledged	$5,634.84
Glendon Church, Hemp, N. C.	55.00
Rosemont Woman's B. C., Norfolk, Va.	12.50
Total	$5,702.34

Porto Rican Reconstruction Fund.

Previously acknowledged	$ 322.33
Miss Alma Turner, Burlington, N. C.	1.00
A Friend	1.00
Total	$ 324.33

Woman's Board.

Japan	$1,871.86
Porto Rico	1,227.91
Richmond	730.76
Raleigh	500.86
Mountain work	759.06
Elon Orphanage	130.71
Total	$5,221.16

Summary.

Previously acknowledged	$7,606.94
Sunday Schools, regular	104.25
Specials	67.50
Porto Rican reconstruction fund	2.00
Woman's Board	5,221.16
Total	$13,001.85

J. O. Atkinson, *Sec'y.*

QUARTERLY REPORT.

The following are the receipts and disbursements of funds of W. B. M. S .C. C. for the quarter ending September 30, 1928:

Receipts.

Valley Va. Central Conference:		
Women's societies	$ 90.10	
Young people	44.97	
Willing Workers	2.30	
Cradle roll	11.59	
		$ 148.96
Alabama Conference:		
Women's societies		21.85
North Carolina Conference:		
Women's societies	$1,018.28	
Young people	270.71	
Willing Workers	100.01	
Cradle roll	107.55	
Porto Rico relief fund	65.65	
		1,562.20
Eastern Virginia Conference:		
Women's societies	$1,901.35	
Young people	1,072.75	
Willing Workers	260.00	
Cradle roll	97.18	
Porto Rico auto	280.49	
		3,611.77
Total receipts		$5,344.78

Disbursements.

Foreign Missions:		
Japan—Dues	$ 229.91	
Specials	829.99	
Kindergarten	115.71	
Mrs. Fry's school	50.00	
Sunday School	12.50	
Kitano's salary	540.00	
Pastor's salary, Dover W.-Y. P.	93.75	
		$1,871.86
Porto Rico—Santa Isabel	$ 727.57	
Relief fund	16.85	
Barrett work	175.00	
Ellen Gustin fund	28.00	
Auto fund	280.49	
		1,227.91
		$3,099.77
Home Missions:		
Richmond—Dues	$ 229.91	
Specials	500.85	
		730.76
Raleigh		759.06
Mountain work		759.06
Elon Orphanage—Baby home	$ 115.71	
Annie Lee	7.50	
Madge Thompson	7.50	
		130.71
Total disbursements		$5,221.16

Respectfully submitted,
Mrs. H. S. Hardcastle,
Treasurer.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only ..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each ..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth ..... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper ..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper ..... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson X—December 9, 1928.

Paul Goes to Rome.

Golden Text: "I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

Lesson: Acts 27:1-28:31; Rom. 1:8-15; Phil. 1:12-14.

Devotional Reading: Psa. 91:9-16.

"And so we came to Rome." Rome, the mistress of the world, the embodiment of power from the military standpoint. To this great city Paul came as a prisoner, a prisoner for the sake of the sect which, as the brethren from Rome told him, was "everywhere spoken against." Even as he entered the city he was chained to a soldier. So far as the crowds on and along the great highway that led from the seaport to the Eternal City could see, he was just an ordinary criminal, one that had either stood trial and been sent to Rome under sentence, or one who had appealed his case to Caesar. They never dreamed that this humble man came as an ambassador of one who was greater than all the emperors of Rome, and one who should establish a kingdom of whose increase there should be no end. Even as Paul trudged along, he was conscious of one who walked by his side, of one who had told him that He would be with him even unto the end of the world. Thus it was that this man, going into the center of worldly power could say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rome had seen some great triumphal marches down that Roman road, but when the returns are all in, there has never been anything that compared with the results growing out of Paul's entry into Rome.

Rome had been one of Paul's objectives for a long time. He had written to the saints at Rome —there were evidently Christians at Rome before Paul went there—that he had prayed that if it be the will of God he might have a prosperous journey to Rome. Paul got to Rome all right, but think what was involved in getting there! A narrow escape from death by violence, shipwreck, pain and tears. Men usually have to pay for what they get. But there was something that repaid Paul for all that he suffered and was to suffer. He wrote that the things that had happened to him have fallen out rather unto the progress of the gospel. Even as prisoner, he had talked with the Roman soldiers who came in contact with him. It is not at all improbable that he led many of these soldiers to accept Christ. And then as they went out to all parts of the world they carried with them the good news. Furthermore, it was while Paul was in prison at Rome, or while he was kept as a prsioner in his own hired house that he wrote some of the best of his letters, and hence some of the finest New Testament writings. Here is a classic instance of how a man turned his handicaps into opportunities. Paul had the spirit of the invalid who said, "At first I thought I would make the best of it, and then I decided I would make the most of it." The man worth while is the man who can smile when everything goes dead wrong.

Paul called together those that were the chief of the Jews. He was a loyal patriot. He loved his countrymen. He wanted to share with them the good news. He was eager to know how they felt toward him, but more eager to have them accept the gospel. And when they came and he learned that the Jews from Judea had preferred no charges against him, "he expounded to them the matter, testifying the kingdom of God, and persuading them concerning Jesus." And some believed and some disbelieved. In spite of what some people say, it does make a difference what men believe. Of course, too much emphasis can be put, and often is put, upon mere creeds. But eventually there was a great deal of difference between those Jews who believed Paul's gospel and those who disbelieved it.

"Preaching the kingdom of God and teaching the things that concern the Lord Jesus Christ with all boldness." Preaching a kingdom in the heart of Rome which claimed for itself almost all the nations of the world at that time! Teaching concerning the Lord Jesus Christ under the shadow of the emperor's palace where lived the one who was the acknowledged Sovereign of most of the then known world. This man Paul certainly did have boldness. But history is rendering a verdict in his favor. Mighty and proud Rome is referred to as one of the great empires that have gone into decline. The kingdom of God is increasing and the end is not yet, not until the kingdoms of this world are become the kingdoms of our Lord and of His Christ.

Teaching Points.

1. God often works out His purposes in mysterious ways.
2. Genuine friendship has power to inspire and encourage.
3. He who knows that he is doing what God wants him to do need fear nothing.
4. God keeps His promises.
5. Do the hard thing first.
6. A man can witness for Christ, no matter where he is.
7. Some of life's most fruitful periods are times of enforced inactivity.
8. A man is never a prisoner so long as his spirit is free; he is never free so long as his spirit is bound.
9. All things work together for good to those who love God.
10. Moral courage is fundamental in the Christian life.

CHRISTIAN ENDEAVOR.

Sunday, December 9, 1928.

Topic: "How Should a Christian's Christmas Be Different?"—Luke 2:15; 2 Cor. 9:15.

Some Bible Hints.

If we hear the angels' message our Christmas will be different, sending us on a new mission (Luke 2:15).

New truths should always drive us to do something. They change us. So does Christ when He comes to us (Luke 2:15).

Do we, like the shepherds, really want to see and understand the meaning of Christmas? It is an endless, glorious study (Luke 2:15).

The Christian has received for his Christmas present the richest gift on earth—Christ Himself —and that transforms his life (2 Cor. 9:15).

Suggestive Thoughts.

The world's Christmas is material, concerned with material things; the Christian's is spiritual, concerned with Christ and His service.

Our Christmas should be unselfish, so that we look not for presents but for opportunities to bring a ray of sunshine into darkened lives. It is for us to find how.

The Christian's Christmas is different in its motive. Its driving force is love to Christ. Its aim is to bring to others the Christ-spirit, and not merely material things.

If we understand the meaning of Christmas we shall spend it in worship. Angels, seeing the marvel of it, worshiped and praised. How can we do otherwise?

A Few Illustrations.

Endeavorers who help neglected groups make their Christmas different. They send hundreds of cakes, cards, gifts to prisoners, and achieve the joy of real service.

Words are service as well as deeds, and a single word may change the whole complexion of Christmas for some one. Kindness is the transforming power.

We can prepare a Christmas tree for poor children, or even a municipal Christmas tree for the whole town; and we can organize a Christmas-carol choir to sing around the tree.

The Christian, like the wise men, sees the star. For him, Christmas means Christ in him, a heavenly guest who abides. The Christian knows that heaven is interested in him.

To Think About.

How can we make every day different from the worldling's days?

What are some of the things that spoil Christmas?

Why does money count for little at Christmas?

NEWS NOTES.

The writer of these notes is not dead—he simply sleepeth. The doctors see to it that he stays in bed part of every day, and that he does nothing of any consequence the rest of the time. They say that he should soon be able to work again, if he will continue to rest for another month or two. But he does not want to rest so long at once. Perhaps he can write a few lines for this page each week as a sort of rest from the other rest.

Quite a number of Sunday Schools have sent in offerings for the Board of Christian Education since the call was made recently. Your board is very grateful. If the other schools will do as well, the chances are that the work will continue to grow. But please do not forget that it takes money to do this work. Mr. C. H. Stephenson, Raleigh, N. C., will gladly credit you with any amount you may send to him.

This is Thanksgiving week. Every boy and girl should know the story of Thanksgiving, and at least three reasons for having such a day. Let me suggest that gratitude is an essential for happy and successful living. Ingratitude closes one's eyes to beauty—such things as sacrificial service as in the case of mothers and Church-workers—and makes one suspicious of others, as was the trouble with the man Jesus told about who received only one talent. But gratitude makes one happy because the good things are seen and enjoyed, there is a kindly feeling towards others, and the blessings of God are received and appreciated. And happiness tends to success because it releases new energy, creates friendships, gives faith, and develops courage. Gratitude is a hardy little plant that can sometimes be found crushed down between the walls of a hard heart, but can be cultivated and caused to grow to be a large, flowering and fruitful plant in any life. The best kind of cultivation is to count your blessings, and name them one by one. All that we have comes

from others and from God. The very best gift of all is the gift of God's love in Jesus Christ, our Lord and aSviour.

A hundred and eighteen children at the Christian Orphanage await the expression of gratitude from the people in the Sunday Schools and the Churches. If we are grateful for what we have, we will want to share with those who are less fortunate. The Orphanage is in need of our liberality. It deserves the very best that we can do. And we can do a fine part, for God has given good harvests. Let's make the superintendent and the children at the Orphanage very happy by giving freely of our bounty.

Christmas will soon be here. The children in your community will want to know the meaning of that delightful season. There should be a special program which will leave a proper impression on those childish minds so that when they become men and women they will remember with pleasure the Christmas program in the Church of their childhood, and will be better because of that memory. Are you planning such a program? It is time to begin. Please do it for the sake of the children, and in honor of Him who was a Child at Christmas time.

Waverly, Va. F. C. LESTER.

BANNERS AWARDED.

At the annual conference of the Woman's Home and Foreign Missionary Societies of Eastern Virginia, held in Suffolk, October 26th, several banners were awarded the societies making the best grade on questionnaires sent to them. Three woman's societies made a score of 100 per cent—Christian Temple, Franklin and Bethlehem. Christian Temple sent the largest amount per member, $4.72, and was awarded the banner. Franklin sent $4.59 per member, and Bethlehem $4.05 per member. Of honorable mention among the woman's societies were First Church, Portsmouth, Richmond, Waverly and Holy Neck. Holy Neck did not get 100 per cent on questionnaire, but sent in the largest amount per member ($9.21) of any Woman's Society in the Conference. Waverly's average amount was $6.85, and Dendron's $7.53.

The Young People's banner had four societies tieing for it, all making 100 per cent on questionnaire—Waverly, Holland, Franklin and Windsor. Waverly sent in an average of $12 per member; Holland, $6.91; Franklin, $4.50, and Windsor, $1.21 per member. Waverly received the banner. Of honorable mention among the Young People's Societies were Suffolk and Rosemont. Suffolk, Franklin and Holland tied, with 100 per cent, on questionnaire for Willing Workers' Societies, Suffolk sending $3.64 per member, was awarded the banner; Franklin sent $2.65, and Holland $2.08 per member. Of honorable mention among the Willing Workers were First (Norfolk), Christian Temple and Holy Neck.

The Cradle Roll banner was awarded the Holy Neck Society, with honorable mention for Franklin. For the first time, one special banner was awarded the society that had the best average attendance at each meeting. This went to Holy Neck's Young People's Society (95 per cent), with honorable mention for Woman's Society at Waverly, 90 per cent; Young People's, at Rosemont, 83 per cent; Woman's Society, South Norfolk, 81 per cent; Willing Workers, Suffolk, 80 per cent.

These banners have certainly created interest and enthusiasm, and each society has started on a race to win next year.

MRS. M. L. BRYANT.

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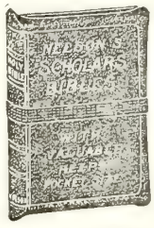

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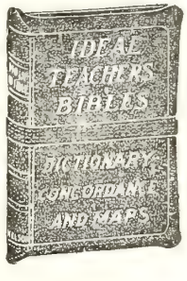

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE FLY ON THE GOBLET.

"They sow the wind, and they reap the whirlwind."—Hosea 8:1-7.

Hosea is picturing the growth of a bad habit. At first it is like a tiny seed, but it soon becomes a wilderness of weeds.

There is an Eastern fable of a fly which lighted on Abdallah's goblet, took a sip, and went away. But it came again and again, taking a sip each time. It grew constantly and became ever more beautiful. At last it had grown to the size and appearance of a man, who ate Abdallah's food, so that the poor fellow grew thin and weak. In despair, Abdallah struck the demon and drove him away. But after a while the foul fiend came back, charmingly attired, and Abdallah received him with delight. The next day the foolish youth was found dead, and on his throat was the print of a colossal finger as big as a man's hand, in the garden was the mark of a giant's foot three yards long, while all Abdallah's treasures had disappeared.

Such is the fatal power of a bad habit when it is not resisted and destroyed at the very beginning. Whoever dallies with it risks his very soul.

Prayer.—We pray Thee, blessed Holy Spirit, that Thou wilt strengthen us against the evil one and preserve us pure, for the sake of our Redeemer. *Amen.—Dr. Amos R. Wells.*

TUESDAY.

WITH CHRIST IN HEAVEN.

"That where I am, there ye may be also."—John 14:1-11.

Heaven would not be heaven to us without Christ; have we not Christ's word for it that heaven would not be heaven to Christ without His people? As Dr. R. W. Dale once said, "Christ's joy would be incomplete if we were not with Him in the Father's house. It would diminish our gladness, our anticipation of supreme bliss, if we did not know that our presence with Him would heighten His own happiness."

Our Lord has told us of His happy work making ready for us our beautiful abodes in heaven. But while He is so busy for us, should we not be equally busy for Him? The home He Himself seeks is our souls. We can prepare them for His abiding while we are here on earth. We can make them shine with purity and radiate spiritual loveliness in every part.

Prayer.—Our Father, who art in heaven, where Thou art is heaven indeed, and we may begin heaven now and here, having Thee. Come into our hearts. *Amen.—Amos R. Wells.*

WEDNESDAY.

TURN ON THE LIGHT!

"When I sit in darkness, Jehovah will be a light unto me."—Micah 7:7-10.

Bishop G. F. Browne reached a hale old age, and was asked by a newspaper editor to give his rules for the continued health and strength which he had attained. He gave the following list: "(1) To have had healthy parents; (2) to have been brought up in the country; (3)—

"When things look black at night,
Turn on the electric light."

Rule No. 1 is beyond our reach for ourselves, but we may heed it for our children. Rule No. 2 may also be out of the question for us, but we can at least spend a part of every day outdoors. But rule No. 3 is easily managed by all, and it is the most important of the three. It means, "Stop worrying." It signifies, "Don't look on the dark side of things. Light is at hand. Get up and turn it on. Flood the room with brightness. Flood your life with good cheer!"

Not every house is supplied with electric light, but every soul may instantly receive the electric current from the Light of the world. Prayer is the button, easily turned. Faith is the wire, quickly stretched.

Prayer.—Forgive us, O Father of Lights, that we sit so much of the time in the darkness. We know that gloom is a sin. We know that cheer is health—health of body, health equally of soul. Shine on us, we pray Thee. *Amen.*

THURSDAY.

KNEW WHAT HE WAS DOING.

"The effectual, fervent prayer of a righteous man availeth much."—Jas. 5:16.

Salvation is being postponed indefinitely by prayerlessness.

Gypsy Smith met a young man on the street. Finding he could not come to the meeting that night, said, "Well, will you pray for me?"

"You don't know what you ask, man. I have not prayed in ten years."

"That doesn't matter; you can pray, and I want you to pray for me tonight."

"Why, I would not know what to say."

"I will tell you." He wrote down: "O Lord, bless Gypsy Smith tonight, and enable him to preach the gospel in the power of the Holy Spirit that sinners may be converted."

He stopped a minute, thought, then said he would do it, and went his way.

That night, Smith watched for him; and sure enough he did come, right on up to the front. He gave the preacher his hand and said, "You knew what you were doing. When I kneeled to pray for you, I thought I was the worse man in the world. I gave my heart to the Lord; I am now happy."

Prayer.—Our Father and our Lord, we pray to Thee we may see our duty to one another and to our neighbors in praying for and assisting in their welfare. *Amen.*

FRIDAY.

LIVING UP TO CHRIST'S PRAYER.

"Ask of me and I will give Thee nations for their inheritance."—Psa. 2:8.

Moody and Sankey, when in London, rode out to a gypsy camp. They stayed an hour. Sanky sang to them. A little gypsy boy came up, and with all sincerity said, "Sing that again."

He put his hands on the boy's head and looked up to heaven and said, "God, make this boy a preacher." Result: Gypsy Smith.

The bride and groom had returned, and the next morning when she came down she invited the cook to prayers. The cook refused, saying she was not a Christian and did not wish to come in. The mistress insisted that she should come in. The young man read beautifully. He prayed a graphaphone prayer—one that was set, probably was his father's prayer all his life. The next morning he prayed for the sick. It was the morning he set aside to pray for the sick. After he was gone, the cook asked her mistress who was sick?

She replied, "I don't know; why?"

"Well," replied the cook, "Boss prayed for the sick this morning, and as it is my afternoon off I thought I would take whoever is sick some jelly."

When the husband came to dinner, the bride asked, "John, who is sick?"

"I don't know; why?"

"Well, Bridget wishes to know. She said you prayed for the sick this morning and she wishes to take the sick something."

He replied: "Well, coming to think about it, Mr. A broke his leg the other day and they are making him up a purse. If I am going to maintain my credit with the cock, I had better do something besides pray."

Prayer.—Our Father, who art able to give us abundantly, grant unto us a passion for practicing our faith in the works of daily life. Forbid that we shall bring discredit to Thy Church by our indifference. Forgive us all our sins and make us a power for Thee. *Amen.*

SATURDAY.

JUST FOR FUN.

"God loveth a cheerful giver."—2 Cor. 9:6-15.

A smart young fellow met in the street an aged clergyman and said, "Here! just for fun, I'll give you this five-dollar bill for the charity you pleaded for on Sunday." "Just for fun!" the old minister exclaimed; "why, that's exactly the way it should be, for the Bible says that the Lord loves a cheerful giver, and the exact word in the Greek original is 'hilarious.' The Lord loves a hilarious giver. While you are in your good spirits, a successful young business man like you might double your fun and make it ten dollars."

The spirit of the best sport should be the spirit of our giving to Christ's work. It is a high adventure, this laboring with Christ. There is splendid romance in it. Its results reach to the ends of the earth. There is no telling where a Christian dollar will turn up, or what good it will have accomplished. If any one wants the most enduring enjoyment, let him give of his possessions and himself to the Lord's work.

Prayer.—Infinite Giver, as we receive Thy gifts, we would share them with others. Thus we receive them doubly. Thus we receive with them Thy Holy Spirit. *Amen.—Amos R. Wells.*

SUNDAY.

WHO "OF SORROWS."

"He was despised and rejected of men—a man of sorrows and acquainted with griefs."—Isa. 53:3.

You cannot drift down the tide of life and be a Christ-man or a Christ-woman. Why? The world is to be saved. That means the tide must be turned.

God-inspired man is to do the turning, and no one can buckle himself to the problem of making others Christian, and not grow sober under the sacrifiifices which he has to make.

A thousand torchlights, and ten thousand bands cannot convert a single soul, nor can it crinkle the first line of seriousness in a life of merriment.

Can you see why Jesus was a man of sorrows? He threw Himself against forty centuries of wickedness. He was bruised in the mighty effort. He stood up and let forty centuries of wickedness fall upon Him. He held his own, but the blood broke through His body like great drops of perspiration.

Prayer.—Our dear Father, give unto us the sweet spirit of Jesus to see the real reason for things, to covet the truth and Thy life may obtain. *Amen.*

Christian Orphanage

Dear Friends:

When you read this letter you will perhaps have eaten your Thanksgiving dinner. We truly hope you had a good one and enjoyed it. As many of our Churches and Sunday Schools will make their Thanksgiving offering on the first Sunday in December for the Church's Orphanage, we hope your good Thanksgiving dinner will put you in a fine frame of mind for services on that day, and also for the Thanksgiving offering to be made that day.

We want you to think of the 118 little children in your Orphanage who are solely dependent upon your offerings for bread to eat, clothes to wear, and a home. If your children were here you would want us to give them the best the Church has to give. Your neighbor's children are here. The Bible tells us to love our neighbor as ourself. Let every member of the Christian Church make an offering to help to support these little children. "God loves a cheerful giver."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 29, 1928.

Brought forward		$16,671.83
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Salem Chapel	$ 1.25	
Mt. Zion	2.30	
United, Lynchburg	3.01	
		6.56
Eastern N. C. Conference:		
Bethel	$ 1.15	
United, Raleigh	2.00	
Oak Level	4.56	
Mt. Auburn	4.27	
Christian Light	2.50	
Wentworth	11.98	
Wake Chapel	8.60	
Sanford	2.72	
Shallow Well	1.85	
Chapel Hill	2.50	
		42.13
Western N. C. Conference:		
Ramseur	$ 5.34	
Zion	1.48	
Bennett	1.60	
		8.42
Eastern Virginia Conference:		
Bethlehem	$ 4.26	
Cypress Chapel	4.79	
Elm Avenue	4.95	
		14.00
Alabama Conference:		
Wadley	$ 4.26	
Forest Home	1.00	
Spring Hill	1.60	
		6.86
Special Offerings.		
E. M. Davenport, for children	$16.86	
Christian Chapel & S. S.	20.00	
Cash, for clothing for Alma Owens.	8.00	
S. A. Bennett, Elon College, N. C.	1.00	
First S. S., Huntington, Ind.	4.00	
T. B. Roberts, support children	15.00	
M. W. Hollowell, Portsmouth, Va.	20.00	
W. H. Lee, support Mary Dell	30.00	
		114.86
Thanksgiving Offerings.		
Bible Class Haw River Church	$ 5.00	
H. W. Phillips, Hardeeville, S. C.	25.00	
Mrs. H. W. Phillips, Hardeeville	25.00	
Bowman Gray, Winston-Salem, N. C.	50.00	
Mrs. Rebecca Watkins, Middleburg.	5.00	
Mrs. E. J. Brickhouse, Norfolk, Va.	30.00	
Mrs. Ben T. Holden, Louisburg	10.00	
Mrs. J. L. Barksdale, Sutherlin, Va.	5.00	
Stella Sharp, Summerfield, N. C.	3.00	
Miss Mamie L. Kimball, Sou. Pines.	25.00	
Dr. W. E. Walker, Burlington, N. C.	5.00	
Mrs. Ida Gualtney, Disputanta, Va.	1.00	
		239.00
Grand total		$17,103.66

STEWARDSHIP.

By far more Churches this year are observing the November-December stewardship period than in any previous year. At a recent meeting of the pastors of the Miani Ohio Conference, the president asked for a showing of hands as to how many were actually observing it with some definite program, and there was a fine response. By the way, this Conference is planning to build its next Conference program with stewardship as its central idea.

We are happy to have personal testimonies from tithers in our own Churches. We are anxious to know their experiences with this great scriptural truth. Tithers' enrollment day next month will mean much spiritually to any Church that makes much of the occasion, having carefully planned for it.

Churches and Church officers, as well as pastors, should ever be facing the relationship in amount which they raise and use for themselves and their own congregations and the amount they spend for the larger work of the kingdom. Christian leaders must ever consciously face the question, "Is our Church budget out of balance"? The benevolences of a Church should actually keep pace with the increase in expenditures for local purposes. It is all too common to hear the reason for smaller benevolences, "This year our local expenses are more; we are increasing our equipment, paying larger salary, or doing something for ourselves that requires more funds." Benevolences should increase with increasing expenditures for our own Churches and homes. Have you faced what your Church actually did last year for you and yours as compared with your benevolences? We should ever keep before us "as much for others as for ourselves."

THE CHRISTIAN SUN.

THE CHRISTIAN SUN should be in every home in the Southern Christian Convention. We have around thirty-three thousand members. Counting five members to the family, we should have six thousand and six hundred families. If each family would take THE CHRISTIAN SUN it would bring in to THE SUN the sum of $13,200 per annum and put it on a sound financial basis. Our people would be informed as to our institutions and would become more interested. Our denomination would grow, and all of the institutions of our denomination would be better supported and be able to do a greater work. But the circulation manager is just one human being and can only do one man's work. It is impossible for him to visit all the Churches in behalf of THE SUN. It would cost too much in the first place, and, too, he has too many duties to take the time. Every Church ought to have a committee to work up the subscription list for THE SUN and make a special effort to place it in every home. It is a paper worthy to go in any home. We truly hope our pastors will take more interest in sending in renewals and new subscribers. Some of our pastors have helped us some. We are grateful. Help us to place THE SUN in each home.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

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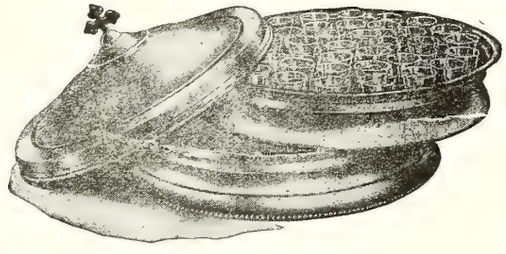
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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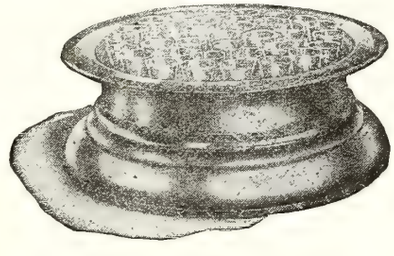

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1536 E. Broad St., - - Richmond, Va.

(Continued from Page 7.)

litical freedom they remove the formal teaching than the State, and the outgrowth of this action is seen in the denominational colleges. If the Church is to build a great system of religious education, she must raise up a vast army of religious teachers, administrators and editors; which can only be done through her Church schools. The period of reconstruction is calling for foreign leadership such as no previous age has witnessed. The newly democratized nations of the world are demanding Christian teachers, preachers and social workers more rapidly than they can be adequately trained.

The Protestant Churches of America must not fail the cause of democracy in this hour of the world's history. Upon them rests, primarily, as we have seen, the responsibility of taking the initiative in this great task. The task is difficult because it is so nearly new, but the Churches will not hesitate on this account. They will not be so unpatriotic as to ignore their country's need nor so selfish as to think mainly of their own denominational upbuilding or of merely national prestige. It is an hour of supreme opportunity for the Churches to render a world service. Will they be equal to the task? Will they accept the challenge?

S. L. BEOUGHER.

PROGRAM.

Following is the program of the C. M. A. of the Eastern Virginia Conference, which is to hold its annual session at the Suffolk Christian Church on Tuesday, December 4, 1928:

Morning Session.

10:30. Call to Order by President Poythress.
Song and Devotional Service.
10:45. Address—"Glad You are Here," by Pastor Hardcastle.
10:50. Address—"Glad to Be Here," Rev. T. N. Lowe.
10:55. Roll Call and Collection of Dues.
Announcement of Committees.
12:00. Talk Around—"Where Should We Build a New Church?" led by Rev. W. C. Hook.
12:30. Luncheon.

Afternoon Session.

2:00. Service of Song and Prayer.
2:15. Address—"Building and Developing Churches," Rev. H. C. Caviness.
2:45. Reports of Committees.
3:15. Miscellaneous Business.
3:45. Adjournment.

November has been designated C. M. A. month, and pastors and Church leaders have been urged to secure as many new members as possible. An exchange of pulpits in the interest of the campaign for new members has also been suggested where pastors deem it advisable.

J. F. MORGAN, *Sec'y.*

PORTO RICO GRATEFUL FOR HELP.

I wish to thank you for your thoughtful and quick response to our urgent appeal for clothing to help the unfortunate people of this island, who are suffering more than their share. Two days after I received your box of clothing, with many others, I took them to our country chapels and opened the doors and gathered the needy ones in and tried to meet some of their needs. I wish that you could have been with me to see the long lines of poor people, some of them almost naked, anxiously waiting for some aid. The conditions that exist now are beyond description. However, many sad and sickly faces were made glad by your clothing. I can assure you that every article was greatly appreciated, and used to the best of advantage.

Our country work has suffered the most, and most of our people are left without homes, food and clothing. Many are living under the trees and under their destroyed huts. Up to this time they have been enjoying the beautiful fresh air and sunshine, but now the rainy season has started, and what are these poor ones going to do? God knows! The Red Cross has been helping a great deal, but as yet it has not reached many country sections. Many of these unfortunate people have been provided with tents, but even the tents are very little protection during the heavy rainfalls. May God have mercy upon this island and save its people from starvation and darkness and show them the best path that leads to salvation.

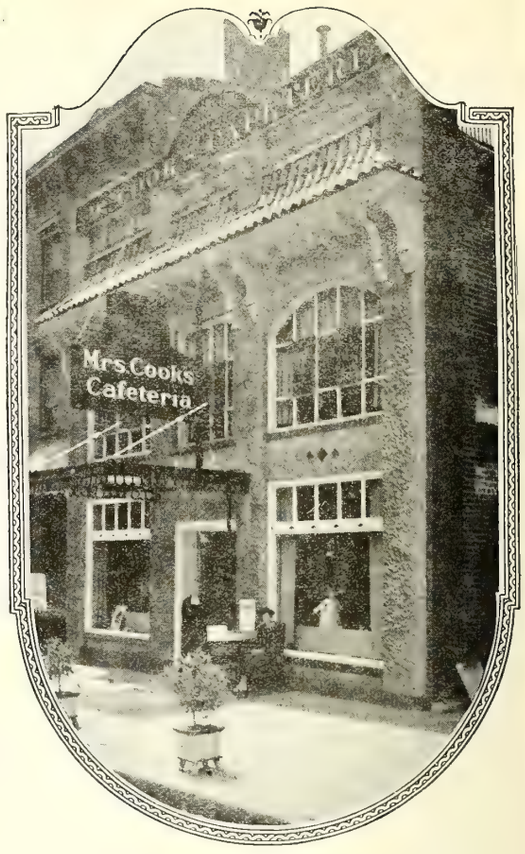
I have been working over fifteen hours daily and writing about twenty letters weekly to acknowledge the boxes that have come to our aid. I am proud of our Churches for their splendid spirit of co-operation and help. I have been receiving fifteen boxes weekly from our different societies and groups. Over eighty people call for clothing daily and other help. It is a wonderful work, but very strenuous and nerve-wrecking, especially to see these pitiful conditions that are existing among these people.

Our repair work is progressing nicely, and the people are trying to do their part. Most of our country chapels are left without hymn books, Bibles, etc. You folks just can't imagine with what we have to put up; however, we are trying to do the best, through your kind aid, and above all under the care of our Master.

I wish to thank you again for your help. We need your daily prayers. I am,

Sincerely yours in His service,

Ponce, P. R. VICTORIA E. ADAMS.



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CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Băb'-ў-lon *are* fourteen generations; and from the carrying away into Băb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CLACK.

Whereas, the angel of death visited our community Friday evening, at 6 o'clock, November 2, 1928, and plucked from our midst one of our most beautiful flowers and transplanted it on the other side of the river; therefore, be it resolved:

1. That in the going of Simmie Lee Clack, we feel very keenly our loss, but we feel our loss is heaven's gain.

2. That we, the Young Ladies' Class of Roanoke Christian Sunday School, express our deepest sympathy to the bereaved family.

3. That we bow in humble submission to the will of Him who doeth all things well.

4. That we shall profit by the consecrated Christian life she lived among us, although it was only twenty-three years, four months and twenty-seven days.

5. That a copy of these resolutions be recorded on our minutes, a copy sent to The Christian Sun, and a copy sent to her widowed mother.

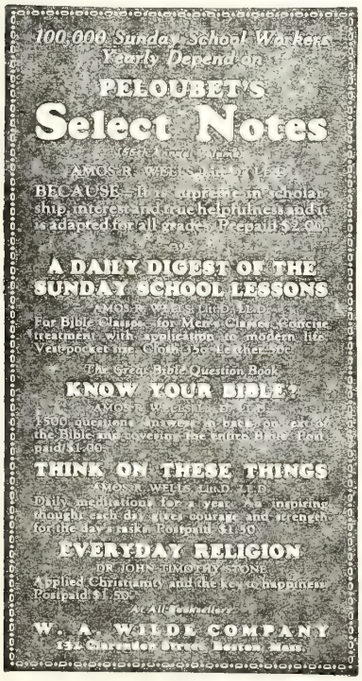
IRENE TOMLIN,
ADDIE BELLE SLEDGE,
NELLIE REA SLEDGE,
MARGARET HOOD,
Committee.

WYRICK.

Mrs. Ibbie Apple Wyrick departed this life November 15, 1928, at the age of 61 years, 10 months, 22 days. She is survived by her husband, J. A. Wyrick, and six children, as follows: Rev. L. L. Wyrick, Rosa F. Wyrick, Mrs. I. B. Chrismon, Annie Ila Wyrick, Mrs. W. J. Brown and Martin P. Wyrick; ten grandchildren, four brothers and three sisters.

Interment was at Apples Chapel, where she had been a faithful and devoted member for more than forty years. The large crowd and the many pretty flowers attested the esteem in which she was held. Truly a good woman has gone to her reward. May the Heavenly Father comfort the loved ones. Burial services by the writer, assisted by Revs. J. F. Apple and R. A. Whitten.

T. J. GREEN.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KLAPP.

Floyd, Jr., son of Mr. and Mrs. Floyd Klapp, was born June 19, 1928; died November 12, 1928; aged 4 months and 23 days. He leaves one brother, father and mother, the grandparents, many uncles and aunts. His life was very short, but not too short to be entwined about the hearts of the loved ones. May the Lord comfort them all, especially the young parents. Burial service at Apples Chapel by the pastor.

T. J. GREEN.

KING.

Again the ranks of the Ladies' Benevolent and Social Union of the Suffolk Christian Church have been broken; again God has called home one of our members, which reminds us that one by one we are being called from this earthly habitation to our home in the sky.

In the sudden and unexpected death of Mrs. Etta Riddick King, on November 5, 1928, the society has lost one of its loyal and devoted friends and co-workers. Therefore, resolved:

That we submit to the will of Him who doeth all things well.

That we seek to emulate her worthy example of gentleness, meekness and devotion to family, friends and Church.

That a copy of these resolutions be admitted to the records of the Ladies' Benevolent and Social Union, a copy sent to The Christian Sun, and a copy sent to her family.

MRS. W. H. ANDREWS,
MRS. OTIS S. SMITH, SR.
MISS ELLA BEALE.

SMITH.

June Jennett Smith, infant daughter of Bro. and Sister William Smith, of Newport, was born June 20, 1928, and died October 12, 1928, aged 3 months and 22 days. Funeral services at Newport October 13, 1928. A. W. ANDES.

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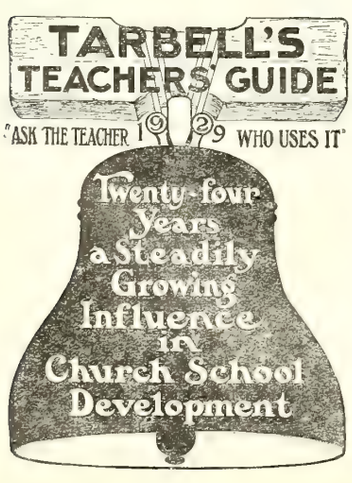
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BRANCH—SAVAGE.

A quiet but pretty marriage was solemnized on September 6th, at 3 P. M., in the pastor's study at the Christian Church, Suffolk, Va., when Mr. William Caleb Branch and Miss Odell Leigh Savage were united in marriage. The bride had as her only attendant her sister, Miss Rosa Lee Savage, of Whaleyville, Va., and the groom had as his best man Mr. Smith, of Suffolk, Va. Mr. Branch is the son of Mrs. Katie Branch, of Wakefield, and holds a responsible position. Mrs. Branch is the daughter of Mr. and Mrs. L. A. Savage, of Whaleysville, Va., and for some time has held a responsible position in Suffolk.

Immediately after the ceremony they left for Richmond, Va., where they will be at home at 2920 Elwood Avenue. The ceremony was performed by the writer, assisted by Rev. H. S. Hardcastle, using the ring ceremony of the Christian Church. We wish for them many years of usefulness and happiness.

C. E. GERRINGER.

THE PRIME MINISTER OF GREAT BRITAIN ON THE BIBLE.

The Bible is a high explosive but it works in strange ways, and no living man can tell or know how that book, in its journeyings throughout the world, has started the individual soul in ten thousand different places into a new life, a new belief, a new conception, a new faith. Those things are hidden until some man, some people, is touched beyond all others by the divine fire, and the result is one of those great revivals of religion which repeatedly through the centuries have startled the world and stimulated mankind; and which will recur again.—From an address by the Rt. Hon. Stanley Baldwin, Prime Minister of Great Britain.

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The beauty around us here—the many different types of people we become acquainted with.

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17 ¶ "From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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VOLUME LXXX. RICHMOND, VA., THURSDAY, DECEMBER 6, 1928. NUMBER 49.

THE SUN'S OBSERVATORY

MORE ENCOURAGING NEWS.—

These columns carried news last week of the improved showing in the financial reports from the Methodist Episcopal Church. During recent years it has come to be the expected thing for Church organizations to come up with a deficit. The last annual session of the General Baptist Association for the State of Virginia, which met in Alexandria, Va., on November 13th, had a most encouraging financial report of the work done by the Baptists of the State. The association had received a total of $668,048, and had expended $647,986, leaving a balance of $20,062. The association was greatly enheartened by this evidence of increasing interest. It may be that the waves of gains and losses in Church work is due to the fact that when things are on the upgrade people generally become careless in the observance of spiritual things, and there is a consequent falling off. The alarm over the poorer showing brings us back to renewed spiritual activity and earnestness, and immediately there is a resultant increase.

"THE WORLD TO COME."—

Dr. William E. Barton used the above theme in his Armistice Day sermon at the Stanford Memorial Church, Palo Alto, Calif. President-elect Hoover and Mrs. Hoover were in attendance, this being their first attendance at Church after the election. Dr. Barton said, in speaking of the world to come: "The world to come, of which the text speaks, is not heaven. It is this present world as it is to come to be. Do not let any one make you think the world is coming to a speedy end. There is nothing either in astronomy or in the Bible to warrant such a declaration. It is time that ancient heresy was buried and forgotten. God is not going into insolvency. When he made this world He did not overestimate His ability to control it. He will not in a petulant confession of spiritual impotence scrap a world which He made but is incompetent to govern. Christ died to save this world, because He believed it was worth saving and that it could be saved. We are here to face our problems and fight them out. They are not easy. Who wants them to be easy? Our problem is to bring our moral and spiritual self-control abreast of our progress and physics and chemistry."

SIN AND SALVATION.—

H. Richard Niebuhr, writing of "The Relativities of Religion," makes some interesting observations concerning sin and salvation to this effect: "Perhaps the main reason why interpretations of Christ and God differ so much is because the sense of sin is so various in various times and groups. The first question one must ask about every theologian before one can understand him is this: What does he mean by sin? Only then is it possible to understand his interpretation of Christ and God and salvation. For Augustine, sin is concupiscence; for Luther, it is guilt; for Calvin, it is secularism; for Wesley, frivolity and vice. But the conception of sin in the modern world, or, to speak more modestly, in American Christianity, is rather that of ethical failure. We know that we have missed or are continuing to miss the mark. And this missing of the mark is not just an individual matter; it is social failure. Or again, sin appears today more under the form of selfishness than of sensuality. To be sure, men continue to be aware of guilt and concupiscence, of secularism and vice, but the deep division of their souls appears less as the conflict of the flesh with the spirit and more as the warfare of their selfish with their social purposes."

THE RIGHT WAY.—

In the recent political campaign, the liquor question was greatly in the forefront, perhaps far more than the situation really warranted. There is a marked tendency to pin the hopes for temperance in this country upon political and legislative programs. In the discussion that raged, the liquor situation in Canada was used by both sides, both sides seeing the situation in Canada that which they thought bolstered their contentions. Reports now come from Canada which indicate that the religious leaders of that great people are really beginning to see the light. In Canada, just as in the United States, Church leaders have lent their support to the political organizations that have promised the most favorable support to the temperance cause. Political organizations have so conducted the issue as to cause embarrassment to the Church forces. There is now being launched in Canada a nation-wide effort to educate the youth of Canada with regard to the right personal attitude toward the personal use of intoxicating liquors. An earnest effort is being made to separate the educational campaign from any legislative or political movement. The aim is to teach the young people of Canada what science has shown to be the destructive effects of indulgence in alcoholic stimulants, and to teach them what religion has to say concerning the moral obligation to temperance.

WHY A GREATER NAVY?—

Another measure that will claim the attention of the approaching session of Congress is the action with reference to the bill providing for an expenditure of $274,000,000 for the construction of seventeen ships to increase the United States Navy. Some months ago the world was startled by the proposal that the United States Congress appropriate $800,000,000 for the construction of 274 vessels of various types for increasing naval strength. This came at the time when the rest of the world was directing its thought toward efforts to stabilizing the peace of the world. The magnitude of the proposal, the utter unreasonableness of it, served most effectually to defeat it. Such a wave of protest went up from every section of the country that no effort was made to push the bill. Now comes the modified effort to thus increase the fighting strength of the United States Navy. The Armistice Day speech of President Coolidge indicates that the administration is sponsoring the plan for this bigger navy. If our government should be committed to this big navy program when all the world is seeking for a solution of the problem of war, foreign nations, it would seem, are forced to one of two conclusions. Either the United States is not sincere in its efforts to establish world peace or it is using the ability to build the biggest navy in the world to bring pressure to bear upon the rest of the world to accept such peace proposals as may be advanced by the United States government.

CONGRESS AND KELLOGG TREATY.—

It should be of tremendous interest to all peace-loving people everywhere as to what the approaching short session of Congress will do with the peace pact. The world was electrified by the news that Mr. Kellogg's treaty outlawing war had received favorable consideration and reception by the leading nations of the world. It seems the most far-reaching step toward the guaranteeing of world peace that has ever been made. It is an occasion of pride to every American that one of our fellow-countrymen should have been instrumental in bringing forward such a notable declaration. But we must needs remember that before the United States government is committed to this attitude toward war the treaty must first be ratified by the United States Congress. It would appear that after such a favorable reception of the treaty by the public opinion of this country and the world at large that there should be no doubt as to its ratification by the United States Congress. But when we remember that the League of Nations was projected by America's great war President, that it was joyously acclaimed by the world at large and rejected by our own Congress. The world court had a similar origin, was just as favorably received abroad, and met the same fate at the hands of Congress as did the League of Nations. This, too, being what is sometimes called a "lame duck Congress" makes the ratification of the treaty more problematical. If Congress should fail to ratify or reject the Kellogg treaty it will be but another step in placing the United States in a more impossible light before the world, and make more difficult any constructive measures looking to the stabilizing of international relationships.

NOTES-PERSONALS

Prof. O. W. Johnson, of Elon College, N. C., attended the State Teachers' Convention, which is regularly held during Thanksgiving week in Richmond, Va., and while in the city made THE SUN office a welcome visit.

Rev. W. W. Staley, D. D., is attending this week as a delegate from the General Convention of the Christian Church to the quadrennial session of the Federal Council of the Churches of Christ in America, December 5th to 12th, at Rochester, N. Y.

The musical program being given on the third Sunday evening of each month at the First Christian Church, corner Grove Avenue and Sheppard Street, are well spoken of in the community. The programs are furnished by the Sunday School orchestra and Church choir.

It is learned with sorrow and grief that Rev. Henry Crampton passed away on Sunday, November 25th, at Lancaster, Ohio, where he had been chaplain in a boys' industrial school. His funeral services were held Wednesday, November 28th, at 2 o'clock, at Eaton, Ohio. Bro. Crampton was one of our faithful ministers, and for a long time was associated with Dr. Summerbell in the *Herald* office as an assistant. THE CHRISTIAN SUN extends its deep sympathies to the bereaved.

Rev. W. B. Fuller, Linville, Va., who, prior to last annual session of the Valley Conference, was stewardship secretary for that Conference, is succeeded in that position by Mrs. J. J. Lincoln, a member of the Conference, who is now spending a season at Trenton, N. J. This will explain, in a measure, the splendid articles coming from the pen of Mrs. Lincoln now appearing in THE SUN on stewardship. They are certainly worthy and readable productions, and we feel sure they are being enjoyed and appreciated by many SUN readers.

The United States government reported that there were 32,843 deaths from cancer in the United States in 1900, 62,199 in 1910, 85,241 in 1920, and 110,000 in 1927. These figures do not tell the whole story; there are many, many deaths from cancer that are never diagnosed, consequently they are not reported. Now, to bring the facts to our door, there were 110,000 reported deaths from cancer in the United States last year out of a total population of 130,000,000. North Carolina, with a population of 3,000,000, has about 2,550 deaths every year from cancer. This means that there are seven deaths every day in our State from this disease.

The following is from the *Herald of Gospel Liberty*, November 22d: "Secretary Denison and Secretary Hermon Eldredge represented the Christian Church, October 26th and 27th, as fraternal delegates to the Kentucky State Conference of Congregational Churches, at Berea College, Berea, Ky. They also attended a Christian union service at old Cane Ridge Church, near Paris, Ky., of Disciples of Christ, Congregationalists, and Christians at the grave of Barton W. Stone. Dr. Denison will report the State conference, and Mr. Eldredge will report the Cane Ridge service in another issue."

It is noted with pleasure and with pardonable pride that one of our very successful native pastors, Rev. K. Kitano, Jr., of Sendai, Japan, has entered the Auburn Theological Seminary, Auburn, N. Y., where he plans to spend two years in study. His Church in Sendai recognizes his possibilities to the extent that it is caring for the services during his absence, with the expectation that he will return to them better fitted for his life's work. Brother Kitano comes to an American seminary without financial aid from our Mission Board, or from any American source, so far as we know, and is a product of our missionary work and training in Sendai, where he is already one of our successful and outstanding younger pastors.

THE CHRISTIAN SUN has arranged with Mrs. J. A. Williams, president of the Woman's Board, Southern Christian Convention, to carry the young people's program each month. The program will appear in the last issue of that month prior to the month during which the program is to be used by societies. Mrs. Alice V. Morrill has very kindly provided the first program. Prof. S. A. Bennett, of the department of Christian education of Elon College, has kindly consented to furnish the program for January. Missionary societies will find their programs in THE SUN each month, and we know that this will be appreciated by our missionary societies in particular. Mrs. Morrill very aptly calls attention to the fact that the women, as well as the young people, may use this program since "The Friends of Africa," the missionary study-book, seems far better as a book for the young people than the one specifically recommended for them only.

It is learned, with pleasure, that the work of the United Church (Christian-Congregational) of Birmingham, Ala., goes along smoothly under the leadership of Rev. Geo. H. Dierlamn, pastor. A very active Sunday School and a progressive Christian Endeavor Society are organized and are doing splendid work. Bro. Pressley Ingram, a member of the Christian Church before going into the union, is anxious to get in touch with every member of the Christian Church who is in Birmingham, and also with every Congregationalist, and will appreciate any help that may be rendered in this behalf. The names of such persons living in Birmingham known by any SUN reader should be sent to Rev. G. H. Dierlamn, 526 North Twentieth Street, Birmingham, Ala. By uniting the Christian and Congregational forces of Birmingham, it should not be many years until there is a strong Church in this great Southern city where we should have had a house and an organization years ago.

SERVICE BROADCAST DISCONTINUED.

A number of our people in Virginia and North Carolina have recently enquired why the services of the United Church, Raleigh, N. C., have not been broadcast this year, as last year. The reason is that the radio station here in Raleigh asked us to pay $25 per Sunday instead of the original sum which it was costing. Two denominations in Raleigh are paying the price. We will have to do the same if the service of the United Church is to go to uor people outside Raleigh.

We should like to have those of you who are interested write us, as a Church, the Sunday in the month preferred, and whether you would like to have us continue. We will then announce the Sunday in the month through the columns of THE SUN. If there are enough families desiring this, the United Church will resume the broadcast. Address Rev. J. Edward Kirbye, United Church, Raleigh, N. C.

CLAIM YOUR SUN HAT.

We want to urge all who are working up the clubs in order to get the hat for their pastor for a Christmas present to send in by December 15th, if possible, so we can deliver the hat before the 25th. We are hoping to receive many club subscriptions by the 15th. Help us place THE SUN in every home. The more we can inform our people about our denomination and what it is doing, the more interested they will become. All of the departments of our Church will be benefitted by an inpouring of new subscriptions.

How can we expect our people to be interested in our colleges, our missions, our orphanage, or any other department of our Church if they are not informed and know nothing about them? If THE CHRISTIAN SUN can be placed in every home you will see the Christian denomination take on new life and we will do greater things for the kingdom of God.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

DR. SMITH GETS AUTO.

Dr. L. E. Smith preached on "Stewardship and Tithing" to a large congregation. He asked his congregation if they believed that tithing was the scriptural way and best way to raise money for the Church, and if they did to stand up. Nearly all stood up. What a blessing it would be for the Church and its enterprises if the people would put in practice what they say they believe. We would have money to pay all Church expenses promptly, and some left.

Just at the close of the morning services one of the laymen interrupted Dr. Smith by saying he wanted to say a word. He praised the pastor for being such a wonderful leader. He said, "When you came to us less than ten years ago we had 236 members, and now you have led us out of that little bungalow Church into this magnificent temple with a membership of over 1,400—an average increase of more than 100 a year. So on this Thanksgiving Sunday we want to extend our heartfelt thanks for your wonderful leadership." Then he was presented with a beautiful automobile. A. M. JOHNSON.

A REQUEST.

Will the Churches of the Valley of Virginia Central Christian Conference be much in thought and prayer that soon, when called upon to name some one of their own number to co-operate with the Conference department and to lead locally in trying to stress the grace of Christian stewardship, unmistakably God may show who should be that one?

This is no light matter. Whether the person upon whom the lot falls be man or woman, young or old, is of little consequence. The big consideration should be, "Is it one who believes in and is willing to work for the coming of Christ's kingdom by actually putting first things first?"

MRS. J. J. LINCOLN,
Sec'y Stewardship V. V. C. C. Conference.

BRO. FLOWERS' WORK.

A Methodist minister says that "Bro. A. R. Flowers has no trouble making friends among spiritual-minded people." This minister voices the sentiments of many of us Methodist brethren in many sections. Bro. Flowers has been an inspiration to many of our young people, and older ones as well. He always comes to us as a real brother in Christ and talks to us and to our children out of the deepest interest of his heart.

M. L. BOONE.

THE CHRISTIAN SUN'S PULPIT

A GUILTY SINNER.

By Chaplain H. E. Rountree.

"If the wicked will turn from all the sins he hath committed and keep my statutes . . . he shall surely live."—Ezk. 18:21.

"I am a guilty sinner."—William Edward Hickman's Confession.

(The following is a sermon preached by Chaplain Rountree to his men aboard the U. S. Utah, Hampton Roads, Va., Sunday, November 11th.)

Just about two weeks ago, William Edward Hickman, of California, was led to the electric chair, where he paid with his life the penalty for the life he had taken, that of a little girl. Steadfastly, he maintained his innocence until the very last, using every possible means to secure reprieve. When all hope was gone and he knew he must pass into the other world, he collapsed and said, "I am a guilty sinner." This is the world's comment on the subject of a man's repentance, a thing of life so beautiful that it is said "The angels of heaven rejoice over one sinner that repenteth."

Repentance was the first corrective thought of the ages; it was the first thought in the ministry of Christ; it was the fundamental theme of all His teachings; it was His commission to the twelve apostles; it was His last message to the world when He left; and we know that it is the first element of our natures in correcting wrong.

What Is Repentance?

Then the first question which confronts us is, what is repentance? We understand that literally it means "to turn around." It means a change from something to something; from something of which we are sorry to something which we think will be better. We read of one Thorndale who did not believe in the efficacy of repentance. He said, "God never pardons. His laws are irrevocable. The mind that deserts its better knowledge must suffer." But it seems that subsequently he repented of this saying and reversed it by saying, "God always pardons: for remorse is penitence, and penitence is new life and returning peace." Ben Hur expressed this when he is caused to say, "Penitence is something more than remorse for sin. It comprehends a change of nature befitting heaven."

For example, we are told of a story of a little boy who used to love to play in the horse-trough. His father gave him a few lectures and forbade him to do it again. He promised that he never would. But each day he returned to his play in the trough. Finally the father, in exasperation, administered a sharp whip. After that, the boy played no more in the horse-trough. The first was not repentance. He had no such desire. The latter was impressive, and he acquired a change of heart. True repentance consists in two things: the heart broken for sin and the heart broken from sin. As such, Carlyle said, "It is the most divine of all acts; and the greatest of faults is to be conscious of none." But in the conscious beauty and efficacy of repentance, some one has said, "Spotlessness may do for angels, but repentance unto life is the highest that belongs to man."

Imperfect Repentance.

Now, the next question which we naturally think of is the hypocracy in repentance. There is a common comment among folks everywhere attributing impure motives to one who repents. They are rather cynical about it and lack trust in such actions. There are some reasons for this, for so many cases do lack sincerity, as we have seen from their later actions, and hypocracy in the Church still exists, we are ashamed to say. These comments are such as George Elliot and others have given, when she said: "Penitence is a weight of undigested meals eaten yesterday." "It is not so much sorrow for the ill we have done as it is the fear of the ill that may happen to us."

The Church cannot help this. There seems to be imperfection in everything. But we are glad that there is a power which enables us to make the difference and not let the imperfections of some be a stumbling-block to us. There is a warmth that softens iron and hardens clay; which both develops energies of life and sets in decay. This warmth is a great power in a hot-house. It is also a great power to a dead carcas. There is a warmth that is a great power to nature and its foliage and fruit, and at the same time it is the power of dissolution.

So is repentance to be classified. Without the energy to put it in effect, it is a most despicable disease; but when it is linked with the heart-life, it reconstructs the principles of that life. Therefore, our text.

Death-Bed Repentances.

Another thing which concerns us vitally is the question of death-bed repentance. The most of us are compelled at one time or another to look death squarely in the face. It may be through sickness, an operation, an accident, or a hundred other experiences; and none of us have too much courage in such an hour; neither can we all be so sure that there are "harps and crowns and palm branches" awaiting every one.

Dr. Francis E. Clark has left with us a story of his own experience in which he says that while crossing the great Atlantic during the war there was a collision with his ship while in a great fog. The captains of each vessel exchanged profane compliments. The passengers swarmed the companion-ways with few clothes, but each with his life preserver; and while the stewards were pounding the doors to awake profound sleepers, all were busy in preparation to abandon ship. But it was learned that the damage was not below the waterline, and soon they were on their way. The point is, this was an hour of facing death, and by drowning, which all dread, and yet Dr. Clark did not register a single sensation that indicated that he was thinking about death. He did not think of the "everlasting arms." There were some hysterical and nervous passengers, but the most of them seemed to be waiting for what would happen next. "In hours of death," he says, "God sends grace to rob it of its terrors; but if one has not made peace with God, the excitement and the numbness which voercomes one in such hours do not contribute to repentance." The fact is that within a few hours after this accident the passengers did not seem to be affected seriously. They were returned to playing cards, singing rag-time songs and drinking cocktails as before.

And yet, however much discount we may place on death-bed repentances, who knows enough about the worth of such an act or such a change? If one, at the last hour, calls on God and professes repentance and faith, were to recover, who can say that he would forget it all? Who can say that he would not forget it all? We are told of an instance in which a thousand cases were tested who got well, and three of them remained faithful. We must conclude this. Is it repentance to cease from sinning only when the power of sinning is gone? Is it not mockery to style it repentance when it is not the man who forsakes his sins, but his sins that forsake the man? What is confession when a man confesses under nervous breakdown, his frame prostrate, his mind enfeebled, the functions disordered, the power to think is gone, and prayer reduced to mere restlessness, fever and pain?

And yet it is God who pardons, and He only can judge the heart. Perhaps that moment of confession is the soul's beginning for God, and from it he will grow toward perfection until somewhere and somehow, in God's way and good time, he will become, like others, in the likeness of his Master.

Further, no man can die the death of the righteous who has not lived the life of the righteous, and mere wishing will never bring it. Why should any come to a good death who does not live a good life? Is life so foolish? Is God an unrighteous God? Do we expect to gather grapes of apple trees? "A corrupt tree cannot bring forth good fruit." In this, God is talking about the living man, and He means to teach us that if a man lives a hard-boiled, unclean, impure, dissipated life, can he look for mellowness, profit, pleasure and happiness. The only assurance of a proper death is to have a life bent against evil, to set self against deceit, to retrace crooked steps, to walk the straight and narrow way, to recognize the difference between the last end of a bad man and a good man—that it is the natural result of his voluntary acts. To wish for a kind of death without living the life is to dream of an effect without a cause; it is to wish for promotion, advancement in rating and honors possible to be bestowed without working for it; it is praying for an education without studying for it.

The Blessing of Confessing.

The next thing we need to think about is the act of confessing and the blessing of it. Some people have the idea that to be a Christian is just to begin doing good—that no act of penitence or confession is necessary. The Bible has something to say about this. "He that covereth his transgressions shall not prosper; but whoso confesseth his sins and forsaketh them shall obtain mercy." "He that confesseth me before men, him will I confess before my Father who is in heaven." This is a truth which is so, not because God said so but God has said so because it is the truth. Not long ago, in a city of the United States, a speeding automobile struck a man crossing the street. The negro driver may have escaped by beating it away. But, to the contrary, he picked up the victim, rushed him to the hospital and provided for every care for him, and then reported the affair to the police. He admitted speeding, but that the man crossed in a dark place. He expressed his great sorrow and would make amends as far as it was possible. This negro was well known. He had the respect of the citizens; his extreme honesty in this case won the forgiveness of all, even though the life of the victim could not be restored.

To confess is to own to man and God that our sins would have never darkened our lives if we had not chosen to commit them. But that is not all. It goes deeper yet; we must understand that sin is not an act that happens without a cause; sin does not come out of nothing; it comes out of the person's life. It may be in the blood, or it may be a deliberate choice. Whatever its source, it is poison to us and everybody else. To recognize this is a confession. And deeper yet: it is not confessing sin to admit merely the fact that one is a "sinner," or that a thing is base, or that something else is better; but it is confessing sin when we come to a conclusion freely in our hearts that a thing is wrong and we will not be guilty; it is confessing sin to realize that a thing is awful and

(Continued on Page 14.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN SUNNY FLORIDA AGAIN.

(Editorial Correspondence.)

Orlando, Fla., Dec. 1, 1928.

Just here for the sheer joy and fun of it! And it is glorious! Conferences over, there were six days in between. The temptation was too strong. The editor fled away to lovely Orlando, and to this sane and sensible sanitarium. Oh! beautiful and balmy Florida. It was cold and shivery at Fuller's Chapel during the Eastern North Carolina Conference this week. It is glowing, glimmering, sunshine here in Orlando, warm, wholesome, welcoming. How God's good sunshine does cheer the soul, make glad the heart, stimulate the mind and rest tired nerves. The gospel of sunshine, God's great tonic, ought to be preached more and practiced everywhere. If one feels chilled in body, mind, nerves or spirit, come on down to Florida—especially to Orlando and the Florida Sanitarium, where they furnish sunshine raw, cooked or canned, just as one prefers or needs. Today this writer could not take in the sunshine fast enough in the broad-open, so they took him indoors, stretched him on a table, and for ten minutes, for only a dollar extra, uncanned some delicious sunshine and pumped his body, heart, liver and lungs full of it till the whole system was aglow, heart-beats were easy and breathing was a joy. And they feed you on smiles, vegetables, fruits, nuts, raisins, dates, orange juice (by the gobletful), with a whole lot of other kindness thrown in, but never a mouthful of meat, flesh, fish nor fowl, no coffee, nor vinegar, nor pepper nor any other poison to curse and clog up your system with. It is good indeed to be here, even for five days of balmy, beautiful, bountiful Florida sunshine and hospitality.

It was just twenty-four hours, and the miracle was wrought. At 2:30 P. M. Wednesday, the 28th, the writer was having a late and happy lunch with his friends and relatives, Rev. J. E. Franks and wife, in a Raleigh, N. C., restaurant. Just at 2:30 Thursday P. M., the 29th, he had registered in Orlando and dropped into a restaurant to find familiar faces and lunch delightfully with friends found here last winter. And for four hours before lunching here he had sat on an observation car of a Tampa special, the electric fan whirring to keep passengers comfortable, car doors open, and seats delightful out on the broad veranda of the open spaces. And the spreading groves of the bending orange and grapefruit trees on either side the roads, as far as the eye could see; the yellow in the green; the green waving and almost blushing to show you her yellow, rich, ripe or ripening fruit. An orange tree with its fruit is the most perfect blending of green and yellow that the eye of man ever looked upon—green the mildest and softest of all colors to the human eye; yellow the richest and the ripest. God, in His godoness and glory, packed into a ripe orange tree a compound and a consummation of coloring such as no human artist has ever equaled or approached. The human eye is so constructed that it, the very weakest eye, can look upon an orange tree laden with ripe fruit all day and never tire. One supposes that is why one may travel through and look at all southeastern Florida and never grow tired. And then these massive, marvelous swamps. I used to think a swamp was dark, dreadful and repulsive. Florida swamps are not. The tropical trees, plants and verdure there are beautiful—restful indeed to the human eye, already weary with winter elsewhere—and afford to the traveler an unending variety of magic and marvelous scenery. The graceful tree-moss that hangs in wavey, slender, silken cords from limb and branch of pine, palm and oak, makes one feel that the fairies or wood nymphs have been weaving their attire of "hectic, fluffy" silk and rayon, for these dames and damsels of swamp and woodland. If Florida is not great, and doesn't stay so, it is all man's fault and not God's. For here indeed the Creator smiled His abundance and did His best with climate and with color.

One finds some changes on returning after seven months' absence. They have had a hurricane or two. They say it is an ill wind that blows no good. Months ago it was said that there were no rabbits in Florida—they had all killed themselves running against real estate stakes and markers with which all the forests and fields were laid off. Well, these stakes are largely gone now. The cyclones blew them away. The rabbits may now return and rear their young and people their hiding-places in peace. So may other sane and sensible beings. Florida's real estate boom and bizarre are over. Some people who wish to come for health and happiness and not be molested may come on back now and spend their winters—and summers too, if they wish—in peace. If the cyclones have served to give the rabbits and other law-abiding, docile, peace-loving animals a chance to live in and enjoy this favored land, surely they were a blessing in disguise.

A wonderful land indeed is this in which we live, and a most marvelous age. If the climate of one section does not agree, one may fly away to another, get a fresh breath, lungs and liver full of life, sunshine and good cheer, then go back and tackle his job in the place and among the people with whom God has cast his lot for him. I am writing these lines out in the open, beside a beautiful, shimmering, silvery lake, while a warm sun keeps the body aglow, and balmy breezes fan the face and form; waving, mossy, graceful pine and palm sway back and forth on bank and lawn, and one feels that it is glorious to be living where God is so near and so good. J. O. A.

A TRINITY OF VALUES.

Every member of the Church can become valuable in a useful way by accepting and practicing the trinity values. The first of these is regular attendance at the trinity meetings of the Church—preaching, Sunday School and prayer meeting. There is a triune value in such attendanve—value to the member himself, to the Church, and to others. Few members have realized the importance of attendance. It is primary in its value and exerts an influence for Christianity that can never be reached by irregular attendance. There is no roll call, as at school, but God keeps a record of Church attendance as a mark of interest and a sign of loyalty to Christ. Who counts most in the Church? The regular attendants. "They first gave themselves" is seen in those who are always present in the house of prayer.

The second is systematic givers. It is not the "drives," the "special offerings," the "campaigns for money" that count most in maintaining the cause of Christ at home and abroad. It is the every-Sunday givers, the regular contributors that keep alive the current expenses and the benevolent enterprises of the Church. Most workers get their salaries and wages weekly or monthly, and they are better able to "lay aside on the first day of the week" than to give for a year or half-year at one time. It is not the special train that maintains the railroad, but the regular train that runs all the time and on time. It is not the flood that runs the mill or the power plant; it is the smaller current that runs all the time. This illustrates the great truth that it is not the large givers that support the Church, but that large number of small givers that are present and drop in their offerings in the regular way. This does not mean that floods and large givers do not have their place and their value; but it does mean that regular, systematic attendance and giving keep the mills of the Church running all the time. There is a personal value in this systematic giving. It makes it easier to give and it influences others to give. The Church should be run on a cash basis except in its larger enterprises as its colleges. Great institutions have to be operated on the bond basis. All great corporations are in debt; but the local agencies of such corporations operate on the cash basis. It should be so in the business of the Church.

The third of trinity values for a good Church member is the reading of the Church paper, which in the case of the Southern Christian Convention, is THE CHRISTIAN SUN. Outside of the Bible, there is no book or paper of as much value to a member of the Christian Church in the Southern Convention as the reading of THE CHRISTIAN SUN. Such reading keeps the member in touch with Elon College, the Christian Orphanage, home and foreign missions, the needs of the Church organ, the mountain work, the women's societies, and that fills the mind and heart with a sense of opportunity, obligation and privilege. W. W. S.

THE EASTERN N. C. CONFERENCE.

The last of the Conferences this fall was the Eastern, at Fuller's Chapel, in Vance County, N. C., November 26-27. The first afternoon was an experiment, and not largely attended. The Conference voted to go back to the A. M. hour of meeting and commence on Tuesday next year. The session this year was hurried and seemed incomplete, as the final adjournment came at a late hour of the second day. The sessions of the last day were well attended, crowded with reports and discussions, and a haste to finish the business and adjourn. The president of the Conference was Bro. Geo. T. Whitaker, who having served three

years successfully and successively, retires. His message as delivered, and voted by the body to be printed in THE SUN, will appear soon. In the absence of the secretary, and by his request, Rev. J. W. Patton acted as secretary. Rev. M. T. Sorrell opened the first session with a fitting devotional service; Rev. D. M. Spence, the pastor, gave the address of welcome, and Rev. Robert Lee House made the response. On the second and final day, Rev. J. E. Franks conducted impressive devotionals, and Bro. J. A. Kimball presented and delightfully discussed the report on social service. Rev. J. Fuller Johnson, in addition to his report on evangelism, delivered an eloquent and an appealing address on that great theme. Rev. J. Lee Johnson presented the report on foreign missions, calling attention to what was done and what was left undone on the foreign field, and recommended one of three plans for all Churches in raising their mission funds the coming year. (1) Either every Church adopt the budget plan and include the quota for missions equal to one-third the amount of the pastor's salary, or (2) each Church use the every-member canvass for the mission quota, or (3) each Church urge an increase in the amount of the Sunday School offering, and then at or about next Easter put on an intensive effort to raise the entire amount at the one service.

This Conference, like all the others that discussed the matter, adopted the Convention program of financing the various enterprises of the Church.

In the afternoon, Mr. and Mrs. Sam Davis, evangelists, conducted a service to the edification and delight of all. Bro. C. H. Stephenson made the report on Sunday Schools and C. E. and addressed the Conference on that theme. Superintendent Charles D. Johnston and Chairman of the Board J. M. Darden told of the Orphanage work and needs and urged a generous Thanksgiving offering. Miss Ruth Johnson delivered a very suggestive address on the need and work of missionary societies in the Churches.

At the evening session, President W. A. Harper delivered a very informative and searching address on "Our Educational Institutions," and Rev. R. A. Whitten and Prof. S. A. Bennett spoke engagingly and interestingly on Elon College. Dr. J. Edmond Kirbye, of Raleigh, closed the Conference with a great sermon on "Those Who Shall and Do See God." Dr. Kirbye is a most engaging thinker and speaker and does not fail to give his hearers something to help and inspire them.

The community entertained the Conference in regal fashion, and many expressed the regret that it closed so soon. Dr. W. C. Wicker is president for next year, and Prof. L. L. Vaughan is secretary, with Bro. W. J. Ballentine, treasurer.

J. O. A.

PROHIBITION, NOT RELIGION, THE ISSUE.

By ERNEST H. CHERRINGTON, LL.D., LITT.D.,
Director of Department of Education, Anti-Saloon League of America.

Prohibition, and not religion, was the issue in the recent national campaign, although the liquor advocates have made every attempt to disguise the terrific defeat they sustained at the polls. No other single question so interested and concerned the American voter as that concerning the eighteenth amendment. Neither was there any other issue on which the attitudes of the opposing candidates were so clearly defined.

The cry of religious intolerance so early raised and so loudly and repeatedly uttered by the followers of the one candidate who made himself the personal champion of the program to substitute government sale of liquor for prohibition, was pure camouflage. Most of the intolerance was shown by the wet advocates, who assailed the moral and religious leaders of the country because of their continued championship of a prohibition policy which many of these had supported for over a quarter of a century. The fact that the principal candidate of the liquor group chanced to be a member of the Roman Catholic Church had no more to do with the opposition of the dry group than the fact that his opponent was a member of the Society of Friends assured him the support of the friends of the eighteenth amendment. Had conditions been reversed, with a dry Roman Catholic as a candidate for the presidency against a wet Protestant, the forces which so bitterly opposed the Democratic nominee at this time would have opposed as ardently a Protestant holding the same views concerning prohibition.

Any serious study of the election returns will demonstrate the error, if not the insincerity, of those who have misrepresented this struggle as a religious contest. According to the statement issued July 24, 1928, by the Census Bureau, Rhode Island had 325,375 members of the Roman Catholic Church. Of course, not all these were voters, but the figures given are the only official figures. Analysis differ concerning the ratio of voters to membership in this Church. The total, however, was more than the total of the votes cast for both Hoover and Smith in the recent election when Smith carried the State by about 1,000 votes. At the same election, a dry Republican French Roman Catholic defeated the wet Democratic incumbent for the seat in the United States Senate. The issue there was not religion. It was prohibition. This is made clear when one notes the fact that Rhode Island also elected a Republican State ticket in which the important officials who are predominatingly Protestant are openly and frankly in favor of the eighteenth amendment and its enforcement, defeating the Democratic ticket which was predominantly wet.

A study of the Southern States in which Smith received the electoral votes would seem to support the argument that even in those sections where the cry of rligious intolerance was most loudly raised by the Smith supporters, the Democratic candidate received a heavy Protestant vote which would probably never have been given to him had religion and not prohibition been a serious factor.

South Carolina cast over 50,000 votes for the Democratic candidate for President. This State, with North Carolina and Nevada, has the smallest number of Roman Catholics of any State in the Union. Those who are acquainted with conditions in South Carolina know how strong are the religious convictions of the people of that State. If one might expect religious intolerance to display itself anywhere, one might look for such display in a State so overwhelmingly and so ardently Protestant. The election returns, however, will show that Smith carried South Carolina by over 50,000, while Hoover received a little over 3,000 votes.

Alabama had only 33,019 Roman Catholics, according to the latest census figures, but gave to Governor Smith about 128,000 votes. Tennessee, with only 24,876 Roman Catholics, gave him over 135,000 votes. Mississippi, with 32,705 Roman Catholics, gave him nearly 90,000 votes. Arkansas, with 24,743 Roman Catholics, gave him over 60,000 votes. Virginia, with 38,605 Roman Catholics, gave him 132,097 votes. West Virginia, with 71,265 Roman Catholics, gave him about 190,000 votes. Georgia, with only 17,871 Roman Catholics, gave him 128,077 votes. Florida, with 39,379 Roman Catholics, gave him over 85,000 votes. Oklahoma cast nearly five votes for Governor Smith for every Roman Catholic man, woman and child within her borders. Utah, with 14,595 Roman Catholics, gave him 48,557 votes.

All this would seem to indicate that the Protestant voters were not motivated by religious prejudice. It is interesting also to note that in States where the Roman Catholic group was extremely large, the election returns would suggest that the Democratic candidate did not show remarkable strength among his co-religionists. Rather does it seem most probable that religious solidarity was not displayed by either of the contrasting sections into which the Christian Church in America is divided. Men voted in accordance with political convictions—in which their attitude toward prohibition was an important element—and not in harmony with sectarianism.

The Census Bureau's figures show that in New York State there were, at the latest count, 3,115,424 Roman Catholics, about a million more members of this Church than are found in any other State in the Union. The election returns show that the Governor of New York, running upon a wet platform of his own invention, received in his home State a little over two million votes, about 100,000 fewer than those which were cast for his dry Republican opponent. Had the Roman Catholic voters of the State cast their ballots en bloc, these, with the normal wet Democratic vote, would have given him a tremendous majority. The election returns suggest that neither Protestants nor Roman Catholics, in any considerable number, voted along religious lines. Pennsylvania, with 2,124,229 Roman Catholics, gave the Democratic presidential candidate less than a million votes, casting about twice that many for his dry Republican competitor. Maryland, with 233,969 Roman Catholics, gave Smith a little over 200,000 votes, while his competitor received about 33 per cent more. In Maine, the votes cast for Governor Smith were about one-half the Roman Catholic population of the State. Governor Smith's vote in Massachusetts is less than one-half the total of 1,629,424 Roman Catholics resident in that State. This would suggest that Governor Smith, running on a wet platform, did not receive the expected support of the Roman Catholic Church which the clamor of intolerance was raised to gain for him.

Colonel Patrick Henry Callahan, of Louisville, Ky., formerly chairman of the Knights of Columbus Commission on Religious Prejudice, early exposed the false claim of religious intolerance in the campaign by declaring that those who voted for Smith because he was a Roman Catholic were as intolerant as those who voted against him for the same reason. While it is undoubtedly true that there were those who did cast their votes against him on the ground of religion, it is also probably true that he gained as many votes because of his religion as he lost for that cause. The religious issue quite evidently cancels out as a significant factor in the recent campaign.

Prohibition, however, was a clear-cut and dominant issue. Some of the candidates eliminated every other issue and made their fight upon this question alone. Anton Cermak, running for the senatorial seat from Illinois, asserted that his election would be a referendum on prohibition. His overwhelming defeat is sufficient answer to the challenge he issued to the people of that State.

When one considers that the dry presidential candidate had a popular majority of over six million votes, and that he will receive 444 electoral votes to his opponent's 87, one may get an idea of the strength of the dry sentiment of the nation. Even a more emphatic evidence of that strength can be found in the senatorial and congressional elections. Of the 96 members of the United States Senate, 80 are dry and 6 more will likely support prohibition legislation. The prohibitionists have

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Suffolk Letter rarely gets suggestions from others, and usually takes its own course; but this letter grows out of a conversation with Mrs. Eleanor, mother-in-law of Dr. I. W. Johnson. It came to her through a neighbor, who said that a Baptist preacher from Kentucky said he had the Tator family in his Church, and he gave the names of the husband, wife, son and daughter, and he inquired if the Church, which he was visiting at the time, had any of that family in it.

The husband's name was Dic Tator. He worked very well when all the members, and the preacher, too, did as he directed. He dictated the choice of a pastor, the salaries for the preacher, organist, janitor, and any other paid workers. He named the delegates to the conference, the deacons, the officers of the Sunday School, any improvements made to the Church, when a revival should be held and who should conduct it. In fact, everybody was afraid to express an opinion contrary to his plans and purposes.

Then, there was Mrs. Agitator. She kept the congregation stirred up all the time by reports and hearsays that prevented any rational action on the part of any organization in the Church. The missionary society had the wrong president, and the treasurer was not a safe handler of the funds of the society; the Sunday School superintendent had been in office too long and many teachers wanted a change; the pastor paid too much attention to certain members and not enough to others. He paid too much attention to the rich people and not enough to the poor people; he did not visit the members enough, anyway. She kept a stir-up in the congregation and the community all the time. Dictator and Mrs. Agitator gave very little to the support of the Church or the denominational enterprises, but they had much to say about how the money which others gave should be spent. They were active along all lines where they rendered little or no help.

Miss Imi Tator was also a member of that Church. She was always trying to sing like some one she had heard in another Church. She was always planning some new entertainment that made her prominent in the Church and the community. She originated nothing and was a poor imitator of what was best in other people. She thought little of what suited their Church or was adapted to their people. She reminded one of preachers who imitate Billy Sunday, or singers who imitate some successful star performer. But the books showed that she was a small contributor in money, regular attendance, or real work in the Church.

There was another member of the Tator family who was a member of that Church; that was Mr. Spec Taytor. He looked on when anything was proposed or undertaken. He was not regular at Sunday School, prayer meeting or preaching; but when he did come he sat at a distance and just looked on to see what others were doing. He came occasionally, and the members and pastor would shake hands with him and tell him how glad they were to see him and hoped he would be regular in attendance, as they needed his help. The question is, does any of that family belong to your Church?

W. W. Staley.

PIEDMONT JUNIOR COLLEGE.

It was my happy privilege to attend the Congregational advisory board meeting of the southeast, which convened at Atlanta, Ga., November 13, 14, 1928. We appreciated their fine hospitality, fellowship and clear vision of the problems we are all facing as a Church in this twentieth century.

The missionary, educational institutions, publications and Congregational-Christian union occupied the major part of the time set for the meeting and engaged their deepest interest and greatest concern.

I was much concerned with all the recommendations of the findings committee, but especially with No. 6: "This advisory board is deeply interested in the development of the educational institutions in the Southeast. We note with pleasure the increasing efforts to co-ordinate and co-operate in a fine, compact, interlocking system with articulated courses with the hope of reaching and training leaders for this great American-born Anglo-Saxon stock, that its ideals, so vitally American, may be mobilized not only for the South, but for the needs of the nation as well."

Section B: "We heartily commend the action that has been taken that has changed Bethlehem College, Wadley, Ala., into Piedmont Junior College with its Piedmont name, courses, and calendar and Congregational trustees. Already it has sent graduates to Piedmont, showing thereby a real co-operation."

Section D: "This advisory board wishes once again to go on record as favoring the proposed union of the Christian and Congregational denominations. We believe the two bodies are one in polity, in belief, and in spirit, and in purpose should not any longer exist separately. There is every reason to believe that the union of these two bodies would greatly strengthen the cause of practical religion in the South, and enhance Christian union throughout the country at large."

No. 8: "We wish to suggest that, in case the Christian and Congregational Churches are merged into one within a year, that our committee on co-operation with Christian bodies take steps to call a convention of the Churches of the merged bodies in the Southeast."

S. L. Beougher.

WHAT THE RELIGIOUS CENSUS SHOWS.

The final results of the 1926 census of religious bodies, as lately announced by the Department of Commerce, are decidedly encouraging. According to the tabulated statistics, the total number of Church members in the United States in 1926 was 54,624,976. When the preceding Federal census was taken in 1916, the results showed 41,926,854 members. This means a gain during the decade of 12,698,122, an average gain of approximately 3 per cent annually.

The detailed tables show that the Roman Catholic membership is 18,605,003. The Jewish membership is 4,087,357. Of the remaining total, approximately 30,640,000 are Protestants. (The number is not easy to state precisely because of the uncertainty as to whether certain small bodies should be classified as "Protestant" or not.) The remainder—slightly more than one and a quarter millions—are Eastern Orthodox, Christian Scientists, Mormons, Spiritualists and several small miscellaneous bodies.

We do not regard it as especially profitable to make spirited comparisons between Protestant and Catholic strength. We rejoice, rather, in the gain of every body of devout worshipers of God and disciples of Christ. But, since there has been so much superficial talk about the "decline of Protestantism," it may be worth while to point out that the Roman Catholic gain between 1916 and 1926 was 18.3 per cent, and that during the same period the major Protestant Churches gained 19.5 per cent. The figure of 19.5 per cent includes the record of the twenty-eight communions affiliated with the Federal Council and, in addition, the two largest Protestant bodies that sustain no relation to the council, viz: the Southern Baptist Convention and the Evangelical Lutheran Synodical Conference. To make an all-inclusive statement about Protestant gains during the decade is impossible, as certain small bodies were not reported in 1916. The average of 19.5 per cent, however, is based on the statistics of nearly nine-tenths of Protestantism. Many individual denominations, of course, show a far less satisfactory situation.

For those who are eager to make comparisons, it should be pointed out that the Roman Catholic figures include all baptized persons, and therefore infants and children, while the Protestant statistics refer only to communicant members. The constant 2.8 is ordinarily used as a multiplier for equalizing the two sets of figures. The Protestant figure, multiplied by 2.8, gives a total Protestant "constituency" of about 86,000,000.

One of the striking facts disclosed by the census is that, in the case of several Protestant bodies, the number of local congregations has decreased during the same time that the number of Church members was increasing. This is true, for example, of the Methodist Episcopal Church, the Northern Baptist Convention, the Congregational Churches, the Presbyterian Church in the U. S. A., the Reformed Church in the U. S., and the United Mrethren. This is clearly to be explained by the distinct tendency during the last decade toward the elimination of over-churching. Time was when the Protestant emphasis was on the organization of new Churches, especially on the frontier. Today, it would not be untrue to say that our concern is not for more Churches, but for better ones.—*Federal Council Bulletin.*

HAIL TO THE CHIEF!

By a popular vote of over 20,000,000, Herbert Hoover was elected on November 6th to the highest office of our nation. For four years, beginning with his inauguration in Mrach, he will bear the responsibilities of directing the affairs of the world's largest and most prosperous nation. Again, the democratic principles of America have been proven. One, who was born of humble parents, and left an orphan at an early age, has overcome the obstacles of poverty and, with undying energy and determination, has fought his way to the pinnacle of success.

President-elect Hoover comes well prepared to carry the burden that goes with the presidency and to meet the many problems with which one in that position is confronted. He obtained a good scholastic education, and to that has been added many years' experience as an organizer and executive. He is also fortunate in having come in close contact with conditions in foreign countries, an experience which will, no doubt, prove invaluable in directing the nation's foreign policies. As Secretary of Commerce, he has been enabled to gain a thorough knowledge of the country's commercial affairs and economical condition. A review of his past activities make apparent an outstanding fact, Hoover has always accomplished in a laudable manner that which he has undertaken.

During the campaign there naturally developed certain opposing factions. Issues arose upon which decided stands were taken. Supporters of

each side used every fair means to gain an advantage. In keeping with the nature of Americans, they strove whole-heartedly, putting every ounce of energy into the fight for the furtherance of their side. Some, looking into the future, were apprehensive of the aftermath, wondered, possibly, if those factions would not exist and grow after the campaign was over.

But there is no cause for fear. Another boasted American characteristic asserts itself, that of sportsmanship. Tradition, environment, training causes those of this country to fight hard but to admit defeat gracefully, to bear no grudge or hate but only admiration for the hard fight put up by the opponent. Now that Hoover has been elected, all will unite in his support, give him every aid for a successful and prosperous administration. His supporters and former opponents shout with one accord, "Hail to the chief!" H.

THE CENTURY APOLOGIZES.

The *Christian Century* hereby tenders its apologies to tens of thousands of Southern drys. While the Democratic convention was in session in Houston, representatives of these believers in prohibition sought to oppose the nomination of Governor Smith by means of prayer meetings held in the neighborhood of the convention hall. It was then suggested in these columns that there might prove to be a difference between Southern prayers in July and Southern votes in November. But it has been abundantly proved that a very large proportoin of the drys in that section voted as they prayed. To do so, they dared a weight of social condemnation which party bolters in other States can hardly conceive. Nothing but a passionate devotion to the principle of national prohibition could have produced the political revolution in the hitherto "Solid South." Other elements contributed to the power and extent of the movement, once it got under way. But it was the attempt to deliver the Democratic party into wet hands which set the revolt off. And the men and women who placed principle above a party loyalty that had existed for generations deserve the most generous credit which it is possible to accord them. —*Christian Century.*

THE CHRISTIAN SUN.

THE CHRISTIAN SUN should be in every home in the Southern Christian Convention. We have around thirty-three thousand members. Counting five members to the family, we should have six thousand and six hundred families. If each family would take THE CHRISTIAN SUN it would bring in to THE SUN the sum of $13,200 per annum and put it on a sound financial basis. Our people would be informed as to our institutions and would become more interested. Our denomination would grow, and all of the institutions of our denomination would be better supported and be able to do a greater work. But the circulation manager is just one human being and can only do one man's work. It is impossible for him to visit all the Churches in behalf of THE SUN. It would cost too much in the first place, and, too, he has too many duties to take the time. Every Church ought to have a committee to work up the subscription list for THE SUN and make a special effort to place it in every home. It is a paper worthy to go in any home. We truly hope our pastors will take more interest in sending in renewals and new subscribers. Some of our pastors have helped us some. We are grateful. Help us to place THE SUN in each home.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

WOMAN'S MISSIONARY CONFERENCE.

The Christian Missionary Association of the North Carolina Christian Conference will meet in its annual session at Elon College, Thursday, December 13th, at 10 A. M. A tentative program appears elsewhere in this issue of THE SUN.

The one main objective we have tried to set before the people is this, that every Church within the three Carolina Conferences should become a member of this association on or before the date of the annual meeting. It is earnestly hoped that all former members will stand by the organization and be present at the meeting or send in their dues. May we make this urgent appeal to the pastors to bring this matter before their Churches?

In many of the Churches, the Sunday School and other organizations should become members also. Just take your "Christian Annual" and see what the Churches of the Eastern Virginia Conference are doing through their C. M. A., and let that be a challenge to our Churches.

This association can be made a very great power for good if it can command the co-operation and help of the pastors and Churches.

W. M. JAY.

THANKOFFERING.

The Woman's Mission Board of the North Carolina Conference, in session at Burlington today, November 22nd, voted that the thankoffering of all missionary societies in the Conference, both women's and young people's, shall go to the Porto Rican reconstruction fund. All societies are urged to make as liberal a thankoffering as possible, and as soon as the offering is received to send the same to Mrs. W. R. Sellars, treasurer, Burlington, N. C. We trust that all societies will take the thankoffering, as funds for reconstruction work in Porto Rico are very much needed.

Respectfully,
MRS. C. H. ROWLAND, *Pres.*
MRS. O. H. PARIS, *Secretary.*
Greensboro, N. C.

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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

WHAT DOES STEWARDSHIP REQUIRE?

Among the numberless precious truths upon which He is discoursing for our eternal welfare, Jesus tells us that where our treasure is there will our heart be also. In other words, whatever we spend money for most willingly and freely, whatever gratuitously attracts our first interest and attention, whatever ungrudgingly claims our time and labor—these and like things indicate the attitude of the heart.

By the illustration Jesus here draws, it readily is seen that this treasure and heart business works conversely. Hardly need it be asked why are Church members not going to Church, not wishing to enter into the worship of the sanctuary, nor so much as paying common respect to Sabbath and other stated religious services? Is it not because they love something else better—their heart is elsewhere? Why is the heart of the should-be-loyal Christian estranged and diverted from that which ought first to engage it? Is it not because one's treasure, as described above, one's money, solicitude, time, toil are given to other things?

The only sure way of schooling one's self to the love of genuine worship is by bestowing one's treasure upon kingdom enterprises, and that, in the main, Church members are not doing. Think on these things, says Paul—the things that are honest and pure and just. Give willingly and freely, yea fairly, of possessions; withhold not the time, toil, sacrifice, which true soldiership demands, and see how quickly the heart is captured! And look well to this fact: not always is our treasure something tangible or material. Human loves and aspirations and ideals often hold us in thraldom.

The obedient disciple when he has fulfilled the divine commandment as found in Matt. 22:37-39 loves to worship. Interchangeably, when we worship we love to make material vows, nor do we neglect to pay them. And so worship and giving, symbolical of heart and treasure, go hand in hand. The exercise of either grace incites and heightens the other.

Israel did not refuse to worship. The people begged and cried for the chance. "Up, make us gods," they demanded of Aaron. Their sense and understanding of worship were perverted, a condition not uncommon today and at least in part due to like cause, viz: their leader was off the job. Being off the job by absence may be better than a misused or misappropriated presence. High purpose and zeal suffer for lack of right leadership.

It is a grave, an appalling indictment against the present-day Church, but can it be denied that in very great measure the opportunity for worshiping in spirit and in truth is lost? Too many things detract. At a prayer (?) meeting the minister in charge said, "Make it snappy. We don't want to be late at the movie." As a matter of fact, some did not want to go to the movie. It were better had others been discouraged from going. Soul impoverishment is everywhere. I myself often am afflicted. Services supposed to feed and fill leave only emptiness or else a false satisfaction.

Nominally, the ten commandments are accepted. "Thou shalt have no other gods before me," all may accede to, but oh the tragedy of it! How very many fail to take Jesus' example seriously and live as He lived, worship as He worshiped—in agony; yea, in sweat of blood.

Much of the loss of the spirit of genuine, true worship is chargeable to substitution. For example, radio supplies a period of morning devotion. It is pleasing, sometimes decidedly uplifting, but does it give full spiritual content? No. Jesus knew. He had experience. He says, "And when thou hast shut thy door." All sound, sight, interest, attraction, everything that hinders the feeling of aloneness with God must be shut out. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

We plead for a more faithful stewardship of worship. Sadder than that men and women never were taught is it that so often the sense of worship is perverted by neglect of private exercise and by the suppression and misapplication of public privilege. "In vain they do worship me, teaching for doctrines the commandments of men." Because of the ratio between the number of those who teach and those who learn, teaching is a word of weight and responsibility.

God cannot accept our worship at the altar of Ramah, nor at any other false altar. But He can use the very material that is in us, and out of it help us to build unto Himself a Geba or a Mizpah. God will not transport the timbers and the stones. He leaves that to us. It is the work of a faithful stewardship to the worship of the one Jehovah.

Mrs. J. J. Lincoln.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 1, 1928.

Sunday Schools.

Previously acknowledged	$1,030.93
Happy Home	3.25
Pleasant Ridge, Guilford College, N. C.	1.37
Randleman, N. C.	9.40
Noon Day, Wedowee, Ala.	.85
First Church, High Point, N. C.	4.19
Dry Run, Seven Fountains, Va.	2.35
Wentworth, McCullers, N. C.	2.33
Barrett's, Sebrell, Va.	1.11
Ramseur, N. C.	7.05
Bethlehem, Altamahaw, N. C.	3.70
Lebanon, Semora, N. C.	2.37
Turner's Chapel, Sanford, N. C.	1.40
First Church, Roanoke, Ala.	2.40
Oakland, Suffolk, Va.	3.00
Rosemont, Berkley, Va.	17.00
First Church, Winchester, Va.	4.95
New Hope, Abanda, Ala.	3.84
Pleasant Ridge, Ramseur, N. C.	2.28
Total	$1,103.77

Specials.

Previously acknowledged	$5,702.34
Rosemont Class 3, Berkley, Va.	5.00
Catawba Springs S. S., Raleigh, N. C.	10.65
Total	$5,717.99

Porto Rican Reconstruction Fund.

Previously acknowledged	$ 324.33
Wentworth S. S., McCullers, N. C.	6.24
Total	$ 330.57

Individual and Church Collections.

Previously acknowledged	$ 563.59
Concord Church, Altamahaw, N. C.	12.00
Rosemont, Berkley, Va.	43.00
A. M. House, Franklinton, N. C.	2.50
G. H. Pergerson, Youngsville, N. C.	2.00
Bethlehem, Littleton, N. C.	18.00
New Hope, Louisburg, N. C.	9.85
Total	$ 650.94

Summary.

Previously acknowledged	$13,001.85
Sunday Schools, regular	72.84
Specials	15.65
Porto Rican reconstruction fund	6.24
Individual and Church collections	87.35
Total	$13,183.93

J. O. Atkinson, *Sec'y.*

ELON COLLEGE AND THE CHURCH.

Every progressive Church is vitally linked up with the cause of education. This is wise, and well, and God has so ordered in the course of human affairs that men and women everywhere must be trained for their chosen work in the world. No work of consequence can be well done unless the worker is specially trained. Church work is no exception to this general rule. And if the Church worker, the social worker, the home builder, the minister of the gospel, the Sunday School worker is to be trained, then the Church which fosters these institutions must provide schools and colleges for the purpose of giving definite and adequate training to those who are to engage in all these forms of service to humanity.

The Church can have no better model for its organization than that of the Master Himself. It was said of Jesus that He increased in wisdom and stature, and in favor with God and man. There is a great significance in this statement about the Master. The first idea mentioned is not that, as a boy, He developed physically, but mentally. Wisdom was the principal thing in the young manhood of our Lord. The indications are that, with Him, it was a matter of prime importance and of chief concern. We cannot doubt that while he was working daily in the carpenter shop of Joseph of Nazareth He was spending His evenings in studying, working and preparing Himself mentally as well as morally and spiritually for the great work He had to do here in this world. Could we have visited Him back in His boyhood days, we would have found Him attending the Jewish schools, that He studied very diligently, and we would have found Him at night by the firelight or by the light of a candle working and studying with the greatest earnestness and faithfulness. Had He not done this, He would never have had the Old Testament on His tongue's end to enforce and bear out the ideas that He later endeavored to teach. He could mass quotations in battle array against the scribes and Pharisees who undertook to undermine His teachings and the Scriptures became His bulwark of strength against the attacks and onslaughts of the supreme tempter. No such profound philosophy and spiritual insight as is given in the discourses of Jesus could ever have come from the lips of one who had not studied broadly and who had not drunk deep from the springs of wisdom. And Jesus increased in wisdom.

If the example of Jesus teaches anything, it teaches that the very first duty of His Church is to establish schools and colleges for the training of her young people. With the Church, wisdom must be a matter of chief concern. The Church must concern itself about education before it concerns itself about physical growth. When young people are properly trained in a Christian college, there is very little danger of these people's becoming derelects upon the sea of life. They are most generally spiritually minded men and women; they have at heart the work of God, and they are the men and women who are doing most to lift up and to elevate the race. They are prepared to render Christian service in whatever community they live, and they are an asset to the race no matter where they may make their dwelling-place.

Wherever they are, they are the very salt of the earth. Wisdom, education, training—these are put first in the biblical category of the elements that led to Christ's success; and if the Church is to develop along the same lines that held in the development of the Master, then the Church should first build, equip and man her colleges to train and educate her young men and women, and these institutions are the most worthy objects of the care and support of the Church.

The Christian Church had been in existence for nearly a century, and the Southern Christian Convention had barely six thousand members when Elon College was established. For nearly one hundred years the Church had forgotten to carry out the example of its Lord; but finally, when the Christian Church commenced preparing to give her sons and daughters the advantages of Christian education, what was the result? Within a little over thirty years the membership of the Christian Church within the founds of the Southern Christian Convention, has increased to approximately thirty thousand members. Within this thirty years and a little over, the Christian Church has gained five times as many members as she had gained in nearly a century of her former existence. What a dividend in growth has the college paid back to the Church! The writer would challenge any person to point out any other institution of the Church that has paid so large a dividend for the money invested. The mission work of the Church is doing great and lasting good; the work for the orphan children is work of the finest constructive type—but where can these enterprises of the Church point out such vast dividends in Church membership as has resulted from a trained and educated ministry and the trained laity sent out from the consecrated halls of learning at Elon College?

And Jesus increased in wisdom. There is one denomination in our country that puts education first. No man can become a minister in that denomination who is not a college graduate. Wherever and whenever this denomination is known and spoken of it is with the deepest respect. The colleges of this Church are adequately supported; they are well endowed, and they are splendidly and thoroughly equipped for training young men and women for life. This denomination is doing mission and orphanage work unparalleled by any other denomination in this country. Their contributions for the work of God's kingdom are the greatest per capita of any other Church in our midst. This Church, I repeat, puts education first. Their plan is to give to every young person in the Church the opportunity of adequate training and preparation for the work of life. And that denomination is carrying on in the great fields of human endeavor and is making itself a living influence for good among men, telling for God and the uplift of the human race.

Shall the Church of our choice and the Church we love do less? Training and education must come first with the Church that wishes to be a living, throbbing life factor among men. If the Church educates her sons and daughters, the mission work of the Church will go forward by leaps and bounds, the orphanage work will progress as never before, and every enterprise of the Church will be adequately supported. God's blessings have ever rested on the Church that provides for the adequate training of her young. Then the Church must support her college. Every member of the Christian Church should take a pride in making his contributions to Elon College as large as possible, and that the support of this college is ample and adequate for the highest type of mental, moral and spiritual training, and then he should see to it that his son or daughter goes there to college. When this is done, then will the Church grow and develop as God intended.

And Jesus increased in wisdom. This was His first and chief concern. It was the first concern of the reformer Erasmus, who sought Greek books first and then he bought food and clothing if he had any money left. If the Church follows the example of Christ, then in following this example, will she grow in stature, in size, in membership, in the largeness of her labors, in her mission work, and then will she grow in favor with God and man.

So the plea comes to every member of the Christian Church. Adequately support and develop your college. Make it a great and strong institution and one of which you will be justly proud. Let your college go on unhampered in her great work of training and educating young men and young women, and then the Church will grow and become greater and greater and add finer laurels to the Master as the years go by.

THOMAS C. AMICK.

(Continued from Page 5.)

329 members of the House of Representatives who will actively support dry legislation—a gain of 11 members in this branch of Congress. Of the remaining 106, there are quite a number who will vote to support legislation necessary to enforce the eighteenth amendment, not because of their own convictions, but because of political expediency.

It is quite noteworthy that in some States where the Republican landslide carried to victory practically the entire ticket, exceptions occurred where the defeated Republican candidate was a wet, while his successful Democratic opponent was a dry. On the other hand, in sections where the Democratic vote was very high, an occasional Democratic candidate who was either personally wet or politically opposed to prohibition, was left at home and a dry Republican substituted.

The Churches, however, while not motived by any spirit of intolerance, did, nevertheless, muster their strength most effectively in support of an issue which, by virtue of its enormous social implications, is a dominant moral issue. They could not do otherwise and remain true to their commission. Had they been silent or had they hearkened to the insidious voice of the tempter and failed to effectively champion a cause for which more than any other factor in our social life the Church is primarily responsible, it would have lost respect, have seen its influence for good diminish in every field of activity and would have been compelled to spend the next quarter-century apologizing for its failure to speak forth clearly in the hour of crisis. The magnificent response of the people of the country to the summons of the Church as well as to the summons of the leaders of the dry cause is one more evidence of the sane idealism and the wholesome clarity of the popular thought on this question.

That there are weaknesses and flaws in the enforcement of prohibition is well known. The fact that, in spite of these weaknesses and flaws, prohibition has demonstrated its value as a great factor in our phenomenal prosperity, does not justify us in permitting needless flaws and weaknesses to exist. These should be remedied. The President-elect has declared his purpose to remedy them. The friends of prohibition should remember that those who have been their standard-bearers in the campaign now closed are entitled to the organized and effective support of the people who have given them their public commission. This is not a time to disband nor is it a time to rest on our arms or our laurels. It is rather the time when we should most seriously and thoughtfully consider just how we can co-operate with our public servants to best promote enforcement and just how we can best inaugurate and carry forward on a great scale a campaign of education that will insure success for the cause of prohibition in which is inextricably woven the social, the economic, the hygienic and the moral welfare of the American people. If we face this task with the same earnestness and enthusiasm that we faced past struggles, the victory will be far greater than the victory won on November 6th.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

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"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

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Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XI—December 16, 1928.

Paul and His Friends.

Golden Text: "A friend loveth at all times."—Prov. 17:17.

Lesson: Acts 20:36-38; Rom. 16:1-4; Philip. 2:25-30.

Devotional Reading: Psa. 63:1-7.

A little boy, in defining a friend, said: "A friend is one who knows all about you, and loves you just the same." He had put in a striking way the words of the text, "A friend loveth at all times." Friendship does not mean that one cannot see faults in his friend. It means rather that there is that spirit of genuine affection that makes one love another and be true to another in spite of his faults.

The Number of Paul's Friendships.

The sixteenth chapter of Romans is, on the whole, rather dry reading, made us as it is for the most part of greetings and salutations to those who had such tongue-twisting names as Andronicus, Amplias, Stachys, Apelles, Tryphena, Tryphosa, Asyncritus, Philologus, and many other such strange-sounding names. But it is interesting in the light which it throws on the number of Paul's personal friendships. In spite of the many interests which he had, and the many lives which he touched, Paul had a warm and personal interest in his friends. Some one has counted some seventy-odd names which Paul uses in his letters which is, of course, only suggestive of the wider circle of friends which he had. It is not quite likely that all of these were intimate friends—a man usually has only a comparatively few intimate friends—but they were kept in mind by Paul as personal friends.

The Inclusiveness of Paul's Friendship.

One of the most interesting facts about Paul's circle of friends is their inclusiveness. They ranged all the way from Luke, a famous physician, to Onesimus, a runaway and converted slave. Rich and poor, learned and ignorant, Jew and Gentile, all found a place in this great-hearted man's heart. We will do well to follow Paul in this respect. It is a mistake to choose and to cultivate friends only from a select and selfishly narrow circle. The range of a man's friendships is often the measure of his breadth of spirit. Certainly it is true that a man should have the friendly spirit toward all.

The Reciprocal Influence of Paul's Friendship.

Any one who knows anything at all about Paul knows that he contributed a great deal to his friends. His strength of character, his store of wisdom, his range of vision, his warmth of spirit, his inspiring fellowship were factors that made inestimable contributions to those who came in contact with him and those who shared his friendship. How much noble friends bring into our lives! How much we owe noble friends! But there is another side to the matter. As great as Paul was and as much as he contributed to his friends, his friends contributed a great deal to him. A careful reading of his life and his letters will disclose many instances where Paul not only received help and encouragement and inspiration from his friends, but where he acknowledges the debt he owes his friends. Let us not only rejoice in the fact that our friends can make such contributions to our lives, but let us rejoice that even the humblest of us can make some contribution to the lives of our friends. There is nothing that our friends need more than the fruits of our friendship. Let us not only live in the house by the side of the road and be a friend to man, but let us walk in the road with the men who need our friendship, and as we have freely received, let us also freely give.

An Example of Paul's Friendship.

The letter to Philemon, one of the shortest if not the shortest books in the Bible, is one of the most precious gems in the Bible. Paul probably never wrote anything that is finer. And the beauty about it all is that it is an unstudied, informal, personal letter of friendship. By all means, read it in connection with today's lesson. Briefly, the facts are these:

Philemon was a resident of Colossae, probably a well-to-do man. He and his wife and son had become Christians under Paul's personal influence. They had opened their home to Paul and it was used as a meeting-place for the Church at Colossae, at least for a time. Among Philemon's slaves there was one named Onesimus, who had not only run away from his master, but who had apparently stolen some of his master's goods, which may have been the reason why he ran away. Either by chance or through choice he met Paul who was then a prisoner in Rome. He may have gone to Paul for help. He may have been heart-sick and remembered this man who had spoken so simply in his master's house. In any event, Paul took a warm, personal interest in Onesimus, and finally led him to Christ. The fellow was such a willing and able fellow that Paul wanted to keep him to minister to him at Rome, but he felt that that was not fair to Philemon, his friend, and Onesimus' master. He, therefore, sends Onesimus back to Philemon, but not as a slave but as a brother in Christ. He sends along a letter—the epistle of Paul to Philemon, as it is inscribed in the Bible—in which he sets forth his position, commends Onesimus to Philemon, and implies that he knows that Philemon will do the right thing in the matter. There is a delicacy about the matter that is touching. He refers to Onesimus as "his son," and states that he is now highly profitable both to Paul and to Philemon. He refers to the fact that he would like to keep him, but that he could do so only in case Philemon would of his own accord send him back. He suggests in a tactful way that Philemon is to receive Onesimus not as a slave, but as a brother both of Paul and of himself. He generously agrees to pay for anything that Onesimus may owe Philemon. And in conclusion he expresses his confifidence in Philemon's obedience, and adds that he knows that Philemon will do even more than he suggests. He also asks Philemon to be on the lookout for him, for he hopes to pay him a visit soon. Paul is a confirmed optimist up to the last.

One feels that all this is somewhat typical of Paul's friendships. A man like Paul who took the stand he did in this case, and who manifested the spirit of friendship which he here manifested, had within him the capacity for real friendship.

CHRISTIAN ENDEAVOR.

Sunday, December 16, 1928.

Topic: "God's Christmas Gift to the World."—Luke 2:1-16.

Some Bible Hints.

God's gift came at the right time, when the Roman empire had conquered the world, thus paving the way for the spread of the gospel (1. 1).

God's gift has never been fully appreciated. There is still no room for Him in many hearts (v. 7).

Poor men first get the news of heaven's greatest gift. It is the hungry that are fed, the needy that are willing to be helped (v. 8).

God's greatest gift is a man, Son of God in human form, sublime personality. Compared with manhood, all material gifts fade away (v. 11).

Suggestive Thoughts.

When an artist's pupil was asked to try to paint a sunset, she replied, "I cannot paint glory." How can we ever paint Christ?

God's gift of His Son to the world had many purposes: to be a Saviour; to reveal God; to show us how to live; to conquer death and give hope of immortality.

God's gift is personal—to us. It is a gift, free, only to be accepted, not worked for. It is a gift of love divine that we make our own.

God's gift is peculiar in that the more we share it, the more we have of it. It grows by being given away. No one knows Christ who keeps Him to himself. Speak of Him and know Him better.

A Few Illustrations.

In Germany, mothers used to give their daughters a wonder-ball of wool to be knitted into stockings. As the girls knitted they came upon little gifts inside. Christ is to be used, and He unfolds Himself as we use Him.

On a high cliff stood a board which bore the legend, "This Outlook is Private." God's gift is not private. It belongs to the world.

Mother came home one night without bringing any gift to the children. One said, "We don't care, mother, you are the best gift." In giving us Christ, the Father gives us Himself as well—the best gift.

God's gifts are indispensable. If He withdrew the gift of rain, the earth would become a desert. Take Christ out of the memory of man and the world would be a jungle.

To Think About.

Why is Christ spoken of as a gift?
How has Christ helped to change your life?
How does God offer His Son to men today?

CIVIC SPORTSMANSHIP.

By W. G. Calderwood.

George Washington fought eight years without pay, through unexampled hardship and privation, for American independence and the right of self-determination. The Revolutionary War was the travail of progress incident to the birth of this nation.

From this travail the revolutionary fathers gathered to erect the governmental fabric to protect the liberty they had won. It was but natural that the man who had led the colonial troops to victory against baffling odds should be unanimously named as chairman of the constitutional convention which framed the "Magna Charta" of America.

Now, after that Constitution has won its place as a monumental milestone of human advancement, it is not strange that those who oppose progress should seek to use the veneration of the people for the document to thwart the civic spirit which gave it birth. In such a time the words of Washington, who was unanimously chosen the first President under it, are of commanding interest. In his memorable "Farewell Address,"

which is an outstanding classic among American State papers, he says:

"This government, the offsprnig of our own choice uninfluenced and unawed, adopted, upon full investigation and mature deliberation, completely free in its principles, in the distribution of its powers uniting security with energy, and containing within itself a provision for its own amendment, has a just claim to your confidence and your support. Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty. The basis of our political systems is the right of the people to make and to alter their constitutions of government. But the Constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government, presupposes the duty of every individual to obey the established government."

These words clearly lay down as the basis of the civic structure erected by our patriot fathers, the right of the people to change their Constitution by orderly and authentic process. Change is not necessarily progress. Yet it is an axiom that there can be no progress without change. To guard against unwise alteration unsupported by mature and overwhelming public opinion, the fathers ordained in the Constitution that no amendment could be valid except upon the approval of two-thirds of both houses of the Congress and ratification by three-fourths of the several States. In all the world there is no other law so fortified against change.

Therefore, when it has been amended by that overwhelming sanction, it certainly demands "respect for its authority, compliance with its laws, acquiescence in its measures" as a minimum duty of every citizen. To accept the blessings and benefits of the government which it ordains, and then withhold loyal allegiance to it, is "yellow." Under a "government of the people, by the people and for the people," good citizenship requires good sportsmanship.

MISSIONARY PROGRAM.

The tentative program of the North Carolina Christian Missionary Association, to be held at Elon College, N. C., Thursday, December 13, 1928, at 10 A. M.

Morning Session.

Called to Order by President K. B. Johnson.
Devotionals—Rev. J. L. Foster.
Roll Call of Members.
Report of Treasurer.
Address—"The Association Finding Itself," Dr. W. A. Harper.
Address—"The Manpower of the Church," Dr. W. C. Wicker.
Round-Table Discussion Conducted by Dr. G. O. Lankford.

Afternoon Session.

Devotions—T. J. Green.
Address—Hon. J. H. Harden, Burlington, N. C.
Address—"The Powers and Possibilities of the C. M. A.," Dr. J. O. Atkinson.
Reports of Committees:
Resolutions.
Plans.
Location.
Address—"A Call to Duty," Rev. M. T. Sorrell.
Adjournment.

K. B. Johnson, *Pres.*
W. M. Jay, *Sec'y.*

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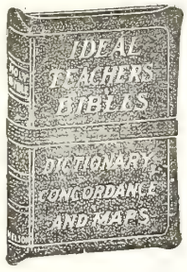

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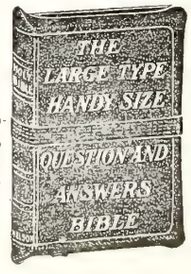

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FAMILY ALTAR

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One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

Lost at the Door.

"And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us."—Luke 23:39.

This man was just as near to the door of salvation as the other malefactor who merely cried, "Lord, have mercy on me and remember me when Thou comest into Thy kingdom"; and yet because of the spirit within him, or because of misconception of the spirit of the kingdom, he faded into an eternity of blackness and was lost.

Israel was lost at the door of the promised land when they feared the Amonites and rebelled.

Elijah failed in completing the victory for the Lord at the very moment of victory when he became frightened at Jezebel's threats.

Christ has set before us all "an open door" (Rev. 3:8). There, the opportunities to loyalty, devotion to the Church, atonement for past wrongs, coveting the best gifts, keeping the eyes fixed on the glory to come; no discouragements, however ominous, can keep us back if we only have the vision and the will to go ahead.

Prayer.—O Lord God, make Thy abode in our hearts today. Grant unto us consecration, vision, will and heaven's power to press on constantly to the goals in Christ. *Amen.*

TUESDAY.

Healing.

"With His stripes we are healed."—Isa. 53:5.

"He bears our sins in His body . . . that we . . . should live."—Peter 12:24.

Why talk about healing if sin is not regarded as a disease. God calls it so, because it is that that robs man of his highest faculties and functions. It makes us moral weaklings, draws us away from the prayer life, blinds our spiritual vision, palsies our hands, makes deaf and dumb. And like disease it is fatal unless arrested. "Sin, when it is finished, bringeth forth death." But also like disease it can be cured. The remedy is Jesus. When all disease is cured, we shall be perfect physically. When sin is cured, there will be no more sin. It is the work of Christianity to heal humanity of its soul diseases. Let Christ in and it shall be done.

Prayer.—Our Father, as we hear Thy words, "There is no condemnation to those that are in Christ?" we crave Thee in Christ for this day and our lives. *Amen.*

WEDNESDAY.

Never Say Quit.

"Though he (saint) fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand."—Psa. 37:24.

"Be not dismayed, for I am thy God; I will strengthen thee, I will uphold thee with the right hand of my righteousness."—Isa. 41:10.

Jay Gould was a failure as a storekeeper, tanner and surveyor; but he did not cease his quest of life. In the railroad business he found his place.

Barnum was a failure fourteen times before he found his place in the show business.

Josh Billings could succeed at nothing until he took up literature.

U. S. Grant was a failure at everything until he became a soldier, and likewise was John Adams until he took up statesmanship.

A flood once washed a mill away. The owner turned away broken-hearted in his loss. Another turned to it and found a gold mine in the washout.

We never can know just what God is saving us from and just what He is opening up to us. Hardship and disappointment are often a great school of God's.

"The righteous shall hold on his way,
And he that hath clean hands shall
Wax stronger and stronger." (Joh 17:9.)

Prayer.—Our Father in heaven, it is a great gift that Thou dost hold us up, when otherwise we would fall. Though the way seems dark, grant us Thy light and Thy courage forever. *Amen.*

THURSDAY.

The Meaning of the Cross.

"God so loved the world that He gave."—Jno. 3:16.

The text is the answer. It has its counterpart in many of life's experiences. There appeared in the Norfolk papers once a story of a young woman who ran away from her home in North Carolina and came to Norfolk to be married. Her fiance disappointed her and left her stranded. In dire extremity, she wired her father. He wired money sufficient for her return and assured her of his forgiveness.

Another case came to our knowledge. A young man estranged from home, desired to return. The father was too proud to allow him to come back. The son, determined to win his way back, got a friend to intercede for him, and thus the way was opened and he was restored to the father's arms.

Christ went through it all to atone for our sins, and the cross is the symbol of the light, the love, the suffering and the sacrifice He underwent for us. It is also a symbol of what we must do for Him. There is an inward crucifixion of self, personal pride and passions, which must be disposed of, and we must die to the world.

Prayer.—Heavenly Father, give us the light and the grace of Thy Holy Spirit, that we may believe and accept the salvation of Jesus Christ. *Amen.*

FRIDAY.

Confounding Simplicity.

"Out of the mouth of babes . . . thou has perfected praise."—Matt. 21:16.

"God chose the foolish things of the world to confound them that are wise."—1 Cor. 1:27.

It cannot be seen that Jesus ever intended to make His gospel fashionable. It appears that folks of rank and station with gaudy trappings were always beyond the realm of usefulness. Those who have been most sensitive to His calls have been those who have lived simply, modestly, truly, devoutly, and folks whom He could help. We choose helpers, but God chooses whom He can help. We choose givers, but God chooses those needing aid. We choose the most deserving, but God chooses those capable of receiving His grace. We choose the handsome and beautiful, but God chooses those whose souls are fertile fields for beauty of character.

The apostles were fishermen, not sages. From these Christians, Christianity sprung up everywhere. They were put to death, but the more that were slain, the more did they multiply. They were hunted, but they became numerous. Red-hot irons were laid upon them, they were daubed with pitch and set in Nero's garden at night and burned. They were left in dungeons to rot. They were made the ravages of lions and wild beasts, but Christians multiplied. The swords of Caesar and Nero, which by power and skill conquered nations, could not combat feeble Christianity propagated by a few poor illiterate and uncultured fishermen and a few devout women who prayed.

It is believed that if God has chosen the mighty men of the world to do His work, they would have turned upon Him and said, "He is dependent upon us." But when he chooses the so-called "weak" and the "foolish," they are dependent upon Him, and His will is done.

While the wise fumble at the latch of heaven's door, the simple are entered in, while the wise hunt in vain for God in exalted places, the shepherds worship Him at the manger.

Prayer.—O Lord, let Thy tidings of joy permeate our hearts. Make us humble and true, right and devout, and always looking to Thee for Thy love. *Amen.*

SATURDAY.

Shutting the Door in His Face.

"Woe unto you . . . because ye shut the kingdom of heaven against men."—Matt. 23:13.

A finnish woman, affected with an uncurable disease, landed at Ellis Island, seeking admission in the United States. She was rejected and sent back to her country. The great American republic, with all its science, wealth and power, could not help this poor woman who knocked at its door.

Well-meaning ones may shut souls out of the kingdom by prayerlessness, by selfishness, and by the joy of their own way; by freedom of example and moral turpitude, by social circles, by withholding aid to the needy. "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

Prayer.—Our Father, we praise Thy holy name through Christ our Lord for that which He has done for us. Come down inot our hearts and make our bodies Thy temple. If we should get our just deserts, we would be lost, but through Christ we are forgiven and saved. Make our home the home of saints and fill it with happiness, where God is worshiped in spirit and truth, and where love, peace and God abounds. *Amen.*

SUNDAY.

Keep Quiet.

"Come ye yourselves apart . . . and rest a while."—Mark 6:31.

This is the same as saying, "be still and know that I am God." "Commune upon thine own bed and be still."

He who is always with somebody never has a chance at serious helpful effective meditation. He who never takes the time to be alone and dream dreams, never gives his soul a chance at the deeper and finer meanings of life. As the body and the mind need rest, so does the soul need quiet, and an infilling of the true spirit. Excitement all the time tends to madness. It is possible to be so busy with holy things that there is no time to be holy.

"Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone."

Prayer.—Our Father and our God, release us from the constant rush of things. Give us spirit and wisdom to plan quiet with Thee when our souls may unite with Thee, our Blessed Saviour. *Amen.*

Christian Orphanage

Dear Friends:

The children had a nice Thanksgiving and enjoyed the day very much. Our good friends of Long's Chapel Christian Church brought us twelve nice hens, Irish potatoes, sweet potatoes, cornmeal, and two sacks of flour. Mrs. S. A. Horne and Mrs. Will Horne, of circle No. 5 of our Burlington Church, brought us some nice hens, cakes, etc.; the Southern Dairies, of Burlington, furnished us ice cream for the dinner. So the children were bountifully remembered and had a good dinner and all enjoyed it very much. In the afternoon our good friend Mr. Daughtry, of Holland, Va., came to see us and brought the children a can of salted peanuts and a box of chocolate candy, which is always appreciated.

The Thanksgiving offering is starting off very nicely. Many of our Churches are taking right much interest in the offering, and we hope to reach our goal. Let everybody get busy and help push us up to the goal. We will give you a report from week to week, and we want you to keep pushing till we can cry "Victory!"

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 6, 1928.

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Sunday School Monthly Offerings.

N. C. & Va. Conference:

Long's Chapel	$ 4.44	
Apples Chapel	4.43	
Happy Home	1.87	
Pleasant Ridge	1.45	
Bethlehem	3.54	
Howard's Chapel	2.00	
		17.73

Eastern N. C. Conference:

Damascus	$ 2.21	
Liberty Vance	6.25	
Pleasant Hill	3.17	
		11.63

Eastern Virginia Conference:

Berea, Nansemond	$10.00	
First, Norfolk	7.90	
Union, Southampton	1.51	
		19.41

Valley Virginia Conference:

Mayland		7.69

Special Offering.

T. B. Roberts, support of children		15.00

Thanksgiving Offerings.

N. C. & Va. Conference:

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Union, N. C.	39.00	
Mrs. J. W. Simmons' Cl., Haw River	5.00	
Mt. Bethel	25.00	
Reidsville	29.85	
		112.36

Eastern N. C. Conference:

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Western N. C. Conference:

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Baracca Class, High Pt. Church	7.00	
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Eastern Virginia Conference:

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Circle 1, Ladies' Aid, Bethlehem Ch.	1.70	
Elm Avenue	8.08	
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BE YE STEADFAST.

We hear much said today about times and the manner of living being changed. We hear this offered as an excuse for the inconsistencies of Church members. But since Jesus did not change the code of conduct, have we the right to do so? His coming emphasized the duty of believers. If we have made Jesus Lord of our lives, then we are heirs with Him, sons and daughters of God. As such, we are to conduct ourselves at all times and in all places, in such a manner that we "adorn the doctrine of God our Saviour in all things." This can be done only by keeping in the straight and narrow way, close to our Blessed Saviour's side. We have been warned to "Beware lest ye also being led away with the error of the wicked, fall from your own steadfastness."

There is only one way by which we can stand against the "wiles of the devil," and that is by having on the whole armor of God. Truth is the first part mentioned, and it is the most important part of the outfit, for it is the foundaation of everything worth while. Only that which is founded upon truth stands. It holds everything together, so we must have on the girdle of truth. Then the helmet of salvation, the breast-plate of righteousness, the shield of faith and the gospel shoes of peace are always needed. Then, too, we must have at hand the sword of the Spirit. It is the weapon against which the tempter can never stand. Having on the whole armor, we are shielded and protected in every way.

"Hold fast," "stand fast," "steadfast" are the words. We are to "stand fast in the faith," to "stand fast in the Lord," until we "stand perfect and complete in all the will of God." We are to be steadfast, immovable, always abounding in the work of the Lord.

There is only one way by which we can remain steadfast to the end, and that is to "seek the Lord and His strength, seek His face continually." We are to continue "grounded and settled, unmoved." It is the even, steady continuance which wearies not in obedience until the appearing of our Lord and Saviour Jesus Christ, which wins His "Well done, good and faithful servant." May we all labor for that blessed reward.

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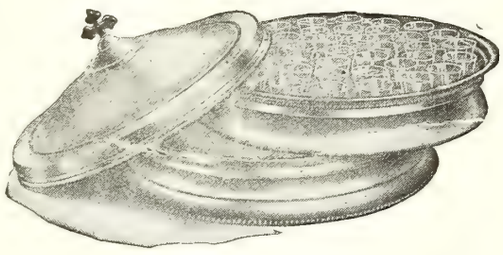

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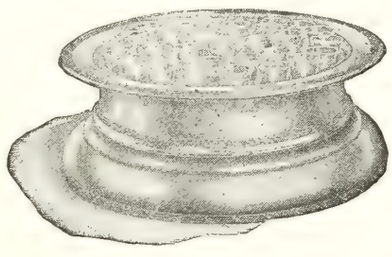

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(Continued from Page 3.)

that there is no influence, circumstance, or corrupt nature that can furnish an apology for it. David said, "If I regard iniquity in my heart, the Lord will not bear me."

There are some poisonous growths which thrive only in the dark. They cannot stand the sunlight. They die when exposed. Such is the growth of sin. No one can go to God in repentance, can submit himself to spiritual culture, without realizing that it is harder for him to sin and easier for him to be right and the man he ought to be.

So much is this so that nature has fixed it for our understanding. Dante, in his "Inferno," has portrayed it in his relation with Beatrice. When he confessed his shame, the guilt fell away and he began his ascent to heaven, and said that there was but one way to get rid of sin, and that was through the humiliating way of confessing. It is the way to the pure, the good and the heavenly.

Isaiah confessed that his lips were unclean and that he was all undone. Immediately the angels administered to him and his ascent to the ministry of a prophet began. The blessedness of confessing is that as soon as a man sincerely confesses, happiness wings its way to the soul. The great C. S. Robinson said, "Such is the mystery of grace."

In Conclusion.

In conclusion, let me ask you to think this over and know for yourself. Think over your own sins, think over the sins which the newspapers report to us as happening in the world; decide if it is not true that humanity's greatest need is a heartfelt conviction of sin, and a desire for "the isles" of the world to wait on justice and righteousness. Do we not feel that all these things should stop. Then remember that none of them will happen if man does not commit them.

Then we believe that it would be nice for you to do something about it. What can we do? Thou hast control over one life, maybe a wonderful influence over many more. What wilt thou do with these? Are not we willing to "endure crosses and hardships, despise shamefulness" for the sake of holiness? Are not we willing to try to realize these things and set the best example we can for those around us? Are not we willing to submit ourselves to Christian influences, to learn to pray, to learn the Scriptures, to learn to help others not only in their tasks but in clean speech, clean living, clean thoughts, and honor to God?

Take the example of Jesus Christ: "I have given you an example that ye should do as I have done." There is a certain amount of aloofness in some circumstances, but we do not have to go into a solitary cell; we do not have to shun our comrades; we merely have to be right with God and live right among them. But it will never be done without giving the heart to God, without intimacy with Him, without inculcating His thoughts and His temper, His decisions and His life. In these we touch and grasp His wisdom and know His love and gentleness and the power that takes away sin.

"Our Friend, our Brother, and our Lord,
What may my service be?
Not name, not form, not ritual word:
Just simply follow Thee.
He serves Thee best who lovest most
His brothers and Thy own."

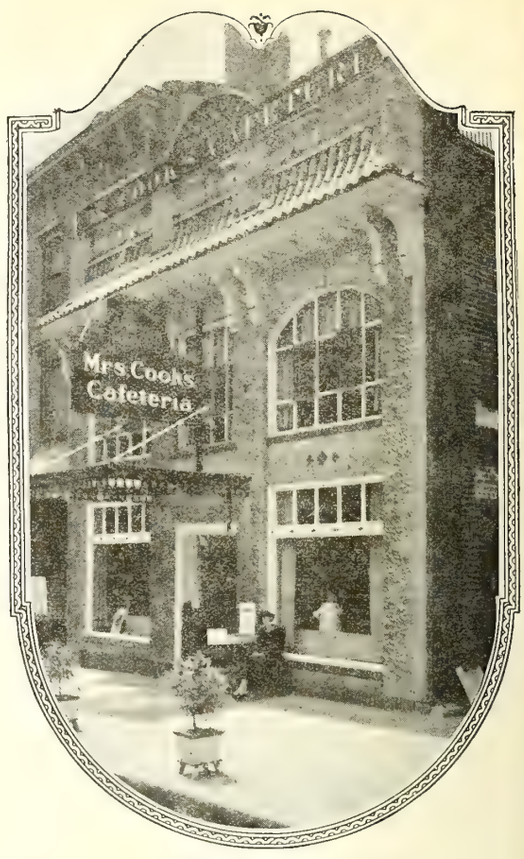
Prayer.

"I will arise repenting and in pain;
I will arise and smiting upon my breast
And turn to Thee again.
Thou choosest best;
Lead me along the road Thou makest plain.
"Lead me a little way, and carry me
A little way and hearken to my sighs,
And store my tears with Thee
And deign replies
To feeble prayers: O Lord, I will arise."
—*Rossetti.*

WHY WE ARE WEAK.

Our care for material blessings is more than our desire for spiritual favors. We mind the things that contribute to our temporal satisfaction rather than that which makes for spiritual strength. Many of us desire to be leaders more than we desire to be led by the will of our Master. We are going at a speed that is will-weakening and heart-killing, and we got ahead of God in our restless rush for something somewhere rather than to patiently wait on God to lead us beside the still waters and fill our souls with the riches of His grace and the might of His love. We count our blessings by stretches of imagination rather than by a careful summing up of the bounteous gifts we have enjoyed. Our advancement is often more a matter of selfish ambition for material gains than a sincere desire for the strengthening of the inner man, for it is the inner sense of God's presence and leadership that should be the constant desire of our hearts and not the things that appeal to our material success. It is a false sense of satisfaction that deludes us into a forgetfulness of our spiritual needs. We become feeble in spirit, and our petitions are framed in doubt. Our souls are not brought to a fullness of joy in His service. His kingdom suffers because we are weak.

A. R. Flowers.



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carrying away into Bȧb'y-lon are fourteen generations; and from the carrying away into Bȧb'y-lon unto Christ are fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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Whereas, our Father in heaven has taken unto Himself from this life of pain and suffering our friend and sister, Mrs. Mattie E. Brinkley; and whereas she was for many years a faithful and worthy member of the Berea Christian Church; therefore, be it resolved:

1. That in the death of Mrs. Brinkley, the Church has lost one whose service of love we greatly appreciate and whose passing we deeply mourn.

2. That we, the members of her Church, record our gratitude for her life among us, and while we realize our loss, we are submissive to Him who hast given us life and love and hope.

3. That we express here our syspathy to her husband and all the members of her family, and pray that God's richest blessings may rest upon them.

4. That a copy of these resolutions be spread upon our Church book, a copy sent to the family, and a copy published in The Christian Sun.

MRS. J. W. BRINKLEY,
MRS. H. P. HARRELL,
MRS. A. S. HARGROVES,
J. E. BRINKLEY,
Committee.

HARRELL.

"Who can find a virtuous woman for her price is far above rubies. Strength and honor are her clothing, and she shall rejoice in time to come. Her children arise up and call her blessed; her husband also, and he praiseth her. Give her of the fruit of her hands; and let her own works praise her in the gates."

Surely every member of the Ladies' Benevolent and Social Union of Suffolk Christian Church can testify that the above beautiful tribute to virtuous womanhood in Scripture was fully exemplified in the life of our beloved friend and co-worker, Mrs. J. A. Harrell, who departed from our earthly union on October 28, 1928. In her transition to our heavenly union, we bow in humble submission to God's divine will; therefore, be it resolved:

1. That we shall bear in remembrance the example she has left us of steadfast fulfillment of duty, and that we join her family in thanksgiving for her life here with us; her love is theirs now in ever fuller measure than when founded by the limitations of earth.

2. That a copy of these resolutions be sent to The Christian Sun for publication, a copy be entered upon the records of the union, and a copy be sent to the bereaved family, that they may know we share their grief, while reminding them and ourselves that we sorrow not as those who have no hope, but look forward with confident joy to the glorious day of His coming, when we shall all be ever with the Lord.

MRS. W. H. ANDERSON.
MRS. OTIS S. SMITH, SR.
MISS ELLA BEALE.

GATLING.

Mrs. Sallie Mary Langston Gatling was born December 29, 1889, and died October 24, 1928. In early girlhood she joined Sarem Christian Church and remained a faithful member till her death. On the 10th of January, 1910, she was married to Grafton G. Gatling. To this union were born three children—Gattis Langston, Nancy Darden, and Margaret Sarah. Her husband and the children survive her.

Mrs. Gatling was one time a student at Elon College. She was a leader in her Church and community affairs, and was loved by all who knew her. The funeral services were conducted at Holy Neck Christian Church in the presence of a large number of relatives and friends. The floral designs were many and beautiful. Truly a great and good woman has gone to her reward. May God bless the family and friends.

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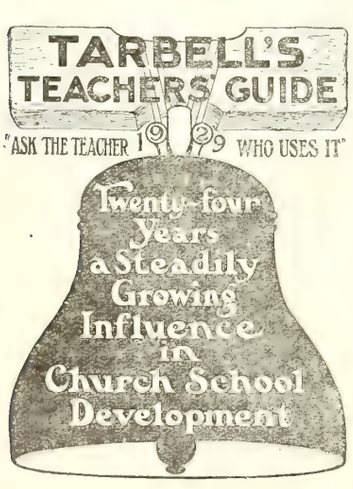
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KING.

Since the last meeting of our society, the hand of death has claimed one of our loyal members, Mrs. Etta M. King, age 56 years. She was called very suddenly on October 30, 1928. We shall greatly miss her cheerful presence in our meetings.

Resolved, That we, the Ladies' Home and Foreign Missionary Society, of the Suffolk Christian Church, extend to these bereaved ones our deepest sympathy, and that these resolutions be recorded in the minutes of our society, a copy sent to the family and to The Christian Sun for publication.

MRS. J. W. HOLLAND.
MRS. E. C. LEAKE.
MRS. B. L. SMITH.

JOYNER.

Whereas, it has pleased Almighty God to take from the midst of his friends and loved ones Bro. Elisha Joyner, who was a faithful member of Joyners Christian Church; be it resolved:

1. That his going from us was the will of the Heavenly Father, who knoweth all things and doeth all things for a great cause; hence, this act of His providence must be reckoned as a divine work.

2. That while we mourn his loss, we bow our humble heads in submission to Him, our Lord and our God; we believe that all things work out together for good to those who love the Lord.

3. That the Church of which he was a member extend its deepest sympathy and regret to his family and pray God's blessings upon them, one and all.

4. That a copy of these resolutions be presented his family, a copy be kept in the Church files, and the other be printed in The Christian Sun.

5. That the Church continue to thank God for the life of a man so consecrated to the cause of the kingdom, to the welfare of his community and his friends: such was the life lived and exemplified by him as he went about his Father's business.

J. W. FIX.
A. W. BURGESS.
B. DRAKE.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, DECEMBER 13, 1928. NUMBER 50.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

A SENSE OF SIN.—

Rev. Samuel M. Shoemaker, of Calvary Episcopal Church, New York City, said in a recent sermon: "We need a fresh sense of sin." He denounced the "comfortable doctrines about human perfectability and the necessity for giving our instincts liberty. You can't lift a man very high when you tell him he is about as high up as an instinct-ridden animal can get! The profoundest conclusions of the popular interpreters of modern science seems to me to be that we are not so bad after all. I have no love for a gloomy despair of ourselves, but I know that I itch for the ideal."

BLESSINGS IN DISGUISE.—

According to a recent statement by Senator Borah, Germany has been driven to prosperity by the terms of the allies which they have forced upon her, through depriving Germany of her armaments. Senator Borah says: "They have forbidden her to have armies or navies or ammunition factories. They have seized upon her guns and battleships and dress parades, and have gone off with them, chuckling at the harm they have done Germany. What they really have done is to relieve her of a burden so tremendous that, in spite of all the Dawes plan taxes, Germany is coming back with a rapidity that surely prophecies that inside the next twenty-five years she will be in unmistakable ascendency in Europe. France, the victor, staggering under a great excess of armament, with her franc at 4 cents; Germany, the looser, stripped of her armaments, with her mark at 25 cents—what a picture of modern war!"

A GREAT LEADER PASSES.—

Dr. E. Y. Mullins, well-known Baptist leader and president of the Southern Theological Seminary at Louisville, Ky., passed to his reward on November 23rd. He was in his sixty-ninth year, and for the past twenty-nine years had headed the work of the seminary. Hundreds of preachers of the Southern Baptist Church have had their lives and their ministry profoundly influenced for good by the dynamic personality of Dr. Mullins. Few men are given the opportunity to wield so great an influence as those who touch the lives of young preachers in the time of their training, when they are most susceptible to formative impressions. It appears that God always arranges to place some great soul at these strategic places. Almost every preacher thanks God for some such man from whom he has received great inspiration. The Southern Baptist Church lost such a man in the going of Dr. Mullins, but surely we may believe that God does not permit such places of power to go unfilled.

MATERIALISM vs. SPIRITUALITY.—

It appears as if the triumphs of scientific effort will reach a point some day when the world will be forced to recognize the validity and necessity of spiritual faith. Men have been laughed at for believing that God could touch and energize the lives of men. The puzzling question that perplexes the mind of the world today is, how in a world controlled by natural law as we know it to be can God get His messages into the minds of men and unloose the spiritual energies of their souls unless He can establish some material contact. Recently the engineers of the Westinghouse Electric Company have perfected a siren which sounded from an airplane in flight above an airport, turned on the flood-lights which light the landing-field. The sound-waves of the siren are received by a delicate apparatus which transmits the vibration to a mechanism that turns on the lights. And yet men wonder whether God can send out an impulse which, being received by the soul of man, can turn on the spiritual lights of life.

CHINA'S CHRISTIANS.—

The world has been greatly interested within recent months in what has been going on in China. Those whose primary interest centers in the kingdom of the Lord Jesus Christ have been wondering about the future of the Christian Church in China. At the time of the greatest disorders and conflicts, the concern was for the lives of the missionaries in China. Many of them were returned to their homelands. The Christians of China suffered such persecutions and trials of faith as must have been the fate of the early Christian Church in the days of the Roman persecutions. But instead of the Christian movement of China having been destroyed or enfeebled by its trial of fire, it seems to have emerged with renewed faith and vigor. The recent session of the National Christian Council of China displayed a spirit of unity and of broad Christian statesmanship which promises to be a powerful factor in the making of a new China. Indications point to the fact that the Church will emerge from the present situation an indigenous Church, with its influence turned toward the task of making China Christian.

The telegram sent by the council to President Chiang and the government of Nanking is indicative of the spirit and purpose of the Christian Church in China. The council said:

"The nation being now united, the era of political tutelage has begun, reconstruction is under way, and the nation is rejoicing. This humble organization, at its annual meeting, respectfully presents its congratulations.

"We look to the government to uphold religious liberty, promote moral education, reduce military establishments, suppress banditry and work for permanent peace.

"This humble organization desires, with its fellow-Christians in the entire country, actively to propagate the religious teachings of universal love according to Christ, and thereby to try to complete the great work started by Dr. Sun of building a new nation.

"In the work of the coming year we shall devote special effort in support of the government in such movements as the suppression of opium and prostitution, the improvement of family life, the amelioration of the conditions of agricultural and industrial workers."

PEACE AND PREPAREDNESS.—

Much discussion is going on in this country and abroad concerning the Armistice Day speech of President Coolidge, in which the President urged additional efforts to promote world peace, but linked with it the statement that in ordre to insure world peace that the United States must be prepared with adequate armaments. The speech of the President has given great encouragement for those who are interested in the United States building a tremendous navy. Many earnest thinkers in this country are wondering if additional naval strength is the way to promote international peace.

Other nations seem to be waiting to see what steps shall be taken in response to the policy announced by the President, and are inclined to put the most hopeful interpretations upon the President's words. An English writer says: "It is too early to measure the response to President Coolidge's Armistice Day speech. Speaking generally, our spokesmen are calm; they recognize that America must follow the line of its own interests as it understands them, and that in any case this country will not think of its navy program in any competitive spirit. The fact is not forgotten that the main interests of Britain and America are the same."

The speech met with less kindly criticism at the hands of Dr. Halford E. Luccock, of the Yale divinity school, speaking before the board of foreign missions of the Methodist Church. Dr. Luccock voiced the hope that what the President had said "is the valedictory of the old administration, and not the inaugural of the new. The President and Congress will hear from the Christian conscience of the country when the heart and mind of the people have been so stirred by the great moral and spiritual adventure of the Paris peace pact. The Christian forces of the country should not be satisfied to turn their backs on that adventure and occupy themselves with sitting down in shipyards and building more cruisers. Mr. Coolidge is too much like Bunyan's character Mr. Facing-Both-Ways. The philosophy of Bunyan's character rested on the great truth that there is much to be said on both sides. The President has straddled the whole issue by endorsing positions which are not compatible with each other. In the next few weeks the Christian conscience of this country must thunder loud enough to split the eardrrums of Congress."

NOTES-PERSONALS

"Peleubet's Select Notes" and "Tarbell's Teachers' Guide," commentaries on the Sunday School lessons for 1929, each priced $2.00, may be ordered from THE CHRISTIAN SUN, Richmond, Va.

Prof. S. M. Smith, whom many of our people know, is engaged with the Children's Home Society of Virginia and is now in the city in the interest of that society. He is regional director, and his home address is 15 Kensington Court, Norfolk, Va.

THE SUN'S editor met last Sunday P. M. with the Woman's Board of the Georgia and Alabama Conference at Lanett, Ala., and Monday A. M. with the ministers of the Alabama Conference, at Roanoke, and Monday P. M. with those of the Georgia and Alabama Conference at LaGrange, Georgia.

No better Christmas gift could be made to a friend than a year's subscription to THE CHRISTIAN SUN. It would be a reminder, if you wish to be remembered, and we all like to be remembered by our friends. Send your order and the price to the circulation manager, C. D. Johnston, Elon College, N. C.

Shop windows, city streets and mails with all kinds of Christmas advertisements remind us that the happiest season of the year draweth nigh. The birth of the Chrsit-Child has given the world its greatest holiday season; but we wonder sometimes if in our celebration of the event we do not forget the character and life of Him who gave it to us.

We are passing along our compliments and congratulations to our good friend and brother, T. J. Holland, Enigma, Ga. We acknowledge the following: "Dr. Benjamin Franklin Camp announces the marriage of his daughter, Jennie, to Mr. Thomas Junius Holland, on Wednesday, November 14, 1928, Lake City, Fla."

Col. J. E. West, chairman of our Mission Board, writes that which we have tried to make plain repeatedly: "Kindly make it plain in THE CHRISTIAN SUN and in your letters that only the Sunday School collections and Church offering for missions can be counted on the one-third of the pastor's salary quota. I understand some of the Churches have been told, erroneously of course, that the C. M. A. dues would count."

NEWS NOTES.

By MRS. W. M. JAY.

The First Christian Church, Greensboro, N. C., is doing a fine piece of work and is well organized for efficient service. The Woman's Society is divided into eight circles, with an additional circle recently organized which is made up of business girls who will go directly from their work to the Church where supper will be served. After the supper they have their devotional and business meeting. Twenty young women were present at their last meeting, and they are all enthusiastic over the prospect. The society is using two study books, "Dealing Squarely with God," and "Women and Stewardship."

Word comes from the Alabama women that they are slowly but surely pushing forward. Their Conference was well attended and they have organized three women's and two young people's societies since. Several Churches have expressed the desire to organize and they are working hard on this part of the work. They feel that the increased interest is the result of the summer school and school of methods. All departments of the work are being pushed, and new organizations perfected, so we can expect to hear of great things being done in the near future.

The Elon College societies held their regular Thanksgiving service Wednesday night, November 28th, in the college chapel, with a good attendance and a fine program. The little play, "The Mother Goose Village Missionary Society," was given by the Willing Workers, and they did it exceedingly well. Mrs. W. S. Alexander is the superintendent, and Mrs. J. S. White, assistant, and they are doing a fine work with the little folks. Mrs. S. W. Coddell and her juniors put on a beautiful candle-lighting service in connection with the offering. Mrs. N. F. Brannock and Mrs. C. E. Tapscott each read appropriate selections on the theme "The Grace of Gratitude." The music was an important part, too. Mrs. W. A. Harper sang beautifully the solo, "My Task"; a ladies' quartet rendered a selection, and three little girls gave two motion songs.

TWO PASTORS MADE HAPPY.

Our good friend, Rev. C. E. Newman, Virgilina, Va., will be the first pastor in the Southern Christian Convention to receive the nice Stetson hat under our proposition to give a ten-dollar hat to the pastor of any Church where they will send me ten renewals and ten new subscribers to THE CHRISTIAN SUN. And Bro. Newman seems to be the first lucky one to be made happy for Christmas.

Our good Bro. Rev. G. D. Hunt, of Alabama, is a close second. He wrote me last week that he would send in his list of subscribers with a check this week, extracting from the circulation manager a Stetson hat. We had hoped that every pastor in the Southern Christian Convention would receive a new hat for Christmas. We hope that many Churches yet will send in their list in order that their pastor may receive a ten-dollar Stetson hat for a Christmas present. I think it would be fine of any Church to show their appreciation of the long and faithful service of their pastor who does his best for the congregation. I take it for granted that the pastor of any Church would feel happy to get a nice Stetson hat for a Christmas present. And then, too, it would make him feel so happy that his Church people appreciated his faithful and untiring service.

It would make our circulation manager happy to get a new hat for Christmas. But as he is no pastor and has no Church in charge, he will not come under this club proposition. So he will have to look to his wife to give him a new hat for Christmas.

Let every Church get busy, and let us raise more club subscriptions before the 20th of December. Then we will have time to mail all the hats out so the pastors can receive them the day before Christmas.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

CHRISTMAS IN THE SUNDAY SCHOOL.

The Christmas season offers the biggest opportunity for Christian living and practice in the Sunday School of the entire year. The Sunday School superintendent, teachers and officers should be quick to grasp the full meaning of the Christmas spirit and help to interpret it in the lives of those who make up the school. It is a fitting climax for the year's work because it represents the greatest act of love the world has ever known. And that one event represents the infinite love of God for the world, so powerful that we can scarcely comprehend it, and at the same time the story is so simple and so appealing that even the tiny child can understand it. Christmas is called the "magic season," and it is that and more. It affords Christian people an opportunity to express in so many ways what this gift of love has meant to their own lives. It is tied up with all that stands for the best in our lives, home, Church, community, others.

Many of our Sunday Schools are planning their Christmas program so that it will include all the Sundays of the month instead of just one Sunday. They are making their opening worship services in the general Sunday School and various departments as beautiful as possible, using the Christmas hymns (and there are no more beautiful songs in the world), Bible accounts of the birth of Christ, Christmas stories and poems.

The Christmas spirit is best expressed in doing something for others. Several weeks before Christmas the different classes should begin thinking about their part in the Sunday School Christmas service. Last Christmas, one boys' class gave a new individual Communion set to the Church; the girls' class in that same school sent magazines to one of our mission points. The Christmas program in that school was a "giving service," in which each class had a part. There are always needy families in any community. This kind of service has grown out of what is known as "white gifts' service." A number of these services have been arranged and may be ordered for use in any Church.

It is a mighty fine plan for each school to arrange its own service after having decided upon what each class will give, making the service one of music, sketches from the Christmas story, presentation talks by a member of each class, and anything they may wish to include. The gifts are usually brought to the altar, which may be lighted with candles, showing the manger scene. Many schools bring their gifts wrapped in pure white and have the representatives presenting the gifts dressed in white. Such a service as this is much more impressive than some of the irreverent, hilarious programs given in some Churches, when there is little to suggest the Christ-spirit. It is to be hoped that our Churches will continue to improve their Church services at all times, making them more impressive, more beautiful, and, above all, more worshipful.

PATTIE L. COGHILL.

NEWPORT NEWS, VA.

Our Sunday School Thanksgiving offering for the Orphanage amounted to $104. Several pledges are to be added to that amount. The congregation, after so long a time, approved plans for the new Church building at a business session last night.

Last year the Church, which has received home mission aid ever year since its organization, reduced the amount received by $150. This year we reported to the C. M. A. that we are now self-supporting and will receive no aid.

The pastor is riding in a new super-six sedan, presented to him by the congregation.

There were 207 present at the Sunday School last Sunday. M. F. ALLEN.

"There are many simple things that we make complex, many easy things that we make hard by the difficulties we read into them. Is not that why the Master says we must become as little children if we would enter his kingdom? The child does not befog directions by reasoning about them. He obeys to the best of his understanding."

"A MAN AFTER GOD'S OWN HEART."

By Geo. T. Whitaker.

(Annual address delivered before the E. N. C. Christian Conference, at Fuller's Chapel, Henderson, N. C., by the president.)

I see present this morning a number who were of the personnel make-up of our last Conference. Doubtless, they will recall that my remarks on that occasion were based upon the estimate placed by God upon one of His outstanding servants—David, the shepherd lad, the chosen leader of his people, "a man after God's own heart." The burden of that message was to hold up the life and works of David—his failures as well as his successes—as a pattern after which we, as humble servants of the Lord, might shape our thoughts, mold our purposes, and determine our actions in life. That David's life was a worthy one, after which we may pattern ours, is attested by the fact that God Himself said he was "a man after God's own heart." Now, having lived such a worthy life, David, full of years, came to realize that he was soon to go the way of all the earth, so he set his house in order and sent for his son Solomon, his chosen successor, to whom he gave this parting injunction: "Be strong, therefore, and shew thyself a man" (1 Kings 2:2).

King David, in the light of his varied experience, realized the tremendous responsibilities that were to fall upon the shoulders of his successor, and with true prophetic eye, looking into the future, he sensed the vacillating side of Solomon's character and sought to strengthen his nobler impulses by this—"Be strong, therefore, and shew thyself a man." Solomon, for his part, recognized the full import of David's admonition. He realized his weakness and knew that he was face to face with a tremendous task. Overwhelmed with the sense of the duties confronting him, Solomon did that which every true man will always do; he took this matter to God in prayer. In the 3rd chapter of 1st Kings, and in the 3rd verse thereof we find these words: "And Solomon loved the Lord, walking in the statues of David his father." And so zealous was he in his love of the Lord that his meditations by day led him to dream of God by night. The character of the request Solomon made of the Lord is proof of the fact that he had set his heart to carry out the injunction of his father, "Be strong, therefore, and prove thyself a man." Yes, my friends, he proved himself a man—one made in the image of God—for we are told that the Lord was pleased with the thing which Solomon had asked: the plea for wisdom to discern between right and wrong in the judgment of his people. For the Lord granted more than Solomon had asked, and promised that even greater blessings should follow if Solomon would walk in His ways and keep His commandments as David his father had done.

Well, for many years—twenty, or more—Solomon measured up to all expectations, and the Lord blessed him as he had promised he would do. Solomon shewed himself a man in that he carried through the programs that his father had mapped out. The arch-plotters against the crown were brought to judgment and to doom. Solomon pressed to a successful completion the work of building a house wherein the worship of Jehovah was to be magnified and glorified, and he dedicated this temple with one of the most beautiful and most impressive prayer services recorded in all the annals of Scripture. Moreover, Solomon wrought vast internal improvements throughout the kingdom, organized the people for the various phases of their activities, and entered into trade relations with the neighboring peoples on a most extensive scale. We are told that the fame of King Solomon went abroad so that there was none like unto him among all the kings of the earth, neither in riches nor honor, nor in glory. And when one from afar came to see for herself the truth of the reports that had reached her land, made open confession that the half had never been told.

But revelling in such extravagant prosperity and glory proved Solomon's undoing. His heart became proud and he forsook the service of the Lord for the heathen worship practiced by his heathen wives who turned his heart after other gods. And we are told that the Lord was angry with Solomon and told him that the kingdom should be rent from his son and be given to his servant. Moreover, the Lord stirred up adversaries, who plagued Solomon all the rest of his days. Such, my good friends, was the fall of one who in the final analysis failed to shew himself a man—a creature in the image of God.

A study of this man's life and character is seen in its truest perspective when the force of its application is measured in terms of our own life's actions. All the world admires a real man—applauds a manly action—cherishes manly traits of character wherever exhibited. Methinks there has never fallen from the lips of man a nobler tribute than the words the immortal Shakespeare ascribes to Antony when he says of Brutus, "His life was gentle, and the elements so mixed in him that nature might stand and say to all the world, This was a man." Indeed, may I ask you, my fellow-workers, if you do not recall with vivid recollection the gripping thoughts and the stirring resolutions by which you were guided in the days of the attainment of your majority? When you reached the milestone of life where the law of the land recognized you as a man—when you assumed the duties of citizenship and accepted the responsibilities thereof. Or further, may I presume to inquire of any youth present today if his supreme desire or wish is not the yearning for the time to come in his life when he may rightfully be recognized as a "man," and may properly assume the responsibilities thereof? To those of us who have passed this experience, I wish to propound this simple question: have we at all times since this experience proven ourselves men—creatures in God's image? Have we followed Solomon's early example and taken our burdens and responsibilities to the Lord, and there humbly sought wisdom and guidance in the conduct of our affairs? Then have we as individuals yielded to this guidance and walked according to the statutes of the Lord? Have we been rewarded in our efforts with a reasonable portion of success, and thereby had added responsibilities, yet all the while continued to love mercy, to do justly, and to walk humbly before our God? Or have we, in seasons of prosperity, allowed pride to swell our hearts and thereby crowd God out of our lives? Have we yielded to the temptation to take short cuts to business success, or have we stood the acid test of having sworn to our hurt and changed not when the penalty thereof was exacted? "Be strong, therefore, and shew thyself a man." May I give an illustration? There lived in my home town a very successful and prosperous merchant. He had made such a study of his particular line that he had become an expert, and was recognized as an authority; moreover, he had an unquestioned reputation for square dealing and fair treatment in the conduct of his business—indeed, so great was the confidence of the people in his integrity that his patronage grew to such proportion that others selling this same class of goods were forced out of business, and one of them even entered the employ of the more prosperous one. Now let us see what happened. Misfortune befell this good citizen. While crossing the railroad, his automobile was struck and demolished by an oncoming train. The merchant escaped death by the narrowest margin, spent several weeks in a hospital where one of his lower limbs was amputated and a number of broken ribs were attended to before he was able to return to his family. Hobbling upon crutches proved too trying an experience for the man to look after the mercantile establishment, so he interested a cousin of his in the purchase of the business. By and by, as his wounds healed and disappeared and when he found that an artificial limb could be fitted, and when he had become so accustomed to the use of the same as to be able to get around in comparative comfort, the urge to return to the business of merchandising came upon him with all its old-time force. However, by this time, his cousin was succeeding well in his undertaking and it was assumed that the old business could not be bought. So the former merchant proceeded to establish himself in a new business on another street. Now, it soon became evident that the man's cousin had not had sufficient experience—had not become proficient enough in the conduct of his business—to be able to cope with real competition, and his establishment bade fair to go upon the rocks. Thereupon, this cousin complained after this fashion: "When I purchased your former business, I never contemplated facing the situation of having you as a future competitor." "Well, neither did I expect such a development, in view of my physical handicap," replied the merchant; "however, I do not recall having promised to refrain from such a venture at the time our deal was consummated." "That is true," said his cousin, "yet your decision to re-enter business will be my ruin." "Well, now," the man replied, "if that is what it means to you, I will just buy you out and operate both places." So the cousin sold. You get the point, my brethren? This merchant showed himself a man, in a position where no law compelled him so to do—and the esteem in which his fellow-townsmen hold him has been heightened beyond bound.

Again, a firm of business men found it necessary to enlarge their capital, so they appealed to a personal friend of theirs—a man of financial standing—to endorse their note for a loan at the local bank. This disinterested man kindly accommodated them with his credit. Now, one of the partners in this business had active charge of affairs and was trusted to the utmost by his associate. But he yielded to temptation, and through speculation and riotous living wasted the assets of the firm, so the business was closed out. This crook absconded with all the cash that could be saved from the wreckage—and this included all the hard-earned money saved up and put into the venture by the other partner. As a matter of fact, this blameless man was left practically penniless, while the note was still running at the bank and the innocent surety still bound thereon. Since he was not worth the amount exempted by law, this man could not be forced to take care of this obligation. Having a large family to support from a meager monthly salary earned as a line patrolman, what do you suppose this man who had been filched by a faithless associate did in the matter of the note? He went immediately to the banker and told him that he did not want his surety friend to have to pay one cent on this paper, and that he purposed to place every dollar he could possibly spare from his monthly salary toward the liquidation of this loan. And he did this over a period of years, finally turning over to his endorser this note marked "Paid in full." "Be strong, therefore, and shew thyself a man." Both these incidents came within my own observation, and they have served to strengthen my faith in my fellowman.

Down in Georgia lives a good member of our brotherhood. His life has been one of frugal in-

(Continued on Page 14.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR CONVENTION'S FINANCIAL PLAN.

The Convention at Richmond last May adopted a financial program for our Conferences that is plain, practical and, if pursued, will adequately support the enterprises and institutions of the Church. And, be it said, to the credit of our Conferences, that Convention's program, whenever and wherever discussed was approved. This is as it should be, as Convention is our most conservative and painstaking body, or should be so, and its decisions should always be reached with such discretion and mature deliberation as to commend their wisdom to all other bodies of the Church. And history shows that this has usually been true of Convention decisions. It sometimes requires years, maybe decades, for Convention's decisions and conclusoins to become thoroughly understood and operative, but almost invariably their wisdom prevails and their conclusions are accepted as final.

There are reasons why this should be so. The Convention owns and operates, and is responsible for, interests and enterprises that no Conference alone can sponsor, or maitain, or adequately support. The Convention of necessity has to legislate for, provide for, and support all the institutions and enterprises of the Church. And to think of a Convention's providing for one of its institutions or enterprises, at the expense or hurt of another, is sheer folly and nonsense. This would be like a mother having children of her own, all of whom are equally near and dear to her heart, and yet showing favors to some at the hazard and discomfort of the others.

The fact is there is no place in the plan or program of a Church for one of its institutions or enterprises to flourish and prosper at the expense of other enterprises thereof. All legitimate and necessary Church enterprises flourish or fall together. Church institutions and enterprises must and do grow together, or they perish separately. If our Orphanage is to prosper at the expense of our colleges, then our Orphanage ought to cease to be, and sooner or later will cease to be. If missions depend for support on money that should go to our colleges, then missions should get out of our program, and sooner or later will do so. If our colleges are to prosper at the expense of our Orphanage and our missionary undertakings, then our colleges will sooner or later close their doors and go out of their God-given task. The thing is unreasonable and absurd on the face of it. Our Church enterprises do not furnish the one at the expense of the other. They flourish, if at all, at the expense of the world and the flesh, with all their untold millions of wealth. As Ben. Franklin is quoted as saying of the colonies when voting to declare for independence against British tyranny, "We must all stand together or we will hang separately." Our Church institutions and enterprises are in a common warfare, never against the whole wide world in which there are foes to face and in which there are sufficient reserves to support and sustain all, as long as these enterprises are legitimate interests and enterprises of the Church.

Elon College and Piedmont Junior College are ours. They have been built and maintained by our efforts, energies, gifts, prayer. We cannot be loyal to our Church and what it is doing in the world and not support them. Our mission interests are ours. Through these interests we endeavor to increase our numbers, enlarge our borders, extend our stakes, that we may have ever enlarging territory in which to work. We must and will support these if we love and are loyal to our Church.

The Orphanage is ours. It is the utterance and the vision of our charity. We have built it, and will sustain it if we love our Church, the widow and the orphan. The CHRISTIAN SUN is ours. We will sustain and support it if we love our Church and are loyal to it. Our aged ministers and their dependents are ours. They have given themselves and their best for the Church we love. She will not see them suffer in need and helplessness. Our Sunday School and Christian Endeavor Societies are ours—vital, integral parts of our Church-life and polity. We will support them in our program of Church progress and growth and maintain our department of Christian education. The system of supporting all these needy sometimes seems intricate and difficult to comprehend. The system of financing a growing family always becomes more intricate and has to be dealt with at ever-increasing angles; but the growing family living, laboring, striving together, increases rather than decreases the sources of increase and support; and so it is with a growing, going, glowing Church, such as we are laboring and praying that ours shall continue to be.

It is folly and short-sightedness to talk or think of one Church enterprise prospering or flourishing at the expense or detriment of another. The loyal Church member will show his love for his Church by helping sustain and support all its legitimate and worthy institutions and enterprises. A Church, as a denomination, can live and can grow in no other way. J. O. A.

THE CHURCH AND OUR CHURCH.

"The" Church and "our" Church are two thoughts in the mind of most men, and it may be so in our minds; but if our love for "the" Church does not go beyond "our" Church it is a limited love, and love limits, largely, our service. Men do not render willing and liberal service to the persons or the causes they do not love. Loyalty to our family is not only legitimate; it is righteous. But if it stop at home and does not go to our neighbors, it is faulty. We are to love our neighbors as ourselves, and we are to love the Church as we love our Church.

This is the basis for missionary enterprise and Church institutions. Light that is hid under a bushel does not give light; but, when it is placed in a candlestock and set on a table, it gives light to all that are in the house. Current expenses support our Church, but kingdom expenses are as binding upon members as current expenses. What Church people need to learn is that religion is not simply a personal experience and a final home in heaven; it is, first, a personal experience and then an expression of that experience in helping the kingdom to save the world. Jesus said Himself, "I came not to be ministered unto, but to minister." He did not minister to others with money, clothes or food of His own, for He had not where to lay His head. But it does not require what we call means to render service to the Church, but a life. Jesus did most with His words and His life. He went about doing good. This fact in the life of Jesus is full of encouragement to the poor members of the Church. Jesus was the poorest in this world's goods, and yet He did more than others for the Church. So many think they can do nothing for missions because they have no money to give; but they underestimate their ability and their obligation to help the Church to save the world.

Attendance upon Church services is service for the kingdom. Jesus went to the synagogue—the Church of His day—"as His custom was"; yet He put no offering into the plate. But His presence and His words strengthened the faith of believers, led others to believe, and helped to spread the gospel; and poor members can do that by living for Jesus and filling the house of prayer with the spirit of worship. A big poor congregation can do more for the Church than a little rich congregation.

But there is one other thing to consider, and that is that those who have means cannot help the Church nor our Church unless they give of their means to both. Giving is based on receiving. The New Testament rule is "to give as the Lord has prospered us," and "it is more blessed to give than to receive." The hen cackles with delight when she gives an egg; she would not cackle if some one gave her an egg. Receiving is good, but giving is better. W. W. S.

RAISING SPIRITUAL PRODUCTION.

Principles are eternal, but methods are temporary. It is exceedingly difficult to get some leaders in the kingdom's enterprises to see this. That all members of a Church should support its program financially is a principle. It does not change. The methods of enlisting the support of the members and of their payments may very well change from time to time. It is far better that they should change. Spiritual production is raised thereby just as the introduction of improved machinery in a factory raises production.

One item that limits spiritual production in the Church is its segmentary alignments, whether in interest or in financial support of causes. Dr. Frederick A. Agar, efficiency expert of the Northern Baptist Convention, strikes this situation a hard blow in his recent book, "Enlisting Laymen" (Judson Press, Philadelphia;$1.00), when he says:

"There is no Scripture for or against segmentary group organizations in a local Church, such as the women's organizations, the men's organizations, the Bible school, the young people's society, and organized classes in the Bible school. All students of modern Church life believe in group organizations that contribute to the welfare

of the whole and do the work belonging to the Church. They accord with the general teaching of Scripture that provides a place for service, a method of training, and an evangelistic and missionary outreach for every child of God. But to allow one part of the whole group to grow into such a place of independent action that the unity of the Church is in danger is to divide the educational outreach and impact into segments that produce confusion, competition, and failure. The financial policies of the different subsidiary parts, for instance, may become so conflicting as to render ineffectual any attempt by the Church to enlist every member in the support of the whole. It would seem clear from a study of Scripture that the Church is not bound by any method in this connection and is free so to constitute and direct its subsidiary parts as to produce organic unity and functional effectiveness. The part must never become a substitute for the whole."

THE MARVEL AND MIRACLE OF MISSIONS.

One has to come in contact with Seventh Day Adventists and their literature to know anything about the wonder and work of missions in our day. All other communions, and our own in particular, are but playing, and that quite poorly, with that great theme and command of the Lord. One cannot possibly believe what a Christian people can do for missions and the spread of the gospel unless one learns what Adventists are doing. And then one has to take a second or third breath and try over again. For instance, here is a denomination that, in the territory covered, about equals our own numerically. (We outnumbered them until recently.) Now for a comparison that will seem to many SUN readers unbelievable. This writer sat with our Foreign Mission Board in Dayton in October and helped to make up a foreign mission budget for this year of $58,000. (If we meet this it will be the first time in a decade.) The Adventists have a foreign mission budget this year of $4,500,000 (four million, five hundred thousand dollars), and indications now are that they will reach their budget and have half-million left over.

We Christians are working still in two countries, having begun our work abroad about the time they did, but at that time we had a very much larger membership at home. Now Adventists have missionaries in 126 countries, preaching the gospel in 256 languages. We have now twelve foreign missionaries on the field; Adventists have 6,767. We sent out one missionary in 1927; Adventists sent out 184. We gave to foreign missions last year something less than 50 cents per member; Adventists gave $25.11 per member.

Is it any wonder, then, while we Christians gave for all our home enterprises less than $10 per member, they gave for their home enterprises $50 per member? And while we are now growing at snail's pace, they are growing by leaps and bounds. There is a difference, and the Bible teaches us why; but our people will not heed.

J. O. A.

WHERE ARE WE?

This Sabbath afternoon the writer asked his pastor whether or not all the institutions of the Church were provided for in the financial budget of the Church. The reply of the pastor was that they were not all provided for. It seems from what can be gathered, that in our Conference we are asked to raise eight thousand, two hundred and fifty dollars, which is to be divided among the following objects: superannuation, Convention, THE CHRISTIAN SUN, Convention obligations, and an undistributed item, which supposedly goes to any purpose the Convention, in its wisdom, may see fit. This leaves our Conference with the following items unprovided for: missions, $6,130; Elon College, $5,865; the Christian Orphanage, $6,980, and Christian education, $880—a total of $19,855.

Since the above items were not provided for in the Church and Conference budgets, then where is this money to come from? If our Conference does not recognize its obligations to these institutions of the Church, can we expect the individual Churches to recognize an obligation that the Conference does not assume, and can the individual member of the Church feel that his Church will not assume? Are we to look to the outside world to support our mission work, our college work and our Orphanage work? Will these institutions be turned over to be supported by charity?

But, says one, let the Mission Secretary take the field and raise the mission fund; let the president of the college go out and raise all the money that the college needs; and let the superintendent of the Orphanage raise what is needed for the support of the fatherless and motherless children in his charge.

But where are these brethren to raise this money? The Conference has said, by its action, that outside of monthly offerings for missions and the Christian Orphanage and a quarterly offering for the college, the raising of these funds does not concern it; following the lead of the Conference, the individual Church can say that this is none of its business; and likewise the individual Church member can say that this does not concern me, since my Conference and my Church repudiate the responsibility of supporting these institutions.

Then, where are we as a Conference and as a Church? By Conference action we have left the Church with all its benevolent institutions without the fold of our fostering care. We have said to those engaged in the work of our institutions to go and get the money if you can; if you cannot do so, then blame no one but yourselves.

Here we wish to lay down a fundamental principal of Church development. No Church will ever amount to a row of pins in advancing the kingdom of God on earth that does not live by these principles. That Church that would make its power for good felt among men must—

First, undertake great things for God; and

Second, expect great things from God.

We undertake great things for God by ennobling the institutions of the Church, by making them strong and great, by giving liberally to their support, and by recognizing their claim upon the Conference and the individual Church. To undertake great things for God calls upon us to recognize in our Church budget all the interests of the kingdom of God here on earth, and for us to write it large across our Church budget that the Church expects the largest contributions possible. To undertake great things for God means that the Church will inaugurate a training school in which, with the Church and the pastor as leaders, all the members of the Church will realize their financial responsibility to the Church and to its institutions, and will then open up the hearts as well as pocketbooks of the individual members to support the Church in an adequate way.

If we are ashamed to write what is expected of the Church in the budget, where will the individual member be trained in the art of dividing his gains with the Master for the Master's work?

If we do great things for God, then we will have a right to expect great things from God. And one reason why our crops are poor, and why we make so little is simply because we undertake to do so little for God. It has always been so, and it will ever be so. If the Church gives, if she recognizes her obligation to do great things for the Master, then will those who thus lay their gifts on the altar prosper and succeed and God's kingdom will come and His will be done among men.

I wonder if we have not made a mistake in not charging the individual Churches with the responsibility of supporting the institutions of the Church! Let us consider the matter, and if we have made a mistake, let us not make it any more.

THOMAS C. AMICK.

DR. A. M. KERR SERVES OWN GENERATION.

Nearly a quarter of a century ago it was our esteemed privilege to listen to Dr. Kerr preach on the subject, "Serving Our Own Generation," and that masterly sermon has been a source of inspiration and aspiration to me through all of these years.

When the letter came to me from Mr. Hermon Eldredge announcing the death of Dr. Kerr I was grief-stricken, as all his other friends were; but out of it all came the whole panorama view of that thought-provoking, self-searching, altruistic sermon.

There is a sense in which Dr. Kerr has served his generation, but there is also a sense in which he lives to serve the eternal generations. There is perhaps a limit within which the work of service to mankind may be performed in the flesh, however great and powerful; but there is no limit to the wide, far-reaching, endless ministry of spiritual influence.

If a person should live so long as to reach the fullness of old age, he would live through nearly three generations; and yet it is only upon one of them that he can exert an active influence. The first generation molds him, with its various educational forces; the second generation he may distinctly impress with his own individuality; while on the third he can only exert a passing influence. He is, for the most part, out of sympathy with it, and he presently finds that he had better step aside and let the current of life and thought pass on.

Some men serve their generation by being before it, and giving expression in it to the thoughts and truths and sentiments which properly belong to the age that is yet to be. Some men belong precisely to their own generation; they are exactly adapted to it; they never get beyond it; they are born into its thought and feeling; they live in it, work for it, worthily express it, and pass away with it. Others seem to be always in the past generation, their thoughts and feeling all belong to the time past and gone; they may seem out of place, but no generation can afford to forget the past out of which it has come.

Dr. Kerr served his generation by being a witness for God in it. He knew quite well that every generation needs men and women who really believe in God and make it plain to everybody that they do believe in Him. He brought the sense of God to man whenever he came into relations with them. Not by word only, but by the impression he made on them that actually lived under his pleasing influence.

He served his generation by living the best possible in it. He knew that every generation needed in all its spheres such models and examples as may be to it a constant inspiration. He ever endeavored to keep the moral standards up, and raised the moral standard still higher.

He ministered to the generation by manfully resisting the evils that he saw afflicting it. Every generation has had its conflicts and has needed holy warriors, brave soldiers and noble leaders. He not only opposed evil by solid, steadfast, quiet persistence of godly character, but was faithful in resisting every phase of social, political or moral evil that has grown up in our midst, and he never refrained from denouncing conceit and laxity in

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CONTRIBUTIONS

SUFFOLK LETTER.

The sixth quadrennial session of the Federal Council of the Churches of Christ in America assembled here in the Seneca Hotel, in Rochester, N. Y., on Wednesday, December 5th, at 11 o'clock, and will continue until Tuesday night, December 12th. Three sessions are held each day—business meetings forenoon and afternoon in the hotel ballroom, and public meetings at night in the Baptist Temple. At the evening meetings great addresses are delivered and great music is rendered by a Presbyterian choir. About four hundred have registered and there are four hundred and fifty rooms in the hotel. On Thursday evening, the 6th, a supper was given by the council to those who attended the Interchurch Conference in Carnegie Hall, in New York City, in 1905, when the idea of the Federal Council was initiated, and the first regular session of the council was held in Philadelphia in 1908. There were thirty-one at this supper, and I was one of eight who attended these first meetings and have attended every meeting since that time. It was a delightful meeting, and Dr. Martyn Summerbell was one of the thirty-one.

The General Convention of the Christian Church is represented in this session by Drs. F. G. Coffin, president; W. H. Denison, secretary; A. G. Caris, president of Defiance College, Ohio; Martyn Summerbell, persident of Starkey Seminary, N. Y., and W. W. Staley. Under the direction of Dr. Coffin, the work of reporting the meetings of the council has been divided up between the five of us present; and those letters will all be sent to the *Herald of Gospel Liberty*, THE CHRISTIAN SUN, and the *Vanguard* for publication. That makes it necessary for us to wait till the meetings close and we get home and have time to write them.

I have met many big men whom I have met many times before, and new ones who are prominent in the twenty-eight Protestant denominations that are members of the Federal Council. It is refreshing to sit with hundreds of bishops, rectors, pastors, presidents of colleges and universities, editors and business laymen who are so occupied with the discussion of questions that pertain to the kingdom that you would never know to what denomination they belong. Unity for which Jesus prayed dominates the thought and speech of the members who lose their local interest in the interest of the whole Church. With such a spirit in the Church we can look forward to international good will and world peace.

All the questions that occupy the mind of thinking Christians are brought into the meetings, receive careful consideration and unanimous approval. One of the factors that count most is the mingling together, the exchange of views on fundamental and current topics, and the common view of all who follow Jesus Christ. The Protestant Churches are already one, but do not know it until they meet and study the great human and kingdom questions together.

Dr. S. Parks Cadman retires from the presidency, and Bishop McConnell, of New York, took the chair this afternoon in his place. One man holds this high office only one term of four years. Dr. Cadman has been chosen and has accepted the position as broadcaster of sermons and will devote himself to that high service.

W. W. STALEY.

ELON LETTER.

WHY STUDENTS ARE IN COLLEGE.

The college life, its attitudes, methods and approaches differ widely from the conditions of a quarter-century ago, and in many instances of a decade ago.

Formerly, only those went to college who had definite convictions personally that going to college was necessary to get along in the world, and consequently students were willing to accept a great many prescriptions as to curriculum, as to conduct and as to activities, which today would not only be resented but openly opposed by college students.

Why this change?

It has become the fashion now for students to go to college. It is the rule now rather than the exception for those who can finance themselves or who can persuade others to finance them to enter college. Consequently, a great many persons have come to college not with the expectation of making scholars of themselves but of spending four agreeable years. A survey conducted in the Middle West three years ago by the Chicago *Tribune* revealed three outstanding reasons given by the college men and women of the "Big Ten" of the Chicago area for being in college. These reasons, briefly summarized, were:

1. To get training for success in life.

2. To secure a background of culture for vocational purposes.

3. To form friendships that may be useful in the future.

It is customary for me to be the Sunday School teacher of the senior class in Elon College. The changed attitude of college students toward the whole educational situation is reflected in the approach of each succeeding senior class to the problems of the Christian life. Last year the senior class decided to use the uniform lessons, but they insisted that these lessons should not be presented from the informational standpoint but from the problem-situation standpoint. In their discussions, they wished to find, for their own experiences and for the problems which they were daily facing, help from the topics given in the uniform series. Consequently, they spent very little time discussing the facts involved in any Scripture set for study, but they were alert keenly to find help for their life problems in the experiences of those mentioned in the Scriptures set for study. This is a radical attitude with reference to a Sunday School lesson, but the results were most satisfying.

This year the senior class, which, by the way, is governed as to its procedure by four faculty members and four students, selected from their own group, voted to make Bruce Curry's "'Facing Student Problems" the basis of their discussions. Characteristically enough, they voted not to follow this text slavishly, but to select from it problems with particular meaning for them and to add others to it from time to time. This committee of faculty and student members meets each Tuesday immediately following chapel to report any particular problem on the campus that has become so acute that it needs to be treated immediately by this group in one or more discussion sessions. In line with this general policy, the first topic chosen out of Curry's book was the ninth, entitled, "What are we in college for?" Another characteristic of this group is that no set time is fixed for settling problems. It took them four weeks to satisfy themselves with answers to this particular problem. Their answers were founded not on opinion, though opinion had its influence in their thinking, but upon their experiences, their ideals, and all the information they could possibly secure as containing the experiences and ideals of others. Extreme views were expressed by many of the group in the interchange of thought. The discussion was always lively and on a high level. The conclusions arrived at were eminently sane, and would commend themselves to outstanding leaders and thinkers in the field of the philosophy of education.

Before the first discussion session treating this problem, each member of the group was asked to hand in, without signing, the chief reason he or she might at this particular time entertain for being in college. This elicited, out of forty-five persons in the group, nineteen different reasons. Some of these reasons were given as many as eight times, but most of them were given only once. It will be interesting to catalog these reasons. They are as follows:

Because others were going to college.
To get and to carry good.
To serve myself and my fellow-man.
Because my people wished it.
To broaden knowledge and help in my life's work.
To prepare myself for future living.
To broaden my view of education, secure new associates, and prepare for my vocation.
To better understand our world.
To make myself the best teacher possible.
Because you must have an education to count in life.
Because I love reading and study.
To fit myself to stand equally with others in the financial and social world.
To be able to live a better life in my profession.
To render service to mankind.
To get an A. B. degree.
To learn how to see life and see it whole.
To contribute more to the world.
Because of an inner urge.
To secure a broader outlook on life and be better able to cope with its problems.

Every one of these reasons was thoroughly discussed by the group and evaluated. They found the good and the weak points in each reason. They summarized the true purpose of college education as service, but they were very particular about the connotation that term should include.

For example, service, according to their thinking, was to be absolutely devoid of the "better than thou" attitude. It is to be rendered without condescension and in co-operation with people rather than as a favor granted to people. Service, in the judgment of this group of Elon seniors, rests upon the Christian sentiment of love and its sense of brotherhood. They went even further and decided that service, to be Christian and to carry out Christianity's sentiment of love and sense of brotherhood, would have to be based upon an identification of interests arising out of a sense of responsibility of the individual for social injustice or need of any character, together with an acceptance of that responsibility as a personal obligation. They freely granted that a college education results in economic gain and gives also a cultural value to the individual who pursues it successfully, but they were equally certain that these positive gains would do injury to the individual achieving them and to the social order in which they might be achieved, unless they were used in the spirit of service, as in their thinking they had defined it.

They also undertook to express their opinion

as to who is "the educated man." They decided that the actual experience of being in college is worth while in itself, and at the same time is a preparation for a larger contribution in the solution of the world's problems as they are related to citizenship, politics, social democracy, education, industry, religion and the home. A man never completes his education, they agreed, but may be said to be well on his way toward education if his college course does certain things for him.

Among these certain things, they listed the following:

1. Ability to use the tools of human intercourse.
2. The habit of study and thought without guidance.
3. An acquaintance with the achievements of the race.
4. A grasp of the processes upon which life and service depend.
5. An acquaintance with methods of satisfying the intellectual and esthetic interests of life.
6. Ability to use occupational interests to advance general culture.
7. An appreciation of the good, the beautiful, and the true.
8. A Christian philosophy of life.

Finally, they examined the philosophy underlying the entire educational system and process. Education, they said, is not something done to a student by an institution and its teaching staff. It is rather an organized effort to induce the student to educate himself through the voluntary and interested activity of his own mind, as he views his present experience in terms of the racial experiences, and as he looks forward in idealistic terms to the oncoming obligations of his personal life. They are not sure under such circumstances as to what would be the outcome for the liberal arts college, in view of the fact that character has been shown to develop out of particular situations and that there is no transfer of ability, or power, or ideal or skill from one situation to another, unless there are common elements involved and unless these common elements are brought to the realm of conscious thinking and are considered desirable in the changed situation. In spite of the fact that they could not arrive at definite conclusions in regard to these matters, they, nevertheless, expressed their confidence in the educational process and their whole-hearted belief in the worth-whileness of being in college.

W. A. HARPER.

ATTENTION TO RECOMMENDATIONS.

At the Alabama Christian Conference this fall the Sunday School and Christian Endeavor committee made the following recommendations:

1. That our pastors co-operate with Sunday School and Christian Endeavor organizations in training our youth in Christian ways of living.
2. That each Sunday School give one offering to missions and one to the Orphanage each month.
3. That each Sunday School and society send two or more students to the summer school of Christian education at Wadley.
4. That each school take an offering for the Department of Christian Education.
5. That each Church, where there is no C. E., try to organize one.
6. That pastors and people be much in prayer for the Father's guidance in the training of our young people.

Since I happen to be president of the Sunday School and Christian Endeavor Convention of the Alabama Conference, I am calling attention to these recommendations, hoping that it will get the desired results. Last year's record shows that only ten Sunday Schools in the Alabama Conference contributed to missions, and they gave, all told, $56. Last year fourteen Sunday Schools in the Alabama Conference contributed to the Orphanage and gave a total of $163.

These figures may not make us feel so proud. I hope they shame us to the extent that we shall do better this year. It is the experience of Sunday Schools that have given one Sunday's offering to missions and one to the Orphanage that nothing was lost, but the offering on the other two Sundays in the month paid the running expenses. However, in order to get Sunday Schools to try the plan, Dr. J. O. Atkinson and Mr. C. D. Johnston are willing to make good any deficit in Sunday Schools where the plan is used. Cannot we pay as much to support God's kingdom elsewhere as we pay for ourselves?

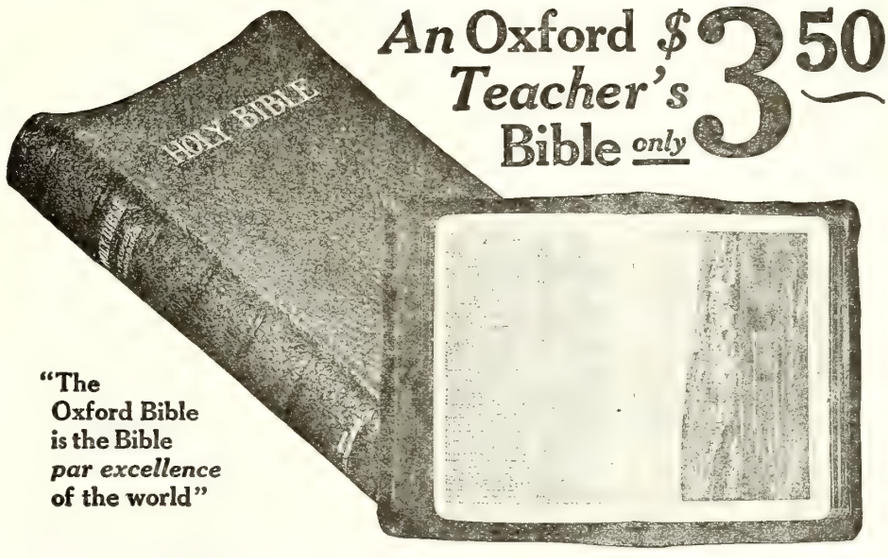
I hope we are already making plans to have our Churches represented in the summer school at Wadley next summer. If not, let's begin now. Prof. W. C. Edge, who is president of the school, has suggested that the Sunday School set aside $1 per month for the twelve months for the purpose of paying the expense of two students in the school. Christian Endeavor can adopt the same plan, and thus send four students from the Church. We had a great school last summer, but we want to make it better by having every Church represented.

If the offering for the Board of Christian Education has not been taken, let us see that it is taken and sent to Mr. C. H. Stephenson, 120 West Martin Street, Raleigh, N. C. The board must have this money if it is to keep Miss Pattie Coghill as field secretary of Christian education. The board pays the running expense of the summer schools at Piedmont Junior and Elon Colleges. Let us ask God to lead and guide us in His kingdom work.

JOE FRENCH.

Broadway, Va.

OXFORD BIBLES



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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

REQUIREMENTS OF STEWARDSHIP.

Not less than one-tenth of all our goods. The best study of stewardship is to live it. The best example of stewardship is to live it. Were giving of our means the only or the chief phase of the great content of Christian stewardship, many of us would be in possession of a very meager spiritual experience.

Full stewardship to God may be wholly expressed through the channels designated in this and the preceding numbers of this series. Not that in these puny articles the subject has been covered! It has been barely touched. But it is not unfair to claim that the subtopics employed are expansive enough to be made all-inclusive of what the subject holds. Whether the outline topics are in proper succession may be left an open matter. Their gradation well may be studied. As presented, love is the keyword to the whole idea of personal stewardship as it is to the least of Christian living. Love is itself "the giver and the gift." In the matter of Christian stewardship, only God and one other are directly involved. If one loves God passionately, consumingly, one will worship God. If one loves and worships God in the spirit of holiness, one will serve God in all the activity of life, being careful to engage only in such things as most certainly and speedily will transform the kingdom of this world into the kingdom of our Lord. And finally, if one loves, worships and serves God, one will give Him the first of everything, and who will say that is not the whole content of Christian stewardship?

That every person should do so, and that every one who has received the fullness of inheritance into the eternal kingdom of God's love will in return bring something into God's storehouse is not a disputed question. Not going back to the old law and forgetting the very plain New Testament injunction, "According as God hath prospered," the hesitation arises over what one should give—how much?

It would be presumptuous here to undertake to prove the validity of the Christian tithe or even defend it. Absolute proof and defense of it are given on higher authority than mine. From the earliest days of Bible history, in importance and time standing very next to the redemptive promise and provision, the tithe is an outstanding teaching. As far back as the Garden of Eden God made a reservation for Himself.

Failure of members to respect and practice tithing has kept the Church (the whole Church, but here I shall speak particularly of our own little branch of it) in a very impotent state. Any one inclined to regard this as an exaggerated view, let it be asked of him, Why are our general Church enterprises in such a feeble and precarious condition, some fairly gasping to keep an existence, some in languor, not even resisting the tide of discouragement, some slowly but surely passing, some actually gone? Specifically, why is our foreign mission work steadily reducing and wavering; schools shifting and uncertain? Why did my own little Conference (Valley Virginia) in 1926 fall short of Conference apportionment more than three hundred and twenty-five dollars, and in 1927 more than five hundred and fifty dollars? Why do other conferences for the same period show these comparisons—one: 1926, on Conference apportionment over $930 short; 1927, over $3,368 short? Another Conference, 1926, over $663 short; 1927, over $1,066 short? Why, oh why, are matters thus! Look at those declines. To what will the Christian Church come if members do not face about and more properly adjudge our duty with respect to God's tithe?

As admitted by some (all too few), the fact that we owe God at least one-tenth of all He permits us to earn and acquire is not debatable. With many, the chief debatable phase of the matter is, how arrive at the tithe? Can the rich and the poor do it by the same reasoning and mathematics? Can I do it for you, you for me? I would not undertake to say I could do it for you. I can do it only for myself, but I can do it for myself! I must do it for myself. I dare not fail do it for myself. Some one asks, shall we tithe only increase? Increase of what? Initial, foundational things come from whom? From God alone. There is no promise of increase except as we are faithful over present possessions, be they only a few things. Life itself and what is called daily living, be it little or much, are loans from God. Loans, as already heard, involve obligation. One's very capacity to earn, use, enjoy, is God's bestowment in no sense humanly or self-attained.

The earth is the Lord's, and the fullness thereof. We are but the sheep of His pasture. Our Shepherd-leader—He to whom, if truly we are His, has been pledged our first love, our only worship, our whole service, concerning material possessions, says: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Mrs. J. J. Lincoln.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 8, 1928.

Sunday Schools.

Previously acknowledged	$1,103.77
Sanford, N. C.	3.70
Ether, N. C.	1.99
Liberty, N. C.	1.00
Holy Neck, Holland, Va.	8.00
Holland, Va.	10.00
Pope's Chapel, Youngsville, N. C.	1.00
Palm Street, Greensboro, N. C.	6.10
Vanceville, Tifton, Ga.	1.00
Pleasant Ridge, Guilford College, N. C.	1.82
Parks Cross Roads, Ramseur, N. C.	3.05
Timber Ridge, High View, W. Va.	4.55
Mt. Pleasant, Vass, N. C.	3.00
Mt. Zion, Mebane, N. C.	1.00
Linville, Va.	4.85

Specials.

Previously acknowledged	$5,717.99
C. E. Society, News Ferry, Va.	2.58
C. E. Society, Sanford, N. C.	2.00
Burlington S. S., Burlington, N. C.	57.57
Total	$5,780.14

Summary.

Previously acknowledged	$13,183.93
Sunday Schools, regular	51.06
Specials	62.15
Total to date	$13,297.14

J. O. Atkinson, *Sec'y.*

STEWARDSHIP SPARKS.

Rev. A. E. Kemp, D. D., Urbana, Ill., says: "We will observe "Enrollment of Stewards' Day" December 9th. Please send one hundred tither's pledge cards. Am speaking every Sunday morning on stewardship through November and up to December 9th."

Rev. Rue Burnell, Truro, Iowa, writes: "I am in the middle of a series of sermons on stewardship. I am gratified with the sympathetic hearing they are receiving."

Rev. J. T. Brooks, Farmer City, Ill.: "Am beginning stewardship study at my Church November 11th, to continue through November and December."

Rev. A. B. Kendall, D. D., North Girard, Pa., gives four reasons for tithing: "(a) It is God's way; therefore, the best way of financing His Church; (b) it brings one into a glorious partnership with God—the partnership of owner and steward; (c) it is the best financial investment, for it pays big material dividends and enriches spiritual life; (d) it brings the highest joy in giving."

Occasionally our hearts are cheered by remittances from Forward Movement subscribers who were prevented from making good on their subscriptions at the time. They have high regard for sacred pledges and do not regard them canceled. Such faithfulness is delightful.

Not Too Early to Begin.

Our pastors, superintendents and young people's congress workers should be using from now until January 13th, which is "General Convention Day" throughout the Church, to thoroughly inform themselves of the work and needs of the General Convention. No member of the Church should be left ignorant of the multitude of services rendered by your Convention office and officers. It must have the active support of the whole brotherhood. Our work and workers need your prayers; they need your co-operation. The Convention needs and must have generous support, or it cannot function. Tell your congregation about the work, make it clear to your Sunday School and Christian Endeavor people. Only one month to thoroughly make it plain. May it be full of instruction and inspiration.

Budget Churches.

Are the Churches seeing the value and necessity of the General Convention budget plan? Yes, they are, and it is time all were working at it. If the Churches named in recent *Heralds* in the Southern Wabash Illinois, the Northwestern Ohio, the Miami Ohio Conferences are adopting it in actual practice, then why not the Churches of Eastern Indiana and the Merrimack and all the others? In the Erie, Pa., Conference, Beaver Center, Fairview and Conneaut Churches are using it. We are happy to see it so. They are setting a fine example. Every Church should see that one-twelfth of its full allotment is remitted each month on the 15th, preferably through the Conference treasurer. The Maine Conference has recently voted to remit all benevolences through the Conference treasurer. Now, if the Churches of these conferences will actually raise their full allotments each month, it will be an inspiration.

All Churches should remember that all funds intended to apply on their allotments should not be assigned to some one kind of work, but just be labeled, "General Convention Budget." If you designate your funds for some specific cause, then you may send them direct to that particular department.

Diary and Budget Book.

Hundreds of parents and Sunday School teachers should get 1929 diary and budget account books for 25 cents for Christmas gifts. It is a fine daily diary, with stewardship instruction combined.

OUR CHURCH AUXILIARIES.

Jesus said, "I am the Vine, ye are the branches." This metaphor is so common in our ears that we hardly take time to scan its measure.

Let us picture for our thought this Vine and its branches. Where does the Vine end? and where do the branches begin? They are knit together. The Vine is a life-giving source. The branches show forth this life in the form of leaves, blossoms or fruit.

Christ said, "Without me ye are nothing." Now, let us put into visible form these pictures. Here is the Church established as a life-giving medium—a thing of inspiration and preparation; but for what? To serve and spread the gospel! Using a phrase that is so common with Dr. Atkinson, "Impression without expression becomes depression," why all this going to Church, singing praises, and listening to the preacher reveal the Word and will of God unless we are going to act upon this inspiration? "Be ye doers of the Word, and not hearers only."

When we see a vine without green leaves or without fruit we know there's a lack of life, and, like Christ with the barren fig tree, we destroy the whole thing. Nurserymen tell us to keep the shrub growing so freely that it won't have time to blight or contract disease. So it ought to be with our Church groups. They should be so busy and so eager to fulfill the great commission, "Go ye," that there could be no time for stagnation within the Church.

Think of the beauty of these live and flourishing organizations, each doing some part to fulfill the mission of the Church! In the words of David, "Like a tree planted by the rivers of water, bringing forth his fruit in his season, his leaf also shall not wither." What a part we have! Christ said, "Greater works than these shall ye do."

Now let us look at our selves—the Eastern North Carolina Christian Church. Are we like the tree planted by the rivers of water, or are we like a cactus in a dry desert that pricks and takes for its own sustenance all life that touches its thorns? We are made up of forty-nine Churches, and within this number there are only thirteen women's missionary societies, two young people's, two willing workers, and four cradle roll, making a total of twenty-one societies altogether. I wonder if it is a fair test to say, "By their fruits ye shall know them."

Such an opportunity we miss in existing for ourselves alone. Like an afflicted child, we never grow up to share in our pastor's labor or to spread the gospel. Perhaps we give a few scanty dollars; but what a privilege we pass up in not sharing larger in the kingdom! Most likely our lack of interest is due to a lack of vision. The more remote the need, the fainter the vision.

There is nothing that strengthens the missionary cause like thought of the need and conditions. We were not taught when we were children, therefore we must make more zealous efforts that the children of our present Church may have opportunity for a bigger knowledge of the peoples, customs and superstitions in lands where the light of the cross has not shined. The heroic stories of our missionaries appeal very strongly to children and young people, because childhood dreams are dreams of heroism.

Before our Church can come to be a missionary power in the world, it will have to create interest, enthusiasm, and zeal in its various departments through missionary instruction. Can we be Christian and not be missionary? Can we enjoy the love and blessings that the Heavenly Father bestows upon us and yet not be willing to share this joy with those who have never been given the privilege of knowing this great Father of all the universe? "And why call ye me Lord, Lord, and do not the things which I say?"

RUTH JOHNSON.

Fuquay Springs, N. C.

(Continued from Page 5.)

the Church of our time. He always called things by their right names, and sought with wholesome proofs and warnings to purify a corrupt generation.

No evolution explains such a man. The grace of God from a child, converse with nature, forgetfulness of self, patient, courage and fortitude, suffering in the school of affliction—all have played their part in making him the great man that he was. He was among us as one who serves. Service is a great word; a greater thing: to serve. He did not fail to find his way to serve his fellowman and "generation." The poor, the humble, the untaught, the sinful, the learned and the good all alike found in him a special friend to serve.

He ever felt that the work he was doing was by the will of God. This was seen in his every purpose and in his special care to do the thing in the best way as he felt God would want it done. He sought His will in the springtime of life and carefully, humbly, all the way down through life, endeavored to accomplish the purpose His grace originated in his heart.

While he was great in the estimation of others, he never appeared to be so to himself. He served his generation in the simplicity of humility. He did not waste his aspirations on great schemes only to end in idle disappointment, nor did he seek the unattainable distance. The present time, the present place, the present task seemed the time and sphere for doing his great task, and not as many others lose their great opportunity between the dreams of the past and the visions of the future. Nor as many others sigh for more strength or more knowledge or more wealth instead of using at once their available strength and improving soberly their given talents one, two, or ten, or lessening of moral strength and diminishment of that enlarged opportunity which is the invariable sequel to faithfulness in "few things."

His life was cut off in what is ordinarily called the prime of life, and yet he served his generation. This may seem a short time to serve, but what an important length of time. What a multitude and variety of people! What a weight of solemn, thrilling interest in human affairs! What a trial of individual consistency in education or individual character! Only the infinite mind can read that volume through—the volume of one generation. Yes, there is no great distance to lend enchantment to the view, and no such picturesque vista, and no vague, flattering, indefinite scope; yet how full, how ample the definite scope was to him!

The end came. He fell asleep. This is sweet language indeed, but how often we lose the sweetness of it! A servant of Christ need not call that death which bounds the days of earth and shuts the bodily eye to the light of an earthly sun. It is but night, grateful night that bounds the day of life, speedily merging in that grandest morning. Asleep in Jesus, equally deep, soft, restful, close the eyes of His wearied servants, surely renews His youth, and soon wakes in life everlasting and the light that is in God's presence. Let us learn the name Jesus gave to death and learn to love it. Now we work, we watch, we pray, soon we shall sleep on and take our rest and our awakening from it will be ineffable light and knowledge and love.

S. L. BEOUGHER.

Wadley, Ala.

ENOUGH HATS FOR ALL.

We are wondering how many of our pastors will wear a new hat Christmas! It is time to get busy. We truly hope we will have the pleasure of sending all our pastors a new hat. Ten new subscribers and ten renewals, with a check for forty dollars, will make your pastor happy Christmas. Let us have your club right away. Two good women in each Church can get this many new subscriptions and renewals in two days' time. You ought to be willing to work three days to make your pastor happy for Christmas.

CHAS. D. JOHNSTON,

Elon College, N. C. *Circulation Manager.*

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth.... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each.. .75

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XII—December 23, 1928.

The Birth of Jesus.

Golden Text: "There is born to you this day in the city of David a Saviour, who is Christ the Lord."—Luke 2:11.

Lesson: Luke 2:1-20.

Devotional Reading: Isa. 11:1-9.

It is difficult to write anything new about this story of the birth of Jesus, but fortunately it is not necessary to write anything new. The simple story of the birth of Jesus, even if it is repeated again and again, still has a charm and an appeal all its own. There is something imperishable and ever fresh about it.

"And she brought forth her first-born Son and wrapped Him in swaddling clothes and laid Him in a manger; because there was no room for them in the inn." In these few words there is stated one of the most profound and one of the most paramount facts of Christianity. In theological terms we call it "the incarnation," but in simple everyday terms it means that God came down in the likeness of man to live in Jesus Christ. In other words, God showed us what He is like and how He feels towards us in Jesus Christ. Whatever else God may be like, He is like Jesus Christ, and that is enough for those of us who love Him and serve Him.

Furthermore, the fact that Christ came as a Babe bears witness to the fact that God can enter into our own human hearts and lives. Indeed, that is precisely what God wants to do.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And the angel of the Lord came upon them, and the glory of the Lord shone round about them." Shepherds were humble, untutored men. And yet it was to them that the news first came of the birth of the Christ-Child! It is ever thus. Not to the proud and high-minded, but to the humble and poor in spirit does God manifest Himself. The secret of the Lord is with them that fear Him. The meek will He guide in judgment and the meek will He teach His way. It is significant, too, that the shepherds received this revelation while they were about their commonplace tasks, their daily duties. It is often in unexpected places and in unexpected ways that God makes known His secrets and His purposes. Let us all ever be attentive to the voice of God and let us be responsive to its bidding.

"Good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." A Saviour, one who should redeem men and women from the penalty and, what is still better, from the power of sin—why that was what men needed above all else! This Babe was the Christ, God's anointed One who should really save His people from their sin. And He was to be Lord of lords and King of kings, ruling not by temporal power but by the power of love. This message was not simply for the shepherds or even for the larger group which they represented, but it was to be to all people. Whatever other emphasis Christmas has, it ought to have the missionary emphasis. Everything that Christ has brought us and means to us is to be shared with others, with all, until the knowledge of Him covers the earth as the waters cover the sea.

"And this shall be a sign to you: Ye shall find the Babe wrapped in swaddling clothes and lying in a manger." That is the startling thing about the whole thing. In view of His heavenly and kingly origin and nature and mission, one might expect not only great signs of His coming, but find such an one in royal surroundings. Instead, these shepherds were to find Christ the Lord as a Babe, wrapped in swaddling clothes and lying in a manger. And today God still moves in mysterious ways His wonders to perform. Those things and those forces which seem so insignificant and helpless, eventually become instruments in the hands of God to work out His purposes and to establish His kingdom.

"And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will among men, or toward men, or, as another translation has it, among men in whom He is well pleased." When one considers the effect which the coming of this Babe has had upon the world, there is no difficulty in the statement to the effect that the heavenly host sang that night. Their refrain was significant, too. Glory to God; "Jesus said, Father, I have glorified Thy name on the earth"—and peace and good will; Jesus insisted that good will toward all, indiscourageable, comprehensive good will, was the heart of religion. Both His gospel and His spirit make Him the Prince of Peace.

"The shepherds said one to another, Let us go now even to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." As soon as they had seen the vision, as soon as they had heard the heavenly voice, they set about to follow that vision and to obey that voice. What a lesson these humble men can teach us! Whenever or wherever higher impulses stir within us, new insights are born within us, new service opens up before us, we should rise up with haste to be obedient to the heavenly vision.

"And they came with haste and found Mary and Joseph, and the Babe lying in a manger." In other words, they found things exactly as the angel had said unto them. It is always thus. God is not slack concerning His promises. He is able to do exceeding abundantly above all that we ask or think. He can make good anything that He has promised. We will always find that it as He says if we obey.

"And the shepherds returned, praising and glorifying God." They had to go back to their old tasks. Like us, they could not always stay in the place of vision. But as they went back to their old tasks they went back in a new spirit. Life was always different thereafter for them after they had seen the Christ-Child. And if we really know Him, life is always different for us, too.

"But Mary kept all these things and pondered them in her heart." We men do not know much about that, but mothers can interpret this verse. Ask some mother—ask any mother.

CHRISTIAN ENDEAVOR.

Sunday, December 23, 1928.

Topic: "Worshiping Christ in Story and Song." —Luke 2:1-14.

Some Bible Hints.

The lowly origin of Jesus, His birth in a stable, His cradle a manger, have been made the subject of many lessons (v. 7).

The story of Christmas was first told to poor men, shepherds, engaged in their work. God comes to those in the path of duty (v. 8).

Christ was familiar with the supernatural. He talked with Moses and Elias. Angels ministered unto Him. He brings us into touch with heaven (v. 10).

Christmas is the song, not of the warrior, the hero, but of the child; a song of kindness and love (v. 13).

Suggestive Thoughts.

Christmas should sing in our hearts. If it does not, then other songs will not help us.

The Christmas story should be repeated in our own lives, Christ should be born in us, live in us, praise God in us, and serve through us.

One of the greatest Christmas poems is "A visit from St. Nicholas," by Clement C. Moore, beginning, " 'Twas the night before Christmas when all through the house." Read and comment on it.

"The Christmas Carol," by Dickens, embodies in a beautiful and touching way the spirit of Christmas. Read parts of the story in the meeting.

A Few Illustrations.

"Brightest and best of the sons of the morning," Heber's great Christmas hymn, refers to the star as "brightest and best," and the star, of course, represents Christ Himself. He is best.

The joy of Christmas is found in the old carol, "God rest you, merry gentlemen"; a song of comfort and peace, like Christmas itself.

Nothing truer or more tender has ever been written about Christmas than Phillips Brooks' "O Little Town of Bethlehem!" God can bring greatness out of small places.

Read the poem by James Russell Lowell, "What means this glory round our feet?" and note some of its lessons, especially the thought that this glory will shine around us if we humbly come to Christ.

To Think About.

What is your favorite Christmas hymn?

How may we best honor Christ at Christmas time?

Why is Christmas a time of song and joy?

A JUVENILE CHRISTMAS STORY.

Far away across the sea many years ago was a country called Judea. The people who lived in this country loved sheep and kept great flocks of them. They were kept in open fields, so men had to stay with them to keep them from straying away and to keep the fierce wolves from coming from the woods at night and destroying all the baby lambs. The men who stayed in the fields and kept the sheep were called shepherds.

When the sun would begin to sink low in the western sky, each shepherd would call his sheep together. Every one knew his master's voice and would come to his call. Then the shepherds would carefully count the sheep to see that none had strayed away. After eating the soft, green grass all day they would be ready to go to sleep. Each old mother sheep would lie down with her little baby lamb close by her side and all would be quiet for the night.

Then after the shepherds had cooked and eaten their supper they would gather around the fire and talk; sometimes they would sing songs. They watched the stars in the heavens, and sometimes they would talk of the promised Saviour and wonder when He would come, and perhaps wish that He would come soon, that they might see Him. But no doubt these humble shepherds dared not even hope for the wonderful privilege of seeing the Saviour of the world.

One night as a group of these shepherds sat

around their fire talking, their fire burned low, the men grew tired, and some of them fell asleep, while others watched. All at once a bright, beautiful light shone out in the sky, and they saw an angel coming toward them. They fell down on their faces, for they were afraid; they had never seen an angel before, but the angel said, "Fear not, for behold I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Then as they looked in wonder and awe, suddenly the sky was full of angels, singing, "Peace on earth, good will toward men." Then the angels vanished, and the shepherds sat and talked together of what had happened. Suddenly one said, "Let's go and see." So they left their sheep and walked and walked till they came to Bethlehem, and there they found Him, not in a palace, not even in a house in a little white bed, but in a stable, lying in a manger, with only hay for a pillow, for there was no room for them in the inn. There, with Him, was Mary, His mother, and Joseph. There were cattle in the stable, too.

When the shepherds saw Him they knew that here was He who had been promised, and they knelt down and worshiped Him. Then they went back to their sheep, praising God and telling all whom they saw what they had seen and heard.

In a country far away from Bethlehem were three wise men who had long been looking for the Saviour to come. They saw a wonderful new star in the sky and knew that it was a sign that the Saviour had come. They mounted their camels and, following the star, rode and rode, many, many miles, over the lonely desert plains, and on and on till they came to Jerusalem.

There they asked, "Where is He who is born King of the Jews? for we have seen His star in the East and have come to worship Him." When the king heard of it he sent for the wise men and told them to go find the Child and worship Him, then come back and tell him where to find Him, that he might go and worship Him, too.

So the wise men went on, and followed the star till it came to Bethlehem. Then it stopped over the stable where the little Baby Jesus lay. These kingly men in costly robes and jeweled crowns also knelt down and worshiped Him. Then they opened their treasures and presented Him rich gifts of gold, frankincense and myrrh. Being weary, they lay down to rest. While they slept, an angel came in a dream and told them not to go back to the king, for he wished to find the Baby to destroy Him; so they went back to their homes another way.

The king waited, and when the wise men did not come back he was angry, so he sent wicked men to find the Child. But an angel had told Joseph that the king wanted to kill the Baby, so Joseph got up one dark, dark night and put Mary on an ass, with Baby Jesus in her arms, while he walked along beside them, and they went away down into Egypt, as the angel had told them to do, so the wicked king could not find them.

When the wicked men went back to the king and told him that they could not find the Child, he was very, very angry. So he sent out men to kill all the little boy babies in the country who were two years old and under. He thought then he would surely kill the little Baby Jesus.

Oh, what a sad time it was in that country! How sad the mothers and fathers were, and all the little brothers and sisters! But the little Baby Jesus was safe down in Egypt, where He stayed with Mary and Joseph till an angel told them that the wicked king was dead. Then they went back to Nazareth to live.

JOSEPHINE REED JOHNSON.

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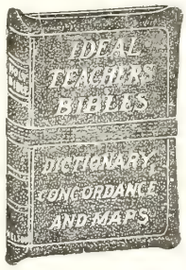

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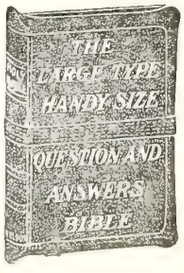

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FAMILY ALTAR

Conducted by H. E. Rountree,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

By Dr. Amos R. Wells.

MONDAY.

Our Burdens.

"I removed his shoulder from the burden"; "Bear ye one another's burdens"; "Each man shall bear his own burden."—Psa. 81:1-6; Gal. 6:2, 5.

These three verses seem directly contradictory. God is shown to us as the great burden-bearer, yet we are told to bear our own burdens, and, even more, to add our brother's burden to our own. How can this be?

Whatever may be the explanation, we all may know that it is true. As William Wordsworth once wrote: "To character and success, two things, contradictory as they may seem, must go together —humble dependence and manly independence; humble dependence on God, and manly reliance on self." Yes, and we may add the manly carrying of our own burdens while at the same time we humbly allow another to aid us with them.

The contradiction vanishes in the light of the proverb, "Heaven helps him who helps himself." If God sees that we are bent on doing the best we can with the little power we possess, He gladly comes to our aid with His infinite powers; and if men witness our courageous facing of difficulties, with admiring sympathy they place themselves at our side. On the contrary, neither God nor man likes a cowardly weakling, a hanger-on, a lazy dependent, a willing pauper. To help such a person is felt to be no real kindness.

Prayer.—Our Father, Thou wilt not see us overburdened. Thou wilt place Thyself under every yoke that is too heavy for us. What honor, what glory, to be yoked in with Thee! *Amen.*

TUESDAY.

The Fall of Pretense.

"Behold, thou desirest truth in the inward parts."—Psa. 51:1-7.

Nothing is truth that does not begin from within and go outward. All hypocrisy is an exterior pretense with nothing inside corresponding to it.

Cicero emphasizes the transitory nature of these exteriors. "True glory," he says, "takes root, and even spreads. All false pretenses, like flowers, fall to the ground; nor can any counterfeit last long." It seems too bad to compare the beautiful flowers to anything so essentially ugly as hypocrisy, especially when the falling of the flowers is necessary in order to bring on the fruit; but much pretense does appear as lovely as a flower, at any rate in the eyes of the pretender, and it is true that the life of all pretense is as fleeting as the life of a flower.

So, when we find ourselves tempted to appear in any respect other than we really are, let us remember that all the experience of mankind and all divine wisdom combine to prove it completely useless. For hypocrisy is like a poisoned garment, fair in outward show, but planting in the body of the wearer the seeds of certain death.

Prayer.—Lord of all truth, not in harshness but in love dost Thou desire truth in the inward parts. It is because Thou wouuldst dwell within us, and Thou wilt not live with any lie. *Amen.*

WEDNESDAY.

The Soul's Thirst.

"My soul thirsteth for God, for the living God; when shall I come and appear before God?"—Psa. 42:1-5.

When Miss Amelia Earhart, the first woman to cross the Atlantic in an airplane, visited London, she was received by great crowds in the streets and was entertained in palaces and with splendid ceremonies; but as soon as she had a little time, she made her way to the pioneer social settlement, Townbee Hall. "There is no place like home," she said, and a social settlement is the home of her soul. Her great feat of flight was to her only a vacation experience which, as she puts it, it would be "too inartistic" to miss; and she goes right back to her loving service of the little children of Denison House, in Boston.

So it was with David. His soul thirsted for God's house, and he was eager always to return to it. So it is with every true Christian worker. By the thirst of the soul we may judge the reality of our service of Christ.

All souls are thirsty; all have desires and longings. Well for us if our soul-thirst is easily and abundantly satisfied. For if we thirst for excitement and splendor and fame, we are likely to thirst in vain; but if we thirst to do God's will in helping His creatures, we shall find a flowing fountain at every corner.

Prayer.—Our Saviour, as we thirst we come to Thee. Grant us the living water. Be in us a well of water, springing up eternally. For Thy name's sake. *Amen.*

THURSDAY.

Inquiring the Way.

"I have chosen the way of faithfulness."—Psa. 119:25-32.

We often inquire the way and choose the right one. David asks for an understanding of the way of God's precepts. He asks that the way of falsehood may be removed from him. He promises to run the way of God's commandments, and declares that he has chosen the way of faithfulness.

"The way of life" is a metaphor running all through the Bible, and all through secular writings. The best statement of it in modern times is the famous little poem by John Oxenham:

"To every man there openeth
A way, and ways, and a way.
And the high soul climbs the high way,
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

Prayer.—Blessed Redeemer, save us from these wanderings. Thou art the way, the high way, and there is no other. Be to us not only the way but the guide. *Amen.*

FRIDAY.

Working on the Wrong Side.

"The spirits of just men made perfect."—Heb. 12:18-24.

There is a lovely and well-known poem entitled "The Tapestry Weavers," which describes how the skilled makers of tapestry keep their eyes fixed on the pattern that is hung up above them, but work always on the wrong side of the piece, so that what they see of their work is nothing but a tangled mass of threads of different colors. Not until evening, the day's work done, do they turn the tapestry over and see the beauties of their delicate handiwork.

So is it, says the poet, with the Christian's life here below. He is to keep his eyes set on the pattern which is held up before him, and he is not to mind the confused tangle of life. It may all seem a grotesque failure—his work entirely wasted. But at the end of life, if he has been true to his pattern, the piece on which he has been working will appear in its real design, glowing with rare colors and fit for a heavenly palace.

Prayer.—Let one of the parents offer a prayer, asking that all in the room may resign to Christ the ordering of their lives. Close with the Lord's Prayer in concert.

SATURDAY.

Can One Have Too Much Affliction.

"Thou shalt consider in thy heart that, as a man chasteneth his son, so Jehovah thy God chasteneth thee."—Deut. 8:1-10.

Basil King, the well-known novelist, who has recently passed away, was a man of peculiarly fine character. An Episcopalian clergyman, deeply in love with his calling, he lost his eyesight almost entirely, and had to give up his Church work. But he had taught himself to operate a typewriter, and in his affliction he gave the world many powerful and helpful novels. He turned his misfortunes into opportunities, and I never saw him when he did not appear cheerful and even merry. The nearest approach to a complaint of which I have heard was his saying, half-humorous, wholly stout-hearted, "I have more adversity than I know what to do with."

In reality, he did not have. No one of his heroic spirit ever has. He knew just what to do with every bit of adversity—transform it into a bit of heroism. For no one can make heroism out of ease or pleasure or good fortune; the raw materials of heroism are difficult and pain and untoward fate. And heroism means the loftiest uplift of any life.

Prayer.—Lord Jesus, teach us how to be tried, and to come forth pure gold. Lead us the way of the cross. *Amen.*

SUNDAY.

When Keep Silence.

"Be not afraid, but speak and hold not thy peace; for I am with thee."—Acts 18:1-11.

Much is said about speech as being silver and silence as being golden, and men are admired very often merely because they maintain persistently what is known as a "dignified" or "oracular" or "mysterious" silence. Some reputations are based on nothing else.

But, as Ecclesiastes says, there is "a time to keep silence, and a time to speak." When the time for silence arrives, then silence is golden and speech is silver or lead; but when God calls on us to speak, then silence is leaden and speech is fine gold. On religious matters, far more of us are guilty of leaden silence than of leaden speech.

Hugh Black says: "There may be times when a man could bite his tongue out for the things he said—the bitter, or the malicious, or the impure words. But there are times when he hates himself for the ignoble silence that would not speak the word, it may be of rebuke or of counsel, perhaps of war or of peace." How often our Lord must be saddened because His brothers will not speak out for Him, but allow His cause to go by default for lack of a manly word! How often, when there is need of confessing Christ, we deny Him by our silence, even as Peter denied Him in speech!

And the reason for all this is because we fear men, and do not fear God.

Christian Orphanage

Dear Friends:

"Flu" and pneumonia seem to have their day in the Christian Orphanage at this time. A number of cases of each disease have appeared at the Orphanage. One thirteen-year-old girl is critically ill at this writing. For four years we have had no scourge of anything, and very little sickness, but it seems it has come our way this time. God has been good to us, and during our twelve years of service we have only had one death.

Our financial report this week shows that we must raise by the end of the year, to reach our goal, the sum of $9,107.48. Let all our Churches get busy and make a fine effort to put us up to the goal.

Will our Sunday Schools remember our children, as heretofore, at Christmas. We will be glad to furnish the list of names to those who call for them. Just a little present makes them feel that they are not forgotten. Give the name of each child to some person to bring a present and put the child's name on it and send all in a box is a fine way to handle it. Some will get better presents than others, but none will be jealous.

The following articles have been sent in since our last report: Mr. and Mrs. J. L. Hatch, Salisbury, N. C., 15 sheets, 3 pr. pillow-cases; Mr. and Mrs. S. A. Horne, Burlington, N. C., 1 washing machine; B. A. Sellars & Sons, 10 coats for the girls; Woman's Missionary Society, Goshen, Ind., 2 comforts; Women's Missionary Society, Lynchburg, 1 quilt; Revolution Cotton Mills, Greensboro, N. C., 417 yds. white cotton flannel; Pomonia Mills, Inc., Greensboro, N. C., 145 yds. chambra; Mrs. John A. Hall, clothing for children; Minneola Batton Mills, 117 yds. outing; Export and Commission Co., 98 yds. goods; Proximity Mfg. Co., 615 yds. blue denim; Columbia Mfg. Co., 100 yds. sheeting; E. M. Holt Plaid Mills, 163 yds. goods; L. Banks Holt, 250 yds. cloth; Consolidated Textile Corp., 252 yds. outing goods; J. P. Montgomery, Burlington, N. C., clothing for little girl; Philathea Class, Winchester, Va., sweater, stockings, towels, etc.; Minnie Steele, Durham, N. C., shoes, dress, sweater; Mrs. A. B. McFarland, sweater, dress, hose; High Point Christian Church, 48 yds. goods, sheets, pillowcases and other articles; First Church, LaGrange, Ga., 1 box clothing; Mrs. C. W. Parker, 1 suit, 1 hat; Circle 5, Burlington Church, coats, caps, dresses, jelly, 7 cakes, 8 dressed hens, pitcher and many other articles; Ladies' Missionary Society, Circle 1, Burlington, dresses, coats, slippers, pants, sweaters, washing powder, etc.; Va. Cotton Mills, 61 yds. chambra; Women's Missionary Society, Lanett, Ala., 2 quilts, 42 towels, pillowcases; Franklin Peanut Co., 1 bag peanuts; J. Edgar Long, 1 bbl. apples; Long's Chapel Church, 13 hens, 1 sack flour, 5 lbs. Sugar, 1 pk. meal, Irish potatoes, and sweet potatoes.

For all these contributions we are very grateful.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 13, 1928.

Brought forward $18,315.74

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Liberty	$ 1.56	
Elon College	6.25	
		7.81

Eastern N. C. Conference:

Bethel	$ 3.02	
Morrisville	2.00	
Henderson	4.00	
		9.02

Western N. C. Conference:

Hanks Chapel	$ 3.70	
Pleasant Cross	4.08	
High Point	4.85	
Liberty	1.22	
Burlington	56.48	
		70.33

Eastern Virginia Conference:

Mt. Carmel	$ 5.43	
Windsor (for past year)	53.00	
Holland	10.00	
		68.43

Valley Virginia Conference:

Mt. Olivet	$ 4.50	
Dry Run	1.52	
Concord	3.04	
Linville	4.87	
		13.93

Georgia & Alabama Conference:

Vanceville		1.00

Alabama Conference:

Pisgah		1.18

Special Offerings.

W. H. Truitt, Burlington, N. C.	$ 1.00	
Hopewell Church, birthday offering.	1.69	
Philathea Class, Suffolk Church	25.00	
Cash item	8.00	
T. B. Roberts, support of children	10.00	
T. N. Boone, Burlington, N. C.	5.00	
W. C. Wicker, Treas. S. C. C.	451.70	
E. M. Davenport, support children	41.50	
Woman's Board, S. C. C.	130.71	
Greenville, Ohio, Church	1.75	
W. A. Harper, on pledge	25.00	
		701.35

Thanksgiving Offerings.

N. C. & Va. Conference:

Long's Chapel	$30.00	
Hopedale	8.26	
Reidsville Church	60.00	
Concord	30.00	
Union, Va.	16.00	
Lebanon	13.31	
C. A. Hughes, Elon College, N. C.	5.00	
Elon College	62.34	
Union, N. C.	4.11	
Haw River C. E.	5.00	
Ralph B. Towers, Elon College, N. C.	3.00	
		237.02

Eastern N. C. Conference:

Catawba Springs	$68.08	
Morrisville	10.00	
Ladies' Aid Society, Shallow Well	5.56	
Y. M. Bible Class, Shallow Well	3.00	
New Elam	25.50	
Henderson	24.00	
		136.14

Western N. C. Conference:

Pleasant Grove	$ 3.40	
Union Grove	3.13	
Pleasant Cross	20.00	
Big Oak	10.80	
Y. P. Bible Class, Pleasant Ridge	3.25	
Needham's Grove	3.65	
Glendon	13.00	
Pleasant Ridge	54.73	
Amelia	1.85	
Biscoe	15.00	
		127.81

Eastern Virginia Conference:

South Norfolk	$51.00	
Holy Neck	139.33	
Mt. Carmel	43.86	
Hopewell	7.07	
Windsor	55.00	
Union, Southampton	26.50	
Franklin	200.00	
Victor Bible Class, Suffolk	5.00	
Holland	280.00	
Primary Dept., Christian Temple	12.00	

(Continued on Page 14.)

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Individual Service

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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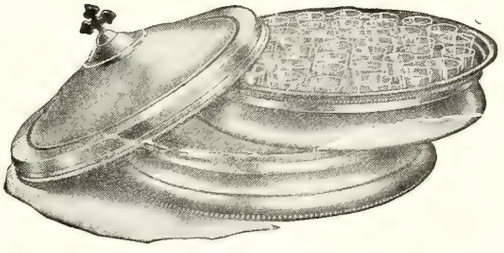
Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses **$7.00**
Tray No. 6—Interlocking, with 35 plain glasses **6.75**
Tray No. 10—Interlocking, with 30 plain glasses **6.50**
Base No. 50-A—Fits Trays 2, 6, or 10 ..... **2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10 ..... **2.25**
Bread Plate No. 1—Narrow rim **1.60**
No. 2—Broad rim **1.60**



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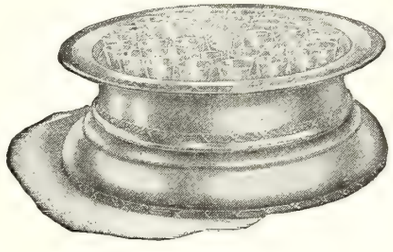
Base No. 1—Silver-plate; fits Silver Tray No. 85 **11.00**
Cover No. 5—Silver-plated; fits Tray No. 85 ... **16.00**
(For Silver Bread Plates, see under No. 90.)



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Tray No. 90—Interlocking, with 36 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). **$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90 ... **16.00**
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A MAN AFTER GOD'S OWN HEART.

(Continued from Page 3.)

dustry, and over a period of forty years he accumulated an estate of several thousand dollars' worth of the best farm lands of that State—nearly 1,000 acres. I made his acquaintance and came to know him quite well during a period of years I spent in his community. He was recognized as a model farmer, a leader in all that his settlement undertook, and generally conceded the most prosperous citizen of the community. But the boll-weevil came, and for a number of years this man made a failure in his farming operations. Then came the debacle of deflated prices, for farm products especially, which swept our land in the years 1920 and 1921. These low prices, together with the blight of the boll-weevil, proved too much for this farmer. Struggling on, he sacrificed, first, his equities in paid-up life insurance policies; then his livestock; and then the farm itself was mortgaged for a loan in the Federal land bank. And, finally, being unable to meet the annual payments exacted on this loan, this man's land was sold from him—he was forced to move out from the home where he had reared his family; and, shorn of his rank as a landlord, now past sixty years of age, he is an ordinary tenant again. I saw him last summer and found him in a cheerful mood. He said to me, "Yes, I have failed, but it is through no fault of mine. I could not foresee the damage the boll-weevil has wrought, nor the slump in the price of my farm products. Men, some of whose families I had furnished their daily bread, quit their crops and moved away —some of them in the night-time—leaving me responsible for their store accounts and fertilizer bills. I have paid as far as my property and my labor have been able to pay, and I did not do it by means of bankruptcy proceedings." Ah, my friends! have you always been so strong, and shown yourself such a man! or have you availed yourself of exemption rights; or even further, have you transferred property to your wife's name to evade the payment of a just obligation? Have you stood the acid test and shown yourself a man on every occasion?

And now leaving the financial aspect of the matter, let us carry the question further and apply it to our conduct in its relation to our duties as citizens of this great land in which we live. I want us to ask ourselves this serious question: have we exercised the prerogatives of citizenship in a true and manly way? Have we been four-square in our support of the moral issues that have confronted our government? Have we, as Church members, at all times been true to our convictions, or have we been swayed in the expression of our constitutional right by tradition, by habit, or by prejudice?

The answer comes that more and more are our citizens exercising this right by giving expression to their sincerest convictions—and this at a time when the power of money and other sinister influences were never so great in our land. We have just recently closed the most strenuous campaign ever waged in history, and in any land on this earth. The moral forces of this nation of ours battled for the support of a constitution that had been amended to outlaw the liquor traffic. Weighed in the balance, these forces were not found wanting. By the most overwhelming majority ever recorded, the American electorate has reaffirmed its support of this Constitution and of its concurrent enforcement act. People voted their convictions as never before. Party lines were so broken that serious doubt exists as to their ever being reformed again. Certainly it may be said in truth that nothing less than a determination upon the part of our citizens to be strong and to shew themselves men—and our good women come within the generic meaning of this term—in their support of this great moral issue was responsible for so decisive a victory. A glorious and mighty triumph of civic righteousness; a milestone in our national existence. But, my brethren, we must recognize the fact that this is but one of the struggles in which we shall be called upon to engage for the moral uplift of our land and people. Other battles are to be waged by the Church of God. The enforcement of this prohibition law is very largely a responsibility of the Church. 'Tis often said that prohibition cannot be enforced—and we must certainly admit that efforts toward its enforcement have not been whole-hearted, nor have the Church people co-operated fully with the enforcement officials. Will the law ever be enforced? I think I can answer that question. It will be enforced if, and whenever, the Church people of this great land want it enforced.

Brethren, herein lies the supreme challenge to the manhood of the members of our own religious body—the clarion call to colors in the support of real prohibition enforcement. With which spirit shall we answer that challenge? It is not likely that I shall ever stand before you again in the official capacity that I now occupy, and I can conceive of no more fitting valedictory to leave with those among whom I have labored so pleasantly than the words of the text, "Be strong, therefore, and shew thyself a man."

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Prospect, Va. J. EDWIN HARRIS.

(Continued from Page 13.)

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Mt. Olivet (G)	6.17	
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Size, 2⅝x4½ inches

Specimen of Type.

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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Băb'-ў-lon *are* fourteen generations; and from the carrying away into Băb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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POCKET SIZE 3⅜x4½ inches

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CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

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In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.50

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OBITUARIES

STEVENS.

Annie Rae Stevens was born December 9, 1914, and died November 16, 1928, age 13 years, 11 months and 7 days. This short life never knew many well days, yet she bore all her affliction with patience. She was loved by all who knew her. She carried sunshine wherever she went. She was a member of Noon Day Christian Church, having joined when she was only ten years of age. Her loved ones and friends realized for some time that there was no hope of her recovery, since she had a severe attack of dropsy. She never grew despondent. She hoped to recover and enter school again. Her many friends prayed that if it could be the Father's will tha she might be restored to her parents. Since she was the only girl in the family, it seemed that they could not bear the thought of giving her up. However, we feel hat her loved ones are fully reconciled to the will of Him who doeth all things well. Annie Rae leaves to mourn their loss her grandparents, father, and mother, four brohers and a host of other relatives and friends.

Funeral services were conducted at Noon Day Church by her former pastor, Rev. J. D. Dollar, assisted by the writer, and her frail form was laid to rest in the cemetery nearby late in the afternoon of November 17th to await the resurrection of the just. May God comfort the bereaved is my prayer.

G. H. VEAZEY.

MANN.

Bro. J. T. Mann, a faithful and consecrated member of Catawba Springs Christian Church, died on the 7th day of November, 1928. Because of his love for the Book and the Christ of the Book, we believe it might be said of him, in the words of our Lord, "Not dead but sleepeth." Bro. Mann was, I think, about 80 years old, and had been able to attend services until within a few days of his death. He leaves a family of seven boys, two girls and a wife, besides many grandchildren.

He first joined Christian Chapel Church in Chatham County, but brought his membership with him when he moved to Wake County years ago. One of the beautiful things in this family was the family altar, and about two days before he died, while very sick in bed, he had some one to read, and he prayed as usual. Among the last audible words which he spoke were Scripture quotations. Then there seemed to be no fear or dread of death with him.

The interment was made in the Catawba Springs Cemetery. The services were conducted by the writer. May God's richest blessings rest upon and comfort those who are left to miss him.

J. LEE JOHNSON.

MICHAEL.

Mrs. Margaret A. Michael departed this life on November 26, 1928, at the age of 70 years, 1 month, 24 days. She was the widow of the late Alfred A. Michael, who preceded her in death fourteen years. Surviving are eleven children, forty-two grandchildren, and four great-grandchildren, one sister, one brother, besides many other relatives. May the good Lord comfort them all.

Burial services by the writer, assisted by Rev. J. F. Apple, at Bethlehem, where she held her membership. A large congregation was in attendance and the floral offering was abundant and beautiful.

T. J. GREEN.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolation, but they never pass away.—Dean Stanley.

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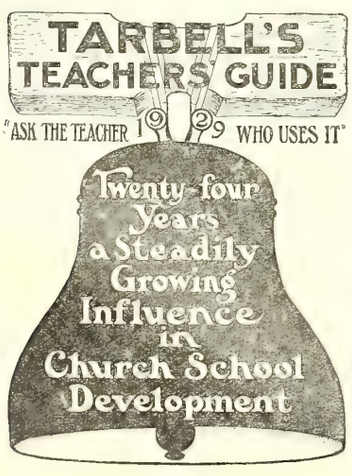
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"ASK THE TEACHER 1929 WHO USES IT"
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GERRINGER.

Louisa Apple Gerringer was born on August 13, 1845, and died November 29, 1928, being 83 years, 3 months and 16 days old. Her husband, W. R. Gerringer, preceded her in death twenty-seven years ago, having died November 26, 1901.

Her nearest of kin surviving are her nephews and nieces, with their families. Although she was a member of Bethlehem Church, she was buried at Apple's Chapel beside her husband. Many were in attendance. Long live her memory in the hearts of her friends.

T. J. GREEN.

BRAY.

Resolutions offered by the Sunday School, the Christian Endeavor Society, and the Missionary Society of Liberty Church:

Whereas, on October 20, 1928, our gracious Heavenly Father, in His infinite wisdom, saw fit to call from us one of His fairest flowers, Miss Ida Bray, who was a charter member of our Church, a valued, faithful, conscientious worker, bringing a heartfelt loss to the Church and community in her death; and whereas we, the members of this Church, shall miss her in our meetings and in our homes, yet our loss is her eternal gain; therefore, be it resolved:

1. We desire to show our appreciation of this lovely character and the beautiful example that she has set of consecration to God and of faithfulness, devotion and love to all in need of her tender sympathy.

2. That we extend to her loved ones in their bereavement our deepest sympathy, and that we humbly and submissively accept the will of the Heavenly Father, who knoweth best and doeth all things well.

3. That a copy of these resolutions be recorded in our minutes, a copy be sent to each of the brothers and sisters, and a copy be sent to the local paper and to The Christian Sun for publication.

MRS. LOUIS RICHARDSON.
MRS. BILLIPS GLASS.
MISS BELLE CLARK.

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VOLUME LXXX. RICHMOND, VA., THURSDAY, DECEMBER 20, 1928. NUMBER 51.

The Sun Wishes Each and Every One

A HAPPY CHRISTMAS *and a* PROSPEROUS NEW YEAR

PERPETUAL PEACE IS AIM OF SOCIETY.

The American Peace Society, century-old national peace organization and one of the earliest influences among nations abroad for organized effort in behalf of peace, has announced the election of William Fortune, of Indianapolis, as president to succeed United States Senator-elect Theodore E. Burton, of Cleveland.

The new president has had a long record of notable achievement in the leadership of movements for the public welfare, and when a banquet was tendered him by fellow-citizens in 1925 President Coolidge publicly said of him: "Such examples cannot but inspire others to similar interest in public welfare." He was described by John W. O'Leary, then president of the Chamber of Commerce of the United States, as "a citizen at the forefront of those who are giving of their time and ability to the American public."

The American Peace Society was founded in 1828 by William Ladd. Its early proponents were from the Churches of that day, and its early field of action was the Churches themselves. From then until now it has had the active support of religious leaders, seeking to find the organization through which they might work to fulfill the Church's universal ideal of world peace.

The society was founded with the merging of several State and local peace societies. The peace movement had its beginning in this country thirteen years earlier with the founding of the New York State society, which became a component part of the American Peace Society with the merger and organization of the national society.

At Cleveland last May the society celebrated its one hundredth anniversary, with a national peace congress. Throughout its history it has sought to promote international peace through justice. Its program has been to advance in every possible way the use among nations of conciliation, arbitration, judicial methods and all other means of avoiding and adjusting international differences. Its ideals have been wholly consistent with American traditions and it has throughout the century supported our government and institutions. Dr. Arthur Deerin Call, veteran secretary of the society, points out that the society "endeavors to confine its energies to policies of a constructive, forward nature."

"These are times when the whole world should make great strides forward toward perpetual peace," he said. "Under the leadership of our new president we look forward to renewed and energetic effort to achieve this purpose."

Senator Burton, the retiring president, congratulating his successor, said, "The principles upon which the society are founded are enduring and peculiarly American. Its efforts on behalf of international justice have been eminently worth while. Its policy of promoting a better international understanding, of advancing the principles of judicial settlement of international disputes, its emphasis upon the power of law and order have been most helpful."

Prominent men and women throughout the century have given it support. Among them were Charles Sumner, Edward Everett Hale, John Greenleaf Whittier, Ralph Waldo Emerson and William Ellery Channing. Emerson's essay on "War" was given at one of its meetings, as also was Sumner's oration on "The War System and the Commonwealth of the Nations."

The new president nearly forty years ago was called into the leadership of undertakings for the civic improvement of his home city. With that beginning, he has devoted much of his life to such movements, national and local. He has been active in the American Red Cross and the Chamber of Commerce of the United States. Through his local chamber of commerce he has directed an outstanding effort for economy in local government, savings of five years amounting to more than $8,000,000. This has brought him into leadership of effort through the national Chamber of Commerce to promote such activity among local chambers of commerce all over the country.

In the Red Cross he has been chairman of his local chapter during the entire twelve years of its existence. He directed its war relief program and was at the head of other war relief activities in his city, having organized and directed his city's war chest. He was a member of the tri-State commission that administered relief for the Red Cross to the victims of the great Midwestern tornado of March, 1925. He was honorary representative of the Red Cross at the American Legion's Paris convention, and is a member of the board of incorporators of the National Red Cross.

His whole life has been devoted to betterment of mankind, and he steps into the presidency of the Peace Society with a wide background of experience and sympathy for its purposes that give promise of fresh impetus to the cause of peace.

A Christmas Prayer

By Henry Hallam Tweedy
The Divinity School, Yale University

Lord, make my heart thine inn!
Wide-open door; clean rushes on the floor;
Each lamp well trimmed and burning bright;
My table set for thee on Christmas night—
No manger now awaits, if thou wilt come
To grace this home!
All, all is thine,
O Guest divine!
Lord, enter in!

Lord, make my heart thy star!
A shining world that sees unfurled
Heaven's banners waving over thee, its King,
And stops to listen while the angels sing!
So let me pause in all the rush and roar
Shine with thy light
On Christmas night,
Thy flaming star!
That spoil the song;

Lord, make my life thy song!
Help me to sing while anvils ring!
Till love and labor build God's city; foil
Let brain and body join thee in thy toil,
The lust and hate and selfishness and wrong
Of passion seeking more;
Till heaven's choirs
And pealing spires
Join in thy carillon!

So would I keep thy birthday,
Christmas Lord;
Kneel at thy feet with shepherds; greet
Thy coming with the Magis' wondrous gifts;
Enfold thee, as thy gracious mother lifts
Thee in her arms, the Miracle of time,
God's Gift sublime!
An inn, a star, a song—
All, all to thee, belong,
O Guest adored!

NOTES-PERSONALS

Thirty-three new subscribers added in one week. Fine!

There will not be an issue of THE CHRISTIAN SUN next week. The editors and office force are given holiday.

We celebrate at this season the greatest event of history—the advent into the world of the Son of God.

We wish every CHRISTIAN SUN reader a Merry, and a Joycus, and an Unselfish and a Sane Christmas!

Rev. W. T. Scott, since going to Walnut Hill Church, Dayton, Ohio, October 1st, has received ten members into his Church.

Dr. W. A. Harper attended an educational meeting in Cleveland, Ohio, last week as a committeeman of the International Educational Association.

If every SUN subscriber would do a little missionary work and get one new subscriber, we could double our subscription list in one month. Who will try?

Rev. G. C. Crutchfield, Stokesdale, N. C., has accepted the pastorate of the United Christian Church, Lynchburg, Va., and will move his family to Lynchburg shortly.

Read the circulation manager's letter this week and see what some Churches are doing. THE CHRISTIAN SUN "in every home" is a mighty good slogan for all our folks to help push to a finish.

"Peleubet's Select Notes" and "Tarbell's Teachers' Guide," commentaries on the Sunday School lessons for 1929, each priced $2.00, may be ordered from THE CHRISTIAN SUN, Richmond, Va.

No CHRISTIAN SUN next week. Fifty-one issues have gone promptly to subscribers this year, and those who have labored constantly to bring this about need and deserve a week's holiday with the rest of the world.

The official survey in Porto Rico, which was completed on November 28th, showed a loss of $85,300,000, which does not include loss on livestock or of household goods and furnishings. The poverty and suffering entailed cannot be estimated.

One of the best mediums to keep our people in touch with our college, our missions, and our Orphanage is to get them to read THE CHRISTIAN SUN; and the best way to get our people to read THE CHRISTIAN SUN is to get them to subscribe for it.

Our Danville Church, under the leadership of Rev. M. T. Sorrell as pastor, has recently added Sunday School rooms and other equipment to its plant at a cost of $3,300. The new and enlarged building is to enjoy a dedicatory service at an early date.

"Are you reading THE CHRISTIAN SUN regularly? It is your Church paper and is as vital in your religious life as the daily paper is in your secular activities. Send a year's subscription of THE SUN to a friend for a Christmas gift."—*Franklin Church Bulletin.*

The Christian Missionary Association of the North Carolina Christian Conference, in session at Elon College last Thursday, recommended that each of the three North Carolina Conferences organize its own association and that the State association cease to function, the membership of the parent association to be given to the respective Conferences to which they belong.

Dr. W. W. Staley, Suffolk, Va., attended the quadrennial session of the Federal Council of Churches of Christ in America at Rochester, N. Y., last week and served as a member of the business committee of the council. Dr. Staley was present when the council was organized twenty years ago, and we think he has attended each quadrennial session since.

From Dr. W. P. Minton, in *Herald of Gospel Liberty*: "The Southern Christian Convention's Woman's Board has just forwarded, through our General Woman's Board treasurer, another fine quarterly check for foreign missions. The amount this time was about three thousand dollars, and it certainly speaks well for the fine work of these loyal and interested women in the Southland."

Bro. E. B. Matkins writes: "Services at Bethlehem Christian Church 11 A. M. and 7:30 P. M. Rev. J. W. Patton, of Elon College, our pastor, preached at Bethlehem Church Sunday morning at 11 o'clock and Sunday evening at 7:30 o'clock. His subject was 'Warning Us Against Sin.' He held the attention of the congregation and it was very touching. Every one seemed to enjoy what he had to say."

From the *Herald of Gospel Liberty*, December 13th: "Buck Valley Church, Rays Hill and the Southern Pennsylvania Conference recently closed a series of meetings in which the pastor, Rev. A. R. Garland, was assisted by Dr. W. T. Walters as evnagelist. There were eleven confessions for Christ. Bro. Garland, who is the field secretary of this Conference, reports other meetings now in progress: Dr. W. T. Walters, at Gapsville; Rev. Henry W. May, at Cedar Grove, and Rev. David Hollenshead, at Mt. Hope. All of the Churches have pastors with the exception of Laurel Ridge and Belle Grove."

ALCOHOL AND NATIONAL RESOURCES.

By W. G. CALDERWOOD.

While there were many motives which contributed to the agitation for the overthrow of the liquor traffic, it is certain that humanitarian and moral considerations were dominant. It was the social and moral degradation of the family—the suffering of childhood and the neglect of womanhood; the gaunt, bone-bare and abject social wreckage; the staggering, leer-eyed and brutalized father stumbling empty-handed into his hopeless home—that moved the early reformers of their crusades.

Then followed the railroad companies, pushed to the adoption of rule G, requiring absolute abstinence from intoxicants for train employees, in the interests of public safety. The railroads were reluctantly followed by manufacturers, mining companies and general industry.

Then came the economist and the physician, pointing out the staggering loss of health, life and productive capacity annually sacrificed on the alter of Gambrinus. It was the cold problem of man-power.

Dr. Thomas Nixon Carver, internationally known economist, and professor at Harvard University, in a study which he has completed for the Encyclopedia Britannica, points out the national and international significance of the waste through drink. He says, in part:

"So long as all the rival nations are wasting resources and man-power in drink, there may be no differential advantage in favor of any one or against any of the others; but when one nation, such as the United States, makes a definite advance in this form of economy, unless it indulges in some folly that will neutralize the advantage thus gained, there is no reason to doubt it will gain on all others, year by year, decade by decade, and century by century, and eventually dominate the civilization of the world. They who refuse to take this great step forward in the economy of human resources, whether they understand it or not, are definitely choosing to occupy a secondary position in the civilized world."

There are striking proofs worked out in the laboratory of practical life which demonstrate the accuracy of the scientific conclusions.

The United States Department of Labor reports that the daily wage of bricklayers in the United States is $12.56, compared with $1.39 in Austria, $1.32 in Belgium, and $1.84 in Germany. Carpenters in the United States draw $10.16 per day, in England $2.96, and less than $2 in the other named countries.

Just as a sober man earns more than he could earn if he were half drunk, so a sober trade earns more. And as a sober trade earns more, so a sober nation earns more. To earn more is to spend more and save more. To spend more and save more, makes prosperity, contentment and happiness.

Other factors go into America's prosperity. But economists generally all give to prohibition a dominant, or at least a major, part in the unexampled prosperity of the nation. America sober will always have a tremendous economic advantage over countries that tolerate alcohol.

PEACE AND GOOD WILL.

As the Christmas season approaches with its feverish rush, its thronging of the shops, and its sometimes reckless inroads upon the family purse, one wonders if we have not failed to understand the true spirit of Christmas. Or if we have caught the true spirit of Christmas may we not have permitted some things to assume unwarranted proportions. A careful study of the teachings of Jesus reveals the fact that one of the fundamental teachings of Jesus reveals the fact that one of the fundamental teachings of Jesus is the doctrine of proper proportions. The main trouble with the Pharisees was that they had lost their sense of proportion. They had become so careful about the outward form of righteousness that they had missed entirely the inner spirit of righteousness.

The Christmas message has a two-fold meaning. It is peace and good will. Peace comes first. The materialism of Christmas-time that is often so much in evidence has originated in the desire to express our good will toward others. But if it causes us to miss the inner blessings of peace in our own minds and hearts, it has defeated both of the purposes to which the observance of Christmas is intended to minister.

If the needs of the Lord's work were set forth in a proper light before those who have means and influence, these men might do much to advance the cause of present truth. God's people have lost many privileges of which they could have taken advantage had they not chosen to stand independent of the world.—*Southern Watchman.*

The real question is not how much of my money will I give to God, but how much of God's money will I keep for myself?

THE CHRISTIAN SUN'S PULPIT

THE WORLD'S GREATEST GIFT.

By Rev. Joseph W. Fix, B. D.

"Thanks be unto God for His unspeakable Gift."—2 Cor. 9:15.

One of the American soldiers who returned from the front line trenches after the World War suffered the misfortune of losing both arms. When any of his friends referred to his having lost his arms, he manfully replied, "I did not lose anything; I gave my best for my country." As we approach the Christmas season, let us think of it as a time of giving and not receiving.

"The heart grows rich in giving,
For all of its wealth is living grain,
And seeds which will mildew in the garner,
When scattered, will fill with gold the plain."

Thus out of love for each other, let us give, and there will come to each person a joyous blessing, such as he has never experienced. The key to Christmas may be summed up in the words, "It is more blessed to give than to receive."

One of Paul's greatest messages is based on giving. Let us read it in the ninth chapter of his second epistle to the Church at Corinth. Listed among some of the great truths contained therein, he says that "He who sows (gives) sparingly will reap sparingly, and he who sows (gives) bountifully shall reap also bountifully, for every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver. God is able to make all grace abound toward you." And then with a short pointed statement, the apostle concludes his exhortation by reminding men everywhere to give thanks unto God, the greatest Giver the world has ever known, for His greatest Gift unto man—Christ, the unspeakable Gift.

In referring to Him as God's unspeakable Gift, we are sure that the apostle was so touched with love for Him that he could not find words sufficient to formulate an adequate expression, and he just closes by referring to Him as God's unspeakable Gift, which to you and to me is the world's greatest Gift.

The fairest way to test a gift is to consider the motive back of the giver, and the value of the gift. Were we to so test our gifts, our Christmas season would be filled with untold joy and blessing; and our love for Him, God's unspeakable Gift, would be increased a hundred-fold.

The Motive of the Giver.

"A motive is that which prompts action," says Webster. As we near the Christian season may we ask ourselves "What prompts us to bring our gifts?" In answer, let us endeavor to understand the motive that prompted God to give the world's greatest Gift. A gift to a friend for any other purpose than that prompted by a noble motive should be withheld. Too often men give because they have received. Perhaps you have heard some one say, "He sent me a present on my birthday and I must remember him this Christmas season." Will we ever consider the folly of giving only to those who give to us, or even those who love us? Hear the Master: "If ye love them which love you, what reward have you?" Do not even the publicans the same? And if you salute your brethren only, what do ye more than others? Do not even the publicans so? Foolish is the person who thus confines his giving to such a low standard or false motive. Wise is he who gives from a noble motive. One of my neighbors is preparing a number of gifts for the poor. She considers this her gift to Christ, for she said: "I know I shall not receive anything in return from them." But she will receive a greater gift than wealth can provide—the approval of the Christ, who said: "Inasmuch as you do it unto one of the least of them, my brethren, you do it unto me."

"Take heed that ye do not your alms before men, to be seen of them . . . when thou doest thine alms, do not sound a trumpet before men as the hypocrites do in the synagogues and in the streets that they may have men's glory. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret and that thy Father who seeth in secret shall reward thee openly."

The motive of Him who gave the world's greatest Gift is clearly expressed in the first three words of John 3:16, "God so loved . . . that He gave." He expected no recompense other than that His gift might be joyfully received and properly evaluated by all men. Such a gift was prompted by the motive of the Heavenly Father's love, who in His compassion sought to save suffering humanity from sin. Thereby He sought "with His Gift to create a spirit of universal brotherhood and to overshadow the earth with peace and good will. Love for the world sent Him into the manger there beneath the Bethlehem star. Love for all men motivated Him to willingly be lifted up that He might draw all men unto God.

The Intrinsic Value of the Gift.

Every gift should have some value, either in intrinsic worth and usefulness or as a constant reminder of the giver. Unfortunately, many of our gifts have been valueless—some of them worthless. When such things are presented our friends, many of them stand and wonder what such presents are for, or how they shall be used. Let it be born in our minds this Christmas that the true value of any gift is measured in terms of its usefulness. Consider, therefore, its intrinsic value. If it is useless, then withhold it; if valuable, then give it.

God's greatest Gift on that first Christmas morn was the most valuable one the world ever received. Valuable in that He was a reminder to all men of God. Jesus knew more about Him than any other person that ever lived. He came from Him, and therefore was a most perfect revealer. He brought glad tidings from Him. He gave assurance that He had power to save men from their sins, and to all who would believe He promised eternal life. He made known God as a Father, whose great heart throbbed with tenderness and love.

Jesus, the unspeakable Gift to the world, was valuable in that He satisfied the longing of the heart of man. Heretofore, men groped in darkness. They thought of God as a distant monarch; but now they might think of Him as one who understands and loves His children. He furnished incentive to as many as fought against evil. He revealed truth to all seekers. Just as John Bunyan's "Pilgrim" stood before the cross and felt his burdens roll away, so you and I may cast our burdens upon Him and He will help us to enjoy life as a happy experience. In time of affliction He is most valuable; yea, He is the great Physician. He heals the sick, gives sight to the blind and even life unto the dead. So numerous and valuable are His attributes that space will not permit us to enumerate them. Suffice it to say, that He is the greatest Gift the world has ever received—He is the unspeakable Gift!

In conclusion, let me say that the best way to show our appreciation for this great Gift to the world is to accept Him into our own little worlds. This may be done by giving Him first place in our life. God gave His Son, the gift of self, and Christmas means that we give not only our material possessions to others, but that we give ourselves unto God. Christmas with Christ in our lives will be a day of constant rejoicing. Christmas won't be much if we confine a few gifts to "me and my wife, my son John and his wife." Rather, let Christmas be the world's greatest opportunity for giving expression to unselfishness. God gave His Son; He gave Him because He loved man—what and how shall we give?

YOUNG PEOPLE OF S. C. CONVENTION.

"I would that I could" literally "pick up" and "pack off" a group of our finest young people from Georgia, Alabama, the three Carolina Conferences, the Eastern Virginia, and Valley of Virginia Conferences to the Christian Church Young People's Meeting in Dayton, Ohio, December 27-30.

And, why should I like for you to go?

1. This meeting has come to be an annual affair with Christian Church young people, this being the fourth of these Christmas holdiay meetings. It is a time when young people, and their interested leaders, discuss and make plans for future work, check up on their past achievements, and learn to work together. It is great to see this splendid group of young people as they seriously face their part in the work of the Church!

2. It would be an inspiration to you to know and work with the young people who come from all parts of our Church—as far North as Canada, as far East as the New England States, and as far West as Iowa, and as far South as you are. This Christian friendship and fellowship alone should mean great things for the Church in the future. They are all so interested in you and you are so very interested in them.

3. The program will be just what you have been wanting to give you information about the work of the Christian Church, its various departments and your part in that work. The program this year includes exhibits of materials used in local Churches and Conference young people's meetings, books and literature, group discussions, suppers together in interesting places, survey of work and problems facing the young people, beautiful worship services, messages from departmental workers, fellowship with Congregational young people, socials, inspirational addresses, and many other things. There will be a "party" at Rev. W. T. (Bill) Scott's Church, and a special meeting with sermon by Rev. John G. Truitt, at his Church. At least you'll know these two to begin with! And Miss Lucy Eldredge will meet you with the biggest, broadest smile you ever saw her have.

If you are interested in knowing more about this program, write us and we shall be glad to give the information and send you a copy of the program. And, better still, let us know if you can attend! The Dayton people will entertain you while there. Write for information about expenses. Your field secretary was there last year, and that meeting has been a source of inspiration to her in working with young people all this year. What part would you like to see the young people of the South have in our denominational program for youth? Let us know what you think we can and should do.

Pattie Coghill, *Sec'y.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE BIRTH.

(Matthew 1:18-25.)

Now, the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a Son, and thou salt call His name Jesus: for He shall save His people from their sins.

Now, all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying:

Behold, a virgin shall be with Child, and shall bring forth a Son, and they shall call His name Emmanuel, which, being interpreted, is God with us.

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

And knew her not till she had brought forth her first-born Son: and he called His name Jesus.

HE IS WONDERFUL!

"And His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."—Isa. 9:6.

The greatest miracle of all time is Jesus the Christ. Modern scholars have tried to strip Him of His wonderful attributes and reduce Him to a mere Man. It cannot be done. The task is impossible. If they were to take away the fact of His virgin birth, prove that He did not turn water into wine and raise Lazarus from the dead, and that He did not arise from the dead on the third day after He was crucified (which they can't do), the greatest mystery and wonder that attach to and surround Him would not be touched. These incidents and miracles of His birth, life and resurrection are by no means the greatest wonders of His career. Think of it! one can read in about one hour every recorded word He spoke while here on earth, and yet the thousands of volumes written on what He did and said testify that never man spake like this man. Without college or university training, there is no scholarship equal or comparable to His for breadth, depth and accuracy even in all the world today. Socrates, Plato, Aristotle, three of the world's greatest thinkers and teachers, spent an aggregate of nearly a hundred years instructing the youth, teaching men, propounding their systems of letters, philosophy and learning; but the united effort of these three matchless instructors is not to be compared, in philosophy and in results, with the three years' teaching of the Galilean—the carpenter of Nazareth. Great preachers have poured their soul and their eloquence and their consecrated learning into their sermons and sacred writings, but the world of them combined cannot be compared in might, majesty and power of penetration to the Man of Galilee.

He touched the eyes of the blind, and did it so lovingly and so graciously that the world since His day has deemed it wise and righteous to build schools and homes for the blind, and thus seek to do as He did—open the eyes of the blind.

He healed the sick, made the deaf to hear and the lame to walk, and did it with such gladness and graciousness that the world since His day has deemed it worth while to build hospitals, erect schools for the deaf, and give a helping hand to the lame until they are able to leap and walk.

He preached, taught, ministered to the sick and needy, broke the good news to the captive, and He did it so well and gave a message with such force and power in it that men since His day have crossed oceans, fought with wild beasts, fed themselves to cannibals and joyously laid down their lives that this message of this Christ might be carried to all the world. Yes, He is wonderful, and it does not require miracles to make and explain Him. He makes and explains and is Himself the world's greatest miracle. J. O. A.

ELON COLLEGE SUPPORT.

A Church without a college is doomed, and a college without the support of the Church is doomed. Since the Convention planned a quarterly offering in the Sunday Schools, and five Conferences have approved the Convention action; and, since the fifth Sunday in December is the time for this offering, it behooves all the pastors and superintendents of Sunday Schools to plan for this offering by such explanations and encouragements as will bring the best results. There are three values to accrue from this method of making contributions to the maintenance of Elon College. It develops in the mind of the young an attitude of financial loyalty to the college. It creates a sentiment of co-operative interest in the institution as a Christian institution. And it acquaints ministers and laymen with the obligation that rests upon the Church to develop a privilege that is essential to Christian education. It might be added that the increase in secular education in tax-supported schools increases the demand for Church-supported college to care for Christian education.

The time was when ministers could fill the place of pulpit and pastor with limited education. Spiritual character, earnest proclamation of simple gospel truth, and a congenial personality would reach the heart and conscience of men and women, and children, and win them to Jesus Christ and the Church. That day has passed and people are educated to that extent that ministers must be educated. This does not mean that literary training alone will fit men to preach the gospel; but it does mean that spiritual and intellectual preparation are necessary to fill the high calling of the ministry. "Ye shall know the truth, and the truth shall make you free." The truth is more than Bible quotations; it includes language, geography, history, philosophy, science, and all that the college teaches. Laymen are educated and ministers must be educated. The minister must be born again, and college trained to fill his place in kingdom service. That the future may furnish such ministers for the Christian Church, Elon College must be adequately supported not only by patronage, but by financial contributions. The government is supported by tax on property, and the least property pays its part; the Church is supported by tax on its members, and the least should bear its part. It is a simple proposition that all that men enjoy is God's gift to them. It is a simple obligation that all should give to maintain His cause; and one of the great methods of doing that is the support of the college in a liberal way. "Give, and it shall be given unto you."

W. W. S.

GOD WITH US.

We shall bear in mind, as we celebrate Christmas, what the angel of the Lord said to Joseph in announcing the advent of the first Christmas: "They shall call His name Emmanuel, which, being interpreted, is God with us."

Surely God is with us in a most marked and marvelous manner at Christmas-time. For it is during this period we do more unselfish deeds, give more gifts, and seek more to make others happy than at any other period of the year.

Of course, there are those who forget and turn the season of gladness into one of greed and getting and gloom. Many indeed will do little or nothing that would indicate any thought of or respect for the One whose birth and advent into the world gave us Christmas. Others will use the occasion for hilarity, indulgence, any and all sorts of evil. They themselves will get the least of any out of Christmas, and will do most of all to make it anything but a season of joy and good will among men.

But thousands, yea, millions, will discover anew that at this glad season "God is with us" in a very marked and mighty manner. There will be glad and happy family reunions, at which the father and mother will again rejoice and give thanks for God's presence and blessings. Children in the home will rejoice again, and gratefully, that now indeed "God is with us." We will not forget, we cannot forget that this season emphasizes and celebrates the one great, grand and glorious event "God is with us" in the person and power of His Son. J. O. A.

SYSTEMATIC GIVING TO ELON COLLEGE.

The Southern Christian Convention, at its recent session, requested every Sunday School in the area supporting Elon College to set apart every fifth Sunday in the year as Elon College offering day and take a special offering on such Sundays for the support of the college. This request has been endorsed by all the Conferences not only for the reason that it will train our people, old and young alike, to become regular contributors to the support of the college, but also constantly give opportunity for systematic attention to our Church college and its great work in preparing Church

and Sunday School workers and leaders.

In the projection of Elon College, it took great faith, daring, and determination to launch such a great undertaking. Inertia, indifference and indecision confronted the men who led in the project, but they pressed on against great discouragements and erected the first buildings and opened the institution almost four decades ago.

Teachers were employed at small salaries and worked at great sacrifice to carry the work forward in those early days of the college. Then the fire came and swept away the main building, in a few hours, which was hallowed by sacred memories, fond associations, and sacrificial service. The World War was just over. The cost of material and workmanship was extremely high, but to close the doors of the college and quit would have been suicidal to our future in Church and educational undertaking. We could not turn backward, regardless of cost. The men of great Christian faith and dash and daring realized that they must build a bigger, better Elon, not for this generation but for the indefinite future. They projected and perfected a building plan and program that resulted in one of the best equipped college plants in the State, but at tremendous cost because of conditions over which they had no control.

The executives of the institution surpassed the fondest visions of the constituency of the Church in securing financial assistance in liquidating the indebtedness incurred by the buildig program, and reduced it so that by liberal co-operation on the part of the men and women of the Church to whom the institution belongs, the entire debt will in due time be completely liquidated, if all will do their part conservatively, systematically and sacrificially as unto God and not unto man.

The offerings requested on the Fifth Sundays should enlist contributions from all the people of the Church and Sunday Schools. They should give occasion for the study of the educational service of our college. They should keep before our young people the idea of attending Elon College when they complete their preparatory work. They should enlist the services of the alumni of the college as short-talk speakers on the work of the college as learned by personal experience. They should be opportunities to create good will toward our educational institution and its leadership. Through them our people should learn that loyalty to the college, in patronage and support, is more than loyalty to man or men, but loyalty to our Lord. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Elon College must live; it will live when all who have attended it and all who are now connected with it will be gone. It will live in the hearts, affections and devotions of coming generations. The rest of the financial obligations will be met sooner or later—the sooner the better. This is and should be considered the financial obligation of every member of the Churches in the Elon College area. A systematic plan in financing Elon College is represented in these fifth Sunday offerings, and such a systematic plan worked throughout the Church in all the calls for the college would work wonders without becoming a burden to any one.

W. C. Wicker,
Pres. Eastern N. C. Conference.

S. S. OFFERINGS FOR ELON COLLEGE.

The more you study the financial plan adopted by the Southern Christian Convention at the Richmond session last April, the more you will see the beauty of its provisions and the wisdom of the plan. It provides for every department of the denomination and has enough flexibility to meet the wishes of the spasmodic and the systematic giver.

Among the new provisions of this financial plan is a quarterly offering (preferably fifth Sunday) in all the Sunday Schools of the Convention for Elon College, the head of the department of Christian education in the Southern Christian Convention. The work of Christian education is all one, whether in the home, the Sunday School, Church or Christian College. Just as the State supports its university as well as its public schools, so the denomination must support its college as well as its Sunday Schools.

Through this quarterly offering every member of the Sunday School is brought in contact with Elon College and makes some contribution, however small, to its support.

Every Sunday School should take these four offerings each year. Loyalty to the Convention, loyalty to the college, and loyalty to the welfare of the boys and girls in the Sunday School demand it. J. E. West.

FIFTH SUNDAY FOR ELON COLLEGE.

I want to say to all readers of The Christian Sun and to all friends of Elon College that I for one heartily endorse the idea of giving fifth Sunday collections of our Sunday Schools toward the support of Elon College. This method, if given enthusiastic support throughout our Southern Christian Convention will, I am confident, take care of Elon's needs and in an easier manner than making special drives in our Churches.

I have already presented the matter to our own Sunday School council, and we of the First Christian Church, Greensboro, are going to give our fifth Sunday collections to this cause. I shall certainly present the matter to the Sunday School as a whole, and to my own class, and I believe we may make our collections of the fifth Sunday unusually large.

The scholarship plan should build up enthusiasm in every Church. Young people wanting to go to Elon College can assist themselves materially by this work, and they, together with alumni of Elon College, should put the plan across in great style. W. B. Truitt.

IMPORTANT FOR MINISTERS.

I find that it is possible for the ministers of the Southern Christian Convention to secure group insurance from a company that is reputable and entirely safe.

The premium is dependent on the average age of those insuring. If the average age is forty years, the premium per thousand will be around $9 per year, with premiums to be paid annually to the Convention Treasurer. In order for us to secure the group rate, 75 per cent of the ministers of the Convention will have to agree to accept the insurance when issued.

The minimum policy is $1,000, and the maximum is $5,000, and each minister must take the same amount.

New ministers coming into the Convention may enter the group upon their acceptance by the Convention as ministers.

When once the company has accepted us, the group as a whole cannot be dissolved. If you fail to pay your premium, the policy lapses; however, your policy would not be affected by any one else lapsing his policy.

The purpose of this letter is to ask if you will enter the group on the above conditions, and if so what size policy would you be willing to take?

This is an important matter, and merits a prompt reply, as every other minister in the Convention is depending on you.

Please send the enclosed card by return mail.

Trusting that you will be able to take a policy of at least $2,000, and with best wishes, I remain,

Yours very truly,
L. E. Smith.

P. S.: In further conference with the company's representative regarding the above insurance plan, I think it wise to acquaint you with these further conditions as stated by the company's representative, that you may be in possession of all facts, as we want you to act with all facts in hand.

These are the conditions: The individual certificates issued to each minister will carry a disability clause which provides that in the event of permanent and total disability from any cause the insurance company will pay to the insured the face amount of the insurance in monthly installments over a period of ten years or less, this being optional with the insured; or they will pay, at the expiration of six months from date of disability, the face amount of the policy in a lump sum. At the end of each five years the company reserves the right to readjust the premium rates according to the experience the company has had with the group during the past five years. In other words, if the experience of the insurance company with the group as a whole has not been favorable, they will increase the premium rate at that time sufficient to insure the company against loss in carrying this insurance; or if it has been sufficiently favorable the company will reduce the premium in favor of the group.

I am adding this note for the further purpose of saying that it looks as if we are ever to have the advantage of group insurance we had better take it now, as all companies except two have discontinued this form of insurance on the association plan. L. E. S.

Letters have been returned from the following ministers: Rev. H. V. Cox, Dr. W. M. Clem, Dr. S. M. Lynam, Dr. G. C. Crutchfield, Dr. W. E. Carter, Dr. W. W. Shellette, Rev. T. J. Dean, Dr. T. W. Gray. Will the above-named ministers please fill out this blank and return to me at once?

Date.....
Name.....
Born.....
Address.....
.....
Occupation.....
Continuously employed since.....
Sex (male—female).....
Race (white—colored).....
Amount of insurance $.....
Beneficiary.....
.....
Age.....

I certify that to the best of my knowledge I am, at the present time, in good health.

Signature.....

A REQUEST.

Will the Churches of the Valley of Virginia Central Christian Conference be much in thought and prayer that soon, when called upon to name some one of their own number to co-operate with the Conference department and to lead locally in trying to stress the grace of Christian stewardship, unmistakably God may show who should be that one?

This is no light matter. Whether the person upon whom the lot falls be man or woman, young or old, is of little consequence. The big consideration should be, "Is it one who believes in and is willing to work for the coming of Christ's kingdom by actually putting first things first?"

Mrs. J. J. Lincoln,
Sec'y Stewardship V. V. C. C. Conference.

CONTRIBUTIONS

SUFFOLK LETTER.

There seems to be a feeling that people are not as religious as they used to be. There is a feeling abroad that there is a decline in Church attendance, a decrease in interest, and a sense of discouragement possesses Church leaders in the pulpit and the pew. As to the Church attendance, if one will add the number who attend Sunday School, Church services, and auxiliary societies together, it will reveal the encouraging fact that never in the history of this country did such a large percentage of the population go to Church on Sunday. When the money that is raised for current expenses, missions, and benevolences is taken into account, it will appear that the members of the Church were never so liberal as at the present time. This does not prove that they attend the preaching and contribute as much as they ought; but it does prove that there is no decline, but gain, in both of these respects. This is a sufficient reason to encourage ministers, laymen, and all workers in Sunday Schools and organized groups to increase their efforts with brighter hope of success.

There is another reason for encouragement to all workers. Conditions in modern society have changed in all the human relations from which opinions are derived. Take the simple matter of property. A person that once seemed rich in the public mind, stirs no such thought in this age. The same is true of education. This is an age of distribution in such wide fashion that the individual does not appear as great as in other days when only a few held diplomas. Where there was one rich man or one educated man fifty years ago, there are hundreds now. The same is true of dress. There was a time when dress determined wealth; but that day is gone. The working-woman now dresses as well as the rich used to dress. In fact, you cannot tell the white women from the black women by their dress on the street.

The same is true of religion. There was a time in this country when the "amen corner man" and the shouting woman made a great impression religiously on the public mind. That time, and that condition have passed into history. Religion does not manifest itself in the same way as it did then. There are more people that are religious now. The membership of the Church has increased in great numbers, and the improvement in the living and social conditions have improved to such an extent that no one stands out in bold relief in dress, home, education, property, or religion as in the past generation. There is improvement along all lines, and nothing is so outstanding as it used to be unless it is some new thing, as airplane, radio, or electric lights and power.

W. W. Staley.

ELON LETTER.

The Southern Christian Convention, at its Richmond session, upon the recommendation of the President of the Convention, who is also chairman of the Board of Polity and Finance, voted to request our Sunday Schools to make a quarterly offering, preferably on the fifth Sundays, for the support of the college. Money so received counts toward the $24,000 which Elon is permitted to secure from our people in addition to the allotment made for it by the Convention through Conference apportionments.

While the money that is to be secured through these quarterly offerings is of course necessary for the support of the college, the primary purpose of these offerings is not the money that is to be received but the educational value of having the people once in three months, and especially the young people, think about our college. When these offerings are taken, it is hoped that the superintendent or some person appointed by him will make a brief address, setting forth the work that the college has done in preparing our ministers and Christian workers and encouraging our people to support it by their patronage. In addition to this, on one of the fifth Sundays in a year, preferably the fifth Sunday in September, it is desired that a longer program be given, for which the college will furnish the necessary literature. In this way, over a term of years it is hoped to tie the hearts' affections of the people to the college so that they will never think of sending their young people to any other institution.

The board of trustees of the college heartily endorsed this idea and agreed by the co-operation of a generous layman to found ten scholarships, known as Southern Christian Convention scholarships. Two of these will be awarded to each of the five Conferences in North Carolina and Virginia. The Sunday Schools in each Conference that makes the largest gross gift to the college through quarterly offerings will be allowed to name a young person for a scholarship worth $100, and likewise the Sunday School that makes the largest per capita gift through quarterly offerings will be allowed to name a young person for one of these scholarships. It is possible that the same Sunday School will win both scholarships, but it is not probable. The plan that has been adopted gives the small Sunday Schools equal opportunity with the larger ones to win a scholarship for some young person through generous gifts.

The first of these quarterly offerings fell either on the fifth Sunday in July or the fifth Sunday in September, since there were two fifth Sundays in that quarter. It was a new plan and the Sunday Schools were not fully informed with reference to it. By Conferences, the following Sunday Schools have so far sent in their offering for the first quarter:

Eastern Virginia: Antioch, Berea (Nansemond), Cypress Chapel, Christian Temple, Elm Avenue, Spring Hill, Wakefield and Waverly (through budget)—a total of eight.

North Carolina and Virginia: Elon College (through budget), Haw River (Mrs. Simmons' class), Kellam Grove and Salem Chapel—a total of four.

Western North Carolina: Bennett, Graham-Providence Memorial, High Point, Liberty and Parks Cross Roads—a total of five.

Eastern North Carolina: Henderson, Mount Auburn, Raleigh, and Sanford—a total of four.

Virginia Valley Central: Antioch, Bethlehem, Linville and Winchester—a total of four.

This makes twenty-five in all, which is a splendid showing for the beginning of a new venture. The five Conferences have now met and have ratified the Convention plan and have called upon their Sunday Schools to support this plan. A number of pastors and superintendents and other workers have written that they will put forth their very best endeavor to secure a splendid offering on the fifth Sunday in December expressive of the appreciation of their people for the first Christian educator, our Lord and great Teacher. This is certainly a beautiful thought, and one that I am sure will appeal to our people. I hope and pray that the response of the Sunday Schools to the needs of the college on this fifth Sunday will not only be gratifying to them but approved by our Master.

So far, the college has received toward its $24,000 this year $3,803.95.

Shall we not unite in prayer and in giving during the Christmas season to swell this total? Let us make our quarterly offerings at this time a genuine expression of appreciation for the privileges and blessings of Christian education.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE LETTER.

The people who came to America in the early days immediately revealed their high veneration for the Christian religion. Scarcely had they completed their crude homes to shelter them from the cold and rain and the beasts and savages when they began the erection of the Church and the school. These institutions were considered fundamental to their fullest life. Their march across the continent may be traced by the schools and colleges they built.

There are two great functions of the Church of God—evangelism (extension work of the kingdom) and education (the extension work of the Church). To neglect either one of these is to limit the usefulness and to imperil the very life of the Church. There are some planes upon which the educational work of the Church and State are parallel. Both seek a high grade of scholarship and are striving to reach proper standards of equipment, endowment and personnel to achieve the highest type of education.

Both Church and State are appreciating the fact that a larger amount of money must be poured into its work. The State institutions are receiving larger and larger sums from the capitalists. Almost all the larger denominations are putting their work of education in the budget, and thus securing a steady stream of financial support which is bearing with it the interest and the prayers of the members of the Church. Many of the large, independent and State institutions are now putting on campaigns to get large sums of money. The Church is also appreciating the responsibility of more safely endowing and equipping its institutions, and millions of dollars are now sought.

There are many arguments that justify the existence of the Church college and call for greatly increased financial resources which will enlarge its life. We call attention to some of the most potent reasons: the Church has a large place in the field of education, which is becoming more and more clearly defined each year. The Christian college is an institution of supreme importance to the Church. The college is not an intruder in the field of education. The college has before it a purpose different from the State university. It seeks not merely to prepare the youth for the citizenship of the State and to train him to make a living, but its end is to fashion a full-rounded personality and to train men and women so they may fulfill the purpose of God in their lives. Education has always yielded its best fruits when associated with religion. The Christian college is essential for the conservation and development of the leaders of breadth and vision. The college has a large place in the leadership of the hosts of education. But the Church and the world need to appreciate the supreme task of the hour. It is to develop a moral conscience in the people of their own land and of the world. The college is of supreme value to the home, the Church, the school and to the nation and to the world. It is no accident that the small college has given to all the trades, industries and professions

the outstanding leaders far out of proportion to its small number of graduates.

Piedmont Junior College should occupy a large place in the minds and hearts of the members of the Southern Christian Convention and should receive its adequate financial support. As a small remuneration for the college, the Southern Christian Convention voted that a quarterly offering be taken in each of the Sunday Schools for the "colleges." All schools arranging to take the offering may send 20 per cent of the proceeds collected to the treasurer of Piedmont Junior College, Wadley, Ala. S. L. Beougher.

MEETING OF SOUTHERN ASSOCIATION.

It was the good fortune of the writer to attend the Southern Association of Colleges and Secondary Schools, meeting at Fort Worth, Texas, on December 4th to 7th, inclusive. A special Pullman had been chartered by the North Carolina College Conference to carry the North Carolina delegation to Fort Worth and back to North Carolina again, so we all had a regular house party of good-fellowship both on the going and the home-coming trip. Representatives from practically all the North Carolina colleges were on this Pullman, and quite a deal of college lore as well as college joke, concerts and the like made up the intellectual part of the trips.

The first two days of the meetings were given over largely to committee work and the work of secondary schools, to the junior college meetings and to the meetings of the women's colleges. The attendance at all these meetings was large. The junior college speakers indicated that the junior colleges are taking the day, that they are increasing very rapidly, and that the four-year or senior colleges will in the future find it difficult to main tain themselves unless they are highly endowed and can exist without a large number of students. However, a saner view was expressed by Dr. Zook, president of the University of Akron, who said in his address before the junior college meeting that there was plenty of room for both the junior college and the senior college; that the junior college would have a tendency to fill the junior and senior classes in the four-year colleges, and that they would take very few students from the freshman and sophomore classes in these colleges. He further stated that there are many junior colleges now in existence that are not meeting the requirements and the standards set up for junior colleges, and that these junior colleges will soon have to go out of existence.

The college meetings took place on the 6th and 7th of December. The attendance on these sessions was large, the programs were interesting, and every thing went off as nicely as could be expected. The banquet given by the Texas Christian University and other Texas colleges near Fort Worth on Thursday evening was all that could be desired. The magnificent ball-room of the Texas Hotel was completely filled with visitors and guests. The program of the evening was good. At this banquet the address of the fraternal messengers to the North Central Association of Colleges were heard, and the presidential address of President Ivy was delivered. President Ivy's address dealt largely with the abuses of athletics in the colleges and the hope was expressed that the colleges of the association would finally come to the point that athletics would be participated in for sportsmanship only.

Elon College was admitted to the Southern Association of Colleges at the meeting in Jackson, Miss., in 1926. She had met all the standards of this great accrediting agency, had passed with credit all the tests, and she ranks as one of the standard colleges of this country. And as long as she can meet the requirements of this association she will continue to be a member and will continue to rank with all the best institutions of the country.

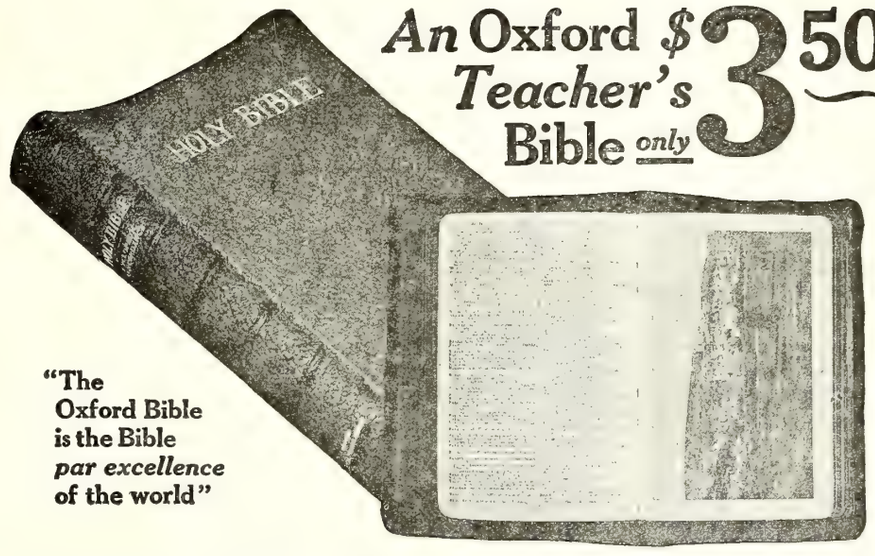
We are asked, at times, what it means and what it is worth to belong to this accrediting agency. For a college, it means that she is an accredited college, accredited by an agency that is recognized the world over, it means that the college meets all the requirements of a college according to the best definition of a college. It further means that the college has a faculty that has passed the accrediting test; that her faculty is composed of men and women who take the highest rank as teachers and educators. It also means that the college is doing sound, faithful work, and that her students are also doing accredited work in all the work that they undertake. Further, it means that the examining board of the Southern Association of Colleges consider that the college has buildings, grounds, laboratory facilities, and all the equipment necessary to do the highest grade of college work.

It means for the student that, while he is in college, he can feel assured that he is in one of the highest grade colleges; that he can realize that he has the best instruction possible; that he has all the library and laboratory facilities for making the very best of his college work. Also, when, after graduation, if he wishes to take university work, he finds that he is welcomed to any university in the country, that he is allowed to enter upon graduate work without question, and that he finds that his college from which he graduates is looked upon by the university which he attends with the greatest respect and favor.

It is an honor to the Christian Church to have her college in the Southern Association of colleges, and, as the Church made it possible for her college to become a member of this accrediting agency, it is the duty of the Church and the Church is under obligation to keep her college up

(Continued on Page 14.)

OXFORD BIBLES



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6 And Ă-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A CHRISTMAS MESSAGE.

Peace on earth!

That first Christmas message to a war-torn world was given nineteen hundred years ago, and in the nineteen centuries there has been little effort, until in the past century itself, to apply it to the practical behavior of nations. On the contrary, each century has seen its bloody, disastrous wars.

One hundred years ago, Americans organized to promote the cause of peace through international justice. The American Peace Society was then formed by William Ladd, of Maine. In the years since, it has worked to give its message to America and the world—peace through justice. There have been wars since, and possibly there will be wars in the future; but this society is gratified to note that now all America and at last the world have come to talk seriously and plan earnestly for ways of preventing wars. Progress has been made. Much remains to be done.

There is no way by which the Churches of America can be more helpful in promulgating the cause of a righteous international peace than by causing Americans to think seriously and prayerfully upon the problem. Christmas-time is a specially appropriate time of the year for such thoughts. The American Peace Society urges the ministers and leaders of every Church in the land to bring problems of peace between nations forcefully to the attention of their congregations.

Just now we are about to take a step, as a nation—an important step—in promoting the peace of the world through the adoption of the multilateral treaty to renounce war as a national policy. It is well for those who will lead the Christmas-time peace thoughts of our nation to study this document with care, and to present it and its aims to the people. It is a fitting Christmas-time topic. Our government is laboring upon other measures in behalf of the friendly settlement of international disputes. There is no way in which the American public can be more helpful just at this time than by gaining a clear understanding of these important matters.

The American Peace Society especially urges just now the Church people of the land to think seriously and earnestly at this Christmas-time upon the challenge of their religion on the plane of international relations.

May there yet be, everlastingly, "Peace on earth, good will among men!"

William Fortune,
President American Peace Society.

PORTO RICO LETTER.

Dear Homefolks:

I have found The Christian Sun to be one of my best friends. It has brought many new and interesting friends to my life since I have been here. Good many folks write to me just because The Sun has asked them or they have read my letters in The Sun, and have become interested in our work in Porto Rico. I can assure you that it has been a great help to me personally, and also for the work. Therefore, when weekly I answer the letters of a good many friends, I feel that I must write to my best friend and express my appreciation for the splendid work that it is doing.

Last Saturday I spent all day visiting our Salinas country work with Pedro Roman, who is in charge of this work. I found that these points that I visited had suffered the most from the cyclone. I found many people living under their destroyed homes, and some living with their relatives; about fifteen persons in two rooms, and half of them suffering from the tropical fever. I never have seen such conditions in all my life, and do not see how these people exist. Of course, destroyed homes mean that clothing and all other things were lost, so ever since the cyclone the people that suffered from the effect of the storm have been undergoing a great deal of suffering. One would never realize until one sees the pitiful picture. Of course, when there is not sufficient food, clothing and shelter, naturally sickness will take place, and it has among those that I have especially visited and studied their conditions. My heart aches for them, but what is it that we can do? Certainly the government of Porto Rico must take some action and improve the living conditions among the poor class. There are many, many men, women and boys and girls left without work, who are able to work and try to help their helpless families. To my mind, that is the only solution to improve the living conditions of the suffering class. Let us remember Porto Rico in our prayers, and ask our Father to have mercy upon this island and save its people for His kingdom.

Most of the clothing that I have been receiving has been for the women and girls, and very little for the men and boys; also very few shoes, and if any of you wish to help more I would appreciate it if you would send shoes and men's and boys' clothing, as there is a great need for such.

On Tuesday, December 4th, a very impressive memorial service was held in our Santa Isabel Church to pay tribute to our great Christian leader that has been taken away from us. Many tributes were paid to Mr. Martin, our native worker. Indeed, he is gone to his Heavenly Father, but his work and influence still live among the people that came in contact with him. Many of our natives who I talked with told me he certainly was a great leader, with wonderful plans to help the growth of our mission, and the kind of leader that Porto Rico needed. Of course, God knows best. May God comfort his family. Our prayers are with them.

I am glad to say that our work in general is progressing nicely under the circumstances. The native workers are taking more responsibilities, which is a very encouraging thing for all of us. Do not forget our work on this island in your prayers, as we need you all the time.

Victoria E. Adams.

Box 423, Ponce, P. R.

PORTO RICAN RELIEF.

Packages and money received from South for Porto Rican relief:

Mrs. Robert B. Wood, 63 Delaware Ave., Norfolk, Va.; Rev. W. B. Fuller, Linville, Va., 2 packages; Mrs. G. L. Stephens, Wadley, Ala.; Miss Mamie Wilkins, 411 Hall Ave., Burlington, N. C.; Miss Emma Thomas, Haw River, N. C., 2 packages; J. W. Penny, R. R. 4, Raleigh, N. C., 2 packages; Mrs. J. P. Barrett, Elon College, N. C., 2 packages; Rev. M. T. Sorrell, R. R. 2, Danville, Va., 5 packages from his Church; Mrs. Alice Barrett Rudd, Richmond, Va., 2 packages from W. M. S.; Miss M. McKinney, Brown Summit, N. C.; W. M. Society, Franklin, Va., 2 packages; Missionary Society, Main Street Church, Durham, N. C.; W. M. Society, Holland, Va., 2 boxes; Mrs. A. Hayes, Virgilina, Va.; Mrs. V. E. Rawls, Holland, Va.; Miss Wilda M. Liskey, 291 Green Street, Harrisonburg, Va.; Miss Stella A. Stout, Sanford, N. C.; Catawba Springs M. Society, Apex, N. C., R. R. 2; Piney Plain M. Society, Cary, N. C., R. R. 2; Mrs. E. M. Carter, Youngsville, N. C.; Liberty Church, Nathalie, Va.; Holland, Va., 2 bags; Senior C. E., Burlington, N. C., $60; Mr. and Mrs. W. K. Saunders, Zuni, Va., $10; Mrs. L. A. Wright, Norfolk, Va., $5; Mrs. Inez Woodward, Richmond, Va., $7.50; Miss Ora Scott, Linville, Va., $5; Miss Sallie Payne, Linville, Va., $2; Mr. and Mrs. S. Earman, $2; Mrs. S. O. Spruill, Henderson, N. C., $10; Mrs. D. J. Bowden, 508 29th St., Norfolk, Va. Total garments, 2,268, besides shoes, hose and pieces of new material.

These names were taken from packages before opening. Sometimes no letter is received, and it is our only way of knowing whom to thank.

Respectfully,
Mrs. D. P. Barrett.

ANNUAL REPORT.

Report of the Woman's Home and Foreign Mission Board, Eastern Virginia Conference, for the year closing December 12, 1928.

Women's Societies.

Antioch	$100.34	
Berea, Nansemond	183.05	
Berea, Norfolk	20.40	
Bethlehem	145.85	
Christian Temple	457.88	
Cypress Chapel	80.80	
Damascus	80.55	
Dendron	112.15	
Dover	348.45	
Elm Avenue	56.00	
First, Norfolk	149.60	
Franklin	251.80	
Holland	219.30	
Holy Neck	221.33	
Hopewell	6.65	
Isle of Wight	54.50	
Liberty Spring	181.15	
Mt. Carmel	83.56	
Newport News	113.95	
Oakland	72.00	
Portsmouth	89.87	
Richmond	111.45	
Rosemont	218.20	
South Norfolk	73.40	
Suffolk	977.85	
Wakefield	109.00	
Waverly	141.00	
Windsor	121.45	
		$4,681.53

Willing Workers.

Berea, Nansemond	$ 30.00	
Bethlehem	32.00	
Christian Temple	55.00	
Cypress Chapel	15.00	
First, Norfolk	67.00	
Franklin	85.50	
Holland	62.61	
Holy Neck	57.40	
Liberty Spring	25.00	
Mt. Carmel	11.70	
Portsmouth	16.10	
Rosemont	16.50	
Suffolk	87.50	
Newport News	29.59	
Windsor	24.60	
Waverly	11.12	
Elm Avenue	2.00	
Spring Hill	2.00	
		630.62

Young People's Societies.

Berea, Nansemond	$100.00	
Bethlehem	98.70	
Burton's Grove	26.50	
Christian Temple	115.34	
Damascus	10.00	

Dover	75.00	
First, Norfolk	72.00	
First, Portsmouth	64.00	
Franklin	135.00	
Holland (Berta Rowland)	145.15	
Holland (Barrett)	40.60	
Holy Neck	65.60	
Liberty Spring	77.80	
New Lebanon	52.60	
Newport News	43.05	
Rosemont	34.00	
Spring Hill	15.00	
Suffolk	390.95	
South Norfolk	25.00	
Union, Surry	32.90	
Waverly	120.00	
Windsor	40.00	
		1,778.59

Cradle Roll.

Antioch	$ 3.00	
Berea, Nansemond	9.75	
Bethlehem	4.25	
Christian Temple	10.50	
Damascus	12.68	
Franklin	20.00	
First, Norfolk	2.50	
Holland	5.00	
Holy Neck	22.05	
Liberty Spring	9.38	
Newport News	12.00	
Richmond	2.32	
Rosemont	8.25	
Portsmouth	1.45	
Suffolk	4.25	
Union, Southampton	4.00	
Windsor	2.40	
Hopewell	1.35	
		135.13

Summary.

Women's Societies	$4,681.53
Young People's Societies	1,778.69
Willing Workers Societies	630.62
Cradle Roll	135.13
Rally offerings	60.18
Suffolk S. S. (Kitano's salary)	240.00
D. V. B. S., Franklin (auto)	31.51
Int. & Jr. Depts., Suffolk S. S. (auto)	16.00
Ladies' Aid, Isle of Wight (auto)	10.00
Ladies' Aid, Newport News (auto)	5.00
Dr. J. O. Atkinson (auto)	5.00
Junior S. S. Class, Waverly	3.00
Refund on literature	31.42
Offering taken at annual meeting	87.32
Total	$7,715.40
Balance brought forward from last year	470.52

Disbursements.

To Mrs. H. S. Hardcastle, Treas. S. C.:

First quarter	$ 843.67
Second quarter	1,775.58
Second quarter (extra)	53.00
Third quarter	1,188.53
Fourth quarter	3,611.77
B. D. Jones, Treas., C. M. A.	60.00
West & Withers, premium bond	15.00
Attendance banner	7.00
Delegates' expenses, Summer School of M.	62.20
Speakers for Conferences, rallies, auto lic.	77.75
Literature and study books for 1927 Con.	35.49
Printing, stationery, programs, etc.	76.55
Officers' expense items	100.50
Total disbursements	$7,907.04
Cash in Farmers Bank of N., Dec. 12, 1928	278.88

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

A STATEMENT.

Following is the annual report of the treasurer of the Woman's Mission Board of Virginia Valley Conference for year ending August, 1928:

Women's Societies.

Dues	$ 125.01
Specials	89.78
Mite boxes	4.40

Young People's Societies.

Dues	65.11
Specials	15.17
Cradle rolls	26.69
Thankofferings	137.75
Special offerings	62.31
Rally day offerings	31.52
Literature fund	2.27
Ellen Gustin fund	4.15
Total receipts	$ 564.16

Disbursements.

Check to Mrs. Hardcastle, Oct., 1927	$ 7.23
Check to Dr. Barrett, Oct. 22, 1927	18.00
Check to W. P. Minton, Dec. 28, 1927	38.36
Check to Mrs. Hardcastle, Jan. 19, 1928	187.98
Check to Mrs. Hardcastle, April 9, 1928	86.18
Check to Mrs. Hardcastle, July 23, 1928	154.30
Check to Mrs. Hardcastle, Oct. 15, 1928	72.11
Total disbursements	$ 564.16

QUARTERLY REPORT.

Report for quarter ending October 1, 1928.

Offering at mass-meeting	$ 9.93
Winchester Junior C. E.	2.00
Winchester Young People	15.47
Conference offering	15.00
Winchester dues	3.10
Winchester extra	1.85
Linville dues	5.00
Bethlehem dues	2.65
Antioch Y. P. dues	1.85
Antioch special offering	20.00
Total	$ 76.85

VERDIE SHOWALTER,
Harrisonburg, Va. *Treasurer.*

MISSION STUDY BOOKS.

If any individual or society desires to secure mission study books, I have the following on hand: "What Next in Home Missions?" by William P. Shriver, price 60 cents (the home mission book recommended for women's societies); "Youth and the New America," by G. Bromley Oxham, price 60 cents (home mission book for young people); "In the African Bush," by Jewel Huelster Schwab, price 75 cents (foreign book for Willing Workers or junior age children); "Indian Playmates of Navajo Land," by Ethel M. Booder, price 75 cents (home book for Willing Workers or primary age children).

I shall be glad to secure copies of "Friends of Africa," price 50 cents (the woman's foreign mission book), and "Africa Today" (young people's foreign book) for any who may wish to secure them.

I also have copies of "Please Stand By," by Margaret Applegarth, price 50 cents (children's book for 1927-28), and "The Adventure of the Church," by Samuel McCrea Covert, price 60 cents. (woman's home book for 1927-28).

PATTIE L. COGHILL,
Henderson, N. C. *Supt. Literature.*

An invitation is being sent to the various foreign mission boards and societies to participate in a day of prayer for missions in the week of prayer. This will be observed on Thursday, January 10, 1929, and all boards are requested to observe it as a day of prayer for the missionary enterprise abroad. It is hoped that in the larger centers where several boards have offices, it may be possible for the boards to arrange a union prayer meeting on that day.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, $1.00; paper ..... $ .60

The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each ..... .60

Our Japanese Friend—By Ruth Isabel Seabury, in cloth only ..... .75

Young Japan—By Mabel Gardner Kerschner, in paper, each ..... .40

A Straight Way Toward Tomorrow—By Mary Schauffler Platt, cloth, 75c; paper ..... .50

"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Cavert, cloth, $1; paper ..... $ .60

Indian Playmates of Navajo Land—By Ethel M. Baader, cloth ..... .75

The Better American Series—Junior Home Mission Courses, cloth .... .75

The Story of Missions—By Edwin E. White, cloth, $75; paper ..... .50

Please Stand By—By Margaret Applegarth, in cloth, 75c; paper .... .50

Nine Home Mission Stories—For teachers to tell Primary pupils, paper ..... .25

The Upward Climb—By Sarah Estella Haskin, in cloth only, each .. .75

In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, $1.00; paper ..... .75

A SERIES OF SIX BIG FOREIGN MISSION BOOKS

China, Japan, India, Africa, Near East, and Latin-America—Per set in cloth, $6.00; paper, $4.00; cloth, $1.25; paper ..... $ .75

All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XIII—December 30, 1928.

The Stewardship of Life.

Lesson: Rom. 12:1-17.

Devotional Reading: 1 Cor. 12:1-13.

We are hearing a great deal about stewardship these days. Denominations have their boards of stewardship; there are stewardship councils, stewardship training classes, stewardship books without end, and there is a larger co-operative stewardship council made up of representatives from the various denominations, pooling their efforts and their thought in an attempt to make the principle of stewardship an integral part of the Christian life, or rather to make clear that stewardship is an integral factor of the Christian life. There is an undoubted emphasis upon stewardship today.

In the mind of the average Church member, however, stewardship signifies the giving of money. When the minister preaches on stewardship, or conducts a class in stewardship, the average man and woman usually thinks that he is trying to get more money. And perhaps he or she is not always wrong. But stewardship is a more comprehensive thing than this. It is, in principle, one of the most comprehensive things in the Christian life. Stewardship, in the sense of holding as another's and using as a good steward that which does not belong to the person who holds it applies in the Christian's life to all that he has and is and becomes. It is too bad that stewardship has been held to such a narrow interpretation in so many cases. It might be said, however, that if a man is not a good steward of his money he is not likely to be a good steward of anything else. Money is a good, if not the acid, test.

Now, Paul interpreted all of life as a stewardship. He knew that not only was the earth and the fullness thereof the Lord's, but he knew that they that dwell therein were the Lord's. He sums this principle up in the words, "Ye are not your own; ye are bought with a price." Men in general belong to God through creation, but Christians in particular belong to God because they have been redeemed through Christ. Paul refused to compromise on this point. A man was not simply a steward of material possessions—although Paul insisted that men be good stewards—man was not simply a steward of time and talents and energy; man was a steward of life itself. Life was a sacred trust committed to man by God. It has tremendous possibilities and capacities. It was to be developed and utilized for that which was highest and best. All the powers of body and mind and heart were to be kept at their best and to be placed at the disposal of God through Christ. "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God which is your reasonable (or spiritual) service. The word "therefore" is significant. Paul had been using the first eleven chapters of Romans to set forth his doctrine or philosophy of the Christian life and faith. Not by works but by faith and grace are men saved. Christ has wrought out man's salvation. Therefore, man ought to present himself at his best for the service of Christ. He puts the matter in another way when he says that we are not to yield our bodies as instruments of unrighteousness, but as instruments of righteousness.

One can readily see what a practical and far-reaching application this principle has to life. To hold not only our money, but all that we have and are as a stewardship from God; to develop our powers and capacities to the highest and with every increase in capacity to offer a deepened consecration; to invest our lives in kingdom service in such a way that they will count for the most; to do the very best we can wherever we are—these are some of the implications of this doctrine. Let any man apply this principle to his own life and he will soon find that it demands a reorganization of life and a constantly increasing discipline of life and a deepening measure of consecration.

This principle ought to be stressed in the case of young people. There are so many young people launching forth in life without any sense of the stewardship of life whatever. They are making their life plans as if there were no God at all, so far as their sense of obligation to Him is concerned. They interpret their lives as their own. They need to be helped to see that the life which they have is a trust from God, that they ought to make that life count for the most, that they ought to invest it where they can make it count for most, and that they ought to make a determined effort to find out what the will of God is. Happy is that man who knows that he is in the place God wants him to be and is doing the thing God wants him to do.

This principle of stewardship finds application again in the case of those who face Jesus Christ's claim upon their allegiance. The man who delays becoming a Christian is not being a good steward. To live one's life as one pleases and then late in life to offer Christ all that is left is to fail in the vital point of stewardship. To give one's self to Christ early in life, to develop one's powers and capacities as best one can, to seek to find the place and the work where God would have us, and then to make one's life count for the most in that place or work—that is the demand of stewardship. He who does that will be found a good steward and he shall enter into the joy of his Lord.

CHRISTIAN ENDEAVOR.

Sunday, December 30, 1928.

Topic: "Learning from Experience."—Eccles. 1:16-18; Psa. 37:25.

Some Bible Hints.

Experience is valuable only as we think it over and draw lessons from it (v. 16).

We have opportunity enough these days to "know madness and folly." It is all around us; and we see the bitter fruits of it (v. 17).

In wisdom is grief, it is true, for then we shall be able to see, without being able to prevent, the inevitable results of people's folly (v. 18).

David's experience is general. This is the rule, but there are exceptions to it, as the book of Job teaches us. It is good to have a faith that remains strong even in poverty and pain (Psa. 37:25).

Suggestive Thoughts.

Life is God's school of experience. Some learn quickly, some slowly, some not at all, but continue to make the same mistakes again and again.

The proverbs teach us that it is well to learn from the experience of others. Why become a drunkard to find out the effect of alcohol on character? Others have tried.

A Spanish proverb says, "He drives nails with his head," meaning that a person is obstinate, will not learn from experience.

The prodigal son learned something from his experience, but his experience has not kept others from trying the delights of the far country. That is because we are slow and stupid.

A Few Illustrations.

Experience shows that the dope fiend begins with small doses, and very soon he becomes enslaved. Look at the wreck! Why should we have to take drugs to know what will happen?

I have learned that to make friends I must be friendly; I must give and not seek anything in return; I must be interested in others, be kind, encouraging, helpful.

Read the newspapers. Do they not teach us that most of the ruin that comes upon young people comes through folly rather than special wickedness. Look out for folly.

An animal once caught in a trap is forever afterwards chary about anything that looks like a trap. It is man that walks blindly into danger.

To Think About.

What has this past year taught you?

What have you noted from the experiences of others?

What happy experiences have you had in the past year?

ALL-SOUTH C. E. TO MEET.

The All-South Christian Endeavor Convention will meet in Chattagooga, Tenn., December 28-31, 1928.

Sessions will be held in the Memorial Auditorium, beginning with prayer service Friday afternoon and closing with watch-night service Monday, December 31st.

Speakers: Dr. Daniel A. Poling, Dr. Wm. Hiram Foulkes, Dr. Henry H. Sweets, Dr. Ira Landrith, Edward P. Gates, Edward D. Grant, A. J. Shartle, E. B. Quick, C. C. Hamilton, Lawrence Little, Stanley B. Vandersall, C. M. Sherwood, Harry N. Holmes, Carroll M. Wright, Miss Anne Woodrow Van Devanter, Miss Mamie Gene Cole, Rev. A. E. Corey, Fred L. Ball, Rev. R. C. Long and others.

Features: Great opening mass-meeting Friday night, intermediate and junior conferences, conferences for Christian Endeavor Society officers and committeemen, Christian vocations, stewardship, missionary and pastors' conferences, State and denominational banquets, watch-night services and special conferences with international and denominational leaders.

Entertainment: In hotels at $1 per day; $1.50 and up with bath. Meals at minimum prices. Special railroad rates for registered delegates. Convention registration fee, $1.

Register: Register whether you can attend or not, and help to make possible this great convention. Register and attend. Help your State to reach its registration goal. Send all registration fees to W. Roy Breg, Southern secretary, 11 Ferger Bldg., Chattanooga, Tenn.

JANUARY MISSIONARY PROGRAM.

Subject: "Healing and Teaching at Home and Abroad."

Scripture: Matt. 4:23-5:2, 5:17-19, 7:28-29; Isa. 56:6-8; John 10:14-16.

The leader should have these selections arranged so that they may be readily presented with careful emphasis on healing, teaching and the inclusiveness of the Master's plans.

Prayer: Prayer of appreciation for God's far-reaching plans, for Jesus' ministry of healing and teaching, for those who today extend His kindly service. Petition that we may learn to know God's plans for a world in need, and be enabled by His Spirit to have some part in these larger tasks of the kingdom of God.

Talk: Emphasize the importance of health and the pressing need for the ministry of healing in Africa today.

Report: Glimpses of a modern Christian doctor at work in Africa. Present some vivid incident described in chapter three.*

Talk: The relation of the teacher to the problem of health.

Report: Dramatic incidents from chapter four that show the task of the Christian teacher in Africa.'

Season of sentence or brief prayers for doctors and teachers who carry on a helpful ministry at home or abroad.

Songs and special music should be carefully selected by the leader to enrich the service of worship, and give expression to the deeper sentiments and aspirations. An offering or any appropriate call for service may be an integral part of the service of worship.

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*The mission study book, "'Friends of Africa," by Jean Kenyon Mackenzie, should be carefully studied by those who prepare and render the program.

SIMON A. BENNETT.

Elon College, N. C.

ARE WE ANY BETTER?

When the question is asked, "Is the world getting better?" there are superficial thinkers and twentieth-century enthusiasts who immediately reply, "Certainly the world is getting better! Just look at our airplanes, radios, skyscrapers, factories and what not! We are miles ahead of our grandfathers; and, so far as the ancients are concerned, they are clear out of the running when compared with our wonderful era!"

In other words, our generation offers the results of its inventive genius and its material accomplishments as proof that it is better than former generations. Its thesis seems to be that, because our grandfathers traveled six miles an hour and we go sixty, therefore we are ten times better than they.

But some of the world's thinkers are beginning to realize the tragic fallacy of such an argument, and to sense that, after all, where morals and wisdom are considered, we may be immeasurably worse off than our slow-moving ancestors.

One of England's brilliant thinkers and writers, C. E. M. Joad, writing in the September issue of *Harper's Magazine* on "The Future of Man," says:

"In the last century and a half man has enormously increased his command over nature. Sixty miles an hour in an express train has replaced four miles an hour on foot, and two hundred miles an hour in an airplane has replaced sixty miles an hour in an express train. Productivity has increased enormously, and one man can utilize machines to do the work which formerly employed the labor of a hundred. In power and skill, in ability to tap the resources of nature and harness them to our use, we are to the men of the eighteenth century like giants to babies. Our powers might, so at least it was hoped, have been used to improve human life, to make it more leisurely and spacious, to diminish its toil, and to increase its beauty. This hope has, however, been shown to be illusory. It would be interesting to take one

(Continued on Page 14.)

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
3. Pupils' Lesson Stories, per quarter..... .06
4. Little Bible Lesson Pictures, per quarter.. .05

Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

TEACHERS' BIBLES.

Minion Bold-Face Type, Self-Pronouncing, Size 4 7-8x 7 Inches, and 1 3-8 Inches Thick.

2152—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold.....$3.75

India Paper Edition, Size 4 7-8x7 Inches, 1 1-10 Inches Thick.

2152X—Genuine Leather, Morocco grain, divinity circuit, silk sewed, round corners, red under gold edges, title stamped on back in pure gold.....$6.00

Bourgeois Type, Size 5 3-8x8 Inches, and 1 3-8 Inches Thick.

2167—Genuine Leather, Levant grain, limp, round corners, red under gold edges, title stamped on back in pure gold $4.00

2172—Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.50

2172A—Same as above, with Apocrypha.....$5.00

2173—Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges $6.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3 3-4x3-8 inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations. Special book for Sunday Schools 95c

Minion Type, Pocket Size, 4x6 Inches, 1½ Inches Thick.

With 32 full-colored illustrations; also 25 outline maps through the text and 12 colored maps.

133—Bound in cloth, round corners, red edges, title stamped on side in pure gold $1.60

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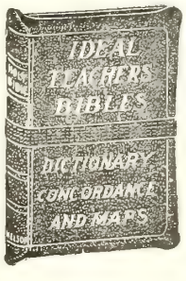

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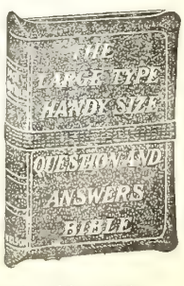

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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

CHRISTMAS DEVOTIONS.

"There is born to you this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:10:11.

We celebrate this week as the greatest event of history, an event which has divided all time from which we now compute our time and dates. The story as given by Luke is considered the best.

It has not always been celebrated. Francis of Assisi was the first to bring it to the forefront. Centuries have now rolled away but the luster of that night increases with every year.

We wish we could know definitely some of the places of Christ's ministry where "heaven's glories flash" so brightly. But God, it is said, has wiped out these places, like He did the burial places of Moses, lest the world should pay them too great homage and forget that all places and all people are equidistant from heaven. It is enough to know that the vision came. That Christ came and that "He is and ever shall be, world without end."

Prayer.—Lord, give us grace to keep Thy word in our hearts. How high shall we lift ourselves to find Thee? To what place shall we go to find Thee? What shall we do that God may reveal Himself to us? What shall we do this week to make Christmas-time one of heaven's intended light? We will take the cup of faith. We will acknowledge God and the grace of Jesus to others. We will praise Him in our celebrations. We will render thanks and promise to continue in this all our lives. God help us! *Amen.*

TUESDAY.

CHRIST MORNING.

"And the angel said unto them, Be not afraid; for behold I bring you good tidings of great joy." —Luke 2:10.

Christmas hath a darkness
Brighter than the blazing moon;
Christmas hath a chillness
Warmer than the heat of June;
Christmas hath a beauty
Lovelier than the world can show:
For Christmas bringeth Jesus,
Brought for us so low.

Earth, strike up your music:
Birds that sing and bells that ring;
Heaven hath answering music
For all angels soon to sing.
Earth, put on your whitest
Bridal robe of spotless snow,
For Christmas bringeth Jesus,
Brought for us so low.

—*Rossetti.*

Once and for all time the token of God's presence in the world is manifested in a person. Once and for all there is a presence in the midst of humanity that shows how man is in the image of God and how men can draw nigh to Him.

A message for us today is this: "Be not afraid." "Have no doubts." This is the cheer of life's every phase, and its every turn. Christ came to deliver man from every fear of the universe. He is God's answer to the devil, sin and human gloom, and the antidote to death and hell. This is our great joy.

Prayer.—Oh, Father! we rejoice that Thou hast sent into our hearts a ray of glory for the world. We rejoice that Thou has given us a treasure of most precious living. We rejoice that our light is from the Son of God and from the heart of God. Extinguish selfish joys from us. Put out the light that burns for us only. Bring forth Thy star, Jesus—humanity's star that shines for the world. *Amen.*

WEDNESDAY.

CHRIST IS AMONG US.

"When He the Spirit of truth is come He will guide us into all truth."

Another message of this Christmas-time is that man is to be saved. Hitherto, mankind has been under groaning miseries, tyranical powers, the whip of taskmasters, the bondage of Pharaoh; but now it has a champion able and ready, with heaven's power, to work out a complete deliverance and a full salvation, ready to flow on through mortal life and bear them all safely and triumphantly to the boundless ocean of eternity.

He whose life we celebrated yesterday goes out into the world, healing the sick, feeding the hungry, comforting the afflicted, forgiving sins, giving peace, taking souls to Paradise. The Lamb of God who takes the burdens under which humanity is crushed.

Prayer.—Wonderful Counselor, Jesus, God! Messenger of love, Sun of Righteousness, the Healer of the nations. Lord of our souls, turn the world to Thee, heal their wounds and diseases. Open fountains of blessings sufficient for their needs. *Amen.*

THURSDAY.

THE PROMISE OF CHRISTMAS.

"There is born to you this day . . . a Saviour, who is Christ the Lord."—Luke 2:11.

How optimistic can we be in that for which we prayed yesterday? Will God ever satisfy men and women? Man is so full of discords and selfish passions that a great gulf seems to make it impossible.

How can we be persuaded that God loves us, feels for us, cares for us? Only Jesus Christ, living among us, sharing with us, tempted as we are, drinking with us the "vinegar and the gall of our hard places. Hence, "The word was made flesh." If one is to write a true story of a life, he must know that life at its worst as well as its best: must live with that life. This is what God has done for man. In Him we meet the infinite and the eternal and heaven is in us a reality.

Prayer.—Our Father, we thank Thee for Thy Son. Help Thou our unbelief and faithlessness. We acknowledge our sins which are ever before us. We would turn to Thee and obey Thy Spirit. God be thanked for Thy unspeakable gift. *Amen.*

FRIDAY.

DIVINE? YES—HUMAN? YES.

We know that He was divine. He did the things of God; also, in all that Christ did, he allied Himself with man—He came into their hearts like a friend. This fact unveils the essential God-likeness of man, and that the lowliest is capable of receiving divine indwelling. Christianity has often been accused of taking the joy out of life and depressing human nature, but where in the dreams of mankind is there any joy so great as the fact of knowing that God dwells in us? This is the ideal of human nature.

Both the apostles of Christianity and the apostles of the world have misunderstood Christianity's application and meaning. The loveliness of perfect deeds, the warmth of pure love, the throb of human pity, the realization of forgiveness, the sense of right, the joy of noble purpose, the inspiration of lifting power, the realization of human nature's dreams and constant desire, the accomplishment of what we are striving for, the answer to the continual cry of humanity for righteousness and peace, the joy of being a friend with Christ and freedom from wrong—all represent the common plain of all when they meet and find God. It is the dawn of the sun and the acme of man without spot.

Prayer.—Dear Father, God of us all. To Jesus let us fly, and draw from Him a splendor of soul that makes us like Him. *Amen.*

SATURDAY.

IF WE HAD BUT A DAY.

"We would fill the hours with sweetest things
If we had but a day;
We would drink alone at the purist springs
In our upward way;
We would love with a lifetime's love in an hour
If the hours were few;
We would pray not for dreams, but for fresher power
To be and to do.

"We would waste no moments in weak regret
If the day were but one;
If what we remember and what we regret
Went out with the sun;
We should be from our clamorous selves set free
To work and to pray;
And to be what the Father would have us be,
If we had but a day."

Prayer.—Lord Jesus, gather us by Thy word under the wings of Thy grace. Be jealous for Thy name, and drive out of us all sense of sin and shame. Pour out Thy rich gifts upon us, that from this Christmas on we may magnify and praise Thy name. *Amen.*

SUNDAY.

"What means that star," the shepherds said,
"That brightens through the rocky glen?"
And angels answering overhead,
Sang, "Peace on earth, good will to men."

'Tis eighteen hundred years and more
Since those sweet oracles were dumb;
We wait for Him, like them of yore—
Alas! He seems so slow to come.

But it was said in words of gold
No time or morrow e'er shall dim,
That little children might be bold
In perfect trust to come to Him.

All around about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet life which is the law.

So shall we learn to understand
The simple faith of shepherds then,
And, clasping kindly hand in hand,
Sing, "Peace on earth, good will to men!"

And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel's song,
"Today the Prince of earth is born!"

—*J. R. Lowell.*

Christian Orphanage

Dear Friends:

The Thanksgiving offering is coming in very nicely so far. Our Burlington Church made us very happy this year and sent us $1,951.15 in real money, and they also sent us $652.55 in merchandise given by the several circles in the Church and the merchants.

The Orphanage superintendent will give the pastor of any Church that will equal that record two Stetson hats and throw in a pair of shoes. Our grand total so far this year is $24,155.42. We must raise by the end of the year, to reach our goal, $5,844.58. We have until January 1st to reach it. Won't you lend us a helping hand, and if your Church has not made its offering see that it does and send it in at once? We are very anxious to reach it. Let everybody get busy, all help, and see how fast we climb up to the goal.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 20, 1928.

Brought forward		$20,892.52
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Berea	$ 2.85	
Durham	56.50	
Third Avenue, Danville	6.07	
Shallow Ford	3.71	
New Lebanon	2.00	
Rocky Ford	1.00	
Greensboro, Palm Street	4.00	
		76.13
Eastern N. C. Conference:		
Pope's Chapel	$ 1.14	
Mebane	2.00	
		3.14
Western N. C. Conference:		
Shiloh	$ 1.65	
Randleman	5.60	
Bennett	4.00	
Pleasant Ridge	1.79	
		13.04
Eastern Virginia Conference:		
First, Portsmouth	$12.25	
Cypress Chapel	3.39	
Mt. Zion, Oct.-Dec.	4.27	
Union, Surry, Oct.-Dec.	3.00	
Suffolk	25.00	
Berea, Nansemond	10.00	
		57.91
Valley Virginia Conference:		
Bethlehem	$ 2.00	
Wood's Chapel	1.00	
Antioch	5.12	
		8.12
Alabama Conference:		
Noon Day		.48
Special Offerings.		
W. H. Lee, Durham, N. C.	$30.00	
O. W. Mann, Apex, N. C.	10.00	
R. B. Wicker, support Edna	15.00	
W. T. Dowd, clothing for children	72.18	
		127.18
Thanksgiving Offerings.		
N. C. & Va. Conference:		
Mt. Zion	$25.25	
Hines Chapel	32.06	
Third Avenue, Danville	27.36	
Ingram	50.00	
Mrs. L. D. Martin, Elon College	5.00	
Apples Chapel (add)	10.40	
Shallow Ford	8.00	
Happy Home	8.00	
New Lebanon S. S. & Church	26.88	
Greensboro, Palm Street	16.50	
		209.45
Eastern N. C. Conference:		
O'Kelly's Chapel	$ 5.75	
Mt. Auburn	41.65	
Wentworth	44.00	
Piney Plains	40.00	
Plymouth	10.65	
Mebane	16.17	
Catawba Springs (add)	4.25	
		162.47
Western N. C. Conference:		
Ether	$20.75	
Pleasant Hill	65.00	
Mt. Pleasant	11.00	
Ramseur	60.00	
Burlington Church & S. S.	1,951.15	
Smithwood	9.65	
		2,117.55
Eastern Virginia Conference:		
Christian Temple	$70.42	
First, Norfolk, S. S.	28.53	
First, Norfolk, Church	16.70	
Geo. H. Frey, Norfolk, Va.	10.00	
Old Zion	109.06	
Cypress Chapel	42.00	
Isle of Wight	10.00	
Centerville	10.00	
Mt. Zion	4.40	
		301.11
Valley Virginia Conference:		
Bethlehem	$ 8.00	
Leaksville	11.66	
Timber Ridge	5.96	
		25.62
Alabama Conference:		
Junior Pisgah S. S. Class	$ .70	
Carver's Grove	1.50	
Noon Day	4.50	
		6.70
Georgia and Alabama Conference:		
Lanett	$20.00	
North Highlands	9.00	
		29.00
Outside Items.		
Mrs. F. M. Wright, Asheboro, N. C.	$ 5.00	
James Sloan, Redlands, Calif.	100.00	
Mrs. J. M. Roberts, Windsor, Va.	1.00	
Mr. & Mrs. E. A. Brady, Bennett	5.00	
F. M. Carlton, Durham, N. C.	10.00	
Harry R. Rosenthal, Burlington	2.00	
A. P. Strickland, Louisburg, N. C.	2.00	
		125.00
Grand total		$24,155.42

THE SUN LETTER.

It is just amazing to see what can be done when some one will take the lead and get others interested. One good lady in one of our Churches was so much interested in her pastor getting a new hat for Christmas that she worked so hard and so fast she got twenty-nine renewals and new subscriptions and sent me $58 instead of $40. Her pastor will wear a smile and a new hat for Christmas. Two other Churches joined hands and each got their quota of subscribers and one over and sent me a check for $42. Another Church secured ten new subscribers and ten renewals and their pastor will wear a new $10 Stetson hat Christmas. Another pastor has sent in the size of his head and said the money and subscription list would be on the way in a few days. Two other Churches have clubbed together and hope to raise their quota of subscribers and make their pastor happy for Christmas. It is so easily done if you will but try.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Mgr.*

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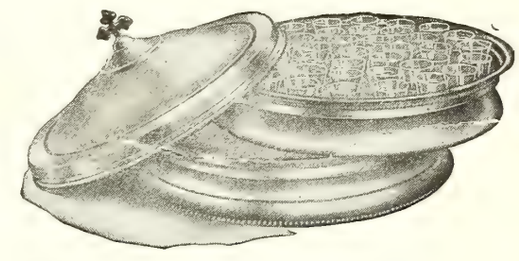
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
No. 2—Broad rim 1.60



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Tray No. 90—Interlocking, with 36 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) **.$22.00**
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Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00

Breda Plate No. 3—Narrow rim .....$ 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

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ARE WE ANY BETTER?

(Continued from Page 11.)

by one the major scientific discoveries of the last hundred years and to show how the potential benefits which they might have conferred upon the human race have been in each instance frustrated. We have more power over nature, it is true, yet the only way we can escape from the dirt and squalor, the foul air and the overcrowding which power over nature involves is to escape into the country, where nature is still in more or less undisputed power over man. Our doctors have achieved unprecedented skill in repairing damaged bodies; but our chemists have achieved even greater skill in destroying them, so that in war time we see all the resources of civilization devoted to patching up broken bodies in order that all the resources of civilization may proceed to blow them to bits again. We have invented rapid means of transit to bring us in and out of our cities, yet allowed them to grow to such dimensions that not all the tubes and railways in the world can take their workers out of them, with the result that we live no nearer to the country than we did before, while a new race of nomads engaged in perpetual transit between workshop and dormitory knows neither the solace of solitude nor the sense of community.

"The trouble here is obvious. Man's skill has enormously outstripped his ability to use it. In other words, his technical efficiency is greater than his social wisdom. . . . Men of genius by the dozen, men of talent by the hundred have labored, that wireless might be; they succeeded, and the tittle-tattle of the divorce courts is broadcast to the ends of the earth, while the remoter ether vibrates to negroid music.

"Science has not altered man's desires; it has merely made it easier for him to carry them into effect. If our desires are good, this added power of gratifying them is good; if they are evil, it is a corresponding evil. Most of men's desires that have hitherto found social expression have been harmful. Hence, the principal effect of the increase in human power and knowledge has either been an improvement in methods of destroying human life or an accentuation of economic inequality, with the result that our States are founded on force, dominated by money power, and armed through fear, while rich and poor tend increasingly to differentiate into two different species. Our civilization is in fact only skin-deep; fundamentally, man is still the same foolish, credulous, vain, impulsive and intolerant animal that he was in the stone age. Fire the first bullet, and the savage appears.

"Mind, I am not maintaining that mankind is worse than it ever was; merely that it has a need to be better. For science has taken this primitive savage posturing as civilized man, and presented him with powers fit for the gods. Give a boy an air-gun, and he may kill a sparrow or break a window or two; give him a modern Lee Metford rifle, and he becomes a public danger. Politically and socially, man is still a baby, with the acquisitive and destructive instincts of a baby; science has given the baby a box of matches. Can he survive the gift?"

We believe that these paragraphs contain matter for serious reflection on the part of those who pin their hope for the future on the glowing material accomplishments of the present.—*Signs of the Times.*

MEETING OF SOUTHERN ASSOCIATION.

(Continued from Page 7.)

to that high point of excellency that her college will ever be worthy of the honor of membership in this great association.

That this may be done, the college must be properly financed. Other denominations are financing their colleges well and Elon College must be adequately financed if she is to remain in the position in which she now is. As long as the denomination recognizes her obligation to her college and her responsibility to finance her college and does her duty by and towards her college, as long as the Church lifts up the hands of the college, then Elon College will ever rank with the other great institutions of our country and she can easily and readily maintain her membership in the Southern Association of Colleges.

THOMAS C. AMICK.

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Holman Vest-Pocket Testament

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Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Je'sus was

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Specimen of Type

ST. MATTHEW 2	*The three wise men*
carrying away into Bab'y-lon *are* fourteen generations; and from the carrying away into Bab'y-lon unto Christ *are* fourteen	ing interpreted is, God with us. 24 Then Jō'seph being raised from sleep did as the angel of the Lo'd had

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POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

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Specimen of Type.

THE book of Jē'gus

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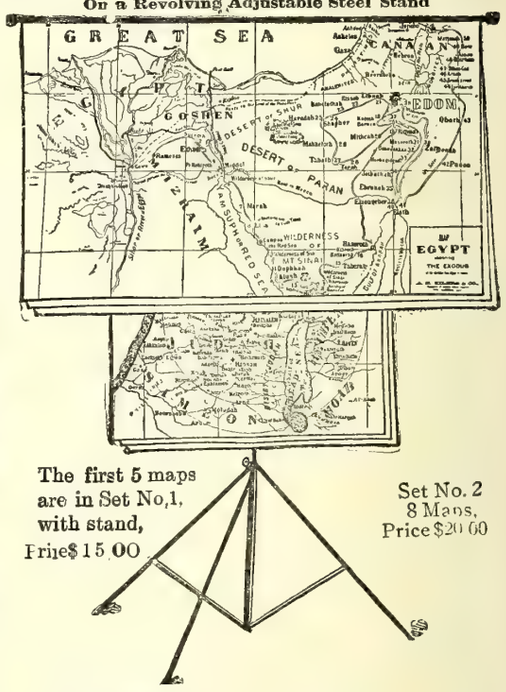

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OBITUARIES

JOYNER.

We, the board of deacons of Mt. Carmel Christian Church, submit the following:

Br. J. E. T. Joyner joined this Church in 1871, and was ordained to the office of deacon in 1890. He was for several years superintendent of Sunday School. He was a faihful and interested member of the Church and performed the office of deacon well until death claimed him on November 11, 1928, at the age of nearly 76 years; therefore, resolved:

1. That we humbly bow to the will of Him who doeth all hings well and try to follow his example of faithfulness to duty in the Church, believing our loss is his gain.

2. That a copy of these resolutions be admitted to the records of the Church, a copy be sent to The Christian Sun, and a copy sent to his family.

J. C. JOHNSON.
J. G. JOHNSON.
S. A. BARRETT.
E. W. BALLARD.
E. W. BEALE.
J. B. BLAND.

BRADSHAW.

The board of deacons of Mt. Carmel Church and committee on resolutions submit the following:

Bro. Peter C. Bradshaw moved near this Church about one year ago and was received into this Church by letter from Antioch, of which he was a deacon, and by motion his deaconship was received by Mt. Carmel, and we cherished the hope that he would live several years and go in and out before this people, to the glory of God and the building up of His kingdom in this community; but, alas! our hopes were blasted when death removed him from our midst; therefore, resolved:

1. That we mourn his going, but humbly submit to the will of Our loving Father.

2. That a copy of these resolutions be admitted to the records of the Church, a copy be sent to The Christian Sun, and a copy be sent to his widow.

J. C. JOHNSON.
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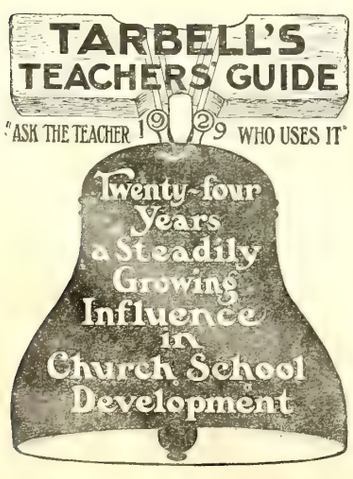
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GATLLNG.

We, the Ladies' Aid Society of Sarem Christian Church, feel very keenly the passing of one of our most faithful and interested members, Mrs. Sallie M. Gatling, on October 24th. While we mourn the loss of our dear sister and co-worker, who had been a patient sufferer for some months, and while we miss her cheerful presence in our meetings, we feel that our loss is her gain, and may we strive to imitate her good examples by being more faithful in our duties to God's cause—we bow in humble submission to God's will and extend to her loved ones our deepest sympathy, and recommend that a copy of these resolutions be sent to The Christian Sun for publication, a copy to her family, and a copy recorded in our society.

MRS. D. S. HARRELL,
MRS. R. H. SMITH,
MRS. J. R. LANGSTON,
MRS. W. J. FELTON,
MRS. S. J. FELTON,
Committee.

EDWARDS.

Bro. John Robert Edwards began his course on earth January 1, 1847, and it came to an end December 8, 1928, making his stay on earth 81 years, 11 months and 7 days. During the earlier part of his life he was affiliated with the Baptist Church, but for the past thirty years he had been a member of Antioch Christian Church. The Church extends sympathies to those left behind. He will be missed by those left behind—a wife and five children: C. P., W. J., and J. L. Edwards, Miss Bettie Edwards and Mrs. W. E. Gray; one half-brother, J. G. Britt, and six grandchildren, together with a host of friends.

Funeral services were conducted from Antioch Church on December 9th by the writer, assisted by Dr. W. D. Harward, and the remains were laid to rest to await the great awakening.

GEO. A. PEARCE.

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